

Apollo Daphnousios Sanctuary at Kiz Island

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Abstract

A fragment of a votive slab dedicated to the god Apollo was found during the 2023 season of the archaeological excavations at Kız Island in Apollonia a.R. The depiction of Apollo on the stele bears a close resemblance to the votive tablets found in 1991 at the site called Gavurkaya in the Akçapınar neighborhood on the south-eastern shore of Uluabat Lake, south of the city of Apollonia a.R. The inscriptions on the fully preserved Akçapınar votive plaques indicate that the offering was made for Apollo Daphnousios. The honouring stele among the finds points to a settlement named Daphnous Katoikia. The article discusses the location of the cult site of Apollo Daphnousios and the Daphnous Katoikia according to the finds from Kız Island. According to the similarity between the Akçapınar and Kız Island votive reliefs, the sanctuary of Apollo should be localized to Kız Island, whereas the Daphnous Katoikia should be located to the Gavurkaya in the Akçapınar neighborhoods. It is emphasized that the Seleucids were interested in the city of Apollonia a.R. because of Apollo's cult, while the Daphnous Katoikia was a garrison settlement established against the Kingdom of Bithynia not far from the cult area.

Keywords: Seleucus, Apollonia, Kız Island, Apollo Daphnous, Katoikia.



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Introduction

Apollonia ad Rhyndacum, where the Kız Island is connected, is an ancient city on the north shore of Lacus Apolloniatis / Uluabat Lake, which is connected to Rhydnakus / Kocaçay (Marmara Sea) in the south of the Sea of Marmara, 35 km west of Bursa (Aybek, 2007: 110, Map 1; Battistoni - Şahin, 2025: 104 Fig. 1). On Kız Island, which is 1 km away from the shore to the southwest of the village, a large part of the huge quay walls is still preserved (Fig. 1).

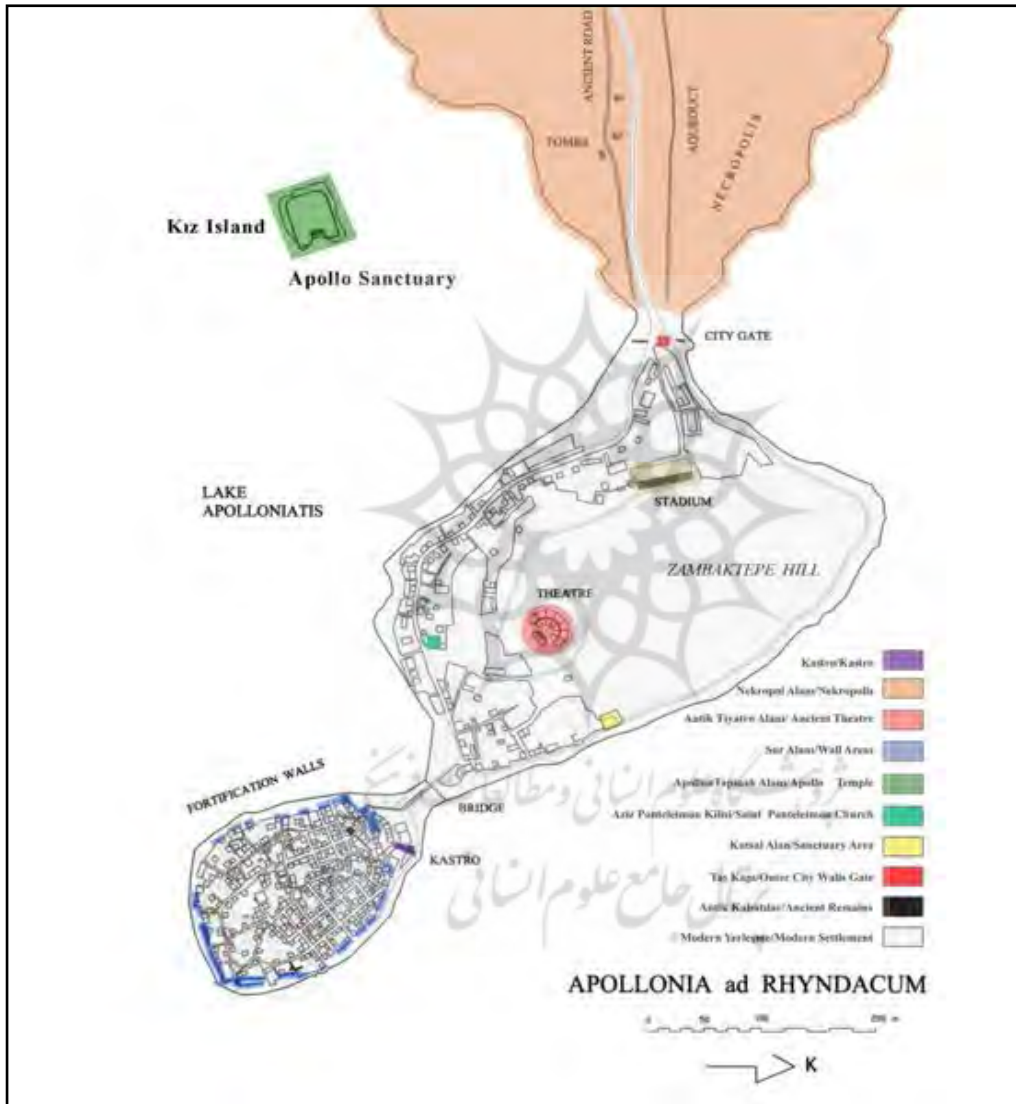


Fig. 1: City Plan of Apollonia a.R. (Photo: ©Aybek, 2007: 112, Plan 1).

The sacred area, which is approximately 70×50 m for the walls of the temenos knitted from rectangular stones, approximately 1.50 m above the water level, has a planned entrance in the form of semicircle (Fig. 2), (Le Bas - Reinach, 1888: Pl. II.1; Aybek, 2007: 106 Fig. 4). According to PH. Le Bas and S. Reinach, there are three different levels of stone on the walls of the temenos (Fig. 3), (Lé Bas - Reinach, 1888: Pl. 45 - 49; Aybek, 2007: 106, 115 Fig. 3).



Fig. 2: Drone photograph of the island in 2017 before excavations began (©Authors, 2023: Excavation Archive).

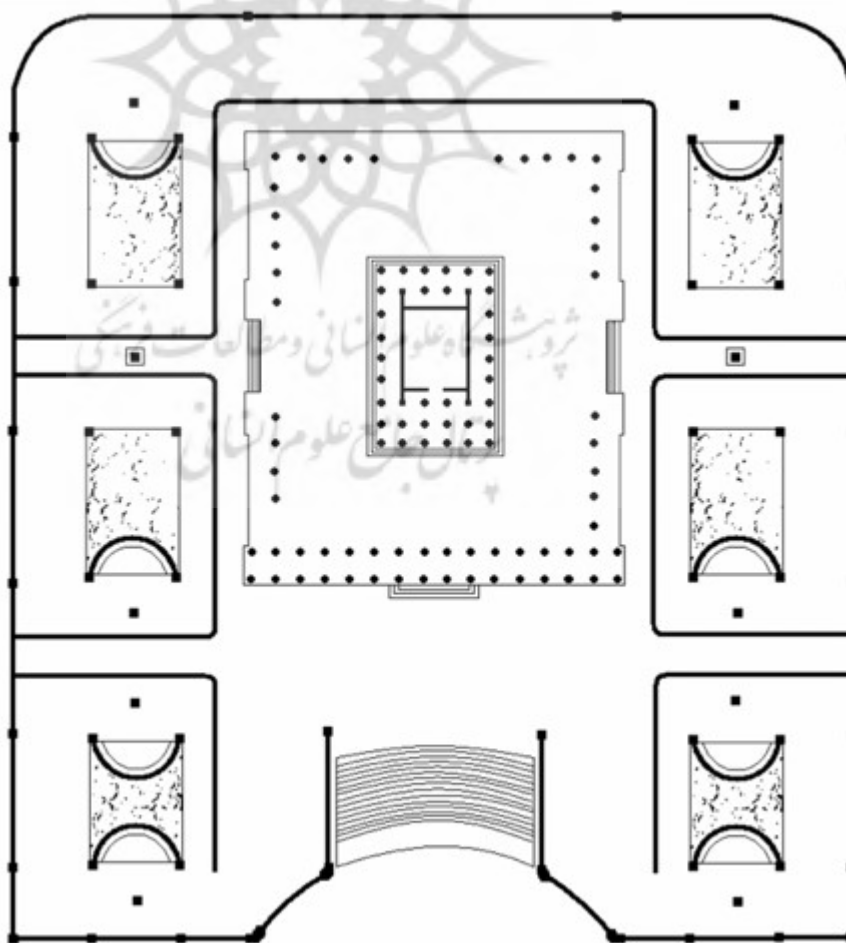


Fig. 3: Representative drawing of the Sanctuary of Apollo (Photo: ©Le Bas - Reinach, 1888: Pl. II.1).

The wall contains two pieces of Ionic columns and the superstructure of the Stoa / portico, which is thought to turn around the structure. On the island section of the settlement, it is claimed that the cult area built for God Apollo was carried from the stoa of the cult area built for the God Apollo with the support of Hadrian (Lé Bas - Reinach, 1888: 38 Pl. 48; Hasluck, 1910: 69; Abmeier, 1990: 15; Aybek, 2007: 106 footnote 11). Even this situation is noteworthy in terms of showing that possible structures on the island are significantly looted over time. According to the existing ruins, the sacred area on the Kız Island is dedicated to God Apollo (Lé Bas - Reinach, 1888: Pl. 45 - 49; Aybek - Dreyer, 2016: 20 vd.; Öz, 2017: 26; Şahin, 2017: 80 etc). In this article, it will be examined why Apollo was respected with the epithet Daphnousios in the Temple of Apollo on Kız Island.

Materials and Methods

Archaeological excavations started in 2017 in order to find answers to the questions of Kız Island, if it really belongs to a sacred area, and if so, which God may have been respected. During the excavations, several rows of entablature blocks (Fig. 4) of the upper structure elements, which were considered to belong to the stoa in the north of the island. In addition, ruins from what is believed to be the temple were revealed in the southwestern section of the island.



Fig. 4: Entablature block of the possible portico (©Authors, 2023: Excavation Archive).

One of the first findings of the excavations was the realization that there might have been a stoa at least in the northern part of the sanctuary. The other is the realization that the location of the temple in Le Bas's drawing of the sanctuary is somewhat incorrect (Fig. 3). Because the foundation remains of the temple unearthed during the excavations are both smaller and located in the western half of the island compared to the drawing.

1- At the end of the excavations which concentrated on the temple section, the entire western half of the building was exposed (Fig. 5). According to the data obtained, the total width of the north-south axis of the temple extending in the east-west direction is

12 meters. Three different stones were used, and three different workmanships were observed in the structure whose foundation walls were preserved:



Fig. 5: The Apollo Temple on Kiz Island: drawing and phases (©Authors, 2023: Excavation Archive).

2- Sandstone blocks were used in the innermost wall remnant, which measures approximately 4.5 m in width (Fig. 5 - blue color). Apart from the dovetail clamp slots on these blocks (Fig. 6), it differs from the other walls in terms of workmanship and technique (Fig. 7). While the northern line of the wall has been preserved to the present day, no definite wall sequence has been found for the southern section. The second material is the architecture made of brown-colored blocks (Fig. 5). Walls with a width of about 8 m survived on the north, south and west of the building (Fig. 5 - brown color). Since the eastern corner has not yet been found, we cannot suggest about the length of the building.



Fig. 6: Dovetail shaped clamp hole (©Authors, 2023: Excavation Archive).



Fig. 7: Architrave blocks from phase 1 (©Authors, 2023: Excavation Archive).

3- The outermost, or third row of walls is made of white marble with grain veins and measures 12 m in width (Fig. 5 - green color).

As a result, the different stone materials and three intertwined wall rows with different workmanship indicate a three-phase construction program in the temple. An archaic terracotta figurine fragment of a female head found during the 2017 excavation season gives an idea about the period of the first of these phases (Fig. 8). Both the terracotta female head figurine fragment and the dovetail clamp slots suggest that the first phase of the temple may have been built in the first half of the 5th century BC at the latest. The second phase is represented by the building constructed with pinkish marble blocks. According to the existing wall traces, the temple, which was demolished in some way, was rebuilt by widening it by about 2 meters. This phase is dated to the 3rd century BC by Le Bas (Le Bas - Reinach, 1888: 40).



Fig. 8: Terracotta fragment of a woman's head (©Authors, 2023: Excavation Archive).

The existence of the temple in the Hellenistic period is documented by numerous ceramic fragments as well as a fragment of an inscription used as a spolia in the temple enlarged in the next phase (Fig. 9), (Battistoni - Şahin, 2025: 105 – 106 Fig. 2). The last phase of the temple must be related to the devastating earthquake that affected the region. It was probably rebuilt with the support of the Roman Emperor Hadrian during his visit to the city in 123/124 or 131/132 AD, and a portico/stoa was added to the temple (Schwertheim, 1985: 37- 42). The reason why Hadrian is mentioned as soter (saviour) and ktistes (founder) on a spolia altar or statue base on the city wall must be related to his support to the city for the repair of the buildings destroyed after the earthquake (Hasluck, 1910: Kat. III 8; Abmeier, 1990: 15; Stauber, 2022: Nr. 2364).



Fig. 9: Inscription Fragment (©Authors, 2023: Excavation Archive).

According to the available data, who was venerated at the temple, which is known to have existed since the 5th century BC at the latest? During the 2017 excavations, there is no information on the inscription fragment (Fig. 9). However, among the finds from 2017, there was a fragment from a terracotta applique vessel of a naked male figure (Fig. 10), (Şahin, 2020: 1861-1873); It is similar to Apollo depicted on the coins of Apollonia a.R. in that he stands on his right leg from the front and is supported by his left arm from a pillar on his left (Fritze, 1913: 70 Nr. 210 Taf. 4.10, 72 Nr. 217 - 218 Taf. 4.13, 77 Nr. 237 Taf. 4.24 etc.).



Fig. 10: Fragment of terracotta vessel depicting Apollo (©Authors, 2023: Excavation Archive).

The most significant find so far about the god to which the island was dedicated was unearthed during the excavations in 2023. In order to understand the architecture of the temple, 2 embossed marble slabs measuring 30×20 cm were unearthed at a depth of approximately 110 cm at the southern border of Trench S4b8, which was opened to follow the wall dated to the Roman phase on the southern long side (Fig. 11). On one of the slabs, which was found stacked on top of each other, there is a feminine figure (Simon, 1985: 141 Fig. 134) depicted playing kithara in medium high relief technique (Fig. 12). The figure's right shoulder is partially preserved, the left side up to below the chest, almost the entire kithara is preserved, and the rest of the body is missing. The face of the figure, which survived from the head to below the chest, has been deliberately mutilated. He is wearing a chiton compressed with a thick belt placed under the chest as a garment and a chylamis (back mantle) on his back, probably due to the anomaly preserved especially on the right shoulder. He is playing the kithara with his left hand; his index and middle fingers are in a V-shape. The ceramic piece depicting Apollo with a kithara, found in 2024, further strengthens the island's connection with Apollo (Fig. 13).



Fig. 11: Top view of trench S4b8 (©Authors, 2023: Excavation Archive).



Fig. 12: Fragment of a votive plaque depicting Apollo Kitharodos (©Authors, 2023: Excavation Archive).



Fig. 13: Fragment of ceramic depicting Apollo Kitharodos (©Authors, 2023: Excavation Archive).

As far as it can be understood from the preserved section, a similar feminine figure standing from the front in the relief area, wearing a chiton with a thick belt passing just below the chest and playing the kithara with her left hand is found among the votive stelae found in Akçapınar in 1991 and delivered to the Bursa Archaeological Museum (Tanrıver – Kütük, 1993: 101 – 102 Nr. 2 Fig. 4 Taf. 13, Nr. 3 - 6 Fig. 5 - 6 Taf. 14). A group of 6 stelae, one honoring and five dedicated to the god Apollo Daphnousios, was found in the Gavurkaya area of Akçapınar village on the south-eastern shore of Uluabat Lake, south of Apollonia a.R. and handed over to the Bursa Archaeological Museum by the finders (Tanrıver – Kütük, 1993: 100 – 102 Nr. 1 – 6 Taf. 13 -14). C.

Tanrıver and S. Kütük, the Museum Director of the period, carried out a survey in the area where the votive plates were allegedly found and reported that they could not find any finds other than shards of Hellenistic and Roman pottery (Tanrıver – Kütük, 1993: 101). Although they did not find any architectural remains, they localized the cult site of Apollo Daphnousios to the locality called Gavurkayası based on the place where the votive stelae were found. The God Apollo was depicted on the votive steles; standing on the right from the front, with his left leg slightly bent at the knee and thrown back to the side (Fig. 14), (Tanrıver – Kütük, 1993: 102 Nr. 2 Fig. 4 Taf. 13). He is dressed in a long chiton with sleeves, tucked under the chest with a thick belt, and a back mantle that falls from the shoulders in the back, spreading to both sides. His head is shown from the front, facing the spectator; the face is serious, the gaze is dull and direct towards the spectator. The long hair is either parted in the center of the forehead, combed on both sides towards the nape of the neck, or left loose from the nape to the back (Tanrıver – Kütük, 1993: 101 Nr. 3 -4 Fig. 5 - 6 Taf. 14) or split again at the nape and descending in two thick curls from both shoulders to the chest (Tanrıver – Kütük, 1993: 102 Nr. 2 Fig. 4 Taf. 13). He holds the kithara in his left hand and the offering bowl (phiale) on his right, which he extends to the right, over the altar. The god's left hand is either open or in the center of the kithara (Tanrıver – Kütük, 1993: 102 Nr. 5 Fig. 7 Taf. 14) or the index and middle fingers are raised in a V-shape as if making a victory sign (Tanrıver – Kütük, 1993: 101 Nr. 2 Fig. 4 Taf. 13). It is claimed that the workshop where this type



Fig. 14: Akçapınar Votive Plate (Photo: ©Tanrıver - Kütük, 1993: 102, Nr. 2 Fig. 4 Taf. 13).

of votive stela was produced was probably located in Miletopolis due to the presence of very close examples (Şahin, 1997: 193 – 194 Taf. 27.3 - 4; Şahin, 1999: 384 – 387; Res. 1 - 11; Şahin, 2000: Kat. LA1 – LA16 Lev. 81 – 88). The feminine figure preserved on the fragment of the stela found on Kız Island must be the god Apollo due to the close similarity with both the Akçapınar and Miletopolis examples. The feminine appearance, the way the kithara is held, the V-shaped appearance of the fingers behind the kithara, and the thick belt under the chest are very similar to the votive stelae from Akçapınar numbered 2 - 4, enough to claim that they are products of the same workshop (Tanrıver – Kütük, 1993: 101 – 102 Fig. 4 - 6 Taf. 13 - 14). Both the Apollo-decorated appliquéd sherd and the votive plaque with Apollo on it strengthen the hypothesis that the cult area on Kız Island may have belonged to the god Apollo, justifying Le Bas - Reinach. The existence of a temple of Apollo in Apollonia a.R. is indicated by the depiction of Apollo on the coins of the city starting from the Hellenistic Period (Fritze, 1913: 67 Nr. 200 Taf. 4.1, 67 Nr. 201 Taf. 4.2, 72 Nr. 220 Taf. 4.15; RPC II Online, Nr. 878; RPC III, 193 Nr. 1594A, Nr. 1594 Pl. 69, 193 Nr. 1598a Pl. 69; SNG Ashmolean, Nr. 506 Pl. 20 (tripod); SNG von Aulock, Nr. 1062) or from the Vita Sancti Quadrati, the life of St Quadratus. In the text describing the life of St Quadratus, it is narrated that the saint was captured and imprisoned in Nicomedia, brought to Apollonia via Nicaea and Apameia, and taken to the Temple of Apollo to be converted back to his former religion (Vita Quadrati Acta Sanctorum zum 9. Mai p. 362 vd.; Schmidt, 1896: 172–182; Corsten, 1990: 21 footnote 5).

Discussion

The question to be answered in this case is why two different temples of Apollo were needed in the territory of Apollonia a.R., one to the north and one to the south of Lacus Apolloniatis? (Robert, 1980: 97; Tanrıver – Kütük, 1993: 101 footnote 1.) The fact that the votive fragment found during the excavations on the island was smashed and especially the face of Apollo was broken and used as spolia suggests that pagan buildings were looted after the official adoption of Christianity and the prohibition of pagan buildings in the 5th century AD. The Sanctuary of Apollo must have been particularly looted because of its role in the martyrdom of St Quadratus. It is also noteworthy that no architectural remains that could be a cult area were found during the survey at Akçapınar, Gavurkaya (Tanrıver – Kütük, 1993: 99). It is probable that the votive stelae collected from Kız Island at some point in time were either buried there to be saved or were taken from the island by treasure hunters and taken to Akçapınar via the lake to be sold. In other words, the cult site of Apollo Daphnousios mentioned on the Akçapınar votive plaques should most probably be located on Kız Island.

Although the inscription is missing on the stele fragment found in Kız Island, Apollo Daphnousios must have been depicted on it due to its close resemblance to the Akçapınar examples. The mythology of Apollo and Daphne on the coins of Apollonia a.R. indicates that this cult was respected in Apollonia a.R. (Fritze, 1913: 85 Nr. 268 Taf. 5.3 (Commodus, MS 180–192); Fritze, 1913: 98 Nr. 307.1 Taf. 5.16 (Otacilia Severa (Augusta) - MS 244–248); SNG France, Nr. 124 Pl. 8 (Salonina MS - 254(?) – 268).

Th. Corsten and M. Flashar propose the cult statue of Apollo Daphne, created around 300 BC by the famous sculptor Bryaxis, who also worked at the Halicarnassus Mausoleum, as the precursor of the Apollo Daphnousios type (Corsten, 1987: 55; Flashar, 1992: 73; Şahin, 1999: 400). J. Overbeck analyzed how the statue, the original of which has not survived to the present day, could have come to be, based on written sources (Overbeck, 1959: 1321-1324; Flashar, 1992: 70), A. Linfert tried to determine the figure of Apollo based on figures depicted on Seleucid coins (Linfert, 1983: 177, Taf. 42-b; Flashar, 1992: 71 Abb. 44-45). Accordingly, the statue of Apollo Daphne by Bryaxis shows a statue of Apollo Daphne standing on his left leg with his right leg bent at the knee and slightly retracted, wearing a long chiton with a belt at the waist covering his body up to her feet and a chylamis (back mantle) behind her, parting her hair in the middle of her forehead, bringing it back from the sides and gathering it at the nape of her neck and leaving it on her back, holding a kithara in her left hand and an offering bowl in her right (Şahin, 1999: 401 – 403). On votive plates the movable leg is on the left, but on coins of Apollonia a.R. it is the right leg (Fritze, 1913: 73 Nr. 224 Taf. 4.18; RPC III, 193 Nr. 1589 Pl. 69; SNG Ashmolean, Nr. 505 Pl. 20). Therefore, the difference in the votive plaques must be a difference related to the artist's preference. Another striking feature of the city coins is that the type of Apollo carrying a kithara was last seen on the coins of Trajan (SNG von Aulock, Nr. 1064 Taf. 33). In the city coins minted after this, Apollo was minted alone (Fritze, 1913: 87 Nr. 274 - 275 Taf. 5.7; RPC IV.2 Online, Nr. 446, Nr. 4161 (temporary), Nr. 10777 (temporary); SNG France, No. 95 Pl. 6, Nr. 101 - 102 Pl. 7, Nr. 118 Pl. 8), or Apollo Sauroktonos type depicted as a cult carving in a tetrastyle temple (Fritze 1913, 77 Nr. 237 Taf. 4.24; RPC IV.2 Online, Nr. 437.1, Nr. 437.2, Nr. 4168 (temporary); RPC VII.1, Nr. 66; RPC VIII, Nr. — (unassigned; ID 20090), Nr. — (unassigned; ID 61855), Nr. — (unassigned; ID 61855); SNG France, Nr. 113, 115 – 116, 123 Pl. 8). The Apollo



Fig. 15: Coin of the reign of Caracalla (Photo: <https://pro.coinarchives.com/aa43bbb0f255d4090138cabdfcb8a9bf/img/roma/e89/image00845.jpg> (09.06.2025)).

Saukoktonos type is rare on pre-Hadrian city coins (Fritze, 1913: 70 Nr. 210 Taf. 4.10; 72 Nr. 217 - 218 Taf. 4.13; SNG France, 91 Pl. 6). the type of Apollo with kithara is found on city coins starting from the 2nd century BC (Fritze, 1913: 71 Nr. 215 Taf. 4.12, 73 Nr. 223 Taf. 4.17, 73 Nr. 224 Taf. 4.18; SNG Ashmolean, Nr. 505 Pl. 20). This depiction completely disappeared with the reign of Trajan (Fritze, 1913: 73 Nr. 224 Taf. 4.18). This situation points to the earthquake during the Hadrian Period and the temple that was probably enlarged and rebuilt after this earthquake (Fig. 15). In other words, a new temple was built in place of the one destroyed during the earthquake, while the old cult carving of Apollo Daphne was replaced by Apollo Saukoktonos for some reason.

Conclusion

Even if there is no inscription directly associated with Apollo in Apollonia a.R., on the stele numbered 1 in the article published by Tanrıver and Kütük, it is written “Katoikia in Daphnous: Strategos Polemaios son of Asclepiades and Zenon son of Simylos, who have done Katoikia favors by giving gifts, should be honoured with a wreath and (the decision) should be inscribed on a stone stele and placed in the Temple of Apollo” (Tanrıver-Kütük, 1993: 100-101). This statement indicates that there may have been a strong administrative system such as a temple state in the cult area in the pre-Hellenistic period (Akalm, 2006: 72).

Akçapınar votive plaques dating to the 2nd-1st centuries BC indicate that the sanctuary of Apollo on Kız Island was venerated during the Hellenistic period with the epithet “Daphnousios” meaning “Apollo who prevents hail” (Nilsson, 1995: 165 footnote 2). The composition of Apollo with a kithara, which was depicted on coins struck in Apollonia a.R. from time to time until the reign of Trajan, also supports this view (Fritze, 1913: 70 Nr. 210 Taf. 4.10, 72 Nr. 217 - 218 Taf. 4.13, 77 Nr. 237 Taf. 4.24 etc). The reason why Apollo was honored with the epithet Daphnousios in the Hellenistic Period must be related to the Seleucid Dynasty expanding its borders to Iran (Rahbar, 2014: 301), which dominated the region before the Kingdom of Pergamon took over in 189 BC. The city of Apollonia a.R. must have been annexed to the Seleucid Kingdom by Seleucus I or his successors Antiochus I - II, who conquered a large part of Anatolia and the neighboring Kingdom of Bithynia the Kingdom of Bithynia. The Katoikia of Daphnous, which was near the city of Apollonia a.R. to ensure the security of the northeastern border of the state, may also point to this period. One of the effective policies used by the successors of Alexander the Great to spread Hellenism was the establishment of garrison colonies called “katoikia”. Among the Hellenistic kingdoms, the Seleucid Dynasty was the one that resorted to this method the most (Akalm, 2006: 66). Probably the reason why Attalos I visited Apollonia during his campaign against the Katoikias in 218 BC was the Katoikia of Daphnous (Pol. 5, 77).

The main reason for the Seleucid Dynasty's interest in Apollonia a.R. must be the cult of Apollo present in the city. Because as it is known, the ancestor and patron god of the Seleucid Dynasty is Apollo (Nilsson, 1995: 167). Seleucus I established the famous sanctuary of Apollo at Daphne near Antiocheia a.O. (Nilsson, 1995: 165). The invitation of the famous sculptor Bryaxis for the construction of the cult statue must be related to his respect and admiration for Apollo (Corsten, 1987: 55; Flashar, 1992: 73; Şahin, 1999: 400).

Both Antiochus I and Antiochus II lived in the first half of the 3rd century BC. This date also coincides with the Hellenistic Phase of the Sanctuary of Apollo, which Le Bas dates to the 3rd century BC according to the architectural remains found on Kız Island. Therefore, the Seleucid interest in Apollonia a.R. must be attributed to the city's strategic location in relation to the Kingdom of Bithynia as well as the cult of Apollo, which gave the city its name. We do not yet have any solid evidence as to which of the alternatives for the foundation of the katoikia of Daphnous is correct. However, the fact that the name of the katoikia is Daphnous suggests that the cult of Daphnousios came to the city with the Seleucids.

In conclusion, the Cult Site of Apollo Daphnousios should be localized to the Hellenistic phase of the sanctuary on Kız Island. The cult of Apollo must have come to Apollonia a.R. in the 5th century at the latest. The Seleucid interest in the city was based on the existing cult of Apollo and the temple was probably enlarged and rebuilt by the Seleucid dynasties. The reason why Apollo Daphnousios was preferred as the cult statue must be related to the Seleucid Dynasty. However, for some reason the cult statue was changed to Apollo Sauroktonos in the third phase dated after Hadrian.

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Author Contributions

All authors made equal contributions to the preparation of this manuscript.

Conflict of Interest

In adherence to ethical publication standards, the authors affirm that there are no

conflicts of interest, either personal or financial, that could have influenced the content or conclusions presented in this research.

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*. Abbreviations are based on the recommendations of the German Archaeological Institute and Der kleine Pauly.

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معبد سلوکی آپولون دافنوسیوس در جزیره کز

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چکیده

در فصل کاوش‌های باستان‌شناسی سال ۲۰۲۳ م. در جزیره کز در آپولونیا آد رندی (Apollonia ad Rhyndacum)، قطعه‌ای از یک لوح نذری که به خدای آپولون تقدیم شده بود، کشف شد. نقش آپولون بر روی این استل شباهت زیادی به لوح‌های نذری دارد که در سال ۱۹۹۱ م. در محوطه‌ای به نام گاورکایا در محله آکچاپینار در ساحل جنوب شرقی دریاچه اولوبات، در جنوب شهر آپولونیا آد رندی کشف شده بودند. کتیبه‌های موجود بر روی لوح‌های نذری سالم آکچاپینار نشان می‌دهند که این نذورات برای آپولون دافنوسیوس تقدیم شده‌اند. استل افتخاری کشف شده در میان یافته‌ها، به وجود سکونتگاهی به نام دافنوس کاتویکیا (Daphnous Katoikia) اشاره دارد. این پژوهش به بررسی جایگاه پرستشگاه آپولون دافنوسیوس و مکان احتمالی دافنوس کاتویکیا براساس یافته‌های جزیره کز می‌پردازد. با توجه به شباهت میان نقش برجسته‌های نذری آکچاپینار و جزیره کز، چنین نتیجه‌گیری می‌شود که پرستشگاه آپولون باید در جزیره کز قرار داشته باشد؛ در حالی که دافنوس کاتویکیا باید در محوطه گاورکایا واقع در محله آکچاپینار است. هم‌چنین، در پژوهش تأکید شده است که سلوکیان به دلیل وجود آئین پرستش آپولون به شهر آپولونیا آد رندی علاقه مند بودند و دافنوس کاتویکیا نیز به عنوان یک سکونتگاه نظامی (پادگانی) در برابر پادشاهی بیشینیا و در نزدیکی محل پرستش آپولون ایجاد شده بود.

کلیدواژگان: سلوکوس، آپولونیا آد رنداکوم، جزیره کز، آپولون دافنوسیوس، کاتویکیا (سکونتگاه).



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