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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)**	*hieros doumos*

III. DATE

i.	**Date(s)**	i - iii AD

IV. NAME AND TERMINOLOGY

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

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 ἱερεύς, *hiereus*, 'priest' (mentioned in TAM V.1 483a ll. 15-16) also, or maybe previously ἱερόδουλος, *hierodoulos*, 'sacred slave' who honors his συνιερόδουλος, *synierodoulos*, (TAM V.1 483a ll. 16-17) may be an official of the association, as well as the *hierodoulos*, though there is no confirmation of it.

VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds	The *hieros doumos* honors a person with a gold crown

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 *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 counsil 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*. Leibzig. 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 fur δοῦμος in Thessalonike' ZPE 94: 211-2. Voutiras, E (1992), 'Berufs- und Kultverein: Ein δουμος 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.

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