

CAPInv. 1338: **hymnoidoi**

### I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Ionia
iii. Site	Smyrna (?)

### II. NAME

i. Full name (original language)	ὕμνοδοί (I.Smyrna 697, l. 39)
ii. Full name (transliterated)	<i>hymnoidoi</i>

### III. DATE

i. Date(s)	123 - 200 (?) AD
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### IV. NAME AND TERMINOLOGY

i. Name in other forms	συνῆμνοδοὶ θεοῦ Ἀδριανοῦ (I.Smyrna 595, ll. 16-17)	
ii. Name elements	Cultic:	<i>hymnodoi</i> (the connotation is cultic rather than professional)
	Personal:	<i>theos Hadrianos</i> - the deified emperor.

### V. SOURCES

i. Source(s)	I.Smyrna 697 (123/124 AD) I.Smyrna 595 (200 AD)
Note	See also: GRA II 139  I.Smyrna 697 can be dated to 123 or 124 AD (Ameling 2004: 178; contrast Harland 2014: 311 ["shortly after 124"]); 595 is dated to around 200 AD.

<b>i.a. Source type(s)</b>	Epigraphic source(s)
<b>i.b. Document(s) typology &amp; language/script</b>	I.Smyrna 697 is a list of donors that mentions the establishment of <i>hymnodoi</i> in Smyrna. I.Smyrna 595 is a dedicatory inscription on an altar.  In greek.
<b>i.c. Physical format(s)</b>	I.Smyrna 697: white marble stele I.Smyrna 595: white marble pillar
<b>ii. Source(s) provenance</b>	The Smyrnaean origin of both inscriptions is not certain, but likely.

## VI. BUILT AND VISUAL SPACE

<b>ii. References to buildings/objects</b>	βωμός, <i>bomos</i> (I.Smyrna 595, l. 18): An altar was dedicated to the <i>synhymnodoi theou Hadrianou</i> .
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## XII. NOTES

<b>ii. Poland concordance</b>	Poland B 349 (I.Smyrna 595) Poland B 347 (I.Smyrna 697)
<b>iii. Bibliography</b>	Ameling, W. (2004), <i>Inscriptiones Judaicae Orientis. II: Kleinasien</i> . Tübingen. Belayche, N. (2013), 'L'évolution des formes rituelles: hymnes et mystèria', in L. Bricault and C. Bonnet (eds.), <i>Panthée: Religious Transformations in the Graeco-Roman Empire</i> , Leiden, Boston: 17-40. Harland, P.A. (2014), <i>Greco-Roman Associations: Texts, Translations, and Commentaries. II. North Coast of the Black Sea, Asia Minor</i> . Berlin, Boston. Poland, F. (1909), <i>Geschichte des griechischen Vereinswesens</i> . Leipzig.

## XIII. EVALUATION

<b>i. Private association</b>	Possible
<b>Note</b>	The problematic status of <i>hymnodoi</i> for the study of ancient associations was already noted by Poland (1909: 46-9). In many cases, the degree of organization is uncertain. But even where an association can plausibly be assumed, as in Smyrna, its private character is doubtful. In this case, the establishment of a group of <i>hymnodoi</i> was a privilege given to Smyrna by Hadrian. It is important to see both sides of the phenomenon: On the one hand, the official character of the <i>hymnodoi</i> and their connection with official cults (especially emperor worship) is beyond doubt, on the other hand, private initiative may be assumed, because civic elites were eager to found exclusive clubs that demonstrated their allegiance to the emperor and distinguished them from other citizens (Belayche 2013: 30-5).
<b>ii. Historical authenticity</b>	Certain