



New Inscriptions from Prusias ad Hypium (Bithynia) I. Konuralp Archaeological Museum

Prusias ad Hypium'dan (Bithynia) Yeni Yazıtlar *I. Konuralp Arkeoloji Müzesi*

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New Inscriptions from Prusias ad Hypium (Bithynia) I. Konuralp Archaeological Museum

Prusias ad Hypium'dan (Bithynia) Yeni Yazıtlar I. Konuralp Arkeoloji Müzesi

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Abstract: This paper introduces a compilation of 4 unpublished inscriptions which are now at the Konuralp Archaeological Museum in Düzce province: 1) A votive offering of Ameinias' son Ameinias and Secundus to Zeus, 2) A votive offering of Timotheos' son Keryks Theogenes to Goddess Hecate, 3) The graves of Apphia and Mithres, 4) The graves of Iulianus' son Marcus. The inscriptions dating to the Roman Imperial Period were gathered from Düzce region.

Keywords: Prusias ad Hypium; Bithynia; Zeus, Hecate, Funerary Inscription

Öz: Bu çalışma şu anda Düzce Konuralp Arkeoloji Müzesi'nde bulunan 4 adet yayımlanmamış yazıtın bir derlemesini tanıtmaktadır: 1) Ameinias oğlu Ameinias ve Secundus'un Zeus'a adağı, 2) Timotheos oğlu *keryks* Theogenes'in Tanrıça Hecate'ye adağı, 3) Apphia ve Mithres'in mezarı, 4) Iulianus oğlu Marcus'un mezarı. Roma İmparatorluk Dönemi'ne ait söz konusu yazıtlar Düzce bölgesinden toplanmıştır.

Anahtar sözcükler: Prusias ad Hypium; Bithynia; Zeus, Hecate, Mezar Yazıtı

The first epigraphical corpus of Prusias ad Hypium was presented by W. Ameling. But, after this publication of W. Ameling, several new inscriptions have continued to bring into the museum. Therefore, It was started as a project to compile all published and unpublished Greek and Latin inscriptions in the Konuralp Archaeological Museum into a corpus. Inscriptions have been worked on with the permission of the directorship of the Konuralp Archaeological Museum between 2010-2013. These inscriptions are all found nearly from the vicinities of Konuralp and Düzce regions and most of them belong to the ancient cities of Prusias ad Hypium.

This essay introduces a compilation of 4 unpublished inscriptions which are now at the Konuralp Archaeological Museum in the province of Düzce. According to the letterforms and stylistically all the inscriptions are dated from Ist to IIIrd century AD.

1. A votive offering of Ameinias' son Ameinias and Secundus to Zeus

Rectangular grey marble stel with plain mouldings at top and bottom, It is decorated with acroteria, a girland, and pilaster. Located in the Konuralp Archaeological Museum, without recorded provenance.

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H: 1.58 m; W: 73 cm; D: 70 cm; L: 1.1–3.9 cm.

^{vacat} Ἀγαθῆ τύχη ^{vacat}

Διὶ σωτῆρι Ἀμεινίας Ἀμεινίου[υ]
Σεκόνδος ὑπὲρ τῆς

- 4 γειτνιασεως τότε
ἄγαλμα καὶ τὸν βω-
μὸν ἐκ τῶν ιδίων.

Translation: *The Good Fortune!* (A votive offering) of *Ameinias' son Ameinias* to *Zeus Soter*. *Secundus* (made) this statue and this altar on behalf of neighbours.



2. For Ζεὺς Σωτῆρ in Prusias ad Hypium, see *IProuσίας* 31, 36, 65.

Ἀμεινίας is known from Prusias ad Hypium, see *IProuσίας* 40, 143. For the name from Bithynia, see *LGPN VA s.v. Ἀμεινίας*.

4. γειτνιασις: This word contains meaning “neighbourhood, proximity”. In addition to this, it was also used for social/religious purposes. Inhabitants of a district or neighbourhood identify themselves in terms of location, using γειτνιασις (neighbourhood). According to *IProuσίας*: 137, a cult association or Temple of Zeus established by neighbourhood must be in the center of the ancient city. For γειτνιασις in Prusias ad Hypium, see *IProuσίας* 63, 64, 168.

5. ἄγαλμα. For the cult context in Prusias ad Hypium, see *IProuσίας* 53.

5f. βωμός. For the cult context in Prusias ad Hypium, see *IProuσίας* 62, 67, 98. See also for βωμός, Kubínska 1968: 73 v.dd.; Coulton 2005, 127–157.

2. A votive offering of Timotheos' son keryks Theogenes to Hecate

Four-sides moulded white marble altar, partly broken at the right side. The inscription is located on the front side. The other surface was rubbed.

H: 80 cm; W: 48 cm; D: 46 cm; L: 1–3.2 cm.

τῆ κυρία θεᾶ Ἐκ[ατή]
ἀνέστησα τὸν βωμ[ὸν]
Θεογένης,

- 4 Τειμοθέου,
^w κῆρυξ. ^{wv}

Translation: *Thimotheos' son Theogenes, Keryks, erected this altar to Lord Goddess Hecate.*



1. Goddess Ἐκατή has been unattested in Prusias ad Hypium. A similar form occurs also on a votive inscription from Plovdiv: [Κυρία Ἐκ]άθη | Ἡραϊς εὐχὴν (*SEG XVII 327*). For Goddess Hecate in Asia Minor, see Akyürek-Şahin 2006, 59–67.

3. Θεογένης has been unattested in Prusias ad Hypium (*IProuσίας* 67).

4. Τειμόθεος has been unattested in Prusias ad Hypium (*IProuσίας* 2 II. 108).

3. The graves of Apphia and Mithres

White marble stele was broken on the top right and left. In a niche flanked by columns stands a fully dressed man and woman. The two faces of the figures have been obliterated. Above the figures' heads are two combs and a vase amid them. The inscription located on the front side is at the right and on the bottom of the figures. Located in the Konuralp Archaeological Museum, without recorded provenance.

H: 1.04 m; W: 64 cm; D: 17 cm; L: 1.4–2.4 cm.

- βος γ-
 αμ^v
 βρός
 4 μνή-
 μης
 χάρι-
 ν.^{vv}
 8 έτείμησαν Ἀφφίαν τέκνα
 Ἀυιομαρα κέ Ζήνων κέ Μαρκύλος (sic) ·
 έτείμησεν τόν έαυτοῦ γονέα
 Μίθρη κέ υἱωνός Μαρκύλος (sic).^w



9, 11. Μαρκύλος = Μάρκελλος.

Translation: ---bos his spouse set this up in his memory. Auimora, Zenon, and Marcellus honoured their mother Apphia. Marcellus, who adoptively is, (honoured) Mithres too.

2. - - -βος should be the *nominativus* ending of a name. But we can't suggest any name ending with --- βος because of many names in Asia Minor. See the reverse indexes in *LGPN*.

8. Ἀφφία is attested for the first time from Prusias ad Hypium. For Ἀφφία known from Bithynia, see, *LGPN* VA s.v. *ibid*. For the name, see also Zgusta 1964: § 66–51.

9. ΑΥΙΟΜΑΡΑ has previously been documented on an inscription from Phrygia (*CIG* 4231): έτείμησαν | Τειμόθεο|ν κ(αί) Λαλαν ||⁴ τέκνα αὐ<τ>|όμα<τ>α(?) {ΑΥΙ|ΟΜΑΡΑ} κ(αί) υἱ|νοῖ Γ<λ>ύκων κ(αί) | Μαρκία μνήμ||⁸ης χάριν. The editors of *CIG* considered that ΑΥΙΟΜΑΡΑ instead of αὐτόματος was accidentally engraved by a stonemason. Then, this word was corrected by editors as αὐτόματος. As can be seen, this name is very clear. Therefore, we can suggest that Ἀυιομαρα is an *epichoric* name through our inscription.

9, 11. Μαρκύλος instead of Μάρκελλος may have been accidentally engraved by a stonemason. This name is also a diminutive of Marcus. It is very common among Greeks using Latin praenomen. Marcellus form of Marcus is attested for the first time from Prusias ad Hypium and Asia Minor. Marcellus is attested only the first time from Agia of Thessalia. See *LGPN* IIIB s.v. Μαρκύλος.

9, 11. κέ = καί. For the interchange of -ε and -αι, see Gignac 1976, 192 f.

11. Μίθρης is a Persian name and maybe the local usage. This name is attested the first time in

Prusias ad Hypium. The name is known only from Prusa in Bithynia see *LGPN VA* Μίθρης. Cf. see Zgusta 1964: § 509–2, fn. 23; 693.

4. The graves of Iulianus' son Marcus

A limestone sarcophagus is decorated with an inscribed tabula ansata and top broken. Limestone Located in the Konuralp Archaeological Museum, without recorded provenance.

H: 0.84 m; W: 2.18 m; D: 0.77 m; L: 0.023–0.085 m.

Μάρκος
 Ἰουλιανοῦ
 ἐτῶν κγ',
 4^{vv} χαῖρε. ^{vv}

Translation: *Iulianus' son Marcus (died) at age of 23. Farewell!*

2. Ἰουλιανός: This name is known for the first time in Prusias ad Hypium. The name is well-known from Bithynia, see *LGPN VA* s.v. Ἰουλιανός.



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