

Author: MARIA PAZ DE HOZ

CAPInv. 876: **doumos**

I. LOCATION

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

II. NAME

i. Full name (original language)	δοῦμος (TAM V.1 179, l.3)
ii. Full name (transliterated)	<i>doumos</i>

III. DATE

i. Date(s)	172 / 173 AD
------------	--------------

IV. NAME AND TERMINOLOGY

ii. Name elements	Other:	The name doumos 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	.	

V. SOURCES

i. Source(s)	TAM V.1 179 (172 / 173 AD)
Online Resources	TAM V.1 179
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Dedication of an altar by an association and through the <i>naukoros</i> (TAM V.1 179, l. 4)

i.c. Physical format(s)	Altar
ii. Source(s) provenance	Saittai

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	Reference to the altar in the inscription that is engraved on it.
-------------------------------------	---

VII. ORGANIZATION

iv. Officials	The mentioned ναύκορος, <i>naukoros</i> , ‘temple warden’ is probably a member of the association. The <i>naukoros</i> is in this case feminine, as the one in the inscription TAM V.1 269 dedicated to a goddess, probably Anaitis.
---------------	--

VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds	The association must have funds in order to dedicate an altar ἐκ τῶν ἰδίων, <i>ek ton idion</i> , ‘at its own expenses’.
-------------------	--

IX. MEMBERSHIP

ii. Gender	Women
Note	If the mentioned <i>naukoros</i> is a member of the association, women are (also?) members of it. No other person, either man or woman, is mentioned in the inscription.

X. ACTIVITIES

iii. Worship	The mention of a <i>naukoros</i> and the dedication of an altar are signs of worship activity and make it possible that the association is a cult association.
Deities worshipped	The other evidence of a <i>naukoros</i> in Lydia (TAM V.1 269) is related to the cult of a goddess, probably Anaitis. A <i>hieros doumos</i> related to Artemis <i>Anaitis</i> is attested in Ayazviran (also in north-east Lydia) in the year 223/4 AD.

XII. NOTES

i. Comments

It could be a cult association. Cf. comment to deities worshipped.

The word hieros doumos 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 doumetas 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 hieros doumos meaning the same as symbiosis cf. TAM V.1 536, 537.

iii. Bibliography

Buresch, K. (1898), *Aus Lydien: epigraphisch-geographische Reisefrüchte*. Leipzig.
de Hoz, M.-P. (1999), *Die Lydischen Kulte im Lichte der griechischen Inschriften*. Bonn, no. 63.13.
Fontrier, A. (1886), *Mouseion* 6: 76, no. 564.
Łajtar, A. (1992), 'Ein zweiter Beleg für δοῦμος in Thessalonike' *ZPE* 94: 211-2.
Voutiras, E (1992), 'Berufs- und Kultverein: Ein δοῦμος in Thessalonike', *ZPE* 90: 87-96

XIII. EVALUATION

i. Private association

Possible

Note

The probability that the association is related to the cult of Artemis *Anaitis* or to another cult makes its private character probable. Nevertheless, the name of the association is stated only as *doumos*, like in TAM V.1 449 and 536 (in both cases: *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.