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2022

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MERSİN ÜNİVERSİTESİ
KILIKIA ARKEOLOJİSİNİ ARAŞTIRMA MERKEZİ
BİLİMSEL SÜRELİ YAYINI ‘OLBA’

Amaç

Olba süreli yayını; Küçükasya, Akdeniz bölgesi ve Ortadoğu’ya ilişkin orijinal sonuçlar içeren Arkeolojik çalışmalarda sadece belli bir alan veya bölge ile sınırlı kalmaksızın 'Eski Çağ Bilimleri'ni birbirinden ayırmadan ve bir bütün olarak benimseyerek bilim dünyasına değerli çalışmaları sunmayı amaçlamaktadır.

Kapsam

Olba süreli yayını Mayıs ayında olmak üzere yılda bir kez basılır. Yayınlanması istenilen makalelerin en geç her yıl Kasım ayı sonunda gönderilmiş olması gerekmektedir.

1998 yılından bu yana basılan Olba; Küçükasya, Akdeniz bölgesi ve Ortadoğu’ya ilişkin orijinal sonuçlar içeren Prehistorya, Protohistorya, Klasik Arkeoloji, Klasik Filoloji (ile Eskiçağ Dilleri ve Kültürleri), Eskiçağ Tarihi, Nüvizmatik ve Erken Hıristiyanlık Arkeolojisi alanlarında yazılmış makaleleri kapsamaktadır.

Yayın İlkeleri

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b- Metin 10 punto; özet, dipnot, katalog ve bibliografya 9 punto olmak üzere, Times New Roman (PC ve Macintosh) harf karakteri kullanılmalıdır.
c-Dipnotlar her sayfanın altına verilmeli ve makalenin başından sonuna kadar sayısal süreklilik izlemelidir.
d-Metin içinde bulunan ara başlıklarda, küçük harf kullanılmalı ve koyu (bold) yazılmalıdır. Bunun dışındaki seçenekler (tümünün büyük harf yazılması, alt çizgi ya da italik) kullanılmamalıdır.
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c) Metin içinde yer alan “fig.” ibareleri, parantez içinde verilmeli; fig. ibaresinin noktasından sonra bir tab boşluk bırakılmalı (fig. 3); ikiden fazla ardışık figür belirtiliyorsa iki rakam arasına boşluksuz kısa tire konulmalı (fig. 2-4). Ardışık değilse, sayılar arasına nokta ve bir tab boşluk bırakılmalıdır (fig. 2. 5).

d) Ayrıca bibliyografya ve kısaltmalar kısmında bir yazar, iki soyadı taşıyorsa soyadları arasında boşluk bırakmaksızın kısa tire kullanılmalıdır (Dentzer-Feydy); bir makale birden fazla yazarlı ise her yazardan sonra bir boşluk, ardından uzun tire ve yine boşluktan sonra diğer yazarın soyadı gelmelidir (Hagel – Tomaschitz).

3. “Bibliyografya ve Kısaltmalar” bölümü makalenin sonunda yer almalı, dipnotlarda kullanılan kısaltmalar, burada açıklanmalıdır. Dipnotlarda kullanılan kaynaklar kısaltma olarak verilmeli, kısaltmalarda yazar soyadı, yayın tarihi, sayfa (ve varsa levha ya da resim) sıralamasına sadık kalınmalıdır. Sadece bir kez kullanılan yayınlar için bile aynı kurala uyulmalıdır.

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Bibliyografya (Makaleler için):

Corsten 1995 Corsten, Th., “Inchriften aus dem Museum von Denizli”, Ege Üniversitesi Arkeoloji Dergisi III, 215-224, lev. LIV-LVII.

Dipnot (kitaplar ve makaleler için)

Richter 1977, 162, res. 217.

Diğer Kısaltmalar

age.	adı geçen eser
ay.	aynı yazar
vd.	ve devamı
yak.	yaklaşık
v.d.	ve diğerleri
y.dn.	yukarı dipnot
dn.	dipnot
a.dn.	aşağı dipnot
bk.	Bakınız

4. Tüm resim, çizim ve haritalar için sadece "fig." kısaltması kullanılmalı ve figürlerin numaralandırılmasında süreklilik olmalıdır. (Levha, Resim, Çizim, Şekil, Harita ya da bir başka ifade veya kısaltma kesinlikle kullanılmamalıdır).

5. Bir başka kaynaktan alıntı yapılan figürlerin sorumluluğu yazara aittir, bu sebeple kaynak belirtilmelidir.
6. Makale metninin sonunda figürler listesi yer almalıdır.
7. Metin yukarıda belirtilen formatlara uygun olmak kaydıyla 20 sayfayı geçmemelidir. Figürlerin toplamı 10 adet civarında olmalıdır.
8. Makaleler Türkçe, İngilizce veya Almanca yazılabilir. Türkçe yazılan makalelerde yaklaşık 500 kelimelik Türkçe ve İngilizce yada Almanca özet kesinlikle bulunmalıdır. İngilizce veya Almanca yazılan makalelerde ise en az 500 kelimelik Türkçe ve İngilizce veya Almanca özet bulunmalıdır. Makalenin her iki dilde de başlığı gönderilmelidir.
9. Özeti altında, Türkçe ve İngilizce veya Almanca olmak üzere altı anahtar kelime verilmelidir.
10. Figürlerde çözünürlük en az 300 dpi; format ise tif veya jpeg olmalıdır. Bunlar word'a gömülü olmaksızın bağımsız resimler olarak gönderilmelidir.
11. Dizilim (layout): Figürler ayrıca mail ekinde bir defada gelecek şekilde yani düşük çözünürlükte pdf olarak kaydedilerek dizilimi (layout) yapılmış şekilde yollanmalıdır.
12. Metin, figürler ve figürlerin dizilimi (layout); ayrıca makale içinde kullanılan özel fontlar 'zip'lenerek, We Transfer türünde bir program ile bilgisayar ortamında gönderilmelidir; çıktı olarak gönderilmesine gerek yoktur. İstendiği takdirde hepsi Dergi Park'a yüklenebilir.

MERSIN UNIVERSITY
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JOURNAL ‘OLBA’

Scope

Olba is printed once a year in May. Deadline for sending papers is the end of November each year.

The Journal ‘Olba’, being published since 1998 by the ‘Research Center of Cilician Archeology’ of the Mersin University (Turkey), includes original studies done on prehistory, protohistory, classical archaeology, classical philology (and ancient languages and cultures), ancient history, numismatics and early christian archeology of Asia Minor, the Mediterranean region and the Near East.

Publishing Principles

1. a. Articles should be written in Word programs.
 - b. The text should be written in 10 puntos ; the abstract, footnotes, catalogue and bibliography in 9 puntos ‘Times New Roman’ (for PC and for Macintosh).
 - c. Footnotes should take place at the bottom of the page in continuous numbering.
 - d. Titles within the article should be written in small letters and be marked as bold. Other choices (big letters, underline or italic) should not be used.
2. Punctuation (hyphen) Marks:
 - a) One space should be given after the comma in the sentence and after the dot at the end of the sentence.
 - b) The footnote numbering within the sentence in the text, should take place before the comma in the sentence or before the dot at the end of the sentence.
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 - *If many figures in sequence are to be indicated, a short hyphen without space between the beginning and last numbers should be placed (fig. 2-4); if these are not in sequence, a dot and space should be given between the numbers (fig. 2. 5).

- d) In the bibliography and abbreviations, if the author has two family names, a short hyphen without leaving space should be used (Dentzer-Feydy); if the article is written by two or more authors, after each author a space, a long hyphen and again a space should be left before the family name of the next author (Hagel – Tomaschitz).
3. The ‘Bibliography’ and ‘Abbreviations’ should take part at the end of the article. The ‘Abbreviations’ used in the footnotes should be explained in the ‘Bibliography’ part. The bibliography used in the footnotes should take place as abbreviations and the following order within the abbreviations should be kept: Name of writer, year of publishment, page (and if used, number of the illustration). This rule should be applied even if a publishment is used only once.

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Richter 1977 Richter, G., Greek Art, New York.

Bibliography (for articles):

Corsten 1995 Corsten, Th., “Inschriften aus dem Museum von Denizli”, Ege Üniversitesi Arkeoloji Dergisi III, 215-224, pl. LIV-LVII.

Footnotes (for books and articles):

Richter 1977, 162, fig. 217.

Miscellaneous Abbreviations:

op. cit.	in the work already cited
idem	an author that has just been mentioned
ff	following pages
et al.	and others
n.	footnote
see	see
infra	see below
supra	see above

4. For all photographs, drawings and maps only the abbreviation ‘fig.’ should be used in continous numbering (remarks such as Plate, Picture, Drawing, Map or any other word or abbreviaton should not be used).
5. Photographs, drawings or maps taken from other publications are in the responsibility of the writers; so the sources have to be mentioned.
6. A list of figures should take part at the end of the article.

7. The text should be within the remarked formats not more than 20 pages, the drawing and photographs 10 in number.
8. Papers may be written in Turkish, English or German. Papers written in Turkish must include an abstract of 500 words in Turkish and English or German. It will be appreciated if papers written in English or German would include a summary of 500 words in Turkish and in English or German. The title of the article should be sent in two languages.
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12. The article, figures and their layout as well as special fonts should be sent by e-mail (We Transfer).

NEW DEDICATORY INSCRIPTIONS FROM KNIDOS

Güray ÜNVER *

ÖZ

Knidos'tan Yeni Adak Yazıtları

Bu makalede Knidos'tan altı adet adak yazıtı sunulmaktadır; sunulan yazıtlar, geç Klasik ve Hellenistik Dönemlerde Knidos'taki inanç yelpazesi ve ayrıca kentin ticari yapıları hakkında bilgiler sunmaktadır. Yazıtlar, Hermes'e (no. 1 ve 2) ve Zeus Meilikhios'a (no. 5 ve 6) yönelik heykel adakları, Asklepios'a yönelik bir güneş saati adağı (no. 3) ve Zeus Agoraios'a yönelik anıtsal bir altar adağıdır (no. 4). Yazıtlar ayrıca Knidos'un *emporion*'u (no. 1) ve *Kallippeion* adı verilen bir yapı (no. 2) hakkında epigrafik kanıt sunmaktadır.

Anahtar Kelimeler: Knidos, Hermes, Asklepios, Zeus Agoraios, Zeus Meilikhios, Epimeletes, Emporion, Adak Yazıtı, Altar, Güneş Saati.

ABSTRACT

This paper presents six dedicatory inscriptions from Knidos; these inscriptions provide information on the religious spectrum of Knidos and also the commercial buildings of the city during the late Classical and Hellenistic Periods. The inscriptions are dedications of statues to Hermes (nos. 1 and 2) and to Zeus Meilikhios (nos. 5 and 6), dedication of a sundial to Asklepios (no. 3) and the dedication of a monumental altar to Zeus Agoraios (no. 4). The inscriptions also provide epigraphical evidence of the *emporion* of Knidos (no. 1) and the building called *Kallippeion* (no. 2).

Keywords: Knidos, Hermes, Asklepios, Zeus Agoraios, Zeus Meilikhios, Epimeletes, Emporion, Dedication, Altar, Sundial.

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This paper presents six dedicatory inscriptions from Knidos¹; four of the inscriptions (nos. 1, 2, 4, 6) were unearthed in different years, from different locations, during the excavations carried out under the direction of Prof. Dr. M. E. Doksanaltı. The other two (nos. 3 and 5) were found at the excavation depot without an inventory number, therefore the exact locations that these two inscriptions were discovered are unknown.

1. Dedication to Hermes by the overseers of the emporion.

Rectangular, grey limestone base, broken on the right (fig. 1a-1b). The upper left edge of the inscribed surface is slightly broken. The right and the left surfaces are smoothed. There is a square socket (0.270 m x 0.285 m; depth 0.17 m) possibly for a Herm² on the top. It was found in 2014, on the ground near the Southern Terrace Wall³, which is to the south of Church D and to the west of Harbor Street.

Dimensions: W: 0.85 m; H: 0.35 m; D: 0.60 m; LH: 0.016 – 0.020 m.

Date: 2nd half of the 4th century BC (lettering).

There are two types of N in line 4; in the first N of the line, the second vertical does not reach the bottom of the letter space, while in the second N, the second vertical reaches the bottom of the letter space.

A summary of the inscription was presented as a part of the paper "New Inscriptions from Knidos" in the Third Greek-Turkish Epigraphy Symposium, 29 June - July 2, 2017 Thessaloniki, Greece.

- [ἐπ]μελ[ητ]αί : ἐμπορίου
 2 Δωριεὺς : Βοιωτοῦ *vac.*
 Καλλιπίδας : Καλλίππου
 4 Διάνδρος : Ἀλκάνδρου *vac.*
vac. Ἑ ρ μ ᾱ ι *vac.*

1 The study was performed within the scope of the Knidos, Burgaz, Emecik Apollon Sanctuary Excavations and Researches and with the permission of the directory of the Knidos, Burgaz, Emecik Apollon Sanctuary Excavations and Researches, which are being undertaken on behalf of the Ministry of Culture and Tourism and Selçuk University under the decision of the Presidency, dated 01.06.2020 and numbered 2587. I would like to thank Prof. Dr. M. Ertekin Doksanaltı, the director of the Knidos, Burgaz, Emecik Apollon Sanctuary Excavations, for permission to study the inscriptions. Additionally, I am indebted to archaeologists MA D. Ozan Tozluca, MA İbrahim Karaođlan, MA K. Merve Selek and MA Esra Güler for their assistance during my studies.

2 A Herm statue of a Satyr with a similar base was found in room C, at the eastern section of the Stoa in the Dionysos Terrace, see: Bruns-Özgan 2013, 183-186.

3 Bruns-Özgan 2013, 237-244; Doksanaltı et al. 2017, 19-35; Doksanaltı et al. 2018a, 49-52; Doksanaltı et al. 2018b, 32.

Translation:

Overseers of the emporion, Dorieus son of Boiotos, Kallippidas son of Kallippos, Diandros son of Alkandros (dedicated) to Hermes.

L. 1. Dorieus son of Boiotos, Kallippidas son of Kallippos, Diandros son of Alkandros were chosen for the *epimeleia* of commerce at the *emporion*⁴. The office of *epimeleia* of the *emporion* has been attested at Athens⁵, Amphipolis⁶ and Delos⁷ as well as at Miletos⁸ in Asia Minor. The *epimeletai* (overseers) of the *emporion*⁹ were responsible for overseeing maritime foreign trade, enforcing customs and taxes and also observance of the law¹⁰. The *epimeletai* of *emporion* also carried out legal duties as part of their responsibilities, such as presiding over the courts responsible for the judgment of commercial disputes¹¹. According to the text, three *epimeletai* were chosen for the *emporion* at Knidos¹², however the duration of the assignment

4 For the concept and the function of *emporion*, see: Wachsmuth 1905; Velissaropoulos 1977; Bresson 1993; Hansen 1997, 85-86; Ruffing 2006; Malkin 2011; 156-157; Bresson 2016, 306-307; Harris 2019, 266.

5 *SEG* 23 (1968) no. 98 (1); *SEG* 32 (1982) no. 218 = IG II² no. 2336 (27; 66; 111; 176).

6 Hatzopoulos 1996, 87, no. 65 (4).

7 *ID*, nos. 1421 (B. col. I, 14); 1441 (A. col. I, 76); 1450 (A, 53); 1507 (16-17; 32-33; 45; 50); 1647 (2); 1827; 1828; 1829; 1830 (3); 2616 (col. I, 4), cf. *SEG* 32 (1982) no. 218 (l. 66), see also: Duchêne 1993, 116-118; Hasenohr 2012, 245-246, for the archive (*arkheion*) of the *epimeletai* of the *emporion* at Delos see: *ID*, no. 1507 (32-33), cf. *Milet* I, 3, no. 140A = *IC* I, viii, no. 6 (31-32).

8 *Milet* I, 3, no. 140A = *IC* I, viii, no. 6 (31-32); *Milet* I, 3, no. 140B (46-47) = *IC* IV, no. 161 (8-9); *Milet* I, 3, no. 140C (59 - 65); *I.Priene*, no. 28 (7; 11; 24-25). The official *emporiarckhes* (ἐμποριάρχης) is attested at Side, Aphrodisias and Ephesos in Asia Minor, see: *I.Side*, no. 76 (4); *I.Aph.*2007, 12.629i (3-4); Knibbe – Engelmann 1984, 143-144 no. 4371 = *SEG* 34 (1984), no. 1107 (5-6), see also: Ruffing 2006, 135-136.

9 Hasebroek 1933, 174-175; Velissaropoulos 1977, 63; Bresson 1993, 165-166; Hansen 1997, 85; Bresson 2016, 307-308.

10 Wachsmuth 1905, 2533; Hasebroek 1933, 170-171; 174-175, for the law of *emporion* “νόμος ἐμπορικὸς” which also regulated the trade of slaves at Miletos, see: *Milet* I, 3, no. 140A = *IC* I, viii, no. 6 (35) *Milet* I, 3, 140B (49) = *IC* IV, no. 161 (11) κατὰ τὸν νόμον τὸν ἐμπορικόν, cf. *Milet* I, 3, no. 140C (63); *I.Priene*, no. 28 (7) κατὰ τὸν νόμον τῶν τοῦ ἐμπορίου ἐπιμελητῶν, see also: Brückner *et al.* 2014, 94. There is no evidence for the existence of a maritime trade law at Knidos. As Bresson (2016, 314) suggested, each *emporion* had its own rules, depending on the city’s needs and objectives, for the rules of *emporion*, see: Bresson 2016, 313-317.

11 In treaties of Miletos with Knossos, Gortys, Phaistos and Priene, the *epimeletai* of the *emporion* were responsible for the judgment of disputes at Miletos, see: *Milet* I, 3, no. 140A = *IC* I, viii, no. 6 (30-33); *Milet* I, 3, no. 140B (45-47) = *IC* IV, no. 161 (7-9); *Milet* I, 3, no. 140C (59 - 65); *I.Priene*, no. 28 (6-7; 10-11; 24-25), also see: Dmitriev 2005, 29; Bresson 2016, 320-321.

12 At Athens, ten *epimeletai* of the *emporion* were elected by lot, whose duty was to supervise the *emporion* and to compel the traders to bring two thirds of imported grain to the city, see: Aristot. *Ath. Pol.* 51, 4, see also: Harris 2019, 267. A dedication by *epimeletai* of the *emporion* from Athens dated to 196-195 BC mentions ten (as preserved) *epimeletai*, see: *SEG* 23 (1968) no. 98. At Delos, at the end of the 2nd century BC, the number of three *epimeletai* of the *emporion* (and three *agoranomoi*) was reduced to one (and two *agoranomoi*), see: Hasenohr 2012, 245-246; see also: *ID*, nos. 1647 (2); 1827; 1828; 1829; 1830; 2616 (4), cf. *ID*, nos. 1421 (face B.frg. cd. col. I.1, 14); *ID* 1441 (face A. col. I. 1, 76); 1450 (A, 53); 1507 (16-17; 32-33; 43; 50), see also: *SEG* 38 (1988) no. 773. At Amphipolis, possibly three *epimeletai* of the *emporion* were appointed in the 2nd century BC; a dedication by *epimeletai* of the *emporion* from Amphipolis dated to the 1st third of the 2nd c. BC mentions three (as preserved) *epimeletai*, see: Hatzopoulos 1996, 87, no. 65.

is unclear. In Greek cities, the number of appointed *epimeletai* of *emporion* could possibly be related to the volume of commercial activities at the *emporion*. Thus, the inscription indicates the importance and the scope of the *emporion* of Knidos in the 2nd half of the 4th century BC.

Knidos had two harbors which were connected to each other by means of a channel¹³. According to Strabo¹⁴, one of the harbors was a λιμὴν τριηρικὸς (harbor which can receive triremes) and κλειστός (can be closed). This harbor was also a ναύσταθμον (naval station) for 20 ships. Strabo goes on to tell us that the island, which was connected by moles¹⁵ to the mainland, sheltered both harbors. In contrast to the Strabo's relatively detailed information about the military harbor, which is also called trireme harbor, the features of the second harbour, which must have been the commercial one, are not mentioned in Strabo's narrative. According to the Strabo's description, the military harbor would have been to the northwest of the tombolo facing the Aegean Sea, so the commercial harbor would have been to the southeast facing the Mediterranean. The *emporion* mentioned in the inscription would have been within the commercial harbor, which is wider than the military one. The possible location of the *emporion* is on the lower terraces on the northern slope of Kap Krio, facing the commercial harbor where many archaeological remains¹⁶ related to maritime facilities have been found.

L.2: Dorieus son of Boiotos is unknown. The name Dorieus is attested at Knidos, for Dorieus father of Kleinippos (2nd half of the 4th c. BC), see: *I.Knidos*, no. 22 (3); *LGPN VB*, s.v.

The name Boiotos is attested for the first time in inscriptions from Knidos, for the name see: *LGPN VA*, s.v.

L. 3: Kallippidas son of Kallippos is unknown. The name Kallippos is attested at Knidos, see: *LGPN VB*, s.v. (21-27), also for Kallippos (mid or 2nd half of the 2nd c. BC), after whom the building *Kallippeion* was named, and the other attestations of the name at Knidos, see below at no. 2.

The name Kallippidas is attested for the first time in inscriptions from Knidos, for the name see: *LGPN VB*, s.v. Καλλιπιδῆς.

L. 4: Diandros son of Alkandros is unknown. The name Diandros is attested on a Knidian amphora stamp (ca. 167 – 146 BC), for Diandros the fabricant of a type of

13 With this connecting channel, when the winds were contrary, the triremes or the commercial ships would have been able to pass through the channel and sail out the opposite harbor, see: Love 1967, 134-135; Doksanaltı 2006, 30; Doksanaltı 2007, 8-9; Bresson 2011, 400; Büyüközer 2012, 122-124; Büyüközer 2013, 144. For the wind regimes around the Cape Tekir and the effects of the changes of the wind regimes on navigation, see: Bresson 2011, 398-400.

14 Strab. XIV, 2, 15 (C 656).

15 According to Pausanias (V, 24, 7) the island was connected to the mainland by a bridge.

16 For the remains of the docks and moorings on the island, see: Love 1967, 135; Doksanaltı 2006, 31; Büyüközer 2012, 57-63, for archaeological remains of the buildings related with the commercial harbor, see: Doksanaltı 2006, 37-175; Doksanaltı 2007, 7-9; Büyüközer 2012, 64-95; Büyüközer 2013, 144, for breakwaters and walls of the commercial harbor, see: Büyüközer 2012, 41-56; Büyüközer 2019, 219-222.

Knidian amphora, see: Börker-Burow 1998, 110 no. 493; *LGN VB*, s.v.

The name Alkandros is attested for the first time in inscriptions from Knidos, for the name see: *LGN VA* s.v.

L. 5. There is a *vacat* of one letter space between the each letter of Ἑρμῆ.

Despite a lack of evidence for a temple or the priest of the god, Hermes was one of the most honored gods in late Classical - Hellenistic Knidos. Dedications to Hermes are attested in many inscriptions especially on statue bases¹⁷. In a metrical dedication¹⁸ (4th c. BC) Hermes explains that he has arrived (at Knidos) as the *πάρεδρος* of Aphrodite and greets the magistrates. The inscription was written on a base of a statue¹⁹ of Hermes dedicated by the *prostatai*²⁰ of Neapolis²¹. In another metrical dedication²² of an *oikos*²³ and a statue to Kore and Demeter, (mid or late 4th c. BC) a woman named Khrysina, in her holy dream (ὄψις ἱερά), was ordered by Hermes to serve the goddesses (Kore and Demeter) in (the place) Tathne²⁴. While at Knidos, Hermes “of Arkadia, from the rough Pheneos²⁵” was also the protector of a district where a statue of the god was erected; in a metrical “signpost”²⁶ inscription²⁷ (3rd c.

17 Sostratos of Knidos, the famous architect, along with one or two of his brothers (Arkhidamos and Pythokles), possibly promised to pay for the restoration of the statue of Hermes Enagonios in the Pythian Stadium (272-270 BC), see: *CID* IV, no. 26; *FD* III. 1 no. 298 (1. 4-5), it should be noted that the name of Sostratos did not survive in the inscription, cf. Meeus 2015, 156-157.

18 *I.Knidos*, no. 21; *SGO* I, no. 01/01/01 cf. *I.Stratonikeia*, no. 103 (6-7) χαίρετ' ἐγὼ δ' ὑμῖν Διὸς ἄγγελος εἰλήλουθα.

19 A. Chaniotis (*EBGR* 1992 no. 25) suggests that the statues of Aphrodite and Hermes may have been set up in the seat of the *prostatai* of Neapolis. Chaniotis also points out that Hermes and Aphrodite were often regarded as protectors of magistrates; for the relationship between Hermes and Aphrodite, see also: *Plut. Mor.* (= *Coniugalia Praecepta*) 138c-d, for the temple of Aphrodite and Hermes next to the fountain of Salmakis at Halikarnassos, see: *Vitr.* II. 8. 11.

20 For *prostatai*, see: Varinlioglu et al. 1992, 169-170.

21 The word Neapolis, which possibly identifies the new city after relocation, was suggested to be a direct testimony to the theory of relocation of Knidos, see: Bean – Cook 1952, 206 – 207; Robert – Robert 1954, 169; Robert – Robert 1955, 247 no. 172. On the contrary, as Blümel argued, it is possible but not certain that the *prostatai* of Neapolis were also the *prostatai* of the city in which the inscription was found (Tekir). However in three decrees (late 3rd – early 2nd c. BC) from Knidos, the *prostatai* appear as the authors of proposals in the decrees, see: *I.Knidos*, no. 218-220; Bresson 1999, 103. Blümel also refers to the *prostatai* of Pyrindos, a settlement that is suggested to have been located on the Knidian Peninsula, see: *I.Knidos*, p. 11, cf. *I.Knidos*, no. 255; *Steph. Byz. s.v.* Πύρινδος, for the *prostatai* of Pyrindos, see: *I.Knidos*, no. 22 (1). Bresson suggested that Pyrindos could be the ancient name of the port at Burgaz or the name of the settlement at Kumyer, see: Bresson 1999, 102-103.

22 *I.Knidos*, no. 131 (3); *SGO* I, no. 01.01.06; *EBGR* 1992 no. 25; Rigsby 2003; Dignas 2006, 76-77.

23 *I.Knidos*, p. 77; Rigsby 2003, 60, n. 2, cf. Newton 1863, 714, no. 15; see also: *ibid.* 380; *GIBM* IV, 1, p. 22.

24 Newton explains the word Ταθηνη as “the name of the site on which the *oikos* was to be built”, see: Newton 1863, 714, no. 15; see also: *ibid.* 380; *SGO* I, no. 01.01.06; *GIBM* IV, 1, p. 23; *I.Knidos*, p. 77. Rigsby conjectures that the puzzling letters ΣΤΑΘΝΗ may conceal a feminine adjective in singular dative case which identifies the singular dative θεῶν, see: Rigsby 2003, 62-63; Stroud 2013, 150.

25 *I.Knidos*, no. 301; *SGO* I, no. 01.01.03 (11-12) ἀλλ' ἀσινῆς ἔρχου καὶ ἀπ' Ἀρκαδῆς τεμενουρὸν Ἑρμῆν οὐ μέμψει τρηχέος ἐξ Φενέου.

26 Signposts marking the path belonged to Hermes and multi-headed images of the god, like the images of Hekate, were placed at crossroads, see: Larson 2007, 146.

27 *I.Knidos*, no. 301; *SGO* I, no. 01.01.03. Possibly the whole facility was built by Antigonos and dedi-

BC; after 282) written on the base of a statue of Hermes, standing by the roadside, the god shows and describes the path which leads to the district under his own protection. The district covers the area of the *temenos* of the *heros* Antigonos²⁸ and his wife, the *dromos* for youngsters (δρόμος ἡθῆοισιν), the *palaistra*, the *loutra* and the statue of Pan. In a dedicatory inscription²⁹ (Hellenistic), the *damiourgos* Timakles, son of Timasikrates, dedicated a statue to Hermes. In another dedicatory inscription³⁰ (2nd half of the 2nd c. BC) Sostratos, son of Lakhartes dedicated a statue to Demeter, Koura, Plouton, Epimakhos³¹ and Hermes³². Additionally, Moirikhos, son of Dymas, chosen for the *epimeleia* of the affairs in the *Kallippeion*, dedicated a statuette to Hermes, see below, no. 2.

2. Dedication to Hermes by Moirikhos son of Dymas

Rectangular bluish marble base, found in two pieces but complete (fig. 2). All surfaces are smoothed. There is a rectangular socket (0.053 m x 0.027 m; depth 0.05 m) possibly for a small Herm on the top. There is also a similar and symmetrical hole for a joint at the bottom. It was found at the Heroon³³ (room 4), on the east side of Harbor street in 2016.

Dimensions: W: 0.20 m; H: 0.11 m; D: 0.16 m; LH: 0.01 m; (omikron) 0.008 m.

Date: mid or 2nd half of the 2nd century BC (lettering).

A summary of the inscription was presented in the paper "New Inscriptions from Knidos" in the Third Greek-Turkish Epigraphy Symposium, 29 June- July 2, 2017 Thessaloniki, Greece.

Μοίριχος Δυμάντος

2 αἰρεθεί[ς] ἐπὶ τῶν

cated to Hermes with the aforementioned statue. After the death of Antigonos and his wife, they were buried in the area, see: Hoffmann-Salz 2016, 448.

28 Antigonos son of Epigonos was one of the wealthy citizens of Knidos who granted loans (six thousand drakhmai) to Miletos in 282 BC, see: Milet I, 3, no. 138; Migeotte 1986, no. 96 (73). Possibly the city founded a festival (Antigoneia?) in his memory including mousikoi agones, see: *I.Knidos*, no. 301 (5-6). The festival Artemidoreia was founded in the memory of Gaius Iulius Artemidoros, son of Gaius Iulius Theopompos, see: *I.Knidos*, no. 59 (15-19), for Gaius Iulius Artemidoros, see: Hirschfeld 1886; Thériault 2003; Bruns-Özgan 2009, 108-113; 126-127.

29 *I.Knidos*, no. 183.

30 *I.Knidos*, no. 141.

31 Newton offers a conjectural explanation of the word ἐπίμαχος, as an epithet applied to Plouton, see: Newton 1863, 714, no. 14, see also: *ibid.* 406; *GIBM* IV, 1, no. 811. Blümel suggests that Ἐπίμαχος was a deity or a heros, see: *I.Knidos*, p. 82, cf. EBGR 1992, 361 (*heros* Epimakhos); *I.Erythrai*, no. 201 (a28), Ἐπίμαχου, *ibid.* no. 207 (91) [Ἡρακ]λεῖ καὶ Ἐπίμαχοι, also see: Jessen 1907, 160; Liddell – Scott 1996, s.v. ἐπίμαχος, A, III.

32 Plouton, Epimakhos and Hermes were possibly οἱ θεοὶ παρὰ Δάματρι (καὶ Κούραι) mentioned with Demeter and Kore in many inscriptions, see: *I.Knidos*, no. 141; 147, see also: *I.Knidos*, no. 135; 138; 148; 149; 150B; 151; 153; 155; 158, cf. *ibid.* no. 156.

33 Doksanalı et al. 2017, 20-31; for the archaeological finds from the Heroon, see: Kılıç 2016, 14-72; Doksanalı – Gider-Büyükozer 2019; Doksanalı 2020.

ἐπιμέλ[ει]αν τῶν
 4 ἐν τῷ Κᾶ[λλ]ιππίῳ
vac. Ἐρ[μῆ] *vac.*

Translation:

Moirikhos son of Dymas, chosen for the epimeleia of the (affairs) in Kallippeion, (dedicated) to Hermes.

L. 1: Moirikhos son of Dymas is unknown. The name Moirikhos is attested on Knidian coins (3rd – 2nd c. BC) as the names of magistrates, see: *BMC Caria*, 93 no. 63-64; *SNG Ashmolean XI*, 151, see also: *LGPN VB*, s.v. (3-4). The name is also attested in a much later inscription from Knidos, for Lucius Moirikhos, son of Iulia Epianassa (late 1st c. BC – early 1st c. AD), see: *I.Knidos*, no. 86 (4).

The name Dymas is attested for the first time in inscriptions from Knidos, for the name see: *LGPN VB*, s.v.

The function of the building called *Kallippeion* is unknown. In accordance with the appointment of an *epimeletes* and the dedication to Hermes, the *Kallippeion* was possibly a commercial building, near the agora³⁴ or the commercial harbor³⁵. It is also possible that *Kallippeion* was a *gymnasion* or a related building. The building *Kallippeion* was named after a person called Kallippos who was possibly a prominent *euergetes*³⁶ at Knidos in 3rd c. BC or in the 1st half of the 2nd c. BC.

Kallippos, after whom the building was named, is unknown. Kallippos was a common name and therefore it is also attested in inscriptions and coins from Knidos, see: *LGPN VB*, s.v. (21-27); for Kallippos, the father of Kallipidas, *epimeletes* of the *emporion* (2nd half of 4th c. BC), see above no. 1. Also a magistrate Kallippos (250 – 210 BC) is known from a Knidian *tetrobol*, see: (e.g.) *SNG Keckman I*, 195; *BMC Caria*, 91, no. 49 = *HNO*, no. 717; for another Kallippos, the father of the *astynomos* Epinikidas (1st half of 2nd c. BC) see: *I.Knidos*, no. 187 (1).

3. Dedication of a sundial to Asklepios by Demetrios son of Asklepiades

White marble sundial, broken at the top and back (fig. 3). The base with the inscription is well preserved. The left and right sides are smoothed. There is a clamp

34 For the suggestions on the possible location of the late Classical – Hellenistic agora, see below at no. 4.

35 For the *emporion* of Knidos, see above no.1.

36 e.g. *Timoleonteion* gymnasium at Syrakusai, (after 336 BC) Timoleon of Korinthos son of Timodemos was buried in the gymnasium, see: Diod. Sic. 16.90.1; cf. *ibid.* 19.6.4; Corn. Nep. 20.5.4; Plut. Tim. 39.6; *Philippeion* gymnasium at Halikarnassos (275-250 BC), see: Wilhelm 1908, 53-56 no. 1 (7); *ibid.* 56-61 no. 2-3 (8); the gymnasium called *Diogeneion* at Athens (ca. 220 BC) see: IG II² no. 1078; no. 2221; the Arateion at Sikyon (after 213 BC), see: Paus. II. 9. 4. *Diogenianon* gymnasium at Aphrodisias, see: *I.Aph.2007*, no. 12.1111 (23); stoa of *Damaion* at Iasos, see: *I.Iasos*, no. 256 (4-6); stoa called *Flaviane* at Stratonikeia, see: *I.Stratonikeia*, no. 226 (8-9); *Eusebianon* balneion at Aphrodisias, see: Reynolds 1997, 397-402; SEG 45 (1995) no. 1504; *I.Aph.2007*, no. 5.6 (3-6), cf. Chaniotis 2008, 62; 68-69.

hole (0.045 m x 0.025 m) at the bottom. The findspot of the inscription is unknown; it was found in the excavation depot without an inventory number.

Dimensions: W: 0.32 m (base), 0.26 m (dial preserved); H: 0.27 m (preserved); D: 0.19 m (preserved); LH: 0.02 m.

Date: 2nd half of the 2nd century BC – 1st century BC (lettering).

Mentioned with Turkish translation and photographs by S. Karabiçak, see: Karabiçak 2020, 582-583; 585-586 fig. 7-11.

Δημήτριος

2 Ἀσκληπιάδευς

Ἀσκλαπιῶι

Translation:

Demetrios son of Asklepiades (dedicated) to Asklepios.

L. 1-2: Demetrios son of Asklepiades is unknown. The name Asklepiades is attested at Knidos, see: *I.Knidos*, no. 147 (7-8; 30); *LGNP VB*, s.v. (17-20); for Asklepiades the father of Iason (3rd quarter of the 2nd c. BC), see: *I.Knidos*, no. 399.

The name Demetrios is attested on Knidian amphora stamps, *LGNP VB*, s.v. (175-180); see also much later (Demetrios son of Demetrios; Roman Imp.) *I.Knidos*, no. 517; *LGNP VB*, s.v. (181-182).

The sundial was possibly set up in a sacred area dedicated to Asklepios, possibly in a temple or a sanctuary³⁷. In Knidos, there was an area of land that belonged to Asklepios leased out to generate revenue for sacrifices; an inscription³⁸ dated to the 4th - 3rd c. BC, found at Kumyer, approximately 15 km east of Knidos, indicates that the land was a possession of Asklepios (τέμενος Ἀσκλαπιῶ)³⁹. The text also contains a complicated financial instruction that the revenues from the leasing (of the land) would be spent for sacrifice⁴⁰.

37 Bruns-Özgan (2015, 139) suggests that the upper terrace to the west of the round temple might be the location of one of the sanctuaries of the healing gods, according to the findings which could be related to Asklepios.

38 *I.Knidos*, no. 502.

39 Bean and Cook (1957, 86-87) suggested that the sanctuary of Asklepios should be searched for at Kumyer or its vicinity, referring to the springs which are necessary for the cult of Asklepios. On the contrary J. - L. Robert suggested that the sanctuary of Asklepios should have possibly been located anywhere, other than the findspot of the inscription, see: Robert – Robert 1954, 166.

40 According to the reading of Chaniotis, parallel with Blümel's, see: EGBR 1992, 362; for the discussion and commentary see: *I.Knidos*, no. 502 app. cr. Blümel also quotes the reading of Merkelbach (privatim) "Dies ist ein heiliges Grundstück, das dem Asklepios gehört. Die Pacht soll jeweils (ἀεὶ) nach der Ernte (κομῶν) bezahlt werden. Aus den Einkünften (= der Pachtsumme) soll ein Opfer dargebracht werden". Bean and Cook suggested that the payment of the rent was paid from the *temenos* of Asklepios to Apollon Triopios, with the translation "The sanctuary of Asklepios shall pay rent out of the revenue from the sacrifices, in proportion to the receipts from time to time" which was criticized by

A dedication to Hermes is known from Knidos; the statue of Epikrates son of Philon by his sons Antikrates and Philokrates⁴¹ (1st quarter of 3rd c. BC) was dedicated to Asklepios. The inscription was found in the lower (small) theater, see: *IKnidos*, no. 172.

Asklepios was the god of medicine. The god was also the mythical ancestor⁴² of *Asklepiadai* the ancient guild of physicians⁴³. In the 4th century BC the physicians of Knidos, in a rivalry with the physicians of Kos⁴⁴, had gained a great reputation⁴⁵. Also the physicians of Kos and Knidos were engaged in joint religious (and also political) activities⁴⁶. In a decree⁴⁷ from Delphi (ca. 360 BC) clans known as *Asklepiadai*⁴⁸ of both Kos⁴⁹ and Knidos are mentioned; The *Asklepiadai* of Koans and Knidians constituted an association (κοινόν) called Ἀσκληπιαδῶν κοινόν Κώϊων καὶ Κνιδίων. In the text of the decree the association (κοινόν) of the *Asklepiadai* of Koans and Knidians resolved that any *Asklepiadas* who came to Delphoi and needed to consult the oracle or to sacrifice, should consult the oracle after having sworn that he is an *Asklepiadas* by descent through the male line, in order to take advantage of the privileges which were granted to *Asklepiadai*.

J. - L. Robert, see: Bean – Cook, 1952, 194-195, no. 28; 209-210; cf. Robert – Robert 1954, 165-166; Bean – Cook 1957, 86-87. J. - L. Robert suggested that the first line should be isolated from the other lines as a heading and the *temenos* mentioned here should have the meaning “the land” of Asklepios.

41 Antikrates and Philokrates were wealthy citizens of Knidos, who granted loans (three thousand *drakhmai*) to Miletos in 282 BC, see: *Milet* I, 3, no. 138; Migeotte 1986, no. 96 (76).

42 Asklepios the son of Apollon and the princess Koronis was a mythological hero, who was deified after his death by a thunderbolt of Zeus; for Asklepios the hero, see: Edelstein – Edelstein 1945b, 1-64.

43 Plato (Prt. 311b) mentions Hippokrates of Kos as a member of *Asklepiadai*. According to Galenos, Ktesias of Knidos was a relative of Hippokrates of Kos, his elder contemporary, because they were both members of *Asklepiadai* by descent, see: Gal., in *Hipp. art. comm.* IV, 18 A. 731; for Ktesias of Knidos (2nd half of the 5th c. BC – early 4th c. BC) the historian and also the physician at the Achaemenid court, see: Diod., II, 32, 4; Xen., *Anab.* I, 8, 26; Plut., *Artax.* XI, 2-3; XIII, 3; XIV, 1.

44 Gal., *meth. med.* X, 5, 15 – X, 6, 8.

45 Langholf 1990, 12-36; Smith 1973; Nutton 2004, 37-114; Lonie 1978a; Lonie 1978b. In despite of this great reputation, the physicians mentioned in inscriptions of Knidos are from the Roman Imperial period, for Servius Sulpicius Hekataios, a φίλος τοῦ Σεβαστοῦ (2nd – 3rd century AD) and Kleitos son of Kleitos (Roman Imp.), see: *IKnidos*, no. 90; 325.

46 Langholf 1990, 25; 36; 234.

47 *CID* I, no. 12; Langholf 1990, 26; Harland 2014, 269.

48 The *Asklepiadai* of Kos and Knidos were also mentioned by Theopompos and Galenos. According to Theopompos, *Asklepiadai*, the physicians of Kos and Knidos came from Syrna (in the Rhodian Peraia) and they were descendants of Podaleirios, see: Theopomp., fr. 103, 14 (= *FGrH* 2b, 115 F); Edelstein – Edelstein 1945a, 102, T. 212, cf. Steph. Byz. s.v. Σύρνα. According to Galenos (*meth. med.* X, 5, 15 – X, 6, 1) formerly there was a no small rivalry between physicians of Kos and Knidos to beat each other in the number of their discoveries, for there were two branches of the kin of the *Asklepiadai* in Asia, after the one at Rhodos disappeared. The clan known as *Asklepiadai* consisted of men from aristocratic clans who engaged in the medical profession; they claimed to be descendants of Asklepios himself, see: Harland 2014, 269; see also: Edelstein – Edelstein 1945b, 53-64; Langholf 1990, 25-26; 36. Langholf suggests that the *Asklepiadai* of Kos and Knidos used the oracle of Delphi not just occasionally but regularly, which implies that the *Asklepiadai* must have had some economic and political influence in Kos and Knidos; for the origin of *Asklepiadai*, see: Edelstein – Edelstein 1945b, 17-22. *Asklepiadai* were also attested at Iasos (mid-2nd c. BC) in Asia Minor, see: I.Iasos, no. 227 (2-3).

49 *IG* XII, 4, 2, no. 841 = *NSRC*, no. 461 (5-6) ἀπόγονον Ἀσκληπιιάδων καὶ Ἡρακλείδων κτλ.

4. Altar of Zeus Agoraios

Rectangular bluish veined white marble architectural block, possibly an *orthostat* block of an altar, found in two pieces but complete (fig. 4a-4b). There is *anathyrosis* on the top, the left and right surfaces are smoothed and the bottom also has *anathyrosis*. It was found⁵⁰ in 2015, at the south of the (so called) *gymnasion*⁵¹, on the east side of the theater street.

Date: late 3rd – early 2nd century BC (lettering)⁵².

Dimensions: H: 0.28 m; W: 0.99 m; D: 0.165; LH: (Z) 0.012; (H) 0.015; (N) 0.017; (O) 0.012; (Σ) 0.018; (A) 0.02; (Γ) 0.018; (P) 0.018; (I) 0.22; (Y) 0.018.

The inscription was mentioned with the majuscule text in the excavation report of 2015 by Christine Bruns-Özgan, see: Doksanaltı et al. 2016, 474; 482 Fig. 14.

Ζηνὸς Ἀγοραίου

Translation:

(The altar) of Zeus Agoraios.

Agoraios⁵³ was a common epithet of Zeus⁵⁴. Zeus Agoraios was the supreme deity of agora who guaranteed justice in the agora⁵⁵, the center of commercial and informal political⁵⁶ activities in a well-organized polis⁵⁷. Agoraios, the epithet of Zeus is here attested for the first time in an inscription from Knidos⁵⁸. The other epithets of Zeus attested in inscriptions from Knidos are Meilikhios⁵⁹, Soter⁶⁰ and Megistos⁶¹.

50 Doksanaltı et al. 2016, 473-474, also see: Doksanaltı et al. 2015, 68-71.

51 Newton 1863, 465-466; Doksanaltı et al. 2018b, 66.

52 Chr. Bruns-Özgan suggested that the inscription should be dated to 4th c. BC due to lettering, see: Doksanaltı et al. 2016, 474.

53 The epithet Agoraios was also given to Hermes, who was the guardian of the trade in agora, see: Paus. I.15.1; II.9.8; VII.22.2; IX.17.2, see also: *I.Nordkarien*, no. 223 (Alabanda); Reynolds 1982, doc. 29 (15); *ibid*, doc. 32 (7); *MAMA* 8, no. 445; *CIG* no. 2770 (Aphrodisias); *I.Erythrai*, no. 201 (59); no. 207 (92) (Erythrai); for Herakles Agoraios, see: *IGBulg.* V, no. 5636 (13) (Augusta Traiana). Agoraia, the feminine form of the epithet was given to deities such as Athena (Paus. III.11.9), Artemis (Paus. V.15.4) and Themis, see: Hsch., s.v. ἀγοραία Θέμις; *I.Callatis*, no. 49 (5).

54 Round kyklos of the god (before 454 BC), see: *I.Erythrai*, no. 2 (B. 5-10); the sacrifices for Zeus Agoraios at Miletoupolis (4th – 3rd c. BC), see: *I.Kyzikos*, no. 1; dedication by an agoranomos to Zeus Agoraios, Themides and Hermes, see: *NSER*, 170 no. 21 (6), cf. *Lindos* II, no. 221 (mid 2nd c. BC); the *naos* of Zeus Agoraios at Ariandos (122-123 AD), see: *TAM* V,1 no. 148 (13), for the list and review of Zeus Agoraios's attestations, see: Wentzel 1894; Martin 1951, 175; Schwabl 1972, 256-258.

55 Martin 1951, 162; Greco 2006, 328; Antonetti 2009, 31; Dickenson 2017, 97-98; 318; Rutherford 2019, 85-86.

56 At Knidos, Hestia was the protector of the *boule*, with the epithet Boulaia, see: *I.Knidos*, no. 177.

57 Rutherford 2019, 85.

58 For the cult of Zeus (without an epithet) at Knidos, see also: *I.Knidos*, no. 153 (10); *I.Knidos* no. 31, Delph. C, IV, (13), cf. *I.Knidos*, no. 172 (2).

59 A cylindrical altar of Zeus Meilikhios (4th – 3rd c. BC), see: *I.Knidos*, 188; for the new dedications to Zeus Meilikhios, see below no. 5-6.

60 A cylindrical altar of Zeus Soter (Roman Imp.), see: *I.Knidos*, no. 189.

61 Theandros son of Simylos dedicated a statue to Zeus Megistos (late Hellenistic), see: Özgan 2005, 237;

The altar of Zeus Agoraios possibly stood in the agora⁶², however the location of the agora of Knidos is unclear⁶³. In the early 19th century, the Society of Dilettanti, which carried out excavations and researches at Knidos, reported a Doric agora surrounded by a covered walk or a portico on the northern side of the small harbor⁶⁴ (military harbor). After the Dilettanti, Newton also reported the ruins of a small Doric temple on the shore of the small (military) harbor immediately to the west of harbor street and beyond the Doric temple; a square area enclosed by a colonnade which was possibly the agora⁶⁵. In the 20th century, I. C. Love mentioned⁶⁶ many reused Doric architectural elements which were found during the excavations of Church D, at the east of the agora. The Doric architectural elements reused at the Church D were identified by Z. Gider-Büyükozer⁶⁷ with the architectural elements of the aforementioned agora. Gider-Büyükozer also suggested that the Doric agora should be dated to the first half of 1st century AD⁶⁸. Thus the location of the late Classic – early Hellenistic agora remains unclear. A. Büyükozer suggested that the Dionysos terrace was the most suitable location for a space with the function of an agora⁶⁹. On the other hand the temple and the altar of Dionysos, which was in the middle of the terrace, indicate the religious function of the terrace. After our inscription was unearthed, Chr. Bruns-Özgan suggested⁷⁰ that the late Classical – early Hellenistic agora should be searched for in the area in which the inscription was found. New archaeological and epigraphical finds are needed to bring a solution to this problem.

5. Dedication (?) to Zeus Meilikhios

Rectangular grey limestone block (fig. 5). The left surface is smoothed but all others are roughly picked. The findspot of the inscription is unknown; it was found in the excavation depot without an inventory number.

242; *SEG* 55 (2005) no. 1123; Bruns-Özgan 2013, 153-154.

62 At Sparta the temples of Zeus Agoraios and Athena Agoraios were in the agora, see: Paus. III.11.9. At Athens the altar of Zeus Agoraios was on the Pnyx, the altar was transferred into the agora in late Hellenistic - early Roman Period, see: Martin 1951, 176; Thompson 1952, 91-93; Thompson - Wycherley 1972, 160-162; Dickenson 2017, 317-324. Also at Thasos the sanctuary of Zeus Agoraios and at Selinous the altar of Zeus Agoraios were in the agora, see: (Thasos) *IG* XII,8 no. 361; Grandjean – Salviat 2000, 76-77; Harris 2019, 260; 264; (Selinous) Antonetti 2009; for an altar of Zeus Agoraios from Hyettos (Boiotia), see: Étienne - Knoepfler 1976, 152, no. 19; *SEG* 26 (1976-1977) no. 528.

63 For the epigraphical evidence of the agora of Knidos, see: *I.Knidos*, no. 35 (2), also see: *I.Knidos*, no. 31 Delph. B. III (25); for an *agonanomos* possibly from Knidos, see: *I.Knidos*, no. 803.

64 Dilettanti 1840, 22; 28, for the description and plan of agora by the Dilettanti, see: Dilettanti 1840, 42-43 and Pl. XXIX – XXXI.

65 Newton 1863, 368; 371.

66 Love 1972, 401-402; Love 1973a, 99-100; Love 1973b, 418-419; Love 1978, 1129, also see: Love 1970, 153.

67 Gider-Büyükozer 2013, 614-615; for the architectural elements of Doric agora see: Gider-Büyükozer 2013, 615- 620; Doksanaltı *et al.* 2015, 61-62.

68 Gider-Büyükozer 2013, 615, cf. Love 1972, 401-402; Love 1978, 1129. The Doric architectural elements reused at the Church D were dated to late Hellenistic Period by I. C. Love.

69 Büyükozer 2012, 136-137, see also: Bruns-Özgan 2013, 31-35. During the excavations held in the Dionysos Terrace many statue bases with *post mortem* honorary inscriptions dated to 3rd and 2nd centuries BC, were unearthed, see: Ünver 2021.

70 Doksanaltı *et al.* 2016, 474.

Dimensions: H: 0.11 m; W: 0.19 m; D: 0.95 m; LH: 0.015 m (omikron 0.010 m; last sigma in line 3: 0.006 m).

Date: 3rd century BC (lettering).

Διός
2 Μειλικίου
[Θ]έρσιππος

Translation:

Thersippos (dedicated the statue?) of Zeus Meilikhios.

Traces of the upper and lower bordering lines of the letters are visible.

L. 1. There is a *vacat* of one letter space between the each letter of Διός.

Meilikhios⁷¹, the epithet of Zeus was common all over the Greek world⁷². At Knidos, the epithet was known from the inscription⁷³ on the cylindrical altar of Zeus Meilikhios (4th – 3rd c. BC). For the other epithets of Zeus attested in inscriptions from Knidos, see above at no. 4.

Thersippos, the dedicator is unknown. A magistrate named Thersippos is known from a silver *hemidrachmon* (390-340 BC)⁷⁴. Thersippos is also the name of the son of the *damiourgos* Epion (late 4th c. BC), see: *SEG* 53 (2003) no. 1224; *I.Knidos* II no. 8 (4); see also: *LGPN* VB, s.v. (1-2).

6. Dedication to Zeus Meilikhios

Fragment of a rectangular white marble statue base, broken on the left, bottom and back (fig. 6). On the top, there is a rectangular hole possibly for a marble statue. It was found in 2019 having been reused as a part of the modern wall of an agricultural terrace near the sea at the south of commercial harbor.

Dimensions: H: 0.18 m; W: 0.24 m; D: 0.19 m; LH: 0.015 m; Σ and O: 0.010 m.

Date: 3rd century BC (lettering).

[- - - Διον]υσίου
2 [Διὺ Μει]λικίωι

71 “Zeus the dangerous but hopefully gentle,” see: Dowden 2007, 42, also see: Burkert 1996, 201; Larson 2007, 21; Burton 2010, 1, cf. Cook 1925 1091-1160; Cook 1940, 1183-1189. Zeus Meilikhios was represented as a serpent on his dedications, see: Schaefer 1912, 410; Cook 1925, 1107-1112; Jameson et al. 1993, 94-97; Larson 2007, 21-23, cf. Parker, 2005, 424-425; for the god’s Athenian festival the *Diasia*, see: Parke 1986, 120-122; Scullion 2007, 191-193.

72 Cook 1925, 1091; for the *testimonia* of the cult, see: Cook 1925, 1091-1160, see also: Cook 1940, 1183-1189; Jameson et al. 1993, 81-91.

73 *I.Knidos*, no. 188; for another dedication to Zeus Meilikhios, see below no. 6.

74 Ashton 1999, 87; *HNO*, no. 1606.

Translation:

[- - - son of Dion]ysios (dedicated to) Zeus Meilikhios.

For the epithet Meilikhios and the other epithets of Zeus attested in inscriptions from Knidos, see above at no. 5.

The name Dionysios is widely attested at Knidos, see: *LGPN* VB, s.v. (272-292).

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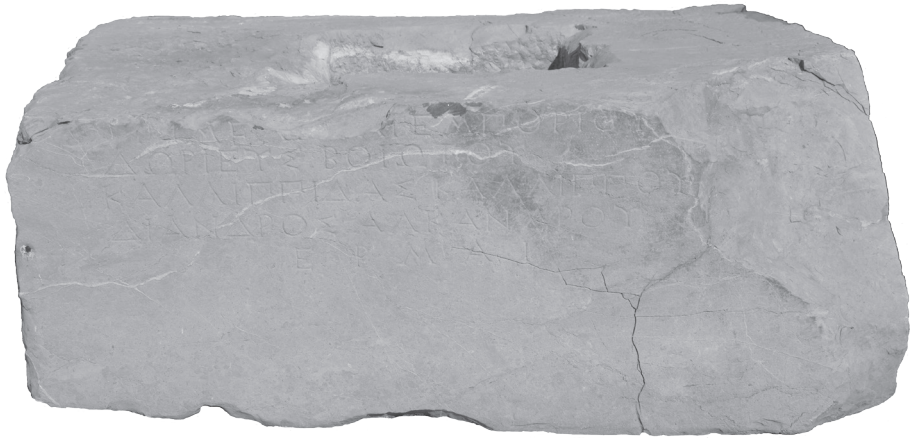


Fig. 1a

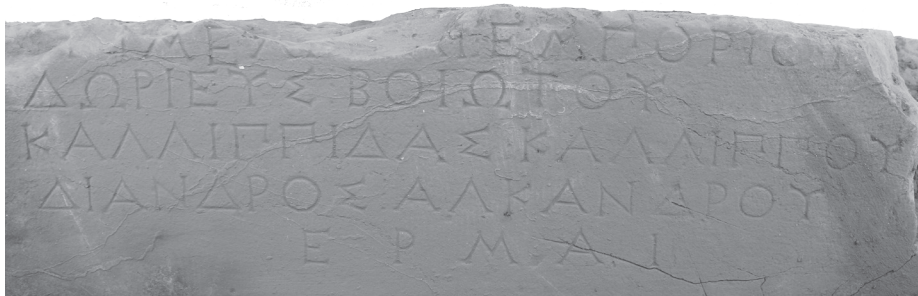


Fig. 1b



Fig. 2

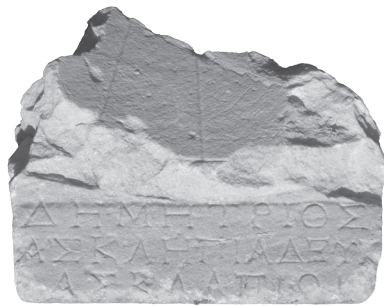


Fig. 3



Fig. 4a

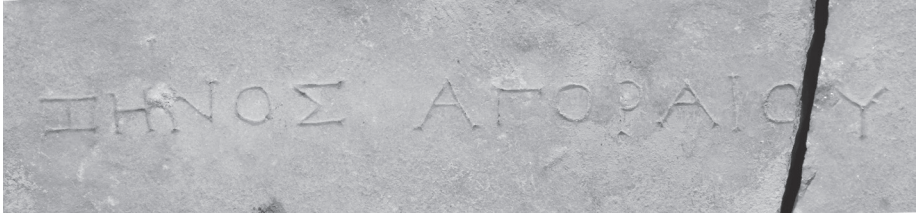


Fig. 4b

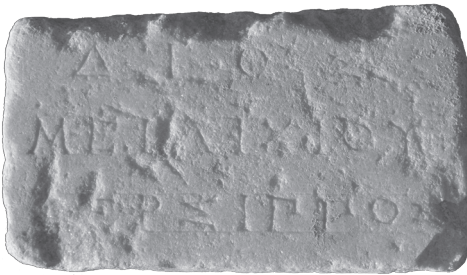


Fig. 5



Fig. 6