

CAPInv. 513: **doumos**

I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Phrygia
iii. Site	Dorylaion

II. NAME

i. Full name (original language)	δοῦμος (Lubotsky 1997: 115-30, no. 48, l. 7)
ii. Full name (transliterated)	<i>doumos</i>

III. DATE

i. Date(s)	i - iii AD
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IV. NAME AND TERMINOLOGY

iii. Descriptive terms	δοῦμος, <i>doumos</i>
Note	<i>doumos</i> : Lubotsky 1997: 115-30, no. 48, l. 7
	The Neophrygian text has δουμθ, <i>doumth</i> , apparently a Dative form <i>doume</i> . See commentary below.

V. SOURCES

i. Source(s)	Lubotsky 1997: 115-30, no. 48 (i - iii AD)
Note	See also: MAMA V List: 182, no. 89
	The reading has been improved by Lubotsky 1997; cf. also the edition and translation in Woudhuizen 2008/2009: 213.
Online Resources	MAMA V List: 182, no. 89
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	Epitaph with curses, greek and neophrygian
i.c. Physical format(s)	The stone is lost, and no adequate description of the monument is known.
ii. Source(s) provenance	Dorylaion

X. ACTIVITIES

iv. Honours/Other activities	If the interpretation of the Neophrygian text is correct (see commentary below), the <i>doumos</i> was concerned with caring for the grave of a deceased.
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XII. NOTES

i. Comments	The text is at least partly a bilingue, in Neophrygian and Greek. If this is accepted, one should expect correspondence between the Neophrygian and the Greek part of the inscription. The Greek part states that the grave has been put under the protection of "the aforementioned gods and the village (<i>kome</i>)". Gods are mentioned in the Neophrygian inscription, followed by <i>enstarna doume</i> . One has to draw the conclusion already suggested by Kretschmer 1900: the <i>doumos</i> of the Neophrygian part is equivalent to the <i>kome</i> of the Greek part. Kretschmer also believed that <i>Enstarna</i> was the name of the village, but Lubotsky 1997, followed by Woudhuizen 2008/2009, argues for <i>enstar-</i> = ἐνίστημι, <i>enistemi</i> .
ii. Poland concordance	Poland B *421
iii. Bibliography	Kretschmer, P. (1900), 'Bilinguis aus Dorylaion', <i>MDAI(A)</i> 25: 445-6. Lubotsky, A. (1997), 'New Phrygian inscription no. 48: palaeographic and linguistic comments', in R. Gusmani, M. Salvini, and Vannicelli, P. (eds.), <i>Frigi e Frigio. Atti del 1° Simposio Internazionale</i> , Rome: 115-30. Polito, M. (2004), <i>Il δοῦμος. Un'associazione sacra in zone di contatto</i> . Napoli. Woudhuizen, F.C. (2008/2009), 'Phrygian & Greek', <i>Talanta</i> 40/41: 181-217.

XIII. EVALUATION

i. Private association	Discarded
Note	<i>Doumos</i> is known from Lydia and other areas as the designation for a private association (see Polito 2004, and <i>ibid.</i> : 26-9 for discussion of this inscription). But if the interpretation of the inscription as a quasi-bilingue is correct, the word is here used as an equivalent to <i>kome</i> . A village is not a private association. Rather, it seems that the village is here described as a cultic community; the same may be true with some of the <i>phratrai</i> from Phrygia.
ii. Historical authenticity	Probable (the stone is lost)