



## Summary :

Cnidus, an important city of Caria, existed on the coast of Asia Minor since the Bronze Age and flourished in all periods of Antiquity. Initially it maintained close ties with Dorian cities, but evolved into a major power, selecting its allies and adjusting its position depending on the historical circumstances. Cnidus was once an important mercantile and military harbour, a centre for the sciences and the arts, and was also connected with the renowned statue of Praxiteles, the Cnidian Aphrodite.

## Other Names

Knidos, Triopion

## Geographical Location

Southwest Asia Minor, Caria

## Historical Region

Caria

## Administrative Dependence

Dorian Hexapolis, Persian Kingdom, Delian League, Sparta, satrapy of Caria, Seleucid Kingdom, Ptolemaic Kingdom, Province of Asia, free city.

## Geographical Coordinates

27°20' (longitude) 36°45' (latitude )

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## 1. Geographical location

Cnidus is a city in Caria, on the south-eastern coast of Asia Minor, opposite the isles of Nisyros and Cos. It is situated at 27°20' longitude and at 36°45' latitude.

## 2. City's History

According to [Herodotus](#), Cnidus was founded by the Lacedaemonians, while [Strabo](#) describes it as a Megarian colony.<sup>1</sup> Diodorus Siculus refers to an earlier [colonization](#) of the nearby peninsula of Triopia under the leadership of [Triops](#), father of Pelasgus, which occurred in the 12<sup>th</sup> cent. BC. Hesychius mentions that the first settlers reaching Rhodes and Cnidus were called Limodorians ('Ravenous-Dorians'), due to the famine that had struck the Peloponnese.<sup>2</sup> Excavations conducted in 1968 revealed Mycenaean type potsherds, but no further evidence testifying to the existence of a [Mycenaean settlement](#) in the area.<sup>3</sup> The archaeological evidence in the peninsula of Cnidia date from the 7<sup>th</sup> cent. BC and largely consist of high quality pottery in the so-called "late [Wild Goat style](#)".<sup>4</sup>

Cnidus belonged to the [Dorian hexapolis](#) (together with Cos and [Halicarnassus](#), as did the three cities of Rhodes, Ialysus, Camirus and Lindus); the centre of the league was the Temple of Apollo Triopios in the peninsula of Cnidus, within the city's domain (called Cnidie). Every four years, this Dorian League organized games in Cnidus' territory.<sup>5</sup> At the end of the 7<sup>th</sup> cent. BC, Cnidus was one of the cities which participated in the building of the Hellenion in Naucratis.<sup>6</sup> Around 580 BC, Cnidus and Rhodes settled the Lipari Islands, situated NW of Sicily.<sup>7</sup> In the middle of the 6<sup>th</sup> cent. BC, Cnidus erected a remarkable treasury in Delphi, one of the earliest marble buildings.<sup>8</sup> Around the late 6<sup>th</sup> cent. BC, the Cnidians saved 300 young men from Corfu which the Corinthians had sent to Hallyatis to have them castrated, as a punishment for the murder of Periander in Corfu.<sup>9</sup> At an indeterminate period, Cnidus together with Corfu founded Corcyra Melaina in the Adriatic.<sup>10</sup> During this period the city reached its acme.



After 546 BC, the city was captured by the Persians led the Median general [Harpagus](#). The people of Clazomenae attempted to cut off the peninsula by cutting a canal; they failed, however, due to divine intervention, as Herodotus relates in detail.<sup>11</sup>

From 478 BC, Cnidus was a member of the Athenian League.<sup>12</sup> In 468 BC [Cimon](#) used Cnidus and the nearby Triopion as a base, before sailing off for the sea battle at the river Eurymedon, from where he emerged victorious.<sup>13</sup> At the same period, the Cnidians built the famous 'Lesche' in Delphi, which was decorated with paintings by Polygnotus, the famous sculptor from Thasos.<sup>14</sup> In Delphi they had dedicated a complex of statues depicting the legendary founder Triops standing next to a horse, together with the Apollonian triad hurling an arrow at the giant Tityus.<sup>15</sup> During the [Ionic War](#) (412-405 BC), the Cnidians, aided by Tissaphernes, the satrap of Ionia, defected from the [Athenian League](#) (412 BC).<sup>16</sup> At first, a Spartan guard was installed in the city. The Athenians temporarily captured the city in 412 BC, seizing the six ships guarding it and six more that the Spartans had left in Cape Triopion, but failed to hold on to it for long.<sup>17</sup> Cnidus was later the theatre of operations for the Spartan fleet, serving as an outlying station for attacks against Samos, base of the Athenian fleet.<sup>18</sup> Subsequently Tissaphernes installed a Persian guard, tacitly aiming to recapture the entire region of [Caria](#).<sup>19</sup> At the [Battle of Aegospotami](#) (405 BC), the Cnidians were allies of Lysander. In Delphi, the monument celebrating Lysander's victory included a statue of Theodamus of Cnidus.<sup>20</sup>

During the [Spartan-Persian War](#) (400-394 BC), Cnidus remained under Spartan control and was the fleet's base under the Spartan admiral [Pleistarchus](#). Following a naval battle off the coast of Cnidus (394 BC), the remnants of the Spartan fleet returned to Cnidus.<sup>21</sup> The city was a fortified base of the Spartans during Thribon's abortive campaign in 392 BC.<sup>22</sup> In 390 BC, the Spartan Teleutias notes activity between Cnidus and Rhodes, the most noteworthy event being the capture of 10 Athenian ships sent to aid the Cyprian king of Salamina, Evagoras, in his revolt.<sup>23</sup> The city fell into the hands of the Persians after the [Antalcidas' Peace](#) (386 BC).

It is thought that during this period the city of Cnidus had an aristocratic polity, based on the legislation of the famous mathematician Eudoxus, while it remained under the control of the satrap of Caria [Mausolus](#) (367-354 BC).<sup>24</sup> In 363 BC, Cnidus maintained friendly relations with Thebes, as it is attested by a decree with which the eminent general Epaminondas was declared *proxenos*, when the Theban was on a campaign in the Eastern Aegean and Asia Minor.<sup>25</sup> Roughly during the same period, Cnidus was on good terms with Iphiades, the tyrant of [Abydus](#), and with the city of [Lampsacus](#), i.e. with cities controlling the entrance to the straits of the Black Sea, for obvious financial and commercial reasons.<sup>26</sup>

In 334/333 BC, during the [campaign of Alexander](#) and the Persian counter-attack, the satrap of Caria recaptured the Triopion.<sup>27</sup> The aristocratic polity was abrogated after the city's capture by [Alexander the Great](#) in 334 BC, who established a [democracy](#). Aristotle mentions a revolution by the people through which the aristocratic polity was repelled; the demos took advantage of strife among the aristocrats who had been divided in two factions, evidently one pro-Persian and one pro-Macedonian.<sup>28</sup>

Following the death of Alexander, it seems that the city was independent, as suggested by the significant mediation of Cnidian arbiters in the conflict between the Rhodians and [Demetrius Poliorcetes](#) in 305 BC. Nevertheless, the city must have been allied to [Antigonos](#) during that period, although in 309 BC [Ptolemy](#) had captured a number of positions in Caria;<sup>29</sup> it came under the influence of the [Seleucids](#) and later the [Ptolemies](#) (274 BC).<sup>30</sup> In the microcosm of the cities of Asia Minor, Cnidus enjoyed high repute and intervened in a number of instances to many of their endemic conflicts, with positive results.<sup>31</sup>

In 201 BC, Philip V of Macedonia made an abortive attempt to capture the city, following a brief siege.<sup>32</sup> During the [war of Antiochus against the Romans](#) (192-189 BC), Cnidus was a loyal ally of Rome and of general Gaius Livius.<sup>33</sup> In concert with Cos, the city sent a small naval force to aid the Rhodian Pamphilidas in breaking the siege of the city of Daedalians by the king's forces.<sup>34</sup> It is doubtful whether after the [Peace of Apamea](#) (188 BC) the city became part of the [dominion of Rhodes](#), like most other cities in Caria. Most likely it remained independent, just as it was before 189 BC, although its policies were necessarily tied to the will of Rhodes.<sup>35</sup> In 168 BC, the sefarer Thoas was sent to Rhodes carrying the secret correspondence between king Perseus of



Macedonia and the pro-Macedonian faction in Rhodes. When he was informed that the Romans had declared the cities of Caria and [Lycia](#) allies and not vassals of Rhodes, Thoas returned to Cnidus. The Cnidians incarcerated him, but following the demand of the Rhodians, they sent him to Rhodes.<sup>36</sup> After 167 BC and the Rhodian strength's decline, Cnidus acquired a more autonomous role in the region: first (166-164 BC) it intervenes between the [Termessians](#) and the [Lycian League](#), but its arbitrage was rejected.<sup>37</sup> A few years later, though, (164/163 BC) Cnidus successfully intervened on the side of the city of Calyndus in its dispute with [Caurus](#).<sup>38</sup>

In 100 or 99 BC, the Roman authorities issued a law concerning [piracy in the East](#). A copy of this law was found in Cnidus, which then belonged to the [Province of Asia](#).<sup>39</sup> Around 70 BC, the city fell victim to pirate incursions.<sup>40</sup> In 49 BC, two eminent citizens of Cnidus, Theopompus son of Artemidorus and Kallistos son of Epigenes, were among Caesar's entourage in his campaign in Greece, assuming consultative and administrative duties. Thanks to Theopompus' intervention, Julius granted the city its freedom in 48 BC.<sup>41</sup> During the same period, or most likely in 29 BC, Cnidus, as a free and autonomous ally, signed a treaty with Rome.<sup>42</sup> In the mid-1<sup>st</sup> cent. AD, [Pliny the Elder](#) mentions it as a city still free.<sup>43</sup> It apparently goes into decline after the 2<sup>nd</sup> cent. AD.

The end of Cnidus must be linked with the Persian and Arab raids in the coasts of Asia Minor during the 6<sup>th</sup> and 7<sup>th</sup> cent. AD. From the Byzantine Period there have been discovered the ruins of two large basilicas decorated with mosaics.

### 3. Eminent individuals

Part of the city's renown during the 4<sup>th</sup> cent. BC and onwards resulted from its illustrious [medical school](#), which was only surpassed by that of Cos.<sup>44</sup> The school's most famous representatives were Euryphon (author of the Cnidian precepts), Metrodorus (mostly known on account of his marriage to Aristotle's daughter, Pythias, and for being the tutor of the distinguished Erasistratus) and Ctesias, who for 17 years served as the personal physician of the Persian queen Parysatis. Ctesias is widely known for his historical writings, and more specifically the *Persica* and *Indica*, in which he systematically contradicts Herodotus. Other eminent Cnidians were the celebrated mathematician Eudoxus, [Sostratos](#), the architect of the Pharos of Alexandria, the geographer and historian [Agatharchides](#) (2<sup>nd</sup> cent. BC), who composed works on the history of Asia (Asian Affairs) and Europe (European Affairs), but was mainly known for his *Circumnavigation of the Red Sea* (the Persian Gulf), the historian Aratus and the orator Artemidorus.

### 4. Institutions - polity

Cnidus' polity was [aristocratic](#).<sup>45</sup> The boule was composed of 60 members (the *ammemones* – the 'oblivious') who were chosen among the aristocracy and held their office for life. A body of 'protectors' prepared the decrees brought before the boule. In 332 BC we have the first mention of the *demos*, i.e. the city's popular assembly, on the city's official inscriptions (in a dedication in Delphi): this indicates that following Cnidus' conquest by the troops of Alexander the Great in 334 BC, its polity changed and democracy was adopted.<sup>46</sup> The boule is mentioned only in decrees dating to the Roman Period.

### 5. Topography

Excavational and topographical research in the area of Cnidus has raised a series of questions regarding the site of the initial settlement and the possibility of the city being relocated at some later phase.<sup>47</sup> According to the prevalent view, which is partially affirmed by the excavational data, the first site of the city was at Burgaz, on the southern coast of the Cnidian Chersonese, north of the modern harbour of Datça, where surface research indicates the arrival of colonists in the 8<sup>th</sup> cent. BC.<sup>48</sup> The Cnidians relocated their city during the 4<sup>th</sup> cent. BC, moving it to the western end of the peninsula at the site of Tekir. The residences were built mainly on the small isle which is today connected with the mainland through a narrow isthmus, which has not been examined in detail. The two sites respectively match the descriptions given by Herodotus in the 5<sup>th</sup> and Strabo in the 1<sup>st</sup> cent. BC.<sup>49</sup>

When Bean and Cook formulated this theory, no finds existed in Tekir that dated before the 4<sup>th</sup> cent. BC. This was the main argument for the relocation theory, which became prevalent, the only contention being its date: most scholars credited Mausolus' with



the relocation, while the hypothesis that a relocation like this could bear the stamp of Alexander the Great is also attractive.<sup>50</sup> Excavations by Iris Love in Tekir have yielded some earlier finds (6<sup>th</sup> cent. BC), which led to the revision of the theory supporting a relocation in the 4<sup>th</sup> cent. BC: the settlement had always been in Tekir.<sup>51</sup> More recent research, however, based on the study of epigraphical findings, suggests that Cnidus had two civic centres, one in Tekir and another one in Burgaz, the latter being the administrative centre during the Archaic and Classical periods and the former of the Hellenistic and Roman city, which is primarily known from the excavational research.<sup>52</sup>

The situation in the area of the Cnidian Chersonese is complicated, for research indicates the existence of further residential centres, dependent on Cnidus, like Kumyer, 11 km east of the peninsula's end.<sup>53</sup> Literary sources mention the city of Chersonese, which in the 5<sup>th</sup> cent. BC must have been independent of Cnidus, but was probably incorporated in it.<sup>54</sup> In the area of Cnidus there existed during the 4<sup>th</sup> cent. BC Rhodian possessions.<sup>55</sup> In some sources the Triopion is mentioned as a separate area, while others identify it with Cnidus: the majority of scholars identify the Triopion with Tekir.<sup>56</sup> Surface examination in Emecik east of the position Datça, however, indicates that a large Hellenistic temple stood there, where recently the existence of an unattested temple of Apollo has been proposed, where the Dorian Games were held.<sup>57</sup>

### 5.1. Fortifications and port facilities

There are four [fortified positions](#): the peninsula of Tekir, the inland, the mercantile and the military harbour. The site of Tekir is surrounded by a finely built and rather well preserved wall of [polygonal masonry](#), dating to the Hellenistic Period. Significant traces of it survive in the city's north zone and in the citadel. At its western side, the wall is complemented by a series of semicircular towers.

The embankment which through a heavily fortified road connected the city's two parts, the peninsula's islet with the mainland, divides the small sea channel and creates two small and protected coves. One of these was the mercantile and the other the military harbour of Cnidus. In the south one, the mercantile [harbour](#) of the ancient city, sunken parts of the quay can be discerned. In the north cove, or Trireme Cove, extensive remains of strong fortifications are linked by impressive towers. The mouth of the military harbour was protected by a couple of towers. One of the towers, on the left as one leaves the harbour, had three storeys, was square with a flat ceiling and had slit windows protected by wooden shutters. A narrow quay, also protected by a wall with slit windows, projected into the sea narrowing for defensive purposes the available pass. Directly opposite loomed a two-storey square tower with a flat roof. Between these two towers a retractable chain was suspended to control the traffic of vessels. This harbour could be chained off when the Cnidians wished so, and it could accommodate 20 triremes. The walls and the towers were built of limestone and porous stone. The dominant masonry was [pseudo-isodomic](#) and [isodomic](#), although polygonal masonry was also used. The fortified harbour's construction dates to the 3<sup>rd</sup> cent. BC, while there are indications that it was reinforced during the Middle or Late Hellenistic Period.<sup>58</sup>

### 5.2. Principal monuments

Strabo mentions that the city of Cnidus was built on terraces and spread amphitheatrically from the coast to the acropolis.<sup>59</sup> The Temple of [Aphrodite Euploia](#) lay on the highest westernmost part of the city (at a height of 40 m), under the western part of the citadel, affording a view to the city's two harbours, underlining the goddess' role as the protector of sailing.<sup>60</sup> The surviving temple is circular ("monopteros") and dates to the 2<sup>nd</sup> cent. BC. It rests on a two-stepped [podium](#) and its diameter is 17.30 m. It was surrounded by 18 [Doric](#) columns. Today very few of its parts survive, save its foundations. Love unearthed part of a marble inscription bearing the first four letters of Praxiteles' name from the pedestal of the celebrated statue of the [Cnidian Aphrodite](#), measuring 1.5 × 1.32 m. This find confirms that this area was the site of the temple. The requisite altar and traces of the gardens mentioned in the sources have also been discovered. The findings (statuettes of hydria-bearers, Artemis, and female musicians) strengthen the site's identification as a Temple of Aphrodite.

The temple and the statue exercised a strong influence on the Romans: the temple is depicted on a wall painting in Villa Iulia Felix in Pompey, while a precise copy of it and statue existed in Villa Adriana near Tivoli. Even king Ptolemy IV had erected a copy of the



temple and the statue on his royal ship.<sup>61</sup>

On the northeast one finds the remains of the lower [theatre](#), dating to the Hellenistic Period, which overlooks the mercantile harbour. 35 rows of seats are preserved in three parts of the [cavea](#) defined by two passage ways (praecinctiones).<sup>62</sup> There are 8 staircases which lead to the lower sections and 15 leading to the upper. According to calculations its capacity was approx. 4,500 spectators. During the Roman Period, the Hellenistic [skene](#) was torn down and replaced by one made of marble.<sup>63</sup> On a terrace a bit further, extensive remains of a Roman building can be observed, the plastered walls of which still rise to a height of 3.5 m.

On the east one can observe the remains of a [monumental altar](#), which was accessed via a staircase. It was decorated with a [frieze](#) depicting the Nymphs or the Graces, seated divinities and semi-nude men. The altar's shape strongly resembles [Zeus Altar in Pergamon](#).<sup>64</sup> Further to the right, an amphitheatrical building was unearthed which was used for the worship of some fertility divinity, as suggested by statuettes unearthed on the site which depict female figures cupping their breasts, Hermes, as well as phallus-form ones. Left of the building lays the entrance of a cavern, through which one enters two galleries. One of them leads to the acropolis and the other to the sea. A large number of pottery was discovered there, dating from the 7<sup>th</sup> cent. BC up to the 7<sup>th</sup> cent. AD. Apparently this was a place of worship.

Further to the west, towards the citadel, lies the [temenos](#) of Demeter, where C.T. Newton unearthed in 1857 the famous statue of the goddess, which is now exhibited in the British Museum. In the Temple of [Demeter](#) and Kore two phases have been detected: the first belongs to the 4<sup>th</sup> cent. BC, and the second to the 3<sup>rd</sup> cent. AD. Numerous finds -clay statuettes, glass vessels, and pottery, clay lamps and inscriptions- come from the depositories (apothetes).<sup>65</sup>

The [agora](#) was situated next to the military harbour. Further up, the remains of a large [pseudodipteros](#) temple in the [Corinthian Order](#) can be discerned, dating to Hadrian's reign (117-138 AD). Several capitals survive in an excellent state. The main temple consists of a [prostyle](#) tetrastyle [pronaos](#), the [cella](#) and a distyle in antis [opisthodomos](#). It rests on a tall podium, while access was made via a stairway of seven steps.<sup>66</sup> In front of the pronaos one sees the traces of a Hellenistic [stoa](#), with an East orientation.

On the coast of the south harbour we have the [bouleuterion](#) of the Roman Period, which used to be considered an [odeum](#). It is poorly preserved. The apertures that can be seen of the floor indicate that the building's roof was supported by wooden beams. It had a remarkably original design, as the orchestra was transversely placed on the [cavea](#).

Further to the West and opening to the sea, the upper theatre survives in a poor state. Its eastern side has completely collapsed. Most of its marble members were transported to Egypt in the early-19<sup>th</sup> cent.

Various buildings have been discovered in the narrow channel between the mercantile and the military harbour, like the [Ionic](#) temple, which was identified as the temple of Dionysus mentioned in inscriptions and which probably housed the god's two [statues](#), sculpted by Scopas and Bryaxis.<sup>67</sup> Many of the temple's members were used in the building of an adjacent Early Christian church. A large Doric stoa was associated with the temple, which should probably be identified as the *ambulatio pensilis* measuring 113 × 16 m, a work of the renowned architect Sostratus, who engineered the Pharos of Alexandria.<sup>68</sup> To the west stood a Doric temple of Apollo Carneios, with a monumental propylon (gate-building) dating to approx. 300 BC leading to it.<sup>69</sup> North of the mercantile harbour a small temple with Corinthian [capitals](#) has been excavated, it was dedicated to Apollo Pythios. Hellenistic and Roman [residences](#) have been excavated to the East.

### 5.3. The Lion Grave

East of the city, the necropolis of Cnidus has been excavated. Newton discovered the shrine of the hero Antigonos there, which included a [gymnasium](#), palaestra and an altar where "the poets could recite their compositions" and, 3 km SE of Cape "Ram" in the position Aslan Burnu ('the cape of the Lion'), the famed [Lion Grave](#), named after the large lion statue which crowned the monument, weighing 11 tons and measuring 3.5 m in length and 2 m in width, and made of Parian marble. It was built in doric order, with a



pseudodipteral colonnade incorporated in the wall supported a stepped pyramid, which was crowned by a recumbent lion. Its total height reached 62 ft. Its interior was supported by a vault.<sup>70</sup>

## 6. Cults

The most important cult in Cnidus was that of Aphrodite, which for the Cnidians was a protector of sailing and was called Euploia, while outside Cnidus she was often called Cnidia. The Cnidians maintained that their city was dedicated to the goddess.<sup>71</sup> This temple was later in date, while according to Pausanias there were two more temples of the goddess in the city: earlier was the Temple of Aphrodite Doritis and the other of Aphrodite Akraia, apparently due to its location on a cape.<sup>72</sup>

The worship of Demeter and Kore was also important, which is mentioned on inscriptions.<sup>73</sup> Of particular interest is a series of leaden tablets, the so-called "justice incantations", in which the goddess is called upon to administer justice for the wrong-doings suffered by the person devoting the tablet. The wording directly alludes to magical texts, while they have been dated to the 2<sup>nd</sup> cent. BC.<sup>74</sup> Other cults mentioned in inscriptions are those of Dionysus and the Dioscuri.<sup>75</sup>

## 7. Coins

Cnidus began minting [silver coins](#) in the late 6<sup>th</sup> cent. BC, possibly around 530 BC.<sup>76</sup> The earliest mints, following the Milesian weighing standard, are few and the coins are in small denominations. The types adopted reflect the two most important cults in the city: the [obverse](#) depicts a lion, symbol of Apollo, and the reverse the head of Aphrodite.<sup>77</sup> Around 520-500 BC, however, Cnidus adopted the Aeginetan weighing standard, which was already in use in Camirus of Rhodes, in Caria and in several islands of the Cyclades. Oddly enough, the main coin was the drachma, while smaller denominations were all but abandoned. Shortly after this change, the obverse is differentiated: the lion is replaced by a lion's bust with one forefoot raised.<sup>78</sup> The same types appear on silver coins after the Ionian Revolt (499-494 BC), but obviously the mintages, almost exclusively drachmas, notwithstanding their relative abundance in coin collections, are not many.<sup>79</sup>

Around the mid-5<sup>th</sup> cent. BC, due to the pressure from Athens, this production stops. The [mint](#)'s activity commences on a regular basis in 412-411 BC, always following the traditional types of Cnidus.<sup>80</sup>

In the beginning of the 4<sup>th</sup> cent. BC, the city becomes irrevocably oriented towards Rhodes, adopting the Rhodian weighing standard.<sup>81</sup> This change is occurs probably in 394 BC. A ship's fore is added to the head of Aphrodite, to commemorate the famous naval engagement which took place off the city's coasts. Almost at the same time we have the appearance of coalition coins, minted immediately after the naval battle of 394 BC. In terms of their obverse these follow a common type (the child Hercules strangling the snakes, with the inscription ΣΥΝ[ΜΑΧΙΚΟΝ]), while on the reverse they preserve the Cnidian type with Aphrodite's head.<sup>82</sup>

After 390 BC, on the new type silver coins we have Aphrodite on the obverse and a lion's head on the reverse, while in the late-3<sup>rd</sup> cent. BC Apollo's face appears in a ¾ perspective, a result of Rhode's influence.

The introduction of the first bronze coins dates to the early-4<sup>th</sup> cent. BC; the head of Athena is depicted on the obverse and a ship's fore or a club on the reverse. Around 300 BC, the goddess' figure is framed by the inscription ΔΗΜΟΚΡΑΤΙΑ (Democracy). Other Hellenistic Period types include the head of Apollo, Artemis, and the figure of Dionysus or Athena on the obverse, and a club, the Triopion Dorian Games tripod, a bunch of grapes or Nike on the reverse. Bronze coins were also minted during the [Imperial Period](#), up to approx. 210 AD; these bear the busts of emperors and their consorts on the obverse, and the cult statue of Aphrodite Cnidia on the reverse.

## 8. Commerce and economy



Cnidus' prosperity came from its [harbour](#) and chiefly from the popularity of its wine. The success of Cnidus' [winemakers](#) is attested by the tremendous spread and demand for the city's wine amphorae in the main commercial destinations of the Eastern Mediterranean, like Alexandria, Delos and Athens.<sup>83</sup> On the basis of rough calculations, the number of inscribed [amphorae](#) attributed to Cnidus and dated on the main part to the 1<sup>st</sup> cent. BC represents 5.5 % out of a total of 50,000 recorded amphorae.<sup>84</sup> An excavation conducted in a winery in the Datça peninsula significantly enriches our knowledge on Cnidian wine-making.<sup>85</sup> Wine production apparently falls into decline after the 1<sup>st</sup> cent. BC, when Cnidus loses a large part of its prestige.

1. Hdt. 1.174.2· Strabo 14.2.6. According to Diodorus. 5.9.2, the founder named Hippotis, was a descendant of Heracles and consequently a Lacedaemonian.
2. Diod..Sic.. 5.57.6· Steph. Byz. See entry:«Τρίπιον»· Hesychius, see entry:· «Λιμοδορῆις».
3. Mee, C., "Aegean Trade and Settlement in Anatolia in the Second Millenium B.C.", *AS* 28 (1978), p. 133.
4. Schefold, K., "Knidische Vasen und Verwandtes", *JDI* 57 (1942) p. 124-142.
5. Hdt. 1.144 (Halicarnassus was later exclud) Dion. Hal, *Ant Rom.* 4, 25. According to comments in Theocritus, Idyll 17,68, the feast was dedicated to Apollo, the Nymphs and Poseidon and was called "Δῶριος ἀγών. During the Hellenistic period, the feast was called «Δωρήτεια ἐν Κνίδῳ»: Bresson, A., *Recueil des inscriptions de la Pérée rhodienne* (Paris 1991), no. 5. Blümel, W., *Die Inschriften der Rhodischen Peraia* (IK 38, Bonn 1991), no. 555.
6. Hdt. 2.178.
7. Diod. Sic. 5.9.1· Thuc. 3.88.2· Strabo. 6.275· Paus. 10.11.3. The settlers attempted to colonize Panormos in west Sicily, which was controlled by the Calchedonians, bu they failed.
8. Bommelaer, J.-F. (ed.), *Guide des Delphes. Le site* (Athènes 1991), p. 141-142, no. 209.
9. Plut., Mor. 860B. Regarding this episode, Herodotus (3.48-53) gives a different version, where he attributes the saving of the men from Corfu to Polycrates of Samos. However, there are chronological problems involved in this story.
10. Strabo 7.5.5.
11. Hdt. 2.178.
12. It belonged to Caria and is mentioned 13<sup>th</sup> times in the Athenian catalogues from 452/451 B.C. (*IG I<sup>3</sup> 261 IV, 8*) to 427/426 B.C.. or to 426/425 B.C. (*IG I<sup>3</sup> 284, 13*). The amount of the "eisphora" was three talents in 452/451 B.C., five talents after 450/449 B.C.. (*IG I<sup>3</sup> 263 I, 4*), and was reduced to three talents in 444/443 π.Χ. (*IG I<sup>3</sup> 268 IV, 19*), while in 428/427 B.C. it was two talents (*IG I<sup>3</sup> 283 III, 20*). Flensted-Jensen, P., "Karia", στο Mogen Hasen, M. – Nielsen, Th.h. (ed.), *An Inventory of Archaic and Classical Greek Poleis* (Oxford 2004), p. 1123, see entry "Knidos".
13. Plut., *Cim.* 12.
14. Paus. 10.25.1· Plut., Mor. 412D. The Knidians had close relations with Delphi and many dedications to Apollo dated to 6<sup>th</sup>, 4<sup>th</sup> cent. BC are mentioned see Blümel, W., *Die Inschriften von Knidos* 1 (IK 41, 1, Bonn 1992), no. 211, 212 ( dedication of a statue of Apollo coming from the tenth of the enemy spoils from early 4th century B.C. ), 213. Statue of Dionysus dedicated from the Cnidians to Delphi, Paus. 10.32.1.
15. Paus. 10.11.1.
16. Thyc. 8.35.1. The Athenians tried to recapture the city, but they failed and were restricted in plundering its territory. In Cnidus took place an



ineffectual meeting between Tissaphernes and the Lacedaemonians. Alcibiades took advantage of this meeting in order to reverse the unfavourable position Athens had in Asia Minor.

17. Thyc. 8.35.2-4.

18. Thyc 8.41.3 - 42.1-4.

19. Thyc . 8.109.1.

20. Paus. 10.9.9.

21. Xen., *Hell.* 4.3.10-13· Diod. Sic 14.83.4-7.

22. Xen., *Hell.* 4.8.19 Diod. Sic.. 14.99.3: where the Knidion fortress is mentioned, it has been identified by scholars with Knidos which remained a base for the Spartan fleet (Xen., *Hell.* 4.8.22.). *In 412 B.C. the city was not fortified.* Thyc. 8.41.3.

23. Xen., *Hell.* 3.8.24· Diod. Sic.14 .97. 4.

24. Ermippos refers to Euxodus as a legislator (frag. see Diog. Laert. *Bioi Soph.* 8.88, Plut. Mor. 1126B. S. Hornblower, *Mausolus* (Oxford 1982), p. 117-118 relates this legislation to Mausolus' suzerainty.

25. Blümel, W., "Two new inscriptions from the Cnidian peninsula. Proxeny decree for Epameinondas and a funeral epigram", *EpigAnat* 23 (1994), p. 157-159· Buckler, J., "Epameinondas and the new inscription from Knidos", *Mnemosyne* 51 (1998), p. 192-205.

26. Blümel, W., *Die Inschriften von Knidos* 1 (IK 41, 1, Bonn 1992), no. 603-604. At the same time a treaty was concluded with the small island Chalke (no. 605).

27. Arr. B, 5.7.

28. There are two references: Arist., Pol. 1305b12 and 1306b5. According to Hornblower, S., *Mausolus* (Oxford 1982), p. 117-118. Aristotle refers to two different revolts. However, other scholars, like Gehrke, H.-J., *Stasis: Untersuchungen zu den inneren Kriegen in der griechischen Staaten des 5. und 4. Jahrhunderts v. Chr.* (München 1985), p. 79, claim that there was only one , which cannot be accurately dated.

29. Diod. Sic. 20.95· Ager, S., *Interstate Arbitrations in the Greek World, 337-90 B.C.* (Berkeley 1996), no. 12. see also Billows, R.A., *Antigonos the One-Eyed and the Creation of the Hellenistic State* (Berkeley – Los Angeles – London 1990), p. 208.

30. Magie, D., *Roman Rule in Asia Minor* II (Princeton 1950), p. 926· *OGIS*, p. 128-129, no. 79

31. Arbitration between Calymnos and the sons of Diagoras from Kos. Conflict between Clazomenai and Tymnos (1<sup>st</sup> half of the 3<sup>rd</sup> century B.C.), and between Miletus and Magnesia-on-the- Maeander (about 185/184 B.C. and 180 B.C.) Ager, S., *Interstate Arbitrations in the Greek World, 337-90 B.C.* (Berkeley 1996), no. 21, 71 and 109· Bresson, L. – Bresson, A., "Cnide à l' époque classique. La cité et ses villes", *REA* 101 (1999), p. 79, no. 70. In addition, magistrates from Cnidus acted in Smyrna between 3<sup>rd</sup> –2<sup>nd</sup> century BC and similarly magistrates from Magnesia were called to offer their services in Cnidus. See Blümel, W., *Die Inschriften von Knidos* 1 (IK 41, 1, Bonn 1992), no. 231 and 218. Curty, O., *Les parentés légendaires entre cités grecques* (Genève 1995), p. 107-108, no. 45.

32. Polyb. 16.11.1.

33. Livy 37.16.17

34. Livy 37.22.2.

35. Livy 37.56.5. See McNicoll, A.W., *Hellenistic Fortifications from the Aegean to the Euphrates* (Oxford 1997), p. 54 and especially Bresson,





A., "Rhodes, Cnide et les Lyciens au début du IIe siècle av. J.-C.", *REA* 100 (1998) p. 80-81.

36. Polyb. 30.8.7.

37. See Le Roy, C., "Une convention entre cités de la Lycie du Nord", *CRAI* (1996), p. 961-980 and Bresson, A., "Rhodes, Cnide et les Lyciens au début du IIe siècle av. J.-C.", *REA* 100 (1998), σελ. 65-88 where the date 166-164 BC.

38. Polyb. 31.5.1-5. The siege was not raised, and as a result the Kalyndeis called the Rhodians for help, who sent army and fleet, ended the siege and took the city.

39. Blümel, W., *Die Inschriften von Knidos* 1 (IK 41, 1, Bonn 1992), no. 31. The other copy was found in Delphi see Reynolds, J. – Crawford, M. – Hassall, M., "Rome and the eastern provinces at the end of the second century BC. The so-called piracy law and a new inscription from Cnidus", *JRS* 64 (1974), p. 195-220· Lintott, A.W., "Notes on the Roman law inscribed at Delphi and Cnidus", *ZPE* 20 (1976), p. 65-82· Ferrary, J.-L., "Recherches sur la législation de Saturninus et de Glaucia, I: La lex de piratis de Delphes et Cnide", *MEFRA* 89 (1977), p. 619-660· Giovaninni, A. – Grzybek, E., "La loi de piratis persecuendis", *Museum Helveticum* 35 (1978), p. 33-47· Sumner, G.V., "The piracy law from Delphi and the law of the Cnidus inscription", *GRBS* 19 (1978), p. 211-225· Martin, R.T. – Badian, E., "Two Notes on the Roman Law from Cnidus", *ZPE* 35 (1979), p. 153-167· Pohl, H., *Die römische Politik und die Piraterie im östlicherb Mittelmeer vom 3. bis zum 1. Jh. v. Chr.* (Berlin-New York 1993), p. 216-256· Avidov, A. – Timoney, O., "The Lex de provinciis praetoriis from Delphi and Cnidus. A revised correlation", *EpigAnat* 24 (1995), p. 7-14.

40. Cicero, *Pro L. Manlio*

41. Theopompus: Strab. 14.2. Their exploits are referred in a series of inscriptions from the Knidian Treasury in Delphi : *SIG<sup>2</sup> 761A-C*. See Daux, G., *Delphes aux Ile et Ie siècle depuis l'abaissement de l'Etolie jusqu'à la paix romaine* (Paris 1936), p. 407 ff. Blümel, W., *Die Inschriften von Knidos* 1 (IK 41, 1, Bonn 1992), no. 12 and 51-77, concerning the honours offered by the city to Callistus and Theopompus., Artemidorus, Theopompus' son, was the Greek sophist, who tried to rescue Caesar by giving him a message with the plans of the murderers, which however Caesar never managed to read. App. B. Civ. II, 116.486. Plut. Vit. Caes., 65.2-3.

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43. Pl. *HN* 5.104.

44. Ilberg, J., *Die Ärzteschule von Knidos* (Leipzig 1925)· Mewaldt, J. – Ilberg, J., "Die Ärzteschule von Knidos", *Gnomon* 3 (1927), p. 139-145· Deichgräber, K., "Kos und Knidos", *Geistige Arbeit. Zeitung aus der wissenschaftlichen Welt* 2 (1935), p. 13-14· Kollesch, J., "Knidos als Zentrum der frühen wissenschaftlichen Medizin im antiken Griechenland", *Gesnerus* 46 (1989), p. 11-28.

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- 115-116. The age of Alexander the Great Cook, J.M., *The Greeks in Ionia and the East* (London 1962), p. 144-145· McNicoll, A.W., *Hellenistic Fortifications from the Aegean to the Euphrates* (Oxford 1997), p. 54· Bresson, A., "Cnide à l'époque classique: la cité et ses villes", *REA* 101 (1999), p. 102.
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53. Müller, D., *Topographischer Bildkommentar zu den Historien Herodots. Kleinasien und angrenzende Gebiete mit Südostthrakien und Zypern* (Tübingen 1997), p. 313-315, photos 10-13, claims that this site is the earlier settlement of Cnidus, while Bean, G.E. – Cook, J.M., "The Cnidia", *BSA* 47 (1952), σελ. 209, place Tropion on that spot, a view rejected by almost every scholar.
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83. In Alexandria based on the earlier accounts by Fraser, P., *Ptolemaic Alexandria I* (Oxford 1970), p. 165, 6.860 stamped amphora handles from Cnidus were found. On Delos, the presence of Cnidian amphorae was particularly noticeable after 140 BC.: Empereur, J.-Y., "Les anses d'amphores timbrées et les amphores: aspects quantitatifs", *BCH* 106 (1982), p. 224-225. Cnidian amphorae in Athens: Grace, V., "Stamped Amphora Handles found in 1931-1932", *Hesperia* 3 (1934), p. 197-310 and "The Middle Stoa dated by Amphora Stamps", *Hesperia* 54 (1985), p. 1-60.



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Glossary :

	capital
The uppermost part of a column or pillar crowning the shaft and supporting the entablature. The decoration of the capital characterizes the ancient greek orders of architecture. In Doric order the capitals are decorated with abacus and echinus, in Ionic with spiral scrolls (volutes), while the corinthian capitals are composed of small corner volutes and a basket-shaped body decorated with rows of acanthus leaves.	
	cavea
The auditorium or audience sitting of a theater.	
	cella
Interior enclosed part - nucleus of a temple or other temple-shaped building.	
	corinthian order
The most elaborate of the ancient greek architectural orders. It was developed in the 4th century BC in Greece and it was extensively used in Roman architecture. It is similar to the Ionic order. Its capitals being four-sided and composed of a basket-shaped body decorated with volutes and rows of acanthus leaves.	
	doric order, the
One of the three orders or organizational systems of Ancient Greek originated on the mainland and western Greece. It is characterized by short, faceted, heavy columns with plain, round capitals (tops) and no base. The capital consists of a necking which is of a simple form. The echinus is convex and the abacus is square. Above the capital is a square abacus connecting the capital to the entablature. The Entablature is divided into two horizontal registers, the lower part of which is either smooth or divided by horizontal lines. The upper half is distinctive for the Doric order. The frieze of the Doric entablature is divided into triglyphs and metopes. A triglyph is a unit consisting of three vertical bands which are separated by grooves. Metopes are plain or carved reliefs. The Doric order comes without an individual base. They instead are placed directly on the stylobate. The capital consists of a necking which is of a simple form. The echinus is convex and the abacus is square. Above the capital is a square abacus connecting the capital to the entablature. The Entablature is divided into two horizontal registers, the lower part of which is either smooth or divided by horizontal lines. The upper half is distinctive for the Doric order. The frieze of the Doric entablature is divided into triglyphs and metopes. A triglyph is a unit consisting of three vertical bands which are separated by grooves. Metopes are plain or carved reliefs. The Doric order comes without an individual base. They instead are placed directly on the stylobate.	
	frieze (1. architecture), (2. painting)
1. The part of the entablature resting on the architrave and below the cornice. In the Doric order the frieze is decorated with two alternative motives, namely the triglyph and metope, while in the Ionic order the frieze is a decoratively carved band. 2. Decorative horizontal band that sweeps parts of a vessel or the highest part of the walls in a room.	
	ionic order, the
An architectural order devised in Ionia and developed in Asia Minor and the Greek islands in the 6th century BC. Its columns have elaborately moulded bases, fluted shafts (with fillets, ending in fillets), and volute capitals. The entablature consists of an three-fasciae architrave, a continuous frieze, usually richly decorated with reliefs, and a cornice. The Ionic order was more elaborate in dimensions, comparing with the Doric.	
	isodomic masonry (opus quadratum)
A type of masonry in which blocks of equal length and thickness are laid in courses, with each vertical joint centered on the block below.	
	monopteros



A circular building with a single row of columns supporting a roof
<a href="#">obverse</a>
The face of the coin which bears the more important device. Due to ambiguities that sometimes exist, many numismatists prefer to use the term for the side struck by the lower (anvil) die.
<a href="#">odeum, the</a>
Public building similar to the theatre, but roofed and with smaller dimensions, which was used for musical contests.
<a href="#">opisthodomos</a>
The porch at the rear of the cella of a temple often used as a treasury.
<a href="#">podium</a>
The base of a building
<a href="#">polygonal masonry</a>
A system of masonry, with dressed stones which have irregular shape and vertical joints.
<a href="#">pronaos</a>
The porch in front of the cella of a temple
<a href="#">prostyle temple</a>
A term applied to a temple with a portico of columns in front.
<a href="#">pseudodipteral temple</a>
A temple having the arrangement of columns suggesting a dipteral structure but without the inner colonnade.
<a href="#">pseudo-isodomic masonry</a>
Masonry built of blocks of the same height within each course , but each course varying in height.
<a href="#">scene (lat. scaena -ae)</a>
The stage building of the ancient theaters originally used for storage but provided a convenient backing for performances.
<a href="#">stoa, portico, the</a>
A long building with a roof supported by one or two colonnades parallel to its back wall.
<a href="#">temenos</a>
The enclosed area in which a temple stands; a sacred precinct

## Chronological Table

12 cent. BC: traces of Mycenaean presence in Cnidus

end of 7<sup>th</sup> cent. BC: the Cnidians participated in the foundation of the Hellenion in Naucratis

580-576 BC: foundation of the colony on the Lipari Islands, by the Cnidians and Rhodians .

Before 546 BC: the Cnidians dedicated a monumental treasury in Delphi

After 546 BC: the city was captured by the Persians

After 478 BC: Cnidus became a member of the Athenian League

412 BC: Cnidus defected from the Athenian League

394 BC: naval battle off the coast of Cnidus. The Spartan fleet was defeated by the Persian.

394-391 BC: Cnidus participated in an alliance of the cities, which struck coinage with the image of Heracles struggling the snakes



386 BC: Antalcidas' Peace, The city fell into the hands of the Persians

367-354 BC: Cnidus was under the control of the satrap of Caria Mausolus. Eudoxus, the famous mathematician composed the city's legislation

334 BC: The city was freed by Alexander the Great , who established a democracy. The city was probably relocated and moved from the site Datça to the western end of the peninsula, at the site of Tekir

3<sup>rd</sup> cent. BC: Cnidus was under the control of the Ptolemies

201 BC: Failed attempt by PhilipV of Macedon to capture the city

190 BC: Cnidian naval force aided the Rhodians against Antioch III in Daidala

188 BC: after the Peace of Apamea the city was under the Rhodian control but was typically independent

167 BC: Cnidus acquired a more autonomous role in the region

100 BC: Cnidus belonged to the Province of Asia

48 BC: Caesar granted the city the right of freedom

29 BC: Cnidus signed a treaty with Rome