

CAPInv. 306: **hieros doumos**

I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Lydia
iii. Site	Maionia

II. NAME

i. Full name (original language)	ἱερὸς δοῦμος (TAM V.1 536, l. 2)
ii. Full name (transliterated)	<i>hieros doumos</i>

III. DATE

i. Date(s)	171 / 172 AD
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IV. NAME AND TERMINOLOGY

i. Name in other forms	ἱερὰ συμβίωσις καὶ νεωτέρα, <i>hiera symbiosis kai neotera</i> (TAM V.1 537, l. 1)
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ii. Name elements	Other: There is no specification of cult, only of its sacred and new (TAM V.1 537) character. the name <i>doumos</i> alone doesn't mean more than assembly or council, though in most instances it is defined as <i>hieros</i> (sacred). The word <i>hieros doumos</i> is attested mainly in Lydian-Phrygian Asia Minor, but there are also evidences from Thessaloniki and the Balkans, cf. Laitar 1992: 211f. (= IG X.2 860). For the meaning and etymology of the term cf. Buresch 1898: 59-60, 62ff. (he thinks the origin of the name is Lydian); Neumann 1988: 12f. (he reconstructs the Phrygian word <i>doumetas</i> as "member of the doumos, i.e. the council of men in a village"; Voutiras 1992: 88-90 with further references; BE 1992: 202, 314.
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iii. Descriptive terms	δοῦμος, <i>doumos</i> συμβίωσις, <i>symbiosis</i>
Note	<i>doumos</i> : TAM V.1 536, l. 2 <i>symbiosis</i> : TAM V.1 537, l. 1

V. SOURCES

i. Source(s)	TAM V.1 536 (171/2 AD) TAM V.1 537 (171/2 AD)
Note	See also: TAM V.1 536: CIG 3439 LBW 668 CMRDM I. 53 TAM V.1 537: CIG 3438 CMRDM I. 54
Online Resources	TAM V.1 536 TAM V.1 537
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	TAM V.1 536 is the statement of a cult rule presented by the <i>hieros doumos</i> as a dedication to the gods. TAM V.1 537 is a votive dedication to the gods by the <i>hiera symbiosis</i> . Greek.
i.c. Physical format(s)	stele with upper iconography: god with radiated head (probably Men <i>Tiamu</i>) and god with a crescent (probably Men <i>Tyrannos</i>) in TAM V.1 536; Men with a crescent and Zeus with eagle in TAM V.1 537.
ii. Source(s) provenance	Menye (site of ancient Maionia)

VII. ORGANIZATION

iii. Members	18 members are listed in TAM V.1 537, though it is not sure if they all the members of the association. Maybe the two persons mentioned in TAM V.1 536, from the same year, as the ones erecting the stele are also members. They do not appear in the list of TAM V.1 537.
vi. Laws and rules	The stele TAM V.1 536 contains a not further specified rule in relation to the cult (τηρεῖσθαι ἀπὸ ἡμερῶν θ', <i>tereisthai apo hemeron th'</i> , TAM V.1 536, ll. 5-6) ("observe from the 9th day") and includes the consequence of its transgression, which is the divine wrath.

IX. MEMBERSHIP

i. Number	18 members listed in TAM V.1 537 (cf. supra)
ii. Gender	Men

X. ACTIVITIES

iii. Worship	Both inscriptions attesting the association are dedicated to the gods that probably protect it.
Deities worshipped	Men (Kyrios) <i>Tyrannos</i> , Men <i>Tiamou</i> , Zeus <i>Masphalatenos</i>

XII. NOTES

i. Comments	For the meaning of <i>neotera</i> as a "younger, maybe reformed association" (in opposition to the older epichoric name <i>hieros doumos</i>) cf. Poland 1931: 1078, and parallel evidences in Ibid. 1908: 171f. Cf. the similar interpretation of Herrmann 1962: 43 as meaning "ein jüngerer, späten gegründeter Verein". For similar specifications in Lydia cf. TAM V.1 92, ll. 2-3: ἡ σύνοδος τῶν νεῶν ποδαρίων (<i>he synodos ton neon podarion</i>); TAM V.1 451, ll. 1-3: ἡ νεωτέρα φράτρα τοῦ Ἀσκληπιοῦ (<i>he neotera phratra tou Asklepiou</i>); TAM V.1 537, l. 1: ἱερὰ συμβίωσις καὶ νεωτέρα (<i>hiera symbiosis kai neotera</i>); TAM V.3 1556, l. 3: νέοι φιλάνπελοι (<i>neoi philanpeloi</i>). For the identification between <i>doumos</i> and <i>symbiosis</i> cf. Buresch 1898: 59. For the identification between <i>symbiosis</i> and <i>phratra</i> in Lydia cf. Herrmann 1962: 42f. and n. 157, with reference to Artemidoros Daldianos (IV 44 and V 82).
iii. Bibliography	Buresch, K. (1898), <i>Aus Lydien. Epigraphisch-Geographische Reise Früchte</i>. Leipzig. Herrmann, P. (1962), <i>Ergebnisse einer Reise in Nordostlydien</i>. Vienna: 42f. and n. 157. de Hoz, M.-P. (1999), <i>Die Lydischen Kulte im Lichte der griechischen Inschriften</i>. Bonn: no. 39.67. and no. 39.68. Keppel, G. (1831), <i>Narrative of a Journey across the Balcan; also of a visit to Azani and other newly discovered ruins in Asia Minor (1829-30) II</i>. London: 350-2, no. VI and 348-50, no. V. Lajtar, A. (1992), 'Ein zweiter Beleg für δοῦμος in Thessalonike', <i>ZPE</i> 94: 211-12. Landron, E., and Reinach, S. (1888), <i>Voyage Archéologique en Grèce et en Asie Mineure</i>. Paris: Taf. 136 II, cf. 117-8. Poland, F. (1909), <i>Geschichte des griechischen Vereinswesens</i>. Leipzig: 171f. Poland, F. (1931), 'Symbiosis', <i>RE</i> 4.1: 1075-89, esp. 1078. Sokolowski, F. (1955), <i>Lois sacrées de l'Asie Mineure</i>. Paris: 19, with comm. Voutiras, E. (1992), 'Beruf- und Kultvereine: ein δοῦμος in Thessalonike', <i>ZPE</i> 90: 87-96, esp. 88-90.

XIII. EVALUATION

i. Private association	Probable
Note	If the association is a cult association related to the attested gods it is surely a private one. There is nevertheless a possibility that the <i>hieros doumos</i> is a public association or institution related to different gods of the community.