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

VII. ORGANIZATION

iii. Members	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

iii. Worship	The honorific inscriptions is dedicated to a priest of Artemis <i>Anaitis</i> and his descendants for their concern for "the gods"
Deities worshipped	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.
iv. Honours/Other activities	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

i. Local interaction	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

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. Laitar 1992: 211f. (= IG X.2 860). For the meaning and etymology of the term cf. Buresch 1898: 59-60, 62ff. (he thinks the origin of the name is Lydian); Neumann 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. It seems to be synonymous with <i>symbiosis</i> (cf. TAM V.1 536, 537).
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iii. Bibliography

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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.