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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.

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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.

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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.
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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).

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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.
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 - 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).

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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 continuous numbering (remarks such as Plate, Picture, Drawing, Map or any other word or abbreviation should not be used).
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A NEW HONORARY INSCRIPTION FROM KNIDOS

Güray ÜNVER *

ÖZ

Knidos'tan Yeni Bir Onurlandırma Yazıtı

Bu makalede Tiberius Claudius Politas'ın oğlu Tiberius Claudius Euaratos'un *khora* ve Stadia'da ikamet edenler tarafından onurlandırılmasını içeren yazıt sunulmaktadır. MS I. yüzyılın ikinci yarısına tarihlenen yazıt, Tiberius Claudius Euaratos'un kariyeri hakkında bazı önemli detaylar sunmaktadır; Yazıtta, Euaratos'un Apollon Karneios onuruna düzenlenen Karneia şenliklerindeki bir ritüel kapsamında koşucu (*karneadromos*) olarak hizmet ettiğine, *damiourgia* memuriyeti üstlendiğine, masraflarını kendisi karşılamak suretiyle elçi olarak Roma'ya gittiğine değinilmektedir. Yazıtta ayrıca Potidan (Poseidon) Tainarios ve Potidan (Poseidon) Asphalios'un ömür boyu rahibi olarak, onurlandırılan şahsın dinsel memuriyetlerinden de bahsedilmektedir.

Bir yer ismi olan ve olasılıkla modern Datça isminin kökenini oluşturan Stadia, yazıtlarda ilk kez belgelenmiştir, bununla birlikte Yaşlı Plinius'dan bilinmektedir. Ayrıca Poseidon Tainarios ve Poseidon Asphalios kültleri de Knidos yazıtlarında ilk kez belgelenmiştir. Tainarios, Poseidon'un, tanrının bir tapınağının da bulunduğu Tainaron'a (Lakonia) özgü bir *epithet*'idir. Asphaleios ise Poseidon'un, Akdeniz ve Ege çevresinde bulunan ve aralarında tanrının agora yakınlarında bir tapınağına sahip olan Sparta'nın da bulunduğu çok sayıda kent yazıtlarında yaygın olarak belgelenmiş bir *epithet*'idir. Bu şekilde Karneia şenliklerinden ve özellikle Poseidon'un Dor lehçesindeki formu Potidan'dan Tainarios ve Asphalios *epithet*'leri ile bahseden yazıt, Knidos'un MS I. yüzyılda halen sahip olduğu Dor kimliğini yansıtmaktadır.

Anahtar Kelimeler: Onurlandırma yazıtı, Knidos, Stadia, khora, Karneia, Karneadromos, Potidan, Poseidon, Tainarios, Asphalios.

ABSTRACT

This paper presents the honorary inscription by the inhabitants of Stadia and *khora* for Tiberius Claudius Euaratos, the son of Tiberius Claudius Politas. The inscription, dated to the 2nd half of the 1st century AD, provides some important details of the career of Tiberius Claudius Euaratos. The inscription mentions his service as a runner in a ritual at Karneia (*karneadromos*) the festival held for Apollon Karneios, his holding the

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office of *damiourgia* and his carrying out an embassy to Rome as a gift. The inscription also mentions the religious offices held by the honorand; priesthood of both Poseidon Tainarios and Poseidon Asphalios for life.

The toponym Stadia, which is probably preserved in modern Datça, appears for the first time in inscriptions but is known from Pliny the Elder. The cults of Potidan (Poseidon) Tainarios and Potidan (Poseidon) Asphalios are also attested for the first time in inscriptions from Knidos. Tainarios is an *epithet* of Poseidon indigenous to Tainaron (Lakonia), where the god has a temple. Asphalios is an *epithet* of Poseidon widely referenced in inscriptions from many cities around the Mediterranean, including Sparta, where the god has a temple near the agora. Thus the inscription reflects the Doric character of Knidos in the 1st century AD, by mentioning Karneia and particularly by mentioning Potidan, the Doric form of Poseidon with the *epithets* Tainarios and Asphaleios.

Keywords: Honorary inscription, Knidos, Stadia, khora, Karneia, Karneadromos, Potidan, Poseidon, Tainarios, Asphalios.

White marble rectangular statue base. Well preserved with the exception of a slightly broken upper edge of the inscribed surface. There are two clamp holes and *anathyrosis* on the top. Possibly there was another piece with moulding on the base which was carrying the statue. Left, right and back smoothed. Original location of the base is unknown, found at the east of harbour street¹, to the south of fountain monument of Boulakrates², as reused in the front wall of a Byzantine building, during the excavations carried out under the direction of Prof. Dr. M. Ertekin Doksanaltı³.

A summary of the inscription was presented within the speech "New Inscriptions from Knidos" in: 3rd Greek-Turkish Epigraphy Symposium, 29 June- July 2, 2017 Thessaloniki, Greece.

Date: 2nd half of 1st century AD.

Dimensions: H: 0.63 m; W: 0.69 m; D: 0.43 m; LH: 0.025 m.

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

2 Bruns-Özgan 2013, 215-236.

3 The study is performed within the scope of the Knidos Excavations and Researches and by the permission of the directory of Knidos Excavations, which have been undertaken on behalf of the Ministry of Culture and Tourism and Selçuk University by the decision of the Council of Ministers dated 30.09.2013 and numbered 2013/5387. I would like to thank Prof. Dr. M. Ertekin Doksanaltı, the director of Knidos Excavations, for permission to study the inscription. Additionally, I'm indebted to MA İbrahim Karaođlan and MA K. Merve Selek for their assistance during my studies.

- ὕ Τιβέριον Κλαύδ[ιον, Τι]βερί-
 2 ου Κλαυδίου Πολεΐτα υἰὸν
 Εὐάρατον ὕ καρνεαδρομή- ὕ
 4 σαντα ὕ καὶ δαμιουργήσαν-
 [τ]α μεγαλομερῶς καὶ πρῆσ-
 6 βεύσαντα δωρεὰν ἰς Ῥώ- ὕ ὕ
 μαν, ἱερέα διὰ βίου Ποτιδᾶ-
 8 νος Ταιναρίου καὶ Ποτιδᾶ- ὕ
 νος Ἀσφαλίου, ὕ τοὶ κατοι-
 10 κεῦντες ὕ Σταδῖαν τε καὶ ὕ
 τὰν χώραν, εὐσεβείας μὲν
 12 χάριν τᾶς ποτὶ τὸ θεῖον ἀ- ὕ
 ρετᾶς δ' ἔνεκα καὶ εὐνοίας ὕ
 14 ἄς ἔχων ἀεὶ ποτὶ πάντας ὕ
 vac. διατελεῖ vac.

The inhabitants of Stadia and khora (honoured) Tiberius Claudius Euaratos, the son of Tiberius Claudius Politas, he was a karneadromos, was damiourgos magnificently and carried out an embassy to Rome as a gift, priest of Potidan Tainarios and Potidan Asphalios for life, for his piety towards divinity, because of his virtue and goodwill that he always has towards everyone.

L. 3: καρνεαδρομήσαντα is known from an inscription dated to 180 – 170 BC, see: *I.Knidos*, nr. 165 (l. 6) Tiberius Claudius Euaratos, possibly entered a sacred footrace as a *Karneatas* during the *Karneia* festival in his youth, see; *I.Knidos*, 108, no. 165 app. cr. 6 (“... hat in seiner frühen Jugend als Karneatas die Hauptrolle in einem sakralen Lauf an den *Karneia* gespielt.” Blümel), also see: Burkert 1996, 235. *Karneadromoi* possibly have a similar function to *staphylodromoi* (grape runners) in Sparta. *Staphylodromoi* are a number⁴ of young unmarried men chosen from among the *Karneatai*⁵ who enter a sacred footrace⁶ as a ritual of *Karneia*⁷. They pursued a

4 Possibly five men, see: Hesych. s.v. Καρνεάται.

5 Hesych. s.v. σταφυλοδρόμοι.

6 For another footrace for Apollon Karneios at Thera (4th century BC) see: *IG XII*, 3, nr. 1324; *IG XII*, 3, nr. 425; also see: *IG XII* suppl. 86, cf. Nilsson 1906, 125; Burkert 1996, 235 and 440 n. 2.

7 The cult of Apollon Karneios is attested in many Doric cities, for the establishment of the cult among the Dorians, see: Paus. III, 13, 4, for the month of the festival see: Thuk. V, 54, 2-4, also see: *I.Peraia*, nr. 292; *I.Pér.Rhod.* nr. 65. For *Karneia* see: Nilsson 1906, 118-129; Otto 1959, 25-29; Pettersson 1992, 57-72; Burkert 1996, 234-236; Malkin 2003, 143-158; Scullion 2007, 193-196; Richer 2009; Papadopoulos 2014, 404-412. For the relation between Dorian ethnicity and *Karneia*, see: Robertson 2002.

man draped with fillets of wool and if they caught him this was considered a good omen for the city, and if not, the opposite⁸.

L. 6: For *ις* instead of *εις* in inscriptions of Knidos, see; *I.Knidos*, no. 71 (l. 9); no. 87 (l. 5).

L. 7-8: Ποτιδάν, ἄνος; Doric form of Poseidon⁹, for the cults of Potidan Gilaios and Potidan Hippios at Rhodos see; *IG XII,1* nr. 786 (ll. 11-12); *Tit.Cam.* nr. 38, cf. *Lindos II*, nr. 378 (B, l. 48). For an archaic dedication for Potidan from Thessalia, see; Milošević 1974, 74, a (l. 1), for dedications from Boiotia see; Lauffer 1980, 162, nr. 2; *SEG XXX* (1980) nr. 442 (5th century BC); *SEG XXXVI* (1986) nr. 434 (500 – 480 BC); *SEG XXVII* (1977) nr. 62 (late 5th - early 4th century BC), also see; Schachter 1986, 216, n. 5-6.

L. 9-11: τοὶ κατοικεῦντες (...) refers to a non-citizen group who inhabits the territory (Knidia). For τοὶ κατοικ[εῦντες ἐν τῷ]λεῖ Ῥωμαῖοι, see; *I.Knidos*, nr. 701 (ll. 2-3).

Prosopography

The honorand Tiberius Claudius Euaratos is unknown. He was a member of a wealthy family who gained Roman citizenship, possibly during the reign of Claudius. The inscription provides some details of the career of Tiberius Claudius Euaratos; the first step of his career seems to have been his service as a runner at Karneia; he was a *karneadromos* in his youth at the Karneia festival held for Apollon Karneios¹⁰, he held the office of *damiourgia* magnificently, and he carried out an embassy to Rome of which he covered the expenses out of his own resources, he also held religious offices, he served as a priest of both Poseidon Tainarios and Poseidon Asphalios for life. In return for the above-mentioned services he was honoured by the ones who inhabit the *khora* and the settlement called Stadia.

Tiberius Claudius Politas, the father of honorand Tiberius Claudius Euaratos is possibly Claudius Politas, husband of Iulia Hamilla¹¹, known from a funerary inscription¹² from Knidos. The inscriptions do not provide information about the career or services of Tiberius Claudius Politas.

8 Pettersson 1992, 68-71; Burkert 1996, 234-235; Malkin 2003, 152, for *staphylodromoi* also see: Nilsson 1906, 121; Otto 1959, 25; Scullion 2007, 193-194; Richer 2007, 247; Richer 2009; 214-215; Papadopoulou 2014, 411. For dedications of *staphylodromoi* at Sparta, see: *IG V*, 1 nr. 650 - 651.

9 Choerob. in *Theod.* 283, 9-11, οἱ μὲν γὰρ Δωριεῖς Ποτιδάν λέγουσιν ὄξυτόνωος, οἱ δὲ Αἰολεῖς Ποτειδαν καὶ Ποσειδαν λέγουσι βαρυτόνωος•

10 For dedications to Apollon Karneios at Knidos, see: *I.Knidos*, nr. 57 (l. 5), nr. 164 (l. 4), nr. 165 (l. 7), nr. 701 (l. 5; found at Emecik), for a dedication to Apollon Karneios at Thyssanos (Rhodian Peraia), see: *I.Pér. Rhod.* nr. 127, cf. *I.Peraia*, nr. 203.

11 For the name Hamilla (Hammila on the inscription), see: *LGPN V*, B, s.v. Ἄμιλλα.

12 *I.Knidos*, nr. 400.

The Toponyms

The toponym Stadia¹³, which is probably preserved in modern Datça¹⁴, appears for the first time in inscriptions but is known from Pliny the Elder. Pliny mentions Stadia in the sentence¹⁵ “*est in promunturio Cnidos libera, Triopia, dein Pegusa et Stadia appellata.*” G. E. Bean and J. M. Cook suggested that the Latin adverb “dein” in Pliny’s text has its temporal meaning; so they commented that Triopia, Pegusa and Stadia were mentioned as names borne at different times by Knidos itself. According to Bean and Cook, Stadia is the name borne by the old site at Burgaz which is not deserted after the hypothetical move to Tekir¹⁶. On the other hand N. Demand who rejects the move theory of Bean and Cook, suggests that “dein” in Pliny’s text should be translated with its common spatial meaning “next” or more common in Pliny’s text “next along the coast¹⁷, therefore Pliny’s text doesn’t refer to the renaming the city Knidos at different times. It’s more possible that Stadia is the other name of Pegusa as suggested in the translation by H. Rackham¹⁸, or the other possibility is the existence of another settlement called Stadia¹⁹. The new inscription does not bring a solution for this discussion but gives the clearest evidence of the existence of both Knidos and Stadia in the 1st century AD.

The accusative singular Σταδίαν implies that Σταδία is the nominative singular in feminine gender.

The Cults

Surprisingly the cult of Poseidon is attested for the first time in inscriptions from Knidos, a city with two harbours. Poseidon is the god who grants safety to ports and to navigation in general, but he is also the god of earthquake²⁰, and if the cult of Poseidon was neglected in a city, it was an important reason for punishment by an earthquake²¹. The inscription mentions the priesthood of Potidan (Poseidon) Ταυάρτιος (l. 8) and

13 Stadia is originated from Greek adjective στάδιος, α, ον which means “standing fast and firm”, see: Liddell - Scott 1996, 1631-1632, s.v. στάδιος.

14 Dümmler 1896, 229-230 n. 2; Hasluck 1911/1912, 211-212; Chaviaras 1912, 529; Bean – Cook 1952, 204, n. 11; Cook 1955, 41; Demand 1989, 227, cf. Büchner 1929.

15 Plin. *nat.* V, 104.

16 Bean – Cook 1952, 204.

17 Demand 1989, 233.

18 *Pliny. Natural History*, Volume II, Books 3-7. Translated by H. Rackham (Loeb Classical Library No. 352) London 1961, 299. “*On a promontory stand the free city of Cnidus, Triopia, and then Pegusa, also called Stadia*”, cf. *The Natural History of Pliny the Elder*. Volume I, Books 1-5. Translated by J. Bostock & H.T. Riley. London 1855, 460. “*We then come to Cnidos, a free town, situate on a promontory, Triopia, and after that the towns of Pegusa and Stadia.*”

19 Then the text would be translated as “*On a promontory situated Knidos a free town, Triopia, and then Pegusa and the one called Stadia*”.

20 Burkert 1996, 137-138, also see: Mylonopoulos 1998; Güney 2015, for correlation between the earthquakes and the appearance of Poseidon on the coins of Asia Minor, see: Güney 2015, 297-306.

21 Mylonopoulos 1998, 82; Güney 2015, 296.

the priesthood of Potidan (Poseidon) Ἀσφάλιος (l. 9); the honorand Tiberius Claudius Euaratos is priest of both cults for life, however there is no evidence for the existence of a temple or a sanctuary. Also the place or places where the rituals of Poseidon Tainarios and Poseidon Asphalios were held, remains unclear; Stadia or *khora* seems to be more likely than the city itself, in connection with Tiberius Claudius Euaratos' being honoured by the inhabitants of Stadia and *khora*.

Ταινάριος (of Tainaron) / ἐπὶ Ταινάρῳ (at Tainaron) is an *epithet* of Poseidon indigenous to Lakonia. Tainaron is a settlement²² at the southern tip of the Peloponnesos (cape Taianaron or Matapan), and the god has a temple here, as known from archaeological²³, epigraphical²⁴ and literary sources²⁵. Strabon²⁶ tells us that Taianaron was a headland that projected into the sea with the temple (*hieron*) of Poseidon situated in a holy grove. Pausanias²⁷ tells us that the temple (*naos*) on the promontory of Taianaron was like a cave²⁸, with a statue of Poseidon in front of it. Pausanias²⁹ also mentions a spring on Tainaron which in his time possessed nothing marvellous. The marvel of the spring was – as inhabitants said - to show harbours and ships to those who looked into. The sights in the water ended because of a woman washing dirty clothes in it.

22 Steph.Byz., s.v. Ταίναρος. For establishment of the city by Tettix the Cretan, see: Plut. *de sera*, 17 (560 E), also see: Sergent 1986, 9-10.

23 Cummer 1978.

24 The inscriptions also mention the temple as τὸ ἱερόν τοῦ Ποσειδάωνος τοῦ ἐπὶ Ταινάρῳ, see: *IG* V,1 nr. 1226 (ll. 20-21); nr. 1227 (ll. 6-7).

25 Mylonopoulos 2006, 140-142, for Tainaron and the temple of Poseidon, also see: Schumacher 1993, 58-60; Mylonopoulos 2003, 229-240; Larson 2007, 62-63; Richer 2007, 243-245.

26 Strab. VIII, 5, 1, also see: Skyl. 46.

27 Paus. III, 25, 4. Pausanias also mentions a *temenos* of Poseidon Tainaros and nearby an image of Athena, which is said to have been dedicated by the colonists who left for Tarentum in Italy, see: Paus. III, 12, 5.

28 Pindaros also mentions an entrance to Hades (mouth of Hades) at holy Tainaron, see: Pind. *Pyth.* IV, 42-44, also see: Malkin 2003, 175-176. The cave is associated with oracle of the dead by D. Ogden, for the νεκυομαντεῖον (oracle of the dead, where ghosts were called up) at Tainaron, see: Ogden 2001, 34-42.

29 Paus. III, 25, 8.

The god was known to be the creator of earthquakes (the earthshaker), so Dikaiopolis, the protagonist of Aristophanes, with his hate for Lakedaimonians, wished the god to cause an earthquake and overturn their dwellings³⁰. Pausanias³¹ tells us that once the Lakedaimonians put to death men who had taken refuge in the sanctuary of Poseidon at Tainaron³². As the Spartans paid no heed to their being suppliants, the wrath of Poseidon came upon them and their city was shaken by a continuous and violent earthquake.

Ἀσφάλιος / Ἀσφάλειος (the Steadfast) is a widespread epithet of Poseidon emphasizing his power to still earthquakes, as a euphemism, rather than his power to cause them³³. The god was invoked as *asphaleios* to guarantee security in the face of earthquakes³⁴. The *epithet* is widely referenced in inscriptions from many cities around the Mediterranean, including Sparta³⁵, where the god had a temple. Except for Sparta, the cult of Poseidon Asphaleios is documented in Troizen³⁶, Epidauros³⁷, Megalopolis³⁸ (Arkadia), Delphoi³⁹, Kallatis⁴⁰ (Skythia), Delos⁴¹, Rhodos⁴², Kameiros⁴³ (Rhodos),

30 Aristoph. *Ach.* 509-511. Sparta had been destroyed by an earthquake in 464 BC, see: Sealey 1957.

31 Paus. IV, 24, 5-6; VII, 25, 3.

32 For *asyllia* of the temple see: Pol. IX, 34, 8-9; Plut. *Pomp.* XXIV, 5.

33 Larson 2007, 57, cf. Liddell - Scott 1996, 266, s.v. Ἀσφάλειος (the securer).

34 Burkert 1996, 184; Güney 2015, 295-296.

35 Pausanias mentions a temple of Poseidon Asphalios at Sparta, near *agorai*, see: Paus. III, 11, 9. For priesthood of Poseidon Asphalios at Sparta (late 2nd – 3rd century AD) see: IG V,1 nr. 559 (ll. 14-15): ἱερέα κατὰ γένος Ποσειδῶνος Ἀσφα[λ]ίου. Xenophon describes how the Spartans on campaign, shaken by an earthquake, spontaneously began to sing a paean to Poseidon, see: Xen. *Hell.* IV, 7, 4. For the temples of Poseidon important for Spartans, see: Mylonopoulos 1998, 85-86.

36 Meiggs - Lewis 1969, no. 23; *SEG* XXII (1967) nr. 274 (ll. 39-40) τῶι Ποσειδῶνι τῶι Ἀσφα[λ]εῖωι (300-265 BC).

37 *IG* IV²,1 nr. 411; *IAE*, nr. 166 (ll. 6-7) Ποσειδῶνος Ἀσφαλείωι (before 231 AD), also see: *IAE*, nr. 333; *SEG* XI (1954) nr. 439.

38 *IG* V, 2 nr. 454 (l. 1) Ποσειδῶνι Ἀσφαλείωι (2nd c. BC).

39 *FD* III, 3: nr. 343; *GDI*, nr. 2970 (ll. 4-5) [Ποτειδᾶνι] Ἀσφαλείωι, (2nd c. BC).

40 *I.Callatis*, nr. 48,B — *SEG* XLV (1995), nr. 911,B (B sat. 6-7) [Ποσειδῶ]νι Ἀσφαλεῖ, (2nd c. BC); *I.Callatis*, nr. 49; *SEG* XXIV (1969), nr. 1031; *SEG* XLV (1995) nr. 912; (ll. 10-11) [Ποσειδῶνι] Ἀσφαλεῖ (2nd c. BC).

41 *I.Délos*, nr. 406 (B. l. 69) [Ποσειδῶνι Ἀσφαλείωι] (ca. 190 BC); *I.Délos*, nr. 440; *SEG* 35 (1985) nr. 881(l. 61) Ποσειδῶνι Ἀσφαλείωι (198-180 BC); *I.Délos*, nr. 445 (l. 2) Ποσειδῶνι Ἀσφαλείωι (178 BC); *I.Délos*, nr. 464 (l. 2) [Ποσειδῶνι Ἀσφαλείωι] (ca. 170 BC?); Pariente et al. 1988, 765; *SEG* XXXVIII (1988) nr. 777 (ll. 2-3) Ποσειδῶνι Ἀσφαλείωι (before 69 BC).

42 Konstantinopoulos 1968, 445-446 (sat. 7) Ποτειδᾶνι Ἀσφαλείωι (undated). After an igneous island emerged between Thera and Therasia, Rhodians sailed to the island and built there a temple of Poseidon Asphalios, see: Strab. I, 3, 16.

43 *Tit.Cam.* nr. 129, Ποσειδῶνος Ἀσφαλείωι (undated).

Kos⁴⁴, Halasarna⁴⁵ (Kos), Paros⁴⁶, Syros⁴⁷, Tenos⁴⁸, Mytilene⁴⁹ (Lesbos), Kisamos⁵⁰ (Krete), Kaunos⁵¹, Didyma⁵², Erythrai⁵³, Kolophon⁵⁴, Miletos⁵⁵, Pergamon⁵⁶, Side⁵⁷, Anazarbos⁵⁸, Aigeai⁵⁹ (Kilikia) and even in Ikaros Island⁶⁰ (Failaka) in the Persian Gulf, and Velia⁶¹ in Italia.

The inscription reflects the Doric character of Knidos in the 1st century AD, by mentioning Karneia and particularly by mentioning Potidas, the Doric form of Poseidon with the *epithets* Tainarios and Asphalios.

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- 44 *IG XII,4*, 2 nr. 622; *I.Cos EV* 154 (ll. 1-2) Ποσειδ[ῶνι] Ἀσφαλείῳ (Rom. Imp.); *IG XII,4*, 2 nr. 544; *I.Cos EV* 199; *Tit.Cal.*, Test. 31-32, nr. XXXIII (ll. 2-3) Ποσει[δ]ῶνι Ἀσφαλείῳ (2nd c. AD).
- 45 Emperor Claudius was identified with Poseidon Asphaleios at Kos, see: *IG XII,4*, 1, nr. 417; *SEG XLVI* (1996) nr. 1089; Berges 1996, 115, 154 nr. 24 (ll 4-5) Ποσειδῶνος Ἀσφα[λεί]ου (ca. AD 41-54).
- 46 *SEG XV* (1958) nr. 517; *SEG XXXV* (1985) nr. 916 (A, col. II, sat. 6) Ποσειδῶνι Ἀσφαλείῳ (ca. mid-3rd c. BC).
- 47 *IG XII,5* nr. 671 (l. 1) Ποσειδῶνος Ἀσφαλείου (3rd c. BC).
- 48 *IG XII,5* nr. 913 (l. 10) Ποσειδῶνι Ἀσφαλείῳ (2nd c. BC).
- 49 *IG XII Suppl.* nr. 30 (ll. 1-2) Πλούτωνι ἠδὲ Ποσειδάωνι πανασφαλίῳ[ς] (1st - 2nd c. AD).
- 50 *I.Creticae* II, 97-98 (VIII) nr. 1; *SEG XIII* (1968) nr. 569 (ll. 4-5) [Ποσειδῶνι Ἀσ]φραλείῳ (2nd c. AD).
- 51 *I.Kaunos*, nr. 31 (l. 41) [— Ποσειδῶ]νι Ἀσφαλείῳ (Hellenistic).
- 52 *I.Didyma*, nr. 132; Fontenrose 1988, 189-191 nr. 14, (l. 2) Ἀσφάλεον θυσιάσι Πολειδάωνα, (l. 14) Ἀσφαλέῳ Σωτήρι Ποσιδάωνι μεγίστωι (2nd c. BC).
- 53 *I.Erythrai*, no. 207; Varinlioglu 1980, 149-153; *SEG XXX* (1980) nr. 1327 (ll. 5-6) Ποσειδῶνι Ἀσφαλείῳ, (ll. 40-41) [Ποσειδῶνι Ἀσφα]λείῳ, (ll. 42-43) Ποσειδῶνι Ἀσ[φρα]λείῳ, (l. 58) [Ποσειδῶνι Ἀσφαλείῳ] (ll. 83-84) Ποσειδῶνι Ἀσ[φρα]λείῳ] (after 189 BC).
- 54 Meritt 1935, 359-72, no. I (l. 17) τῶι Ποσειδῶνι τῶι Ἀσφαλείῳ (311 -306 BC).
- 55 *I.Milet VI*, 3, nr. 1294 (ll. 1-2) Ποσειδῶνος Ἀσφαλίου (later Rom. Imp.); *I.Milet VI*, 3 nr. 1317 (sat. 2-4) Πο[σει]δῶνι Ἀσ[φρα]λίῳ] (undated). Oracle of Apollon Didymeus advised the citizens of Miletos, who consulted after an earthquake, to establish a new cult to “Asphaleos Soter Poseidon greatest” in order to avoid earthquakes, see: *I.Didyma*, nr. 132; Fontenrose 1988, 189-191 nr. 14, (l. 2) Ἀσφάλεον θυσιάσι Πολειδάωνα, (l. 14) Ἀσφαλέῳ Σωτήρι Ποσιδάωνι μεγίστωι (2nd c. BC), also see: Mylonopoulos 1998, 86; Güney 2015, 301.
- 56 *SEG XLI* (1991) nr. 1089 (l. 1) Ποσειδῶνι Αἰγαίῳ Ἀσφαλεί[ῳ?] (Rom. Imp.).
- 57 *I.Side*, nr. 15 (ll. 1-2) Ποσει[δ]ῶνι Ἀσφαλείῳ (Rom. Imp.); *I.Side*, nr. 71 (ll. 4-5) ἱε[ρεὺς Ποσ]ειδῶνος [Ἀσφαλείου] (early Rom. Imp.).
- 58 Gough 1952, 148 nr. 36; *SEG XII* (1955) nr. 513 (sat. 2) Ποσιδῶνος Ἀσφαλείῳ (late 1st c. AD?).
- 59 *IGR III*, nr.921; *IGLS III*,1 nr. 715 (sat. 2) Ποσειδῶνι Ἀσφαλείῳ (early Rom. Imp.).
- 60 *I.Estremo oriente*, nr. 418 (ll. 3-5) [Πο]ειδῶ[νι Ἀσ]φραλ[είῳ] (4th - 3rd c. BC).
- 61 Boundary stone for a temenos of Poseidon Asphaleios, *I.Velia*, nr. 7 (I, l. 1-10; II, l. 1-9) Ποσειδῶνος Ἀσφαλείου (ca. 400-350 BC).

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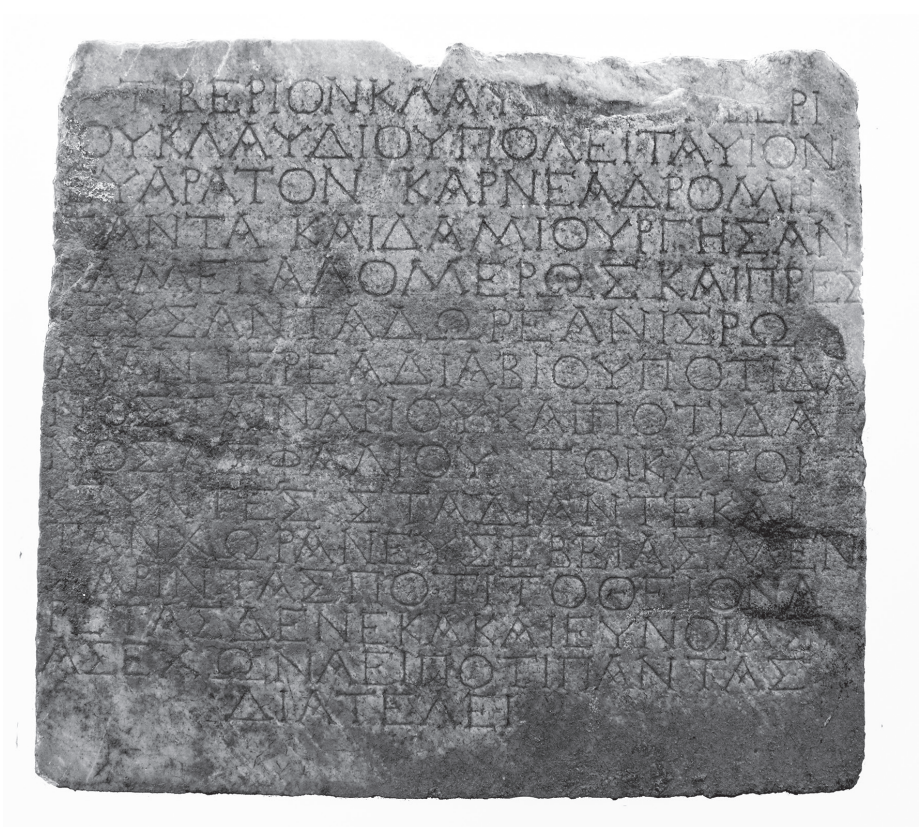


Fig. 1