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CAPInv. 652: **geitniasis**

I. LOCATION

i.	**Geographical area**	Western Asia Minor
ii.	**Region**	Bithynia
iii.	**Site**	Prusias ad Hypium

II. NAME

i.	**Full name (original language)**	γειτνίασις (I.Prusias 63, ll. 6-7)
ii.	**Full name (transliterated)**	*geitniasis*

III. DATE

i.	**Date(s)**	ii AD

IV. NAME AND TERMINOLOGY

iii.	**Descriptive terms**	γειτνίασις, *geitniasis*
	Note	*geitniasis*: I.Prusias 63, ll. 6-7; I.Prusias 64, ll. 3-4; I.Prusias 168

V. SOURCES

i.	**Source(s)**	I.Prusias 63 (ii AD) I.Prusias 64 I.Prusias 168
	Note	See also: Dörner 1952: 19 (only I.Prusias 63-64) *BE* 1953: no. 193, p. 176 (only I.Prusias 63-64)
	Online Resources	I.Prusias 63 I.Prusias 64 I.Prusias 168 AGRW ID# 13339
i.a.	**Source type(s)**	Epigraphic source(s)

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i.b. Document(s) typology & language/script	I.Prusias 63-64 are dedications made by the *geitniasis* to Zeus *Soter*. I.Prusias 168 mentions only the name *[g]eit[nia]sis* and may be of similar character as I.Prusias 63-64. All the sources are in Greek.
i.c. Physical format(s)	I.Prusias 63: Marble block decorated with garlands (an altar according to Dörner 1952: 19; cf. *BE* 1953: no. 193, p. 173). I.Prusias 64: Base. I.Prusias 168: Base.
ii. Source(s) provenance	The inscriptions were found at Prusias ad Hypium.

X. ACTIVITIES

iii. Worship	The *geitniasis* made two dedications to Zeus *Soter*, the first one on behalf of the *polis* (I.Prusias 63-64).
Deities worshipped	Zeus *Soter*

XI. INTERACTION

i. Local interaction	On the interaction between the *geitniasis* and the *polis*, see below under field XIII.i: Evaluation.

XII. NOTES

i. Comments	Dörner (1952: 19) dated I.Prusias 63 to the 2nd century AD based on the form of the letters. The finding spot of the inscriptions indicates that the term *geitniasis* here refers to an urban neighbourhood association (on such associations see Poland 1909: 85; cf. Van Nijf 1997: 181-182 with further bibliography; Pont 2013). Our *geitniasis*'s particular devotion to Zeus *Soter* has been interpreted as a possible indication that the neighbourhood hosted a temple of that deity (see Ameling in I.Prusias 63, p. 64-65). In this respect, the *geitniasis* possibly functioned as a neighbourhood group heavily engaged in cultic activities (cf. Fernoux 2004: 517).
iii. Bibliography	Dörner, F.K. (1952), *Bericht über eine Reise in Bithynien*. Wien. Fernoux, H.-L. (2004), *Notables et elites des cités de Bithynie aux époques hellénistique et romaine (IIIe siècle av. J.-C. – IIIe siècle ap. J.-C.). Essai d'histoire sociale*. Lyon. Poland, F. (1909), *Geschichte des griechischen Vereinswesens*. Leipzig. Pont, A.-V. (2013), 'Les groupes de voisinage dans les villes d'Asie Mineure occidentale à l'époque impériale' in P. Fröhlich and P. Hamon (eds.), *Groupes et associations dans les cités grecques (IIIe siècle av. J.-C. – IIe siècle apr. J.-C.)*, Genève: 129-56. Van Nijf, O. (1997), *The Civic World of Professional Associations in the Roman East*. Amsterdam.

XIII. EVALUATION

i. Private association	Possible
Note	There is a debate among scholars as to whether such neighborhood associations were privately organised groups or officially recognized subdivisions of the urban population (see Van Nijf 1997: 181-2 and Pont 2013). Nothing in these three inscriptions may be considered as a decisive argument in favour of either of these two theses. The fact that the first dedication was made on behalf of the *polis* is perhaps an indication of official status but it may be equally interpreted as an attempt of a private association to claim a distinguished position in the public sphere by presenting itself as a party mediating between the city and one of its important gods.

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