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CAPInv. 1211: **philoi**

I. LOCATION

| | |
|----------------------|--------------------|
| i. Geographical area | Western Asia Minor |
| ii. Region | Ionia |
| iii. Site | Smyrna |

II. NAME

| | |
|----------------------------------|----------------------------|
| i. Full name (original language) | φίλοι (I.Smyrna 720, l. 1) |
| ii. Full name (transliterated) | <i>philoi</i> |

III. DATE

| | |
|------------|------------|
| i. Date(s) | 1 - 300 AD |
|------------|------------|

IV. NAME AND TERMINOLOGY

| | | |
|-------------------|--------|---------------------------------|
| ii. Name elements | Other: | Social relations: <i>philoi</i> |
|-------------------|--------|---------------------------------|

V. SOURCES

| | |
|---|------------------------------|
| i. Source(s) | I.Smyrna 720 (1 - 300 AD) |
| Online Resources | I.Smyrna 720 |
| i.a. Source type(s) | Epigraphic source(s) |
| i.b. Document(s) typology & language/script | List of names, greek |
| i.c. Physical format(s) | Unknown |
| ii. Source(s) provenance | Smyrna |

IX. MEMBERSHIP

| | |
|------------|--|
| i. Number | 13 |
| ii. Gender | Men Women |
| Note | One woman (Artemisia (l. 7)) is mentioned. |

XII. NOTES

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|------------------------|--|
| ii. Poland concordance | Poland B 351 |
| iii. Bibliography | Poland, F. (1909), <i>Geschichte des griechischen Vereinswesens</i> . Leipzig: 53-4. Ziebarth, E. (1914), <i>Aus dem griechischen Schulwesen. Eudemos von Milet und Verwandtes</i> . Leipzig, Berlin: 97-8. |

XIII. EVALUATION

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|-----------------------------|---|
| i. Private association | Possible |
| Note | The inscription appears as a list of “friends”, but <i>philoí</i> is written four times, and is also the last word (assuming that the inscription is complete). Cf., e.g., I.Iasos 625. Ziebarth 1914: 97-8 argues that this was an association with no other purpose than celebrating the members’ friendship, but the structure of the text suggests that things are more complicated. Poland 1909: 54 takes the repeated “ <i>philoí</i> ” as divisions of small groups of friends tied to the gymnasium; however, the presence of a woman seems to rule out the idea that these are <i>neoi</i> or ephebes. |
| ii. Historical authenticity | Certain |