



“Knidos Medical School”

Knidos Tıp Okulu

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Öz

Antik Yunan tıbbıyla ilgili ilk edindiğimiz bilgiler Homeros'tan gelmektedir. Özellikle İlyada adlı eseri birçok tıbbi metin içermekte olup, bu metinlerde yaralanmalar ve cerrahi müdahaleler ön plana çıkan vakalardır. Homeros'un bir hekim gibi ustalıklı tasvir ettiği bu vakalar aslında Yunanlıların bu kadar erken bir tarihte tıba ne kadar aşına olduklarını göstermesi açısından önemlidir. Ayrıca Homeros ilk hekimlerin isimlerini de bu eserinde verir. Hekimlik ve hekim Homeros'a göre çok değerlidir. Yunanlılarda tıp Asklepiadai adı verilen bir aile mesleğiydi ve Knidos bu ailelerden birine ev sahipliği yapmıştır. Geleneksel bir aile yapısına sahip olan ve soyu Yunan tanrısı Asklepios'a uzanan bu aile Yunan tıbbının gelişim ve değişimde önemli bir rol oynamıştır. Yunan tıbbının bilimsel dönemle beraber zirveye ulaşan Knidos, kendine özgün bir ekol anlayışı geliştirerek ünlü hekimler yetiştirmiştir.

Anahtar Kelimeler: Hipokrates, Knidos, Knidos Tıbbı, Knidos Ekolü, Yunan Tıbbı

Abstract

Our first knowledge of ancient Greek medicine comes from Homer. Especially his work named Iliad contains many medical texts, and injuries and surgical interventions are the prominent cases in these texts. ese cases which Homer skillfully described as a physician are important in that they show how familiar the Greeks were with medicine at such an early date. In addition, he gives the names of the first physicians in this work. Medicine and physician are very valuable according to Homer. For the Greeks, medicine was a family profession called the Asklepiadai, and Knidos was home to one of these families. is family which has a traditional family structure and goes back to the Greek god Asklepios played an important role in the development and change of Greek medicine. Reaching its peak with the scientific period of Greek medicine, Knidos trained famous physicians by developing a unique education.

Keywords: Hippocrates, Knidos, Knidos Medicine, Knidos School, Greek Medicine



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Introduction

Knidos, which is located on the Tekir Cape Peninsula at the southwestern most tip of Anatolia, within the borders of Yazı Village of Datça district of Muğla Province, has made the best use of the geographical location where it was founded. It is one of the six Dorian cities thought to have been founded by the Dorians in Anatolia and is an important cult center.¹ Both the advantages of being a cult center and the opportunities provided by its proximity to the islands in the Aegean Sea and Greece provided Knidos with a tremendous harmony of culture and science in the ancient period, and contributed to its development in many fields from architecture to history, geography to astronomy, and mathematics to medicine. Developments in these fields further created an environment for the growth of valuable scientists. Especially developments in the field of medicine are the best example of this situation.

Knidos, home to a large family of Asklepiadai whose roots go back to the god Asklepios, managed to become an important center of Greek medicine between the 7th and 3rd centuries BC. The Asklepiadai of Knidos, who continuously developed and changed the traditional medicine of their ancestors, also developed a new school by realizing the changes in the nosology and types of diseases over time. In parallel with this school, they sought unique solutions in many fields of diagnosis, treatment, and pharmacology.

The physicians of Knidos, who had a large library including medical works, did not neglect to produce different works. These works, which we do not have today, but which we can be inspired by the pieces in Hippocratic Corpus, are the works reflecting the Knidos school. Many of the physicians he trained were valuable and famous enough to practice medicine both in Knidos and in different empires and palaces.

Knidos Medical School

In Galen's *De Methodo Medendi*, he mentioned three important groups of physicians in the medical history of the Greeks. These are the Knidians, Koans and Sicily islanders.² Apart from these three different groups of physicians, there are also the Rhodians.

The physicians of Knidos, Kos and Rhodes were related to each other and belonged to the same lineage, dating back to the god Asklepios. However, as stated by Galen, the Rhodesian physician family could not continue their lineage, and they were forgotten and lost over time.³ The remaining families of Knidos and Kos, on the other hand, made many advances in the field of medicine over time, and managed to become the dominators and leaders of Greek medicine, especially from the beginning of the 5th century BC.⁴

The first information about Greek medicine comes from Homer. Homer mentions many medical cases and physicians in his "Iliad". According to Homer, during the Trojan War, two important personalities emerged in the Greek army led by Agamemnon, who served both as warriors and physicians. They are Machaon and Podalirius, the two sons of Asklepios, the

¹ Ertekin Doksanaltı, İbrahim Karaoğlan, Derviş Ozan Tozluca, *Knidos Denizlerin Buluştuğu Kent*, Bilgin Yayınları, pp. 11-12.

² Iain M. Lonie, "Cos Versus Cnidus and the Historians: Part I.", *History of Science*, 16(1), (1978), p. 47.

³ Jacques Jouanna, Caroline Magdelaine, *Hippokrates Külliyyatı*, Pinhan Yayınları, trans. Nur Nirven, p. 9.

⁴ Lonie, *ibid.*, p. 42.



most important god of health in Greek mythology.⁵ Podalirius is an internist, but Machaon is credited with traumatology and is recognized as the father of surgery. Machaon dies during the war.⁶ There are several different mythologies about the life of Podalirius, the most important and noteworthy of which is that Podalirius was trying to return to his homeland after the war when his ship capsized, and he had to return to the Anatolian coast and settled in Anatolia. Although there is no exact information about the place where he came out and settled in Anatolia today, according to mythology, it is accepted as Datça peninsula Marmaris. Later, he cured the illness of Syrna, the daughter of the king of this region, and he got married with the king's daughter. Podalirius even founded the ancient city of Syrna in the name of his wife. In the following periods, the descendants of Podalirius split into three different groups and settled in Knidos, Kos, and Rhodes.⁷

The most important god of health worshipped by the Greeks was Asklepios, the son of Apollo. The temples built in the name of the god Asklepios were called Asklepion, and the priest physicians working here were called Asklepiadai. For a long time, medicine was accepted as an art passed down from father to son. For this reason, the Asklepiadai of Knidians and Koans also acted in strict adherence to this tradition and managed to become important health centers.⁸

Both mythologically and especially from an inscription found in Delphi and dated to the 5th century BC, it is clear that the Asklepiadai of Knidos and Kos were related, that they highly valued their traditions, and that they were very strict about their traditions.⁹ According to the inscription, the Asklepiadai who wanted to apply for the oracle at Delphi had to belong to the Knidos and Kos koinon and swear that he was an Asklepiadai with a male root. If he does not meet these conditions, it is reported that he cannot apply for divination.¹⁰ It is possible to analyze Knidian medicine and its school in three phases of Greek medicine. These phases are the mythological (traditional) phase, the philosophical phase, and the scientific phase.

Starting from the Homeric period until the 6th century BC, when philosophy emerged in Ionia, it was traditionally practiced unscientifically and generally influenced by eastern civilizations, especially Egypt. During this period of Greek medicine, Knidos was the health center that was most affected by this interaction due to its location in Anatolia and being a very frequented point in maritime trade. The characteristics of Egyptian medicine, which are seen both in Greek medicine as a whole and in the school of Knidos, were probably more accepted in this period.

Along with philosophy, which emerged in Ionia in the 6th century BC and influenced many scientific disciplines, philosophers were also interested in the art of medicine and broke the traditional structure of medicine, leading to the emergence of philosopher physicians. Although information on the development of Knidos during this period is scarce, it is not

⁵ Homer, *Illiad*, Can Yayınları, trans. A. Erhat, A. Kadir, p. 830.

⁶ Dimitrios Filippou, Gregory Tsoucalas, Eleni Panagoulis, Vasios Thomaidis, Alike Fiska, "Machon, Sonf of Asclepius, the Father of Surgery", *Cureus*. 12(2), (2020), p. 4.

⁷ S. Woods, "Homer's fighting surgeons, Machaon and Podalirius", *Ann R Coll Surg. Engl.*, 6, (1948), p. 339; Güray Ünver, "Knidos'ta Hekimlik ve Asklepios İnancı", *Sophon: Güler Çelgin'e Armağan Yazıları*, eds. Filiz Cluzeau, Özge Acar, Nilay Ediz Okur, Vicdan Taşçı, İstanbul, 2023, p. 393-394.

⁸ James E. Bailey, "Asklepios: Ancient Hero of Medical Caring", *Annals of Internal Medicine*, 124 (2), (1996), p. 260.

⁹ Ünver, *ibid.*, p. 569.

¹⁰ Karl Kerényi, *Asklepios: Archetypal Image of the Physician's Existence*, Pantheon Books, New York, 1959, p. 9; Wilder Penfield, "The Asclepiad Physicians of Cnidus and Cos with a Note on the Probable Site of the Triopion Temple of Apollo", *Proceedings of American Philosophical Society*, 101 (5), (1957), pp. 393-394.



difficult to make guesses considering the possibilities. Knidos is topographically very close to the Ionian region and its presence and medical activities in the traditional and scientific periods are known for certain. Considering this, it is highly likely that its existence in the process of transition from traditional to scientific, being influenced by philosophy, and preparing for the scientific period, which would reflect its own scientific school by intertwining with philosophy, took place during this period.

By the middle of the 5th century BC, Hippocrates, a member of the Asklepiadai family of Kos and a practicing physician, appeared on the stage of history. Today, Hippocrates is known as the father of medicine. The characteristic that made Hippocrates such a great physician and made him remembered is that he separated the art of medicine from philosophy. Although his aphorisms and medical presentations occasionally contain philosophical approaches, according to Hippocrates, medicine is a unique science in its own right. Therefore, it is believed that scientific medicine was born in Kos with Hippocrates.

Despite this general opinion and belief, it is possible to state that a scientific understanding of medicine was born and practiced in Knidos even before Kos.¹¹ Euryphon, today considered the pioneer of gynecology and the founder of the medical school in Knidos, was one of the pioneers of Greek scientific medicine and was older than Hippocrates. He is the most famous physician of the Knidos school of medicine. He specialized especially in gynecological diseases and applied some unique treatment methods. He was also among the authors of a work called the *Gnomai Knidion*, which Hippocrates directly criticized, written entirely by physicians from Knidos, but which has survived to the present day in indirect ways. Galen counts him among the most important anatomists.

Since the dawn of the scientific period in Greek medicine, especially until the 3rd century BC, Knidos, along with Kos, actively operated as a scientific medical center, managed to train important physicians and created a unique school of its own. This school led to the emergence of a scientific medical competition between Knidos and Kos.

The Knidos school of medicine was a rival of the Kos school of medicine, and had an elaborative school that emphasized clinical observation and aimed to give concrete and detailed descriptions of diseases.¹² In the Knidos school, the disease was essentially and originally local and originated from different organs,¹³ and therefore diseases were dealt with according to the affected organ (locally), and the disease was emphasized by giving importance to the disease, not the patient.¹⁴ The priority in the Knidos school has always been the diagnosis of diseases.¹⁵ The naming of diseases is very important.¹⁶

Human anatomy and functionality are at the center of the Knidos school of thought. Diagnosis and each and every symptom seen in patients is extremely important for the Knidos school and worth recording. The most prominent and distinctive feature of the school is the classification and subdivision of diseases.

According to John Henry Biggart, this most prominent and distinctive school feature forms the core of the philosophy of medicine in the Knidos school. Knidos school opposed the

¹¹ Jacques Jouanna, Caroline Magdelaine, *Hippokrates Külliyyatı*, Pinhan Yayınları, trans. Nur Nirven, p. 9. ¹² Ali Haydar Bayat, *Tıp Tarihi*, Üçer Matbaacılık, İstanbul 2026, p. 115.

¹³ Iain M. Lonie, "Cos Versus Cnidus and the Historians: Part II.", *History of Science*, 16(1), (1978), p. 82.

¹⁴ Mehmet Turgut, "Ancient medical schools in Knidos and Kos", *Child's nervous System*, 27, (2011), p. 197.

¹⁵ Lonie, *ibid.*, p. 78.

¹⁶ Lonie, *ibid.*, p. 82.



doctrine of prognosis. It was believed that a detailed classification of diseases would provide a scientific basis for medical progress. For this purpose, diseases were grouped according to symptoms and syndromes, insisting that variant symptoms indicated different diseases.¹⁷ Therefore, he states that the Knidos school deserves the title of the first medical school to introduce the concept that medicine is a science.¹⁸

One of the most distinctive features of the Knidos school system was the doctrine that bile and phlegm were interrelated and permanent components.¹⁹ In the Knidos school, there was a medical understanding of the fluids in the body that determined the character and mood of the human being, that is, the four temperaments, these fluids in the Knidos school were lymph, blood, bile, and water.²⁰ Knidian medicine seems to have been influenced by Egyptian medicine. The proximity of Knidos to Egyptian medicine as the center of early Greek medicine has been pointed out.²¹

According to Sir John Henry Biggart, the treatments in Knidian medicine were influenced by Egyptian medicine. In particular, they believed that they could treat and cure many of the toxin-producing diseases by eliminating them outside like Egyptian physicians.²² The order of the diseases seen in the works of Knidos origin in Hippocratic Corpus is "a capite ad calcem" and this form of sequencing was used extensively in Egyptian medicine.²³ Again, it is seen that Knidian physicians used a disease theory called "vehedu", which was introduced by Egyptian physicians.²⁴ The theory of Euryphon's remains (perittoma) was influenced by another disease element that Egyptian physicians called oukhedou and was widely used in the Knidos school.²⁵

It is obvious that the most prominent feature of the school of Knidos in the art of physician training, the understanding of specialized medicine, most likely introduced in Egyptian medicine. In the light of the information conveyed to us by the historian Herodotus about Egyptian medicine, this interaction stands out. In his work "History", Herodotus wrote about Egyptian medicine: "As for medicine, it is organized as follows: A physician treats only one disease and not more than one. Therefore, the number of physicians is many; separate physicians take care of eye, head, tooth, abdominal pain, and internal diseases" (Herod. *Histories*, II. 84).²⁶ Herodotus also mentions the specialization in ophthalmology among Egyptian physicians. Bonnard states that the most successful specialty of Knidian medicine was eye surgery.²⁷ Knidian medicine was probably influenced by Egyptian medicine in this field as well.

The ancient writer Andreas mentions a library in Knidos in his work on genealogy. Although there is no clear information about its establishment and content, its existence in the

¹⁷ John Henry Biggart, "Cnidos v. Cos", *The Ulster Medical Journal*, (1971), p. 1.

¹⁸ Biggart, *ibid.*, p. 2.

¹⁹ Iain M. Lonie, "The Cnidian Treatises of the Corpus Hippocraticum". *The Classical Quarterly*, 15(1), 1-30.

²⁰ Seda K. Arıhan, *Antik Dönemde Tıp ve Bitkisel Tedavi*, (unpublished MA thesis), Ankara 2003, p. 96.

²¹ Jutta Koellesch, "Knidos als Zentrum der frühen wissenschaftlichen Medizin im antiken Griechenland", *Gesnerus*, 46, (1989), p. 12.

²² Biggart, *ibid.*, p. 1.

²³ Lonie, *ibid.*, p. 17.

²⁴ Aydın Sayılı, *Mısırlılarda ve Mezopotamyalılarda Matematik, Astronomi ve Tıp*, Türk Tarih Kurumu Basımevi, Ankara 1991, p. 155.

²⁵ Jacques Jouanna, *Greek medicine from Hippocrates to Galen: selected papers (Studies in Ancient Medicine Volume 40)*, Brill, Boston 2012, p.6.

²⁶ Abdullah Şimşek, *Knidos Tıp Okulu ve Ktesias*, (unpublished MA thesis), Konya 2022, p. 29.

²⁷ Andree Bonnard, *Antik Yunan Uygarlığı I.*, Evrensel Basım Yayın, trans.; K. Kurtgözü, İstanbul 2011, p.177.



5th century BC is known for certain.²⁸ According to Andreas, Hippocrates left Kos and came to Knidos and burned the library.²⁹ The reason why Hippocrates did this is shown as that he wanted to spread his own understanding of medicine by burning the old medical archives. However, since there is no evidence for the veracity of this claim, it seems to be an unfounded claim. There is a lost work called "*Gnomai Knidion*", which belongs entirely to the Knidos school and physicians and which Hippocrates was especially critical of. Although there is no information about the exact content of this work, it is possible to have information about the content of the work to a certain extent, especially from the works reflecting the Knidos school in Hippocratic Corpus.³⁰

Although Johannes Ilberg states that Europhon was the author of the Knidian Sentences,³¹ he also states that Europhon did not write this work alone.³² Based on the criticism of Hippocrates, Johannes Ilberg states that the *Knidian Sentences* is a work that describes many types of diseases, as well as offering symptoms, prognosis, and therapy for each type of disease.³³ According to Von Jutta Kollesch, the authors of the Knidian Sentences have in common the assertion that they are based on the written records of various doctors, which correspond to the basic need to collect experiences and observations about diseases and their treatment and to make them available as study material.³⁴ Occasional descriptions of symptoms and at the same time containing information about education are linked together to form a complex for the purpose of description, insofar as they can be assigned to a specific disease, on the basis of the results of the diseases, information about therapy and, predictably, the mention of the disease name.³⁵

In Knidian artifacts, the physician is in command of all therapies and ready for all possibilities. His method is clear, and he applies all his treatments quickly and practically.³⁶ Again, based on a passage from Galen and his commentary on Epidemics book six, it is stated that the Knidian Sentences "*Gnomai Knidion*", were well preserved and read until the Hellenistic period.³⁷ The Knidos school of medicine trained physicians with an understanding of education based on common and similar situations, not on situations that vary and differ from person to person.³⁸ Knidos has a basic understanding that aims to train physicians who are specialized in their fields. Physicians from Knidos generally aimed to investigate and distinguish special diseases.³⁹ They were highly dependent on facts in medical practices and were prescriptive.⁴⁰ Knidian physicians were the first to differentiate the fields of symptomatology, etiology, therapy, and prognosis in disease definitions.⁴¹

²⁸ Nuray Yıldız, *Antikçağ Kütüphaneleri*, Arkeoloji ve Sanat Yayınları, İstanbul 2003, p. 299.

²⁹ Jacques Jouanna, *Hippocrates (1st Edition)*, The Johns Hopkins University Press, 1999, p. 26.

³⁰ Şimşek, *ibid.*, p. 30.

³¹ Johannes Ilberg, *Die Ärzteschule von Knidos*, August Pries, 1925, p.3.

³² Ilberg, *ibid.*, p. 4.

³³ Ilberg, *ibid.*, p. 4.

³⁴ Kollesch, *ibid.*, p. 14.

³⁵ Kollesch, *ibid.*, p. 15.

³⁶ Lonie, *ibid.*, p. 3.

³⁷ Ilberg, *ibid.*, p. 35.

³⁸ Dilek Altunay, *Antik Dönem Tıp Aletleri*, (unpublished MA thesis), Konya 2019, p. 30.

³⁹ Mustafa Durmaz, *Bergama Belleten-18*, 2020, p. 53.

⁴⁰ Bonnard, *ibid.*, p. 171.

⁴¹ Anastasios D. Georgoulis, Irni-Sofia Kiapidou, Lamprini Velogianni, Nicholas Stergiou, Arthur Boland, "Herodicus, the Father of Sports medicine", *Knee Surgery, Sports Traumatology, Arthroscopy*, 2007, p. 4.



Bonnard defines the Knidian physicians as a school of medicine with a detailed observational system that is far from generalizations and philosophical explanations, a school that tries to give concrete and detailed diagnoses of diseases and focuses on the subject of interest.⁴² The Knidos school of medicine indisputably shows that those who practiced this profession made a great effort to base their methods on a large number of facts and observations and did not pay attention to philosophical assumptions. The physicians of Knidos wanted to promote and disseminate the facts accepted by the art of medicine by adding their own experiences.⁴³

As a school of medicine, Knidos also contributed to the training of many physicians. The names of many physicians both from Knidos and non-Knidos have reached us. These physicians were skilled enough to practice medicine in many different palaces and empires, especially in Knidos, and to serve as private physicians for emperors and their families. Some of these physicians include Euryphon, Ctesias, and Servius Sulpicius Hekataios.⁴⁴ Euryphon (second half of the 5th century BC) served at the court of the Macedonian king Perdiccas. Ctesias (417-398 BC) served at the Persian court and was the personal physician of King Artaxerxes II and his family.⁴⁵ Servius Sulpicius Hekataios (1st century AD) was both the personal physician and friend of Emperor Galba at the Roman court.⁴⁶

Although Knidos was home to a large family of Asklepiadai, as understood from both ancient sources and inscriptions, and although there are undoubted inscriptions related to the worship of Asklepios, no temple built in the name of the god Asklepios has been found in Knidos so far. Although there is no conclusive evidence as to whether it was built or not, it is suspicious and waiting to be found. However, the fact that it was not built is important for the science of Knidos.

The data on the cult of Asklepios in Knidos were found in the Round Temple Terrace located in the west of the city. However, the data obtained from the sanctuary of the Round Temple indicate quite complex cult activities involving quite different periods and gods. Archaeological data indicate that the temenos and the cave to the north of the Round Temple were used for cult activities starting from the Archaic Period.⁴⁷ Şahin, who analyzed the terracotta figurine finds from the terrace of the Round Temple, evaluated the cult activities in the temenos in three phases.⁴⁸ In the first phase, dated between the 7th century BC and 390-380 BC, figurines are suggested to be associated with the Demeter-Korea cult and the Aphrodite cult; in the second phase, figurines are suggested to be associated with the Aphrodite cult; and in the third and final stage, terracotta figurines appear to be associated with the cults of Athena, Nike, Kybele, Attis and Asklepios.⁴⁹ In addition to these cults, the child carvings found on the terrace of the Round Temple are associated with Asklepios, and the Athena inscription on the podium to the west of the Round Temple and the *omphalos* found

⁴² Bonnard, *ibid.*, p. 174.

⁴³ Bonnard, *ibid.*, p. 177.

⁴⁴ Cecile Nissen, *Entre Asclepios et Hipocrate (1. Edition)*, Presses universitaires de Liège, Liège, 2009, pp. 79-156.

⁴⁵ Jan P. Stronk, "Ctesias of Cnidus. From Physician to Author", *Talanta XXXVI-XXXVII (2004-2005)*, (2004), p. 101.

⁴⁶ Nissen, *ibid.*, p. 79.

⁴⁷ Mustafa Şahin, "Knidos Yuvarlak Tapınak Terası Pişmiş Toprak Adak Protomları", *OLBA XXIX*, (2021), pp. 200-201.

⁴⁸ Mustafa Şahin, "Terrakotten aus Knidos: Erste Ergebnisse Die Kulte auf der Raundtempelterrasse", *Istanbuler Mitteilungen*, 55, (2005), p. 72.

⁴⁹ Şahin, *ibid.*, p. 90.



on this terrace are associated with the cult of Apollo.⁵⁰ The statue of a seated man found in the Datça peninsula, whose exact findspot is unknown, is very important in terms of showing the cult of Asklepios in the Knidos territory in the Late Archaic Period. The sculptor Myrton associated the sculpture with the cult of Asklepios due to the rooster depicted on one side of the diphros.⁵¹ Near the Kumyer Castle in the Knidian territory, an inscription dated to the Hellenistic Period was found regarding the rent payment for the sanctuary of Asklepios.⁵² No building dedicated to Asklepios has yet been found in Knidos or its territory. However, traces of the cult have been found in many different parts of the Knidos peninsula.

The two different approaches of Andree Bonnard and I. M. Lonie, who have studied Greek medicine and Knidian medicine, to the name Asklepiadai as of the 5th century BC reveal that the absence of a temple of Asklepios in Knidos is quite normal and important for its scientificity. Bonnard classifies Greek medicine into two groups. The first group is the completely unscientific medical activities that took place in and around the temple. The second group were physicians who practiced scientific activities completely independent and separate from traditional temple medicine. In addition, Lonie states that the name Asklepiadai is a confusion. According to Lonie, Asklepiadai are different people and the priests in charge of the temple are different people.

Moreover, an important issue for the scientific understanding of Knidos medicine and the school lies in the temporal perspective of Knidos medicine. If we approach Knidian medicine from the perspective of their own period, it is possible to realize that Knidian medicine was contrary to the popular understanding of medicine of that period. Especially from the 5th century BC onwards, it is seen that the popular understanding of medicine was the school of Kos due to Hippocrates, and important people such as Hippocrates, and others who followed him such as Galen, could not comprehend the scientificity of the Knidos school. If we look at the medicine and school of Knidos with today's understanding of medicine, it is obvious that Knidian medicine was the pioneer of modern medicine and tried to put forward a scientific medicine. Especially D. C. G. Gruner was the first to establish an analogy between Knidian medicine and modern medicine in the second half of the 18th century and since then the role of Knidian medicine has changed.

Conclusion

The founders of today's scientific modern medicine are considered to be the ancient Greeks. When we look at the medical history of the Greeks, different regions and cities became popular from time to time and then lost their popularity. Knidos is one of the Anatolian cities that has taken its place in the history of medicine by peaking this popularity especially between the 5th and 3rd centuries BC.

Knidos is the cornerstone of Greek medicine. From the mythological period to the Roman period, it has managed to continue its existence by training physicians without interruption. Especially in the classical period, it not only trained valuable physicians, but also managed to create a unique school of medicine. This school constitutes the nosology of modern medicine today. Diseases were not believed to be a general reaction of the body, but were believed to

⁵⁰ Christine Bruns- Özgan, *Knidos. A Guide to the Ancient Site*, Konya, 2002, pp. 76-77.

⁵¹ Ramazan Özgan, "Ein neues archaisches Sitzbild aus Knidos", *Beiträge zur Ikonographie und Hermeneutik, Festschrift für N. Himmelmann*, 1989, p. 49.

⁵² George Bean, John Manuel Cook, "The Cnidia". *The Annual of the British School at Athens*, 47, (1952), p. 182.



occur independently and locally. In addition, each disease was classified and it was argued that an organ could produce different diseases.

It is impossible not to be surprised how the school physicians of Knidos came to this conclusion and attached importance to it at the mentioned dates. The fact that they partially opposed the general medical understanding of the period is also very important to show their confidence in this school understanding they created.

After the 3rd century BC, Knidian medicine entered a period of stagnation and decline; and although the sources about Knidian medicine have been interrupted for the time being, there are some sources from the 1st century AD. Two Knidian physicians, Servius Sulpicius Hecataeus and Kleitos son of Kleitos, whose names have survived to the present day, are extremely important in terms of showing that Knidos still trained physicians and existed in the Roman period.

Extended Summary

Our first knowledge of ancient Greek medicine comes from Homer. Especially his work named Iliad contains many medical texts, and injuries and surgical interventions are the prominent cases in these texts. These cases which Homer skillfully described as a physician are important in that they show how familiar the Greeks were with medicine at such an early date. In addition, he gives the names of the first physicians in this work. Medicine and physicians are very valuable according to Homer. For the Greeks, medicine was a family profession called the Asklepiadai and Knidos was home to one of these families. This family which has a traditional family structure and goes back to the god Asklepiadai played an important role in the development and change of Greek medicine. Reaching its peak with the scientific period of Greek medicine, Knidos trained physicians by developing a unique school understanding. These physicians managed to reflect the Knidos school by serving in many empires and palaces both in and out of Knidos. Physicians such as Ctesias, Euryphon and Chrysippos are the most famous. They dealt with not only medicine but also different branches of science and wrote works.

Etik Kurul Kararı:	Etik kurul kararından muaftır.
Katılımcı Rızası:	Katılımı yoktur.
Mali Destek:	Çalışma için herhangi bir kurum veya projeden destek alınmamıştır.
Çıkar Çatışması:	Çalışmada kişiler ve kurumlar arası çıkar çatışması bulunmamaktadır.

Ethical Statment/Etik Beyan: Bu çalışmanın hazırlanma sürecinde bilimsel ve etik ilkelere uyulduğu ve yararlanılan tüm çalışmaların kaynakçada belirtildiği beyan olunur. / It is declared that scientific and ethical principles have been followed while carrying out and writing this study and that all the sources used have been properly cited (Berrin Okka, Abdullah Şimşek).



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