

Author: MARIA PAZ DE HOZ

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	TAM V.1 483a
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. Łajtar, 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.