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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Hüseyin Sami ÖZTÜRK* - Züleyha KARTAL-ÖNEMLİ **

Abstract: This paper introduces a compilation of 4 unpublished inscriptions which are now at the Konuralp Archaeological Museum in Düzce province: 1) A votive offering of Ameinias’ son Ameinias and Secundus to Zeus, 2) A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 Affia 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


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 Therefore, It was started as a project to compile all published and unpublished Greek and Latin inscriptions in the Konuralp Archaeological Museum into a corpus.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This essay introduces a compilation of 4 unpublished inscriptions which are now at the Konuralp Archaeological Museum in the province of Düzce.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 1st to 3rd 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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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 Zeús Σωτήρ in Prusias ad Hypium, see IProusias 31, 36, 65. Αμεινίας is known from Prusias ad Hypium, see IProusias 40, 143. For the name from Bithynia, see LGPN VA s.v. Αμεινίας.

4. γειτνίασις; 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 γειτνίασις (neighbourhood). According to IProusias: 137, a cult association or Temple of Zeus established by neighbourhood must be in the center of the ancient city. For γειτνίασις in Prusias ad Hypium, see IProusias 63, 64, 168.

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


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.

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

1. Goddess Ἐκατη has been unattested in Prusias ad Hypium. A similar form occurs also on a votive inscription from Plovdiv: [Κυριά Εκατη] Ἑραίς εὐχήν (SEG XVII 327). For Goddess Hecate in Asia Minor, see Akyürek-Şahin 2006, 59–67.

3. Θεογένης has been unattested in Prusias ad Hypium (IProusias 67).
4. Τειμόθεος has been unattested in Prusias ad Hypium (IProusias 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
μνή-
μης
χάρι-
ν ϋ

4 έτειμησαν Αφφίαν τέκνα
Αυιομάρα κέ Ζήυων κέ Μαρκύλος (sic).
έτειμησαν τόν έαυτόν γονέα
Μίθρην κέ ύψης Μαρκύλος (sic).

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. Αφφία is attested for the first time from Prusias ad Hypium. For Αφφία 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): έτειμησαν | Τειμόθεον κ(αι) Λαλαν || τέκνα αὕτης | ύπατος | Μαρκία μνήμης 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 Αυιομάρα is an epichoric name through our inscription.

9, 11. Μάρκελλος instead of Μάρκυλος 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. Marcullus form of Marcellus is attested for the first time from Prusias ad Hypium and Asia Minor. Marcullus is attested only the first time from Agia of Thessalia. See LGPN IIIIB 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
‘Ιουλιανοῦ
έτων κυν’,

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

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

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<table>
<thead>
<tr>
<th>AE</th>
<th>L’Année Épigraphique.</th>
</tr>
</thead>
<tbody>
<tr>
<td>AnatSt</td>
<td>Anatolian Studies.</td>
</tr>
<tr>
<td>ArkSan</td>
<td>Arkeoloji ve Sanat Dergisi Yayınları.</td>
</tr>
<tr>
<td>CIG</td>
<td>Corpus Inscriptionum Graecorum.</td>
</tr>
<tr>
<td>IGSK</td>
<td>Inschriften griechischer Städte aus Kleinasien.</td>
</tr>
</tbody>
</table>