

neopolitēs in the civic subdivisions: *phylē-chiliastys-genos* (with which *hekatostys* is often associated, sometimes even sharing the same name). On two occasions, the name of the *hekatostys* to which the citizen was assigned is recorded, immediately after the mention of the drawing of lots for the registration of the *neopolitēs* in the civic units of the *polis*: Elandridai, *IG XII 6 1*, 56, ll. 18-20; -αρνικίδαι, *IG XII 6 1*, 24, ll. 27-29, 35-39 (both inscriptions are dated after 306 BCE). The documentation from Lampsacus also shows the need for *neopolitēs* to register in the *hekatostys* (*I.Lampsakos* 6 and 9). Notably, *I.Lampsakos* 9 (ll. 39-40) mentions a register in which citizens were enrolled based on *hekatostys*.

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Hetaireia (ἑταιρεία)

Alongside its more general meaning referring to associations of upper-class “companions”, often of the same age, “engaged in any sort of joint enterprise”, social, military or famously political (Gomme, Andrewes, Dover 1981, 128-31; cf. also Talamo 1961; Stein-Hölkeskamp 1989, 27-9; Murray 1990; Hornblower 2008, 916-20), the term *hetaireia* also indicated some type of official subgroup into which the civic body of a *polis* was divided. In the Gortyn lawcode, the procedure for adoption consisted of a public announcement in the *agora* and a ritual occasion where the adopter had to offer a sacrifice and a libation to his *hetaireia* (*IC IV 72*, col. X, ll. 37-39). The implication is that every citizen in Gortyn belonged to a *hetaireia*. The Gortynian *hetaireiai* thus controlled access to citizenship in the same way as phratries did in Athens (Rubinstein 1993, 36-8). “The judges of the *hetaireiai*” (τοὶ τῶν ἑταιρηιῶν δικασταί) are moreover mentioned in *IC IV 42*, l. 12 (Gagarin, Perlman, *Laws of Crete*, 417, with reference to *SEG 23.566*, l. 17 (Axos), and *Dr3* (Dreros)). Similarly, the fourth-century Cyrenean decree that confirmed the right of *isopoliteia* for the Theraeans provided for their

enrollment “in a tribe, a *patra* and one of the nine *hetaireiai*” (ML 5 = Rosamilia 2023, 229-32, no. 1, ll. 15-16; see Criscuolo 2001; Boffo, Faraguna 2021, 163-65). This fairly small number of documents has now been enriched by the publication of an early fifth-century inscription on a bronze *pinax* from Olympia, stemming from a situation of civic unrest in the Elean *polis* of Ledrinoi (Hallof 2021). It records the ruling (*dokimia*) of three foreign judges from Pellana in Achaia detailing the sanctions in case of conviction (καζικία). Besides exclusion from public banquets, military service and collective sacrifices, these included a ban from cultivating “hetairitic” land (ll. 3-4: μεδὲ σκαλεῖν σκάλαν μεδεμίαν ἔταιρικάν), in other words public land controlled by *hetaireiai*. Independently of N. Papazarkadas’ persuasive contention that the target of the sanctions imposed by the Pellanean judges were some guilty *hetaireiai* and that the sanctions in fact entailed deprivation of political rights (2026, 71-74), it is plausible that the *hetaireiai* were in this context civic groups performing communal activities with a formalised corporate identity.

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- [M. Faraguna]