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## CAPInv. 340: hieros doumos

### I. LOCATION

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

### II. NAME

i. Full name (original language)	ἱερὸς δοῦμος (TAM V.1 449, l. 2)
ii. Full name (transliterated)	<i>hieros doumos</i>

### III. DATE

i. Date(s)	223 / 224 AD
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### IV. NAME AND TERMINOLOGY

i. Name in other forms	δοῦμος (TAM V.1 449, l. 9)
ii. Name elements	Other: the name <i>doumos</i> alone doesn't mean more than assembly or council, though it is often defined as <i>hieros</i> (sacred).
iii. Descriptive terms	ἱερὸς δοῦμος, <i>hieros doumos</i> δοῦμος, <i>doumos</i>
Note	<i>hieros doumos</i> : TAM V.1 449, l. 2 <i>doumos</i> : TAM V.1 449, l. 9

### V. SOURCES

i. Source(s)	TAM V.1 449 (223 / 224 AD)
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<b>Note</b>	See also: CMRDM III. 37
<b>Online Resources</b>	<a href="#">TAM V.1 449</a>
<b>i.a. Source type(s)</b>	Epigraphic source(s)
<b>i.b. Document(s) typology &amp; language/script</b>	Honorific inscription by the association to a priest of Artemis <i>Anaitis</i> and his son and grandson.
<b>i.c. Physical format(s)</b>	Stele with pediment and iconographic representation of Artemis <i>Ephesia</i> and three worshippers underneath
<b>ii. Source(s) provenance</b>	Territory between Gölde, Menye and the Hermos river.

## VII. ORGANIZATION

<b>iii. Members</b>	It is not clear if the receptor of the honorific decree is a member of the association or an external <i>euergetes</i> . If the <i>doumos</i> is an association concerning the cult of the goddess Artemis Anaiti, he is probably an important member of it since he is the priest (τὸν ἐκ προγόνων ἱερέων πρῶτον, <i>ton ek progenon hiereon proton</i> , TAM V.1 449, ll. 3-4).
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## X. ACTIVITIES

<b>iii. Worship</b>	The honorific inscriptions is dedicated to a priest of Artemis <i>Anaitis</i> and his descendants for their concern for "the gods"
<b>Deities worshipped</b>	Artemis <i>Anaitis syngenike theos</i> , (TAM V.1 449, ll. 4-6) and other gods? Maybe the epithet <i>syngenikos</i> has something to do with the association probably related to the goddess.
<b>iv. Honours/Other activities</b>	The <i>hieros doumos</i> dedicates honorific inscriptions to <i>euergetai</i> of the association (διὰ τὰς ἐς τὸν δοῦμον πολλὰς εὐεργεσίας, <i>dia tas is ton doumon pollas euergeias</i> , TAM V.1 449, ll. 7-10) and to persons (members?) concerned with the worship of "the gods" (διὰ τὴν εἰς τοὺς θεοὺς θρησκείαν, <i>dia ten eis tous theous threskeian</i> , TAM V.1 449, ll. 7-8)

## XI. INTERACTION

<b>i. Local interaction</b>	This association could be related to the one called by the same name and attested in the near city of Maonia, that worships Men <i>Tiamou</i> , Men <i>Tyrannos</i> and Zeus <i>Masphalattenos</i> (TAM V.1 536).
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## XII. NOTES

<b>i. Comments</b>	<p>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).</p> <p>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: nos. 202 and 314.</p> <p>It seems to be synonymous with <i>symbiosis</i> (cf. TAM V.1 536, 537).</p>
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### iii. Bibliography

- Buresch, K. (1898), *Aus Lydien: epigraphisch-geographische Reisefrüchte*. Leipzig: 59-60.  
Diakonoff, I. (1979), 'Artemidi Anaeiti anestesēn', *BABesch* 54: 139-75, esp. 146-7, no. 14, abb. 13 a-b.  
Herrmann, P. (1962), *Ergebnisse einer Reise in Nordostlydien*. Vienna: 25, Taf. IX 2 u. 5.  
de Hoz, M.-P. (1999), *Die Lydischen Kulte im Lichte der griechischen Inschriften*. Bonn: no. 3.47.  
Neumann, G. (1988), *Sitzungsberichte der Ost. Ak. d. Wiss. Wien*. 12f.  
Lajtar, A. (1992), 'Ein zweiter Beleg für δοῦμος in Thessalonike', *ZPE* 94: 211-2.  
Voutiras, E. (1992), 'Beruf- und Kultverein: ein δοῦμος in Thessalonike', *ZPE* 90: 87-96, esp. 88-90.

## XIII. EVALUATION

### i. Private association

Possible

#### Note

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