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## CAPInv. 877: **hieros doumos**

### I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Lydia
iii. Site	Territory between Gölde, Menye and the river Hermos

### II. NAME

i. Full name (original language)	ἱερὸς δοῦμος (TAM V.1 483a, l. 5)
ii. Full name (transliterated)	<i>hieros doumos</i>

### III. DATE

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

i. Name in other forms	Though it is probable, it is not completely sure if the term συμβιώτης, <i>symbiotes</i> , (l. 21-2) refers to the membership of the <i>hieros doumos</i> , also known as συμβίωσις, <i>symbiosis</i> , (cf. TAM V.1 536, 537), or of a different association.	
ii. Name elements	Other:	<i>hieros</i>  The name <i>doumos</i> alone doesn't mean more than assembly or council, though in some instances it is defined as <i>hieros</i> , sacred (see XII.i Comments).
iii. Descriptive terms	<i>doumos</i>	

### V. SOURCES

i. Source(s)	TAM V.1 483a (i-iii AD)
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Note	SEG 28: 899
Online Resources	<a href="#">TAM V.1 483a</a>
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Honorary inscription post mortem to a man by his family and members of one or more associations. Greek.
i.c. Physical format(s)	Stele
ii. Source(s) provenance	Ayazviran

## VII. ORGANIZATION

iv. Officials	The ἱερεὺς, <i>hierous</i> , ‘priest’ (mentioned in TAM V.1 483a ll. 15-16) also, or maybe previously ἱεροδούλος, <i>hierodoulos</i> , ‘sacred slave’ who honors his συνιερόδουλος, <i>synierodoulos</i> , (TAM V.1 483a ll. 16-17) may be an official of the association, as well as the <i>hierodoulos</i> , though there is no confirmation of it.
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## VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds	The <i>hieros doumos</i> honors a person with a gold crown
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## X. ACTIVITIES

iii. Worship	If the association is a cultic one, which is possible, it is related to the worship of a god, but there is no indication about it.
iv. Honours/Other activities	The epigraphic evidence attests the honor post mortem by the association to a man, whose membership in it is not explicit.

## XII. NOTES

i. Comments	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. Lajtar 1992: 211f. (= IG X2, 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, G. (1988), Sitzungsberichte der Öst. Ak. d. Wiss. Wien, 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. For the possibility of <i>hieros doumos</i> meaning the same as <i>symbiosis</i> cf. TAM V.1 536, 537.
iii. Bibliography	Buresch, K. (1898), <i>Aus Lydien: epigraphisch-geographische Reise Früchte</i> . Leipzig. Petzl, G. (1978), in SRKK: Studien zur Religion und Kultur Kleinasiens. Festschrift für Fr. K. Dörner zum 65 Geburtstag. (EPRO 66). Leiden, pp. 746ff., no. 1, ph. 177. de Hoz, M.-P. (1999), Die Lydischen Kulte im Lichte der griechischen Inschriften. Bonn, no. 63.30. Lajtar, A. (1992), ‘Ein zweiter Beleg für δοῦμος in Thessalonike’ ZPE 94: 211-2. Voutiras, E (1992), ‘Berufs- und Kultverein: Ein δούμος in Thessalonike’, ZPE 90: 87-96.

### XIII. EVALUATION

#### i. Private association

Possible

##### Note

The probability that the *hieros doumos* is related to a cult in some instances makes its private character possible. Nevertheless, the name of the association is stated only as *doumos*, like in TAM V.1 179 and 536 (here: *hieros doumos*), which makes it possible that the association was a public one (cf. the interpretation of Neumann) that worships different gods from its locality.