

*Enhancement of the Sanctuary of Asklepios at Epidauros
and its presentation as the cradle of medicine*

PRESENTATION OF THE SITE:

The restoration of the buildings and
1 the presentation of their function
narrates the transition from magical-
theurgical to scientific medicine

PRESENTATION IN THE MUSEUM:

2 Display of finds from Epidauros
complemented by copies of objects
from other places, which will tell
the full story of ancient medicine

Enhancement and presentation of the Sanctuary of Asklepios at Epidauros as the cradle of medicine

COMBINATION WITH ENTREPRENEURSHIP

5

Development of touristic routes
activating cultural, environmental
and economic resources in the
wider area of Epidauros

CONSTITUTION OF AN INTERNATIONAL 3 NET OF SANCTUARIES OF ASKLEPIOS

Cooperation (including Universities)
for enhancement and valorization of
sanctuaries founded by Epidauros in
the Mediterranean.

CULTURAL ACTIVITIES

4

Study Center – Medical meetings –
Medical and theatrical awards –
Educational programs –
Recreational and therapeutic theatre –
Athletic and musical events

Village of
Lygourio

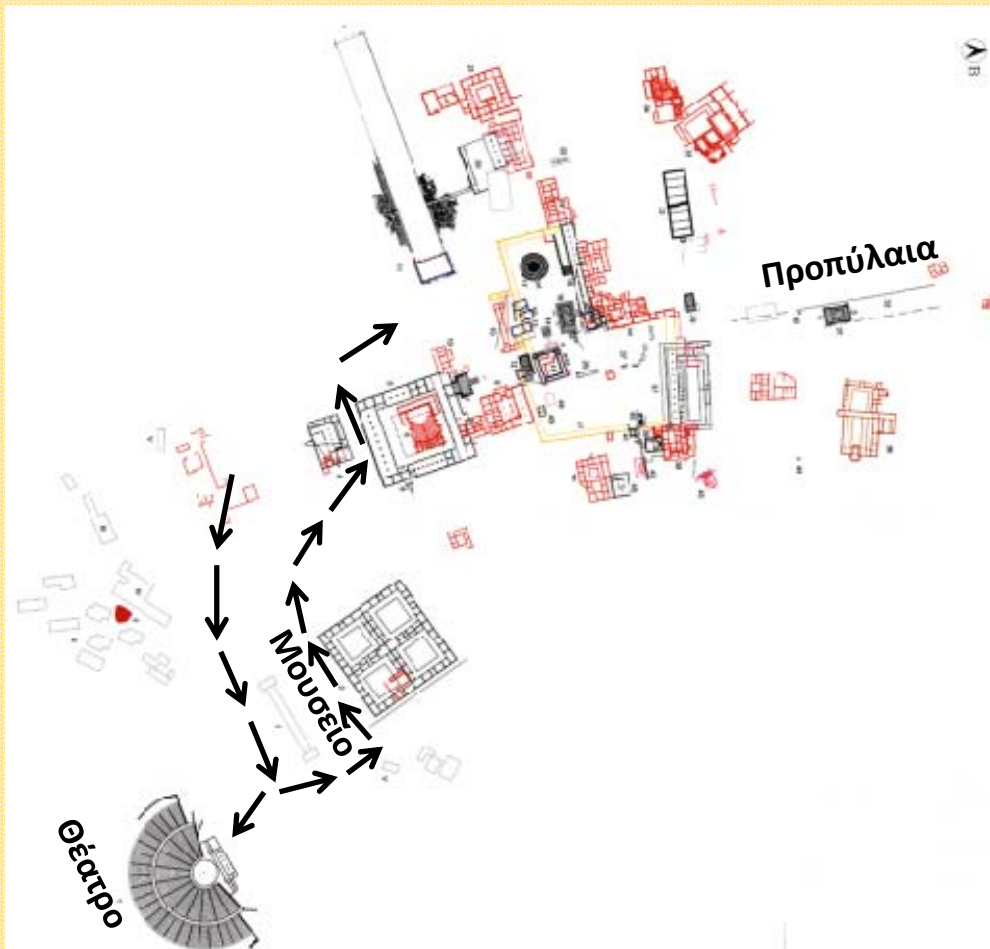
1. THE DEVELOPMENT OF MEDICINE AS SEEN PAST THE INSTALLATIONS OF THE SANCTUARY

Ancient entrance
To the sanctuary

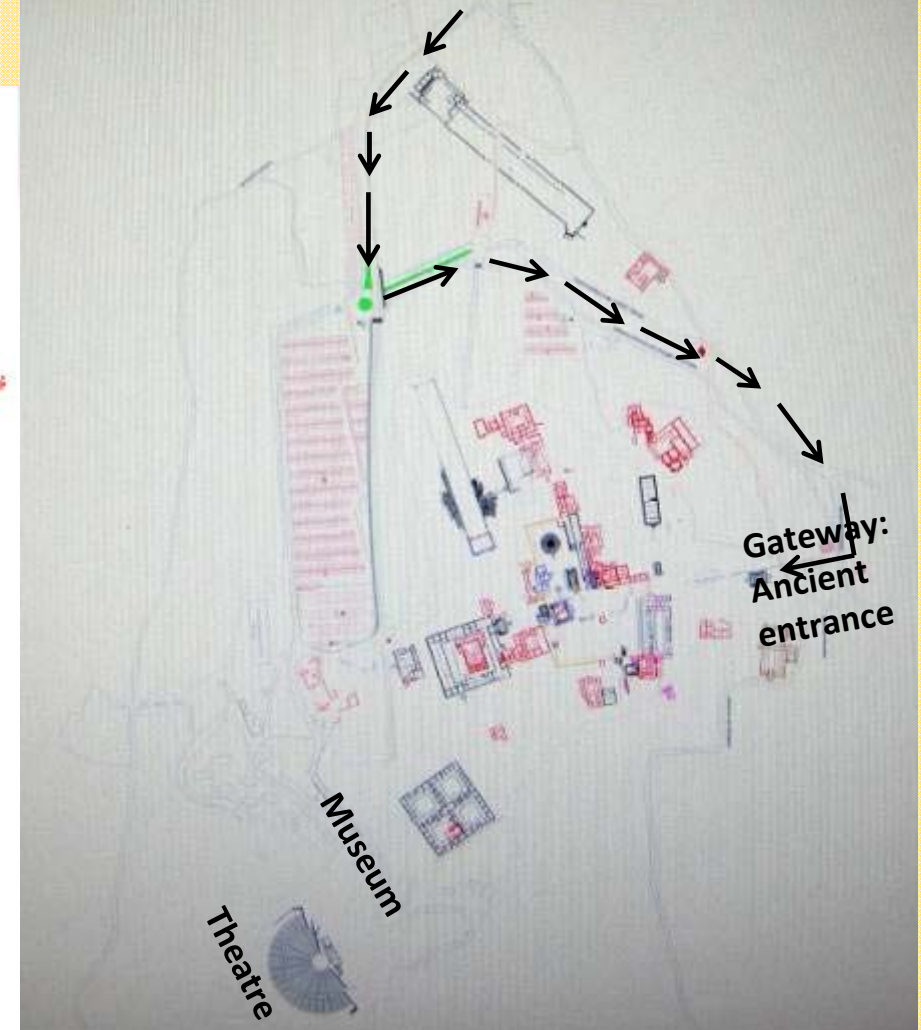
Extant
entrance



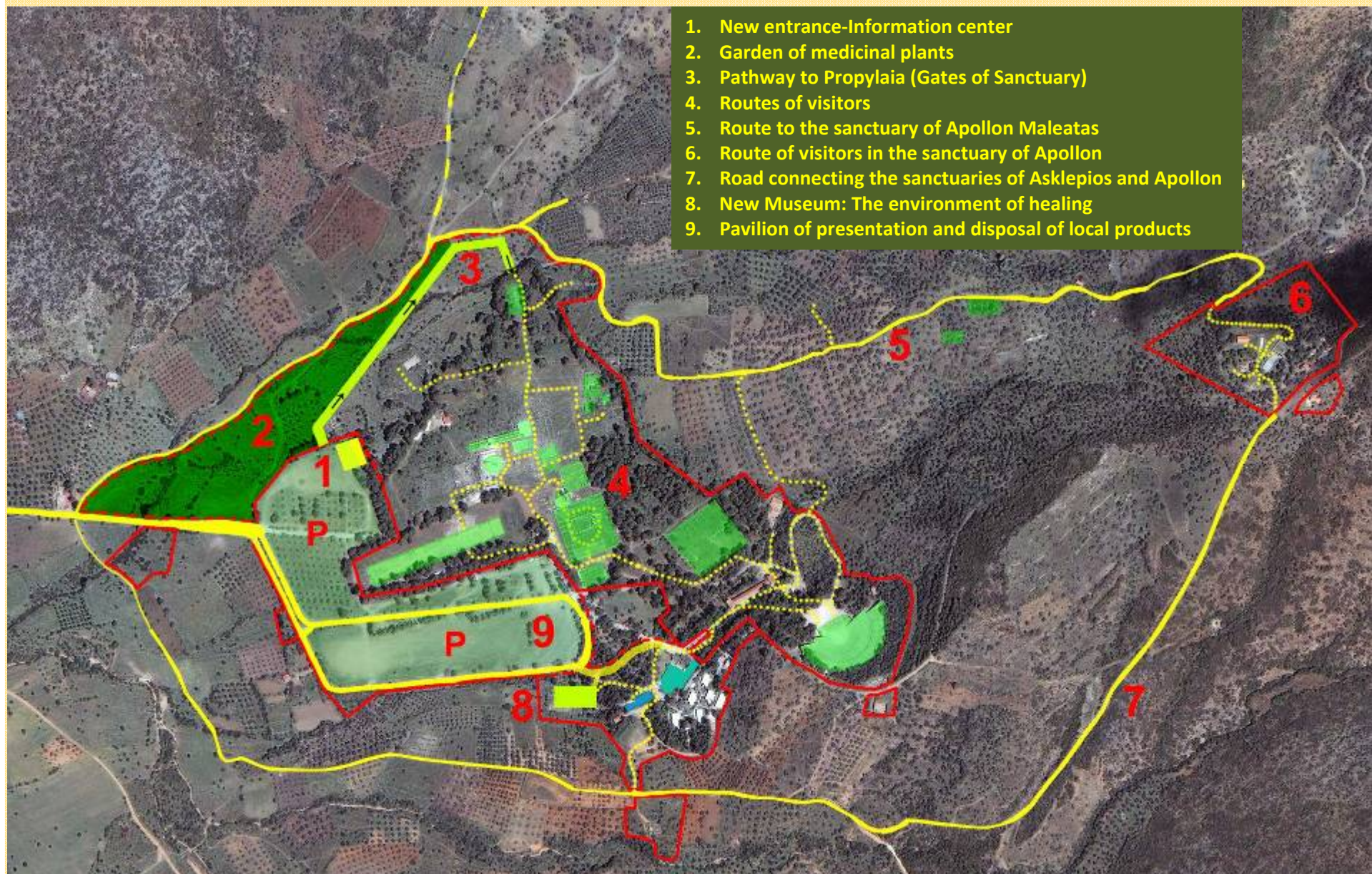
The extant access to the sanctuary does not reveal to the visitor the real nature and importance of the Sanctuary, that of a venerable sanatorium. It leads straight to the theatre and the museum, highlighting erroneously just the theatre.



Visitors will use the ancient entrance to the sanctuary. So they will have to go through the whole installation and realize its importance for the development of medicine.



DESIGN OF THE NEW ACCESS TO THE SANCTUARY OF APOLLON MALEATAS AND ASKLEPIOS AND THE CIRCULATION OF VISITORS IN THEM



3α



Paeonia

Inula helenium



Garden of Medicinal plants

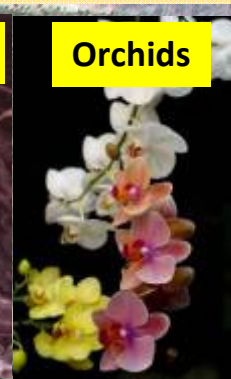
Mandragora



Helleborus



Orchids



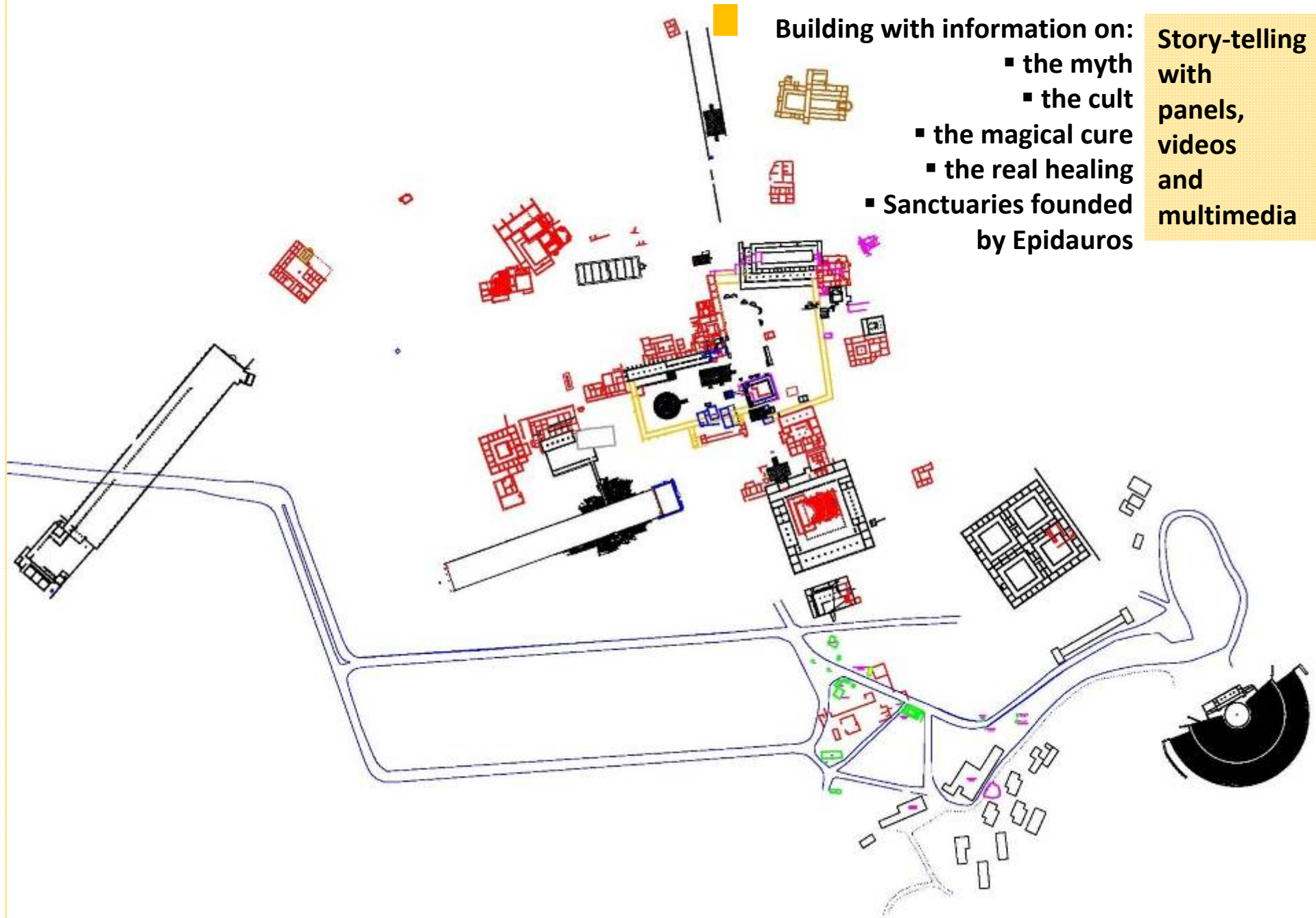
Paeonia:
hemostatic,
tranquilizer,
for jaundice,
nephropathy,
poisoning,
epilepsy

A garden of medicinal plants
will be created at the entrance
of the archeological site.
Here: some of the plants

Building with information on:

- the myth
- the cult
- the magical cure
- the real healing
- Sanctuaries founded by Epidauros

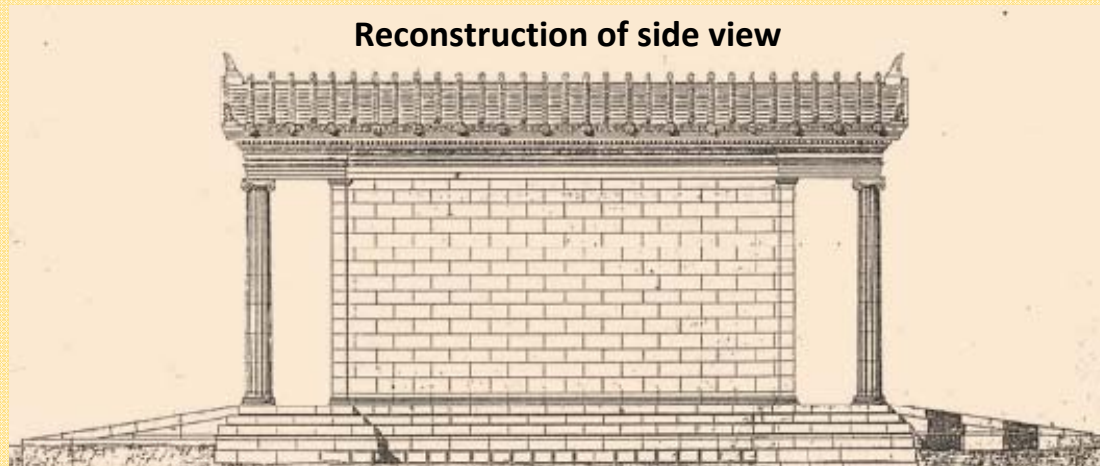
**Story-telling
with
panels,
videos
and
multimedia**



PROPYLAEA



Reconstruction of side view



In front of the Gate-way four panels will explain:

- the story of the birth of Asklepios on the Titthion (hill of the nurse) to the north.
- the function of the Propylaea
- the meaning of two inscriptions on purity erected at the Propylaea:



1. *ONE HAS TO BE PURE AND HOLY WHILE ENTERING AN ODOROUS TEMPLE. AND PURITY MEANS TO BE WISE IN WHAT TO SANCTITY PERTAINS*

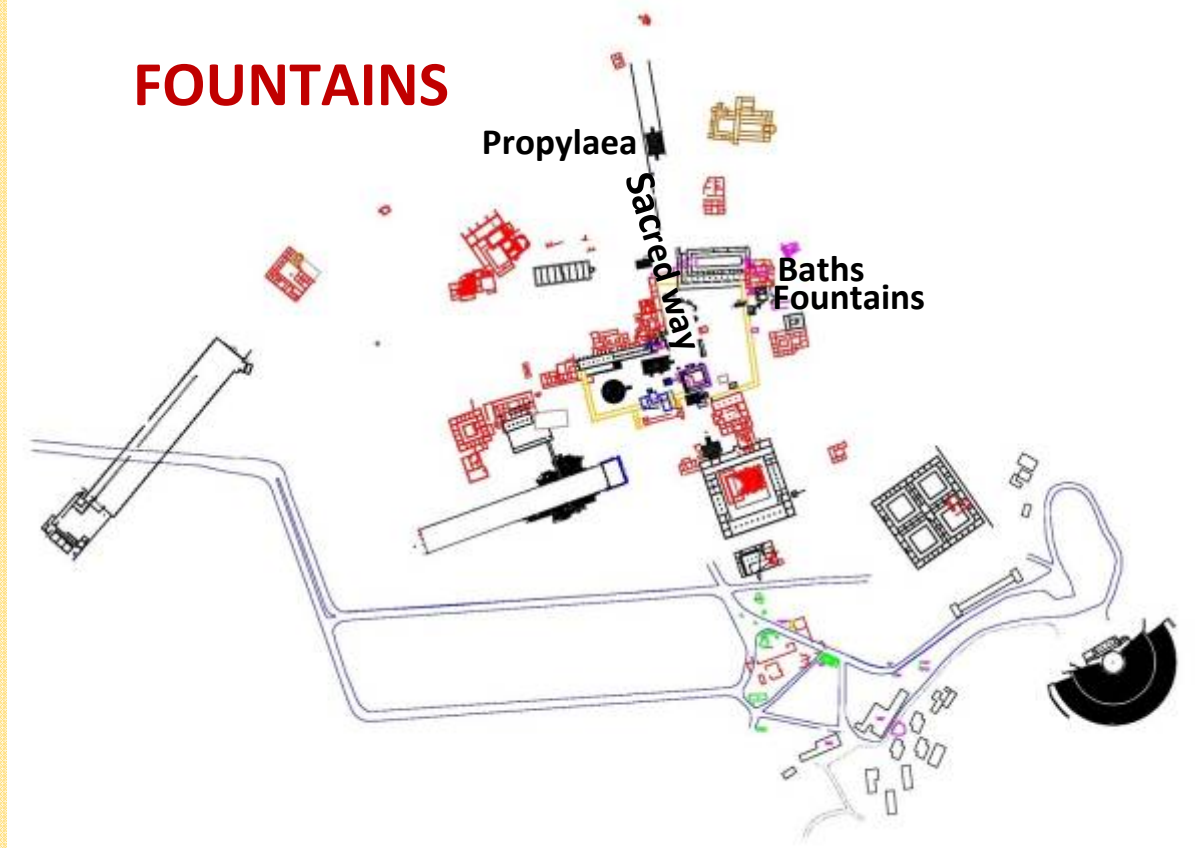
Porphry, *De abstinentia*, 2,19

2. *DO NOT COME CARRYING WEAPONS WITH THE INTENSION TO MAKE WAR*



- the function of the well inside the gate and generally of the water and the purification in the magical - **theurgic healing**

FOUNTAINS



"Doric" Fountain

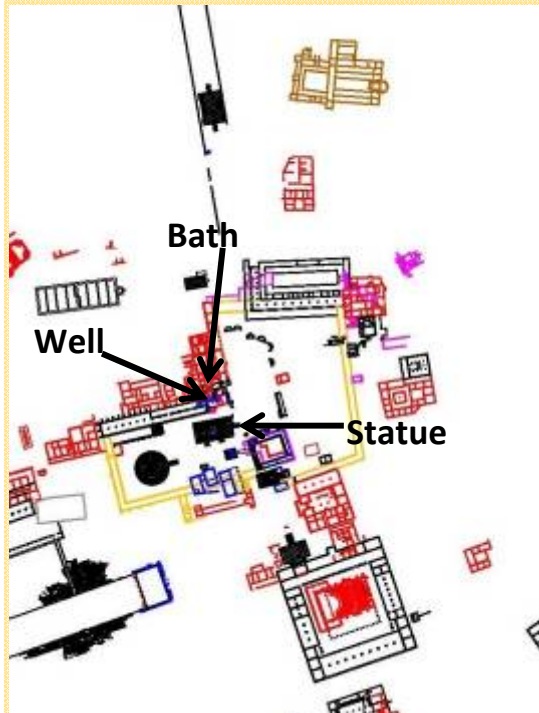


The fountains that supplied the sanctuary with water demonstrate its importance for theurgic and scientific medicine. A panel in the baths explains refers to the instructions given by Asklepios in Roman times for the therapeutic use of the bath.



Baths

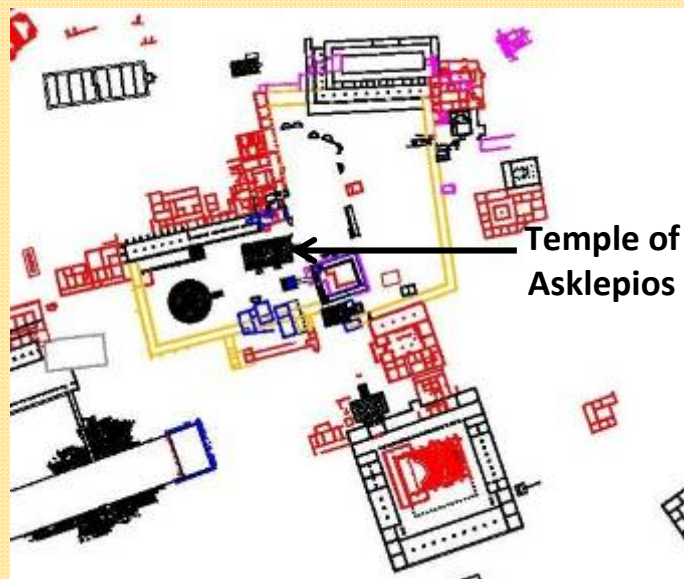
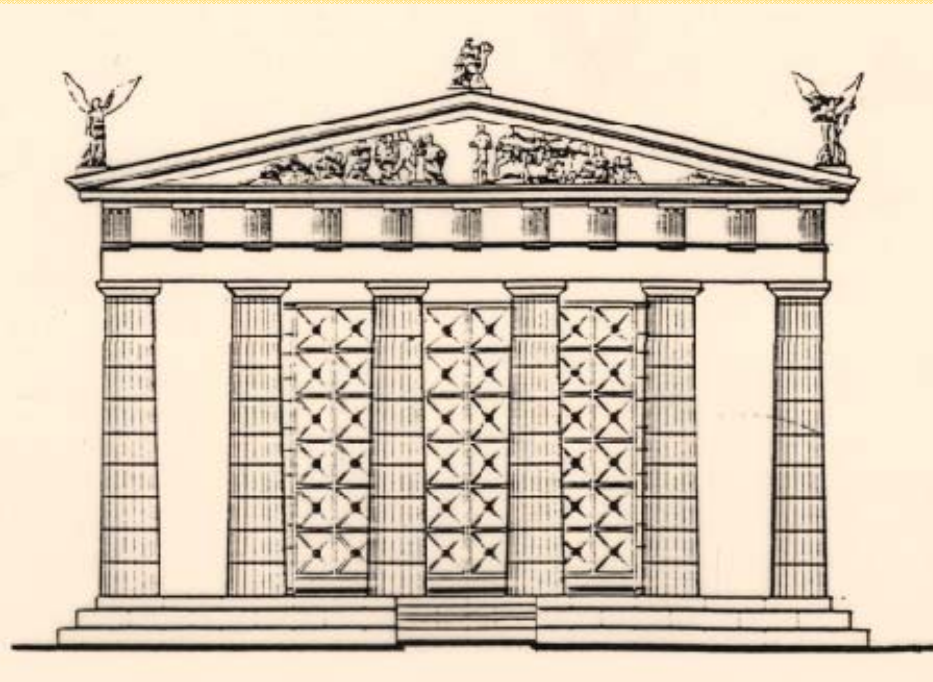
WATER:
Element of
purification,
regeneration
and hygiene.



Fountain-statue in front of the temple –
Bath of Asklepios – Well in the Dormitory

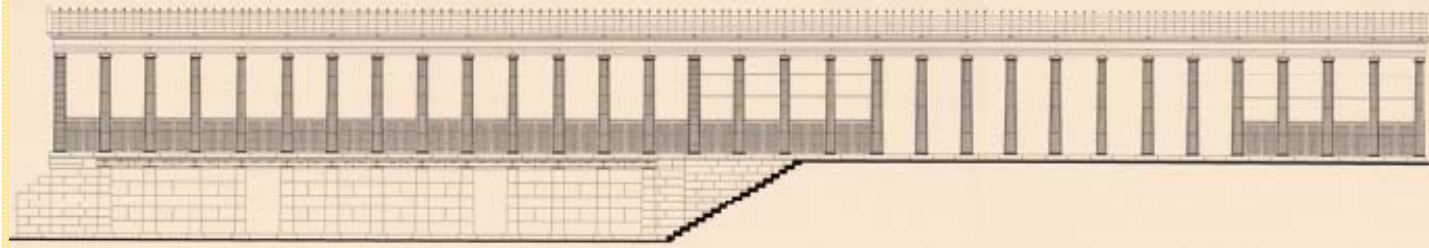
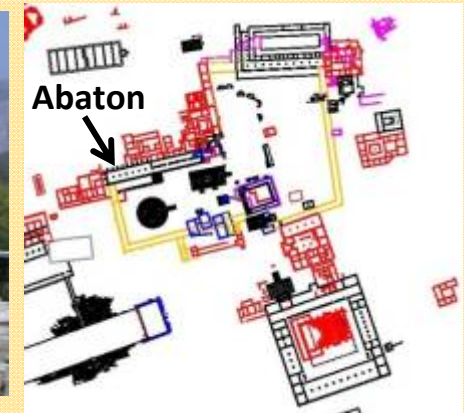
Panels will explain the transcendent function of water in which the suffering people bathed before sleeping in the Dormitory. The water came out of the bowels of god, so the patient bathed before incubation in the very essence of the god.

TEMPLE OF ASKLEPIOS



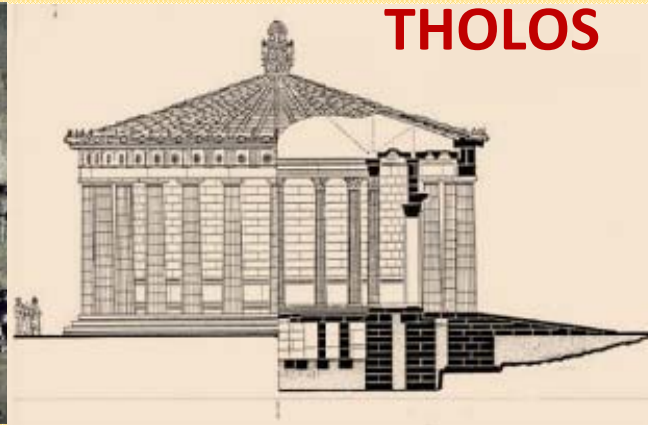
The **prayer** the patient had to do in the temple before incubation and the **treasury** existing there, where patients paid for healing will be highlighted on a panel in front of the temple. The treasury will be partially restored together with the remnants of the temple.

THE STOA OF ABATON: DORMITORY. 4th c. BC.

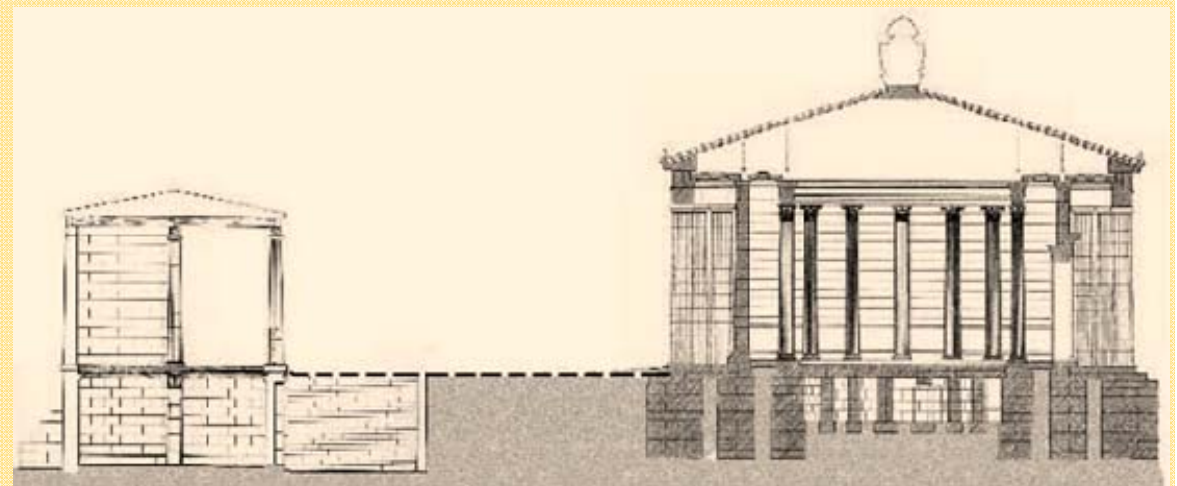
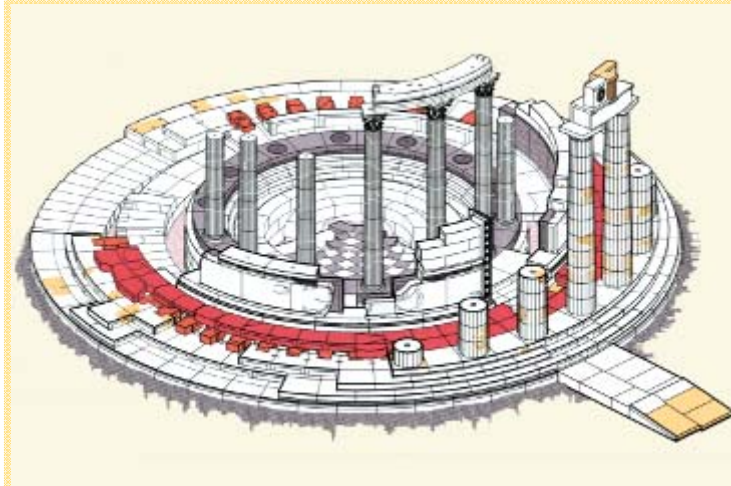


In the restored stoa of the Dormitory Hall panels displaying miracles of Asklepios and other exhibits (see next card) visualize the function of **incubation as the theurgic way of cure par excellence**, but also **real practices and operations** during its application





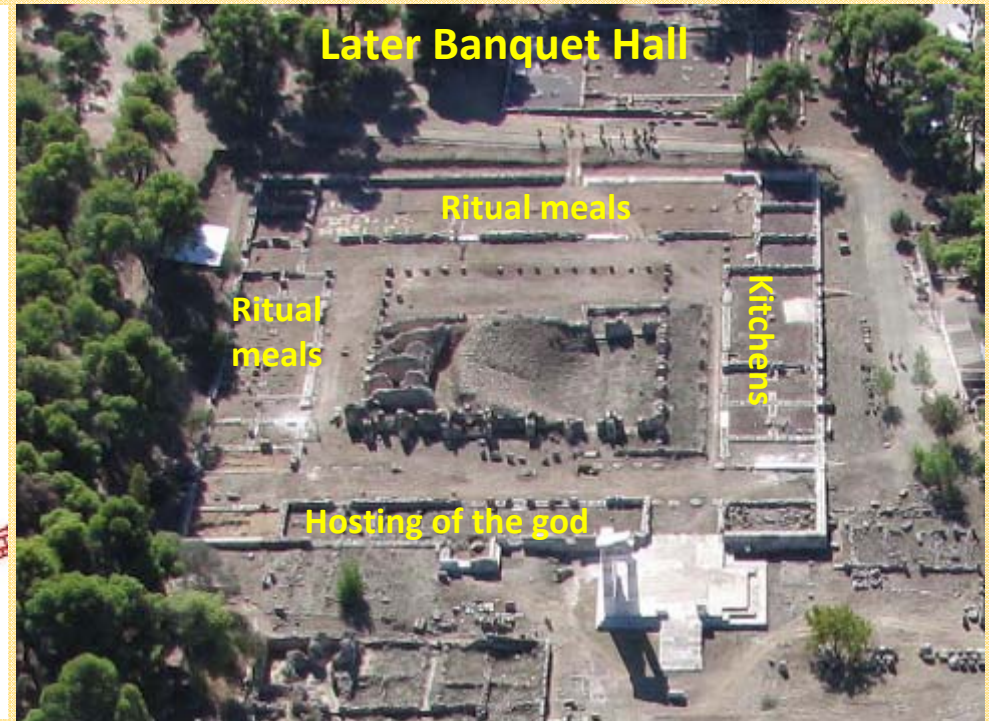
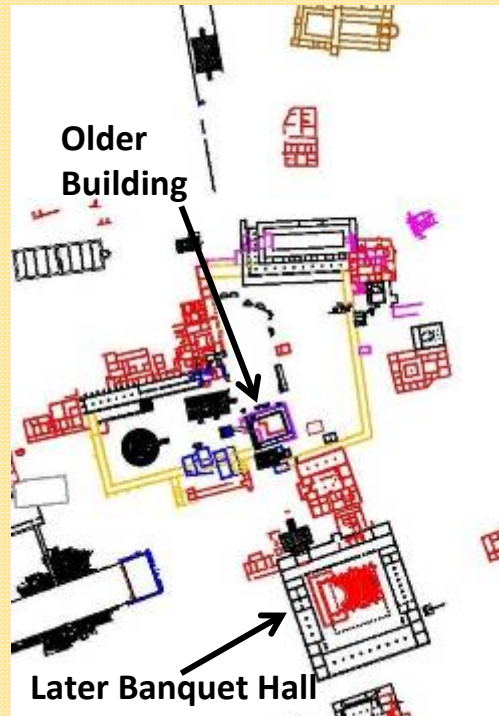
THOLOS



The restoration (in progress) will make readable the function of the subterranean meandroid corridors of the Tholos as mansion (tomb) of Asklepios in the earth, from which life emanates through the process of death and regeneration. – The relation of the subterranean parts of the Tholos and the Abaton (their ceilings are on the same level), will also be

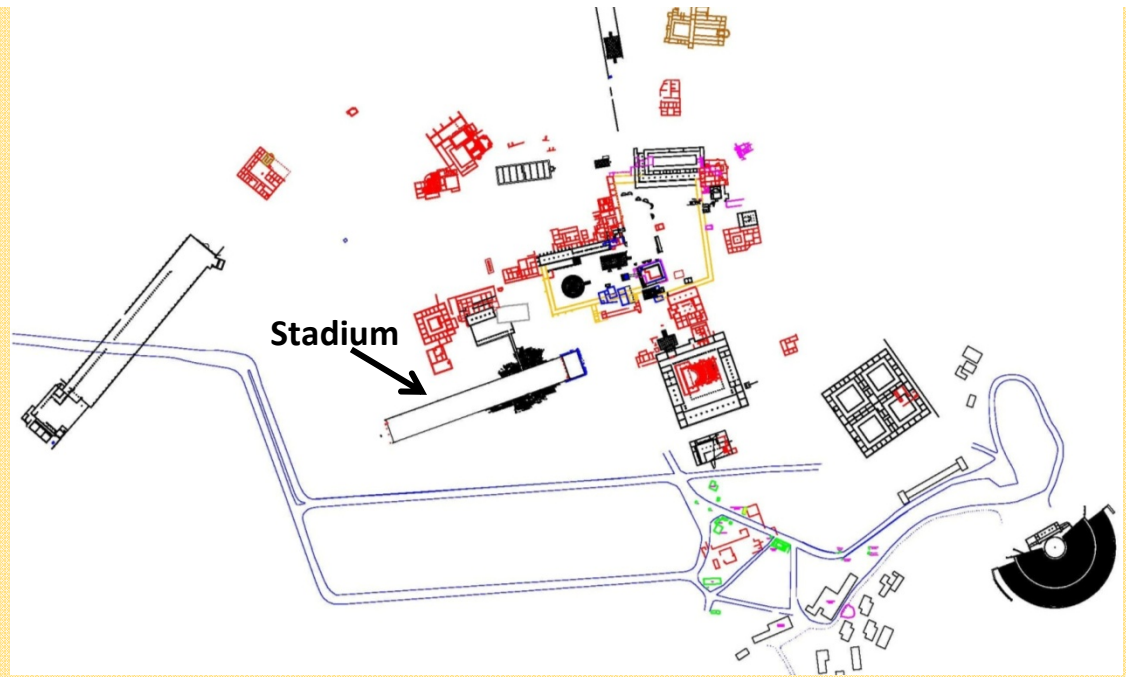
- **EARLY CULT**
- **BANQUET HALL**

Presentation of the care for health through communion (sacrifice-hosting of the god-common consumption of the victim's flesh) in an older and a later installation



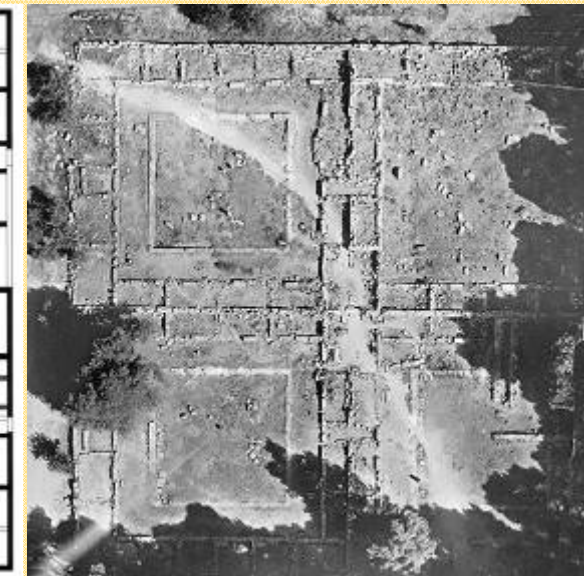
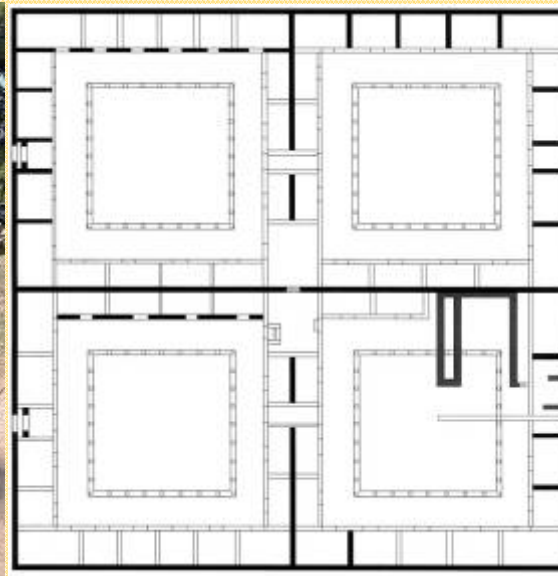
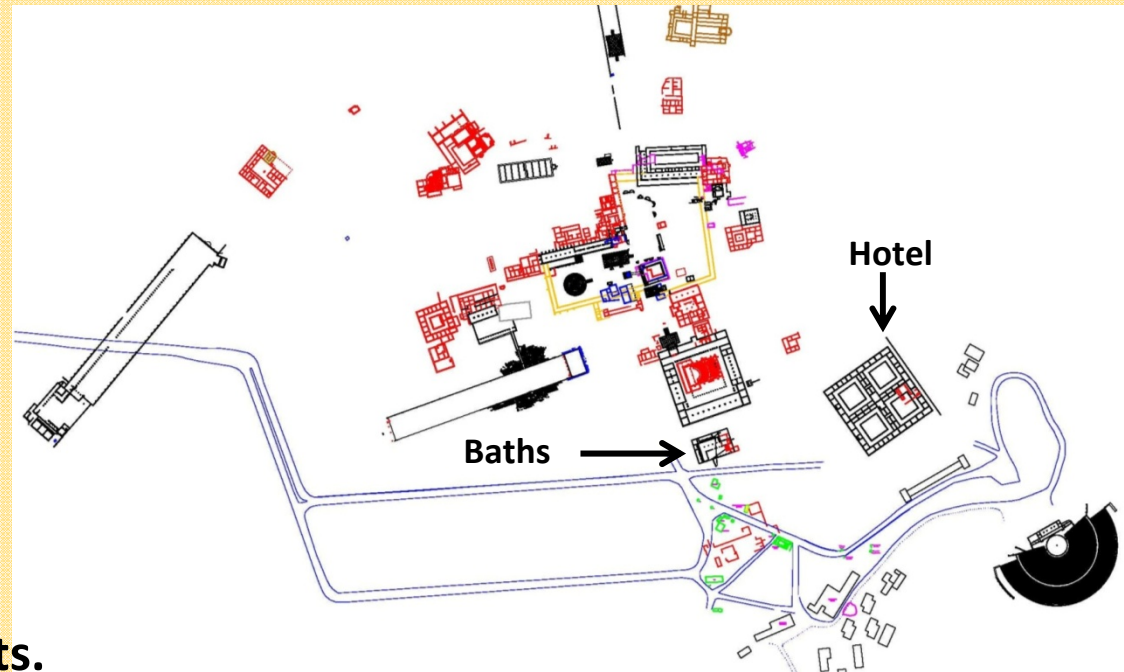
STADIUM

The double nature of therapy was manifest in the stadium:
Parallel to sports – exercise for physical fitness – performances of hymns to the god for corporal and mental health took place there.



- **GREEK BATHS**
- **HOTEL**

- The existence of many baths underlines the significance of water for real therapy.
- The hotel, being divided in two not communicating halves shows some of the hygiene measures taken in the sanctuary: One half accommodated patients the other one their healthy escorts.





Sanctuary of Apollon

Road

Path

Sanctuary of Asklepios

**CONNECTION WITH
THE ORIGINS OF THE CULT IN THE
SANCTUARY OF APOLLON MALEATAS**

THE ORIGINS OF THE CULT: SANCTUARY OF APOLLON MALEATAS



**Tombs of
ancestors
3rd millennium
B.C.**



**Terrace
for ritual
meals**



**Ash altar
2nd–1st millen.
B.C.**



**Mansion of
priests
Cult of Isis
(medicinal)
Roman**

Access
from Lygourio

2. THE DEVELOPMENT OF MEDICINE: EXHIBITION IN THE MUSEUM

New Museum

Old Museum

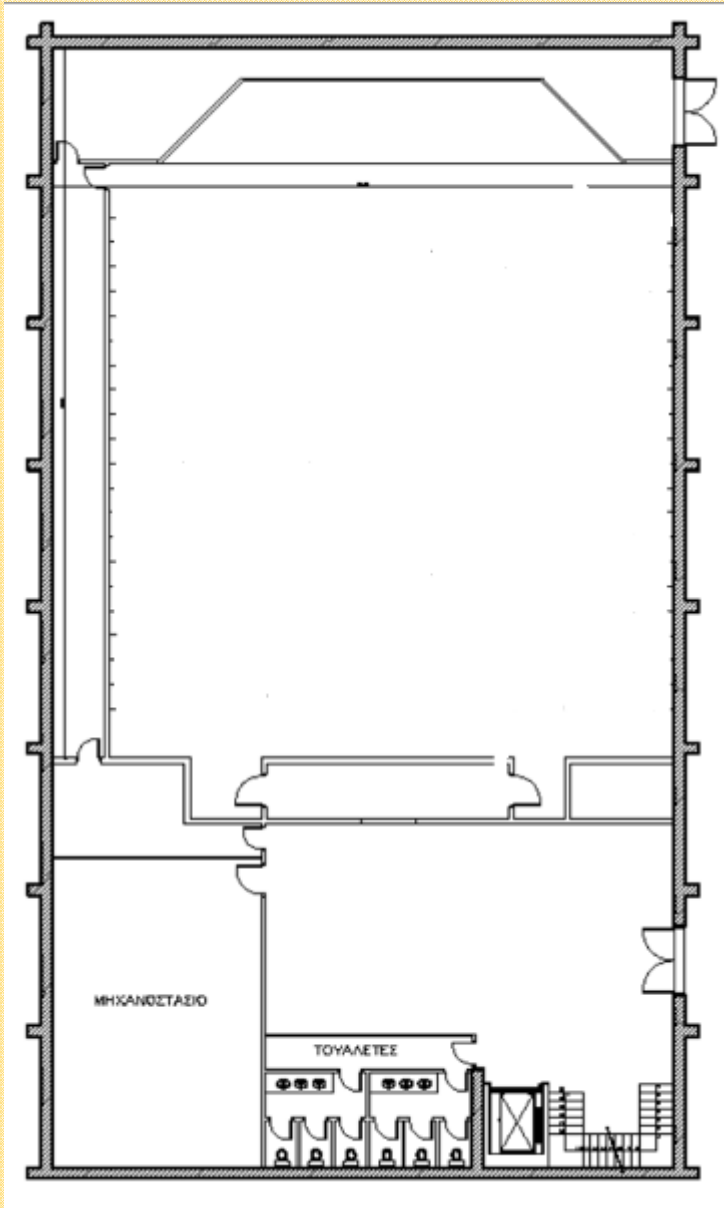




**A new Museum
will house
a complete
series of finds
complemented
by copies of
objects in other
museums, which
document the
development of
ancient medicine**

**Ground
floor:
Exhibition**

**Basement:
Hall for
meetings,
congresses,
events**





The exhibition in the existing old museum will be restructured. Sculpture and minor Objects in display there will be transferred to the New Museum. As the Old Museum is one of the first museums of ancient architecture, the reconstructions of buildings found in it since the beginnings of the 20th c. will remain there and more than ten Large stelai inscribed with accounts pertaining to their construction will be added.

The following cards contain just a few indicative examples
of the planned exhibition in a new museum

EXIBITION

1

RITUAL MEALS

THEOXENIA -TRAPEZOMATA



Smashed vases used in ritual meals



Bones, leftovers from ritual meals

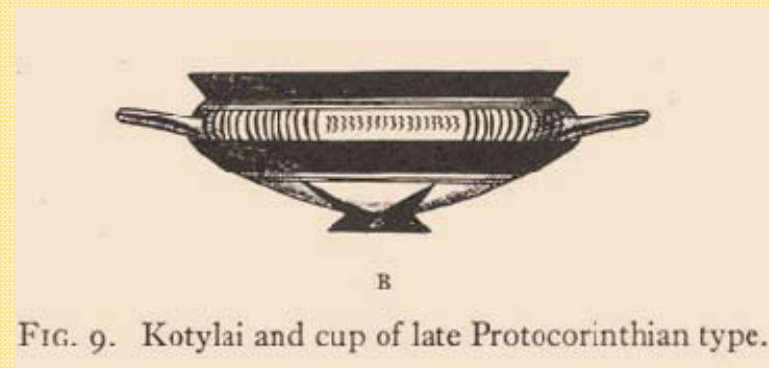


FIG. 9. Kotylai and cup of late Protocorinthian type.

Sherd of a late Protokorinthian kotyle like the one to the right, leftover from a ritual meal of the late 7th c. B.C.



**Κύπελλα με στολιδωτή διακόσμηση
από την αύλακα προσφορών 2.
Το επάνω είναι επιγεγραμμένο στη βάση του
με το όνομα του τελέσαντος τη θυσία
ΟΛΥΝΠΙΧΟ**



**Relief with worshippers offering of food to Asklepios and Hygieia
on their altar**

EXIBITION

2

INCUBATION

RELIEFS



Reliefs from the sanctuary of Asklepios, Athens, 4th c. B.C.



The god gives a drug in a bowl to a woman



Relief depicting a miracle from the sanctuary of Amphiaraos in Oropos. The miracle corresponds to another accomplished by Asklepios.

Healing of one and the same person in two versions:

Healing of one and the same person in two versions:

- The version of the dream experienced by the patient: The god appears and restores himself the patient to health)
- The version of the “reality”, the miracle: A snake sent by the god does the work



The real treatment: The god is present but the priests do the work.

**OBJECTS
OF
CHTHONIC
CULT**



Bracelets in the shape of a snake



Clips of hair as snake



**Bracelet
As snake**



**Bronze snakes,
20-22 cm. long**

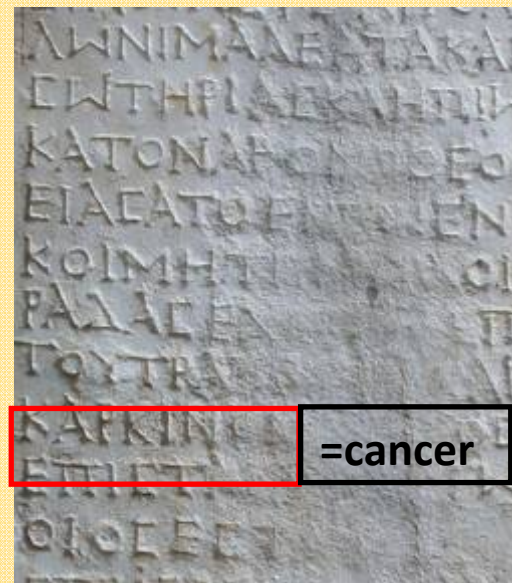
FROM THE SANCTUARY OF APOLLON MALEATAS

INSCRIPTIONS OF MIRACLES

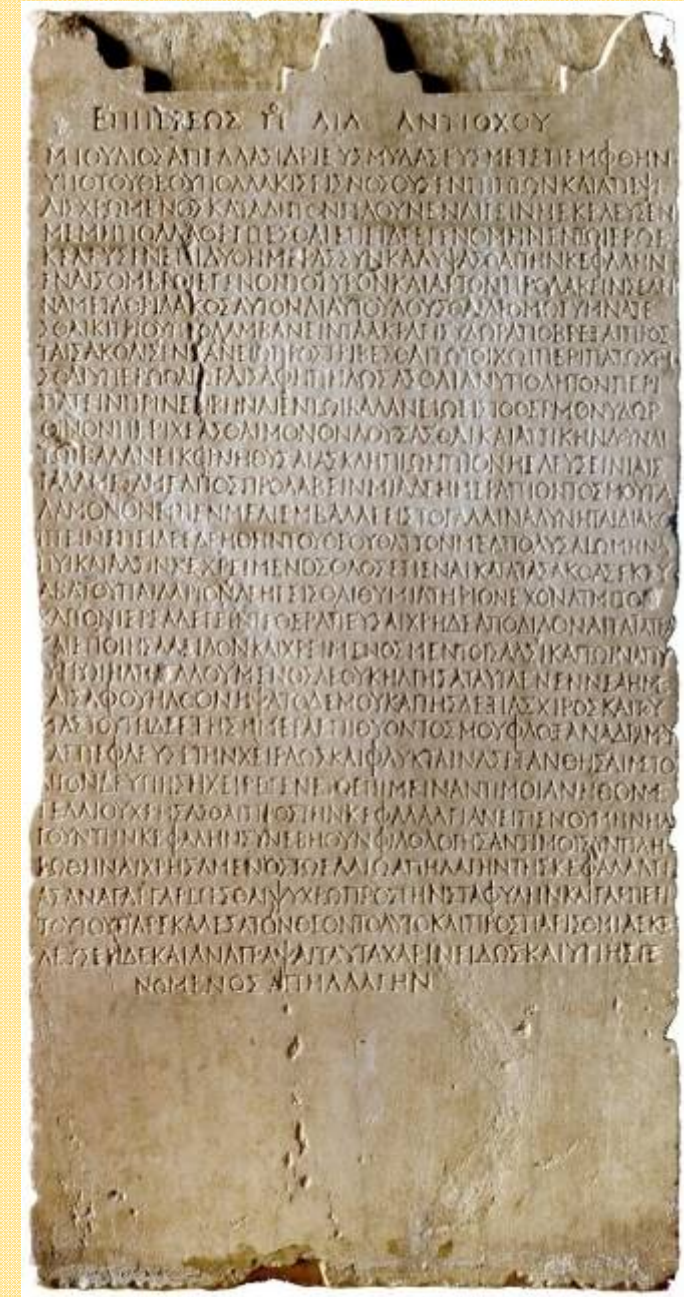
Through these texts
one follows
the development
of the “miracle”
from transcendental
healing to
divine intervention
manifested through
practical prescriptions



Inscription with miracles
Epidauros, 4th c. B.C.



Inscription of cure
Epidauros, 3rd c. A.D.



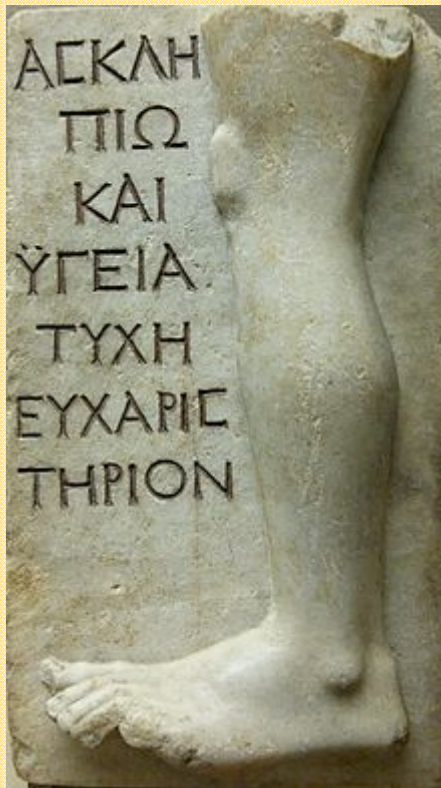
Inscription of cure
Epidauros, 2nd c. A.D.

EXIBITION

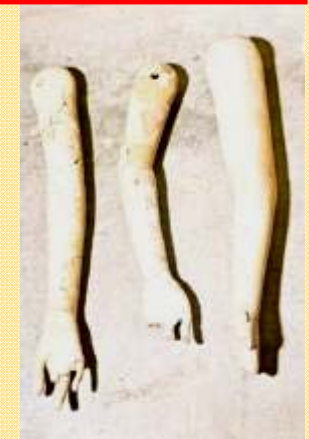
3

**SUPPLICATION
AND THANKSGIVING
DEDICATIONS**

COPIES OF VOTIVES BEFOR OR AFTER HEALING

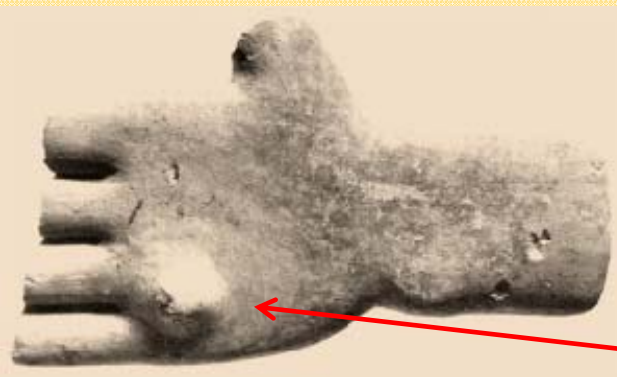


Thanksgiving relief from Epidauros (Healing of leg). British Museum, 2nd c. A.D.



Dedications representing different parts of the body show the numerous illnesses treated in the sanctuaries of Asklepios

Dedications from the sanctuary of Asklepios at Corinth



Hand with pustule

COPIES OF VOTIVES BEFOR OR AFTER HEALING



Eyes



Ears



Male
and female
genitals



COPIES OF VOTIVES BEFOR OR AFTER HEALING



Legs



COPIES OF VOTIVES BEFOR OR AFTER HEALING

Knowledge of anatomy: Innards, vulva, womb.



EXIBITION

4

**PATIENTS
SURGERY**

COPIES OF IMAGES OF AFFECTED PERSONS



COPIES OF HUMAN SKULLS

Golden denture, Rome, 6th c. B.C.



Trepanning, Chios-Greece, 3rd c. B.C.

ΘΕΜΑΤΑ ΟΡΙΖΟΝΤΕΣ ΤΕΣ

Τετάρτη 3 Σεπτεμβρίου 2005 • 55/9

Εγχείρηση εγκεφάλου το 250 π.Χ!

Μια σπηλιά σε κρανίο του 250 π.Χ., που εντοπίστηκε στη Χίο, επιβεβαιώνει πως οι αρχαίοι Έλληνες γιατροί πραγματοποιούσαν λεπτότατες επεμβάσεις με επιτυχία

Εγχείρηση εγκεφάλου με τριπανισμό και μάστο με επιτυχία ήταν σε θέση να κάνουν οι αρχαίοι Έλληνες γιατροί, όπως επιβεβαιώνει το κρανίο με τα ίχνη λεπτής χειρουργικής επέμβασης που έφερε στο φως η αρχαιολογική σκαπάνη στο προσώπο της πόλης της Χίου και καταγράφουν και οι «Times».

«Το εκπληκτικό είναι πως το κρανίο

Δεν δύο εκατ. με τριπάνι άνοιξε ο γιατρός στο κρανίο του ασθενούς σε εγχείρηση που εκάλεται πως πραγματοποιήθηκε το 250 π.Χ., σύμφωνα με το εύρημα που ήρθε στο φως σε τάφο της Χίου

Χάλκινα ήταν κυρίως τα ειδικά εργαλεία που χρησιμοποιούνταν για τις επεμβάσεις τριπανισμού του κρανίου

Από τον Ιπποκράτη στον Κέλσο

Τα αρχαιολογικά ευρήματα δείχνουν πως οι επιτυχημένες εγχειρήσεις στο κρανίο από την προϊστορική κώλος εποχή δεν αποκλείουν ευρωπαϊκό προνόμιο. Στον πολιτισμό των Παράκας στο Περού (προηγμένη των Ινκας περί τα 1.400 χρόνια) ήταν ιδιαίτερα διαδεδομένη η συγκεκριμένη ιατρική πρακτική ιδιαίτερα για περιπτώσεις επιληψίας, πονοκεφάλων, σουπτερίτις αμυγδαλίας ακόμη και νοσηρών ασθενειών. Όσο για τα εργαλεία, ήταν κυρίως από χαλκό και σίδηρο. Η Αλκμήτας δεν θα μπορούσε να υπερβεί, καθώς σε πάγκο του 3.000 π.Χ. αναφέρεται για πρώτη φορά στην ιστορία η λείδη εγχείρηση, ενώ η σκυτάλη από τον Έλληνα γιατρό Ιπποκράτη, τα

Πρόκειται για μια πολύ λεπτή επέμβαση, ακόμη και για τα σημερινά δεδομένα. Και οι πρώτες έρευνες του

ρείται ιδιαίτερα σημαντικό και εντοπίστηκε σε έναν από τους τέσσερις τάφους που αποκαλύφθηκαν κατά τη

ταπάζονται ανάμεσα στις παλαιότερες ιατρικές εγχειρήσεις, καθώς κρανίο που βρέι από κρανιοτρυπανισμό και ειδικά εργαλεία έχουν εντοπιστεί

EXIBITION

5

MEDICAMENTS

COPIES OF MEDICAMENTS



Bottle
of lykion



Drops of
Cassiodorus



Pill containing chicory



Ointments
for the eyes
of Ianuarius

EXIBITION

6

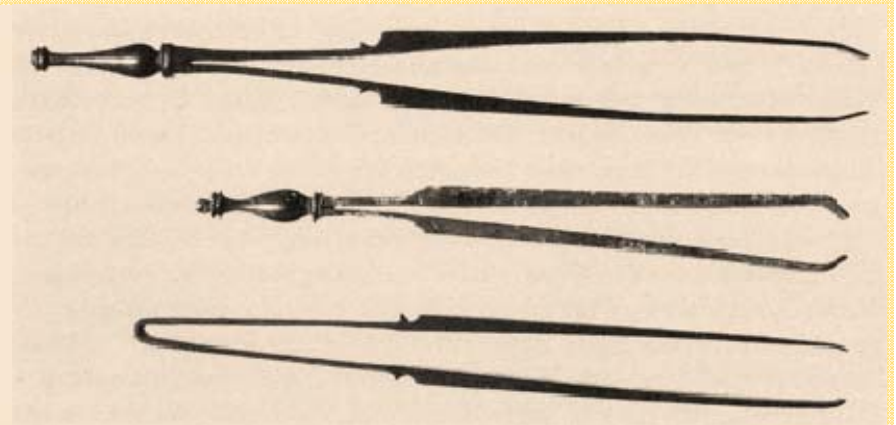
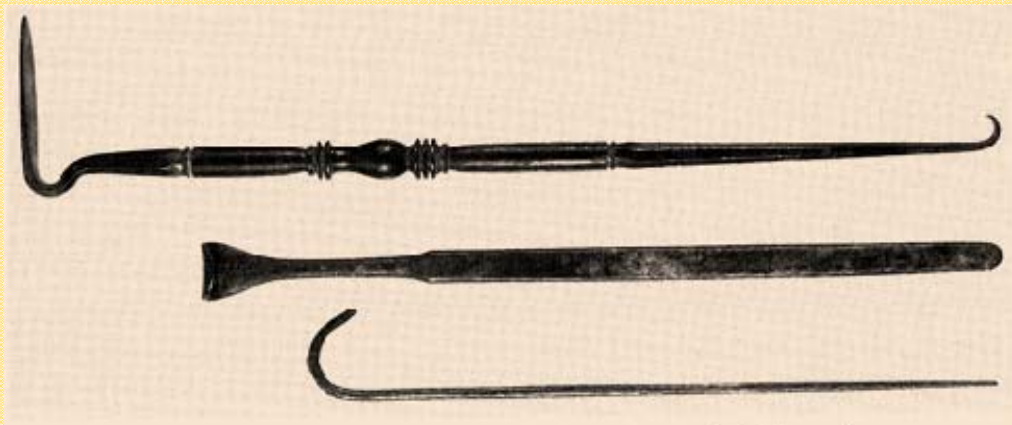
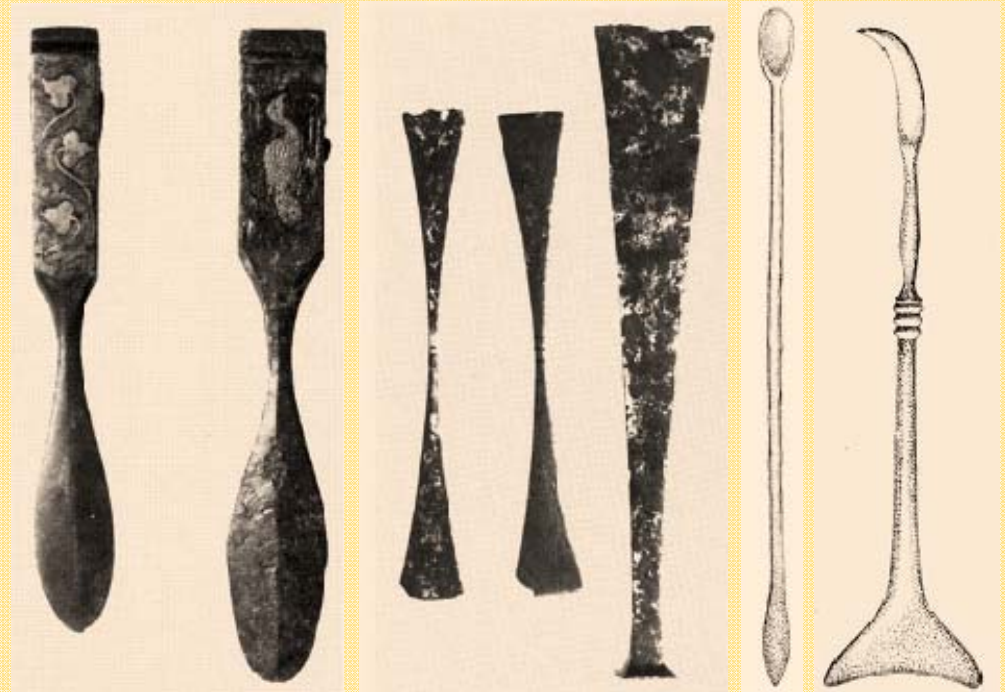
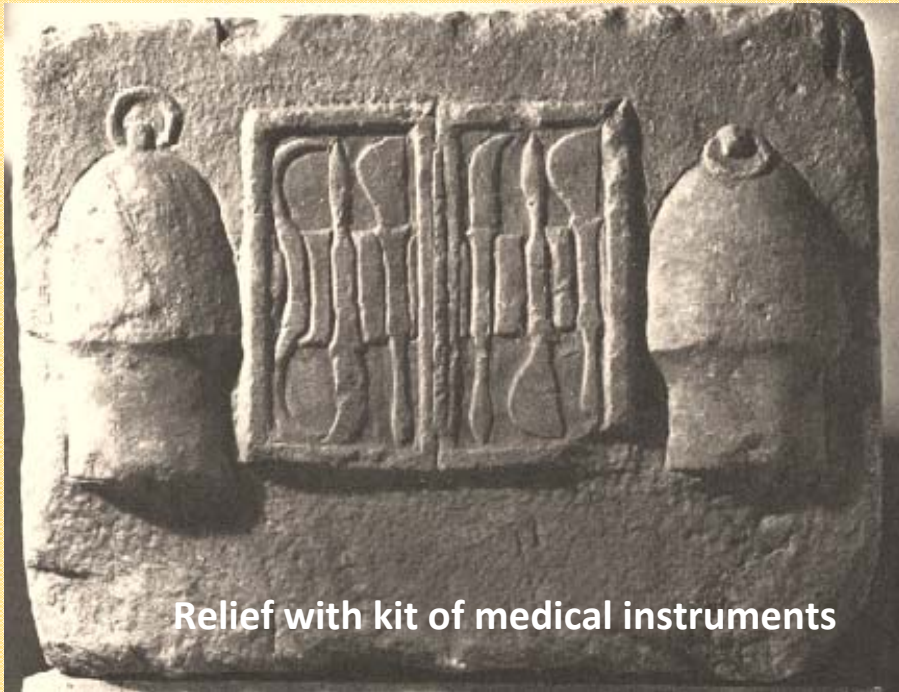
MEDICAL INSTRUMENTS

MEDICAL INSTRUMENTS

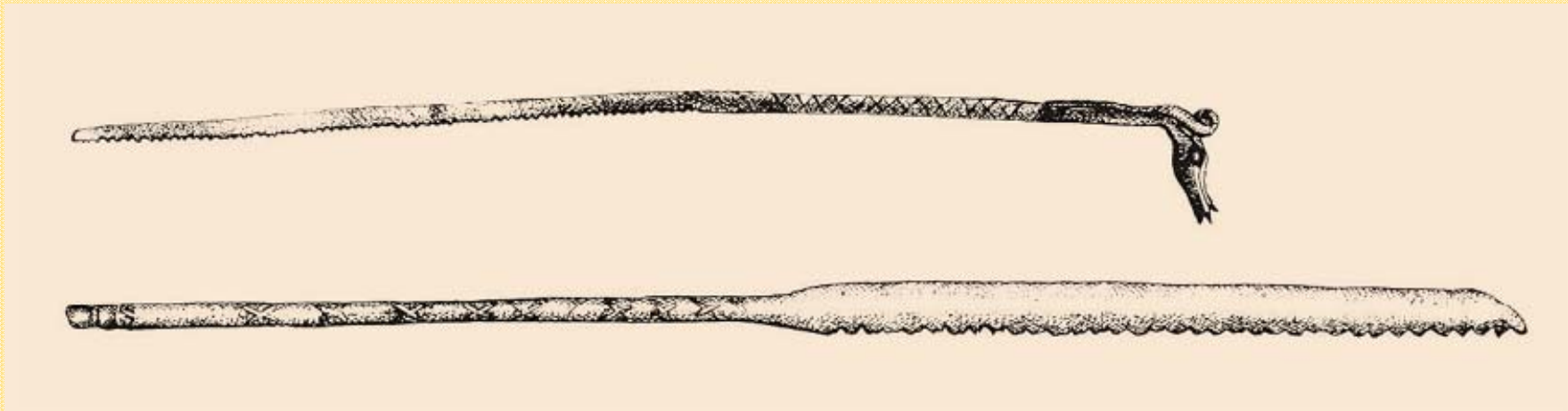
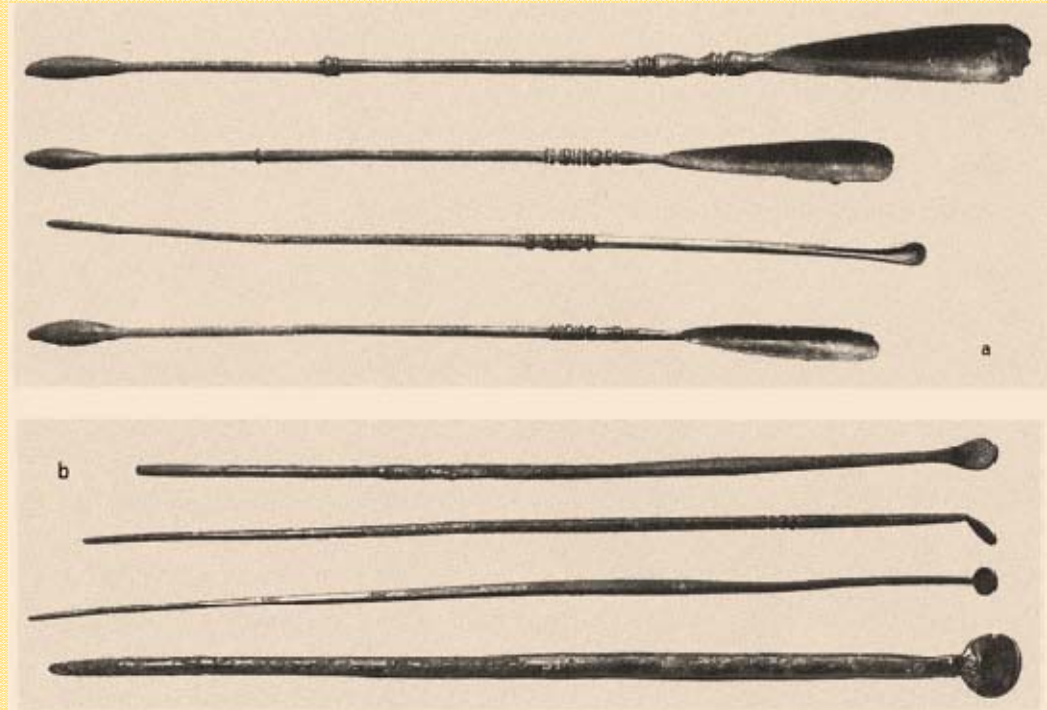
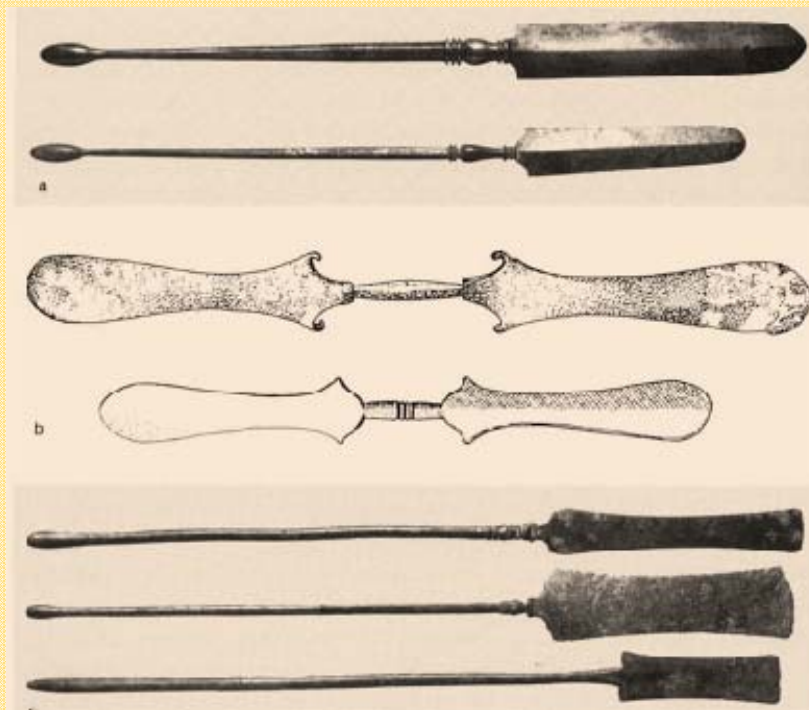
Medical instruments
from the sanctuary
of Epidauros



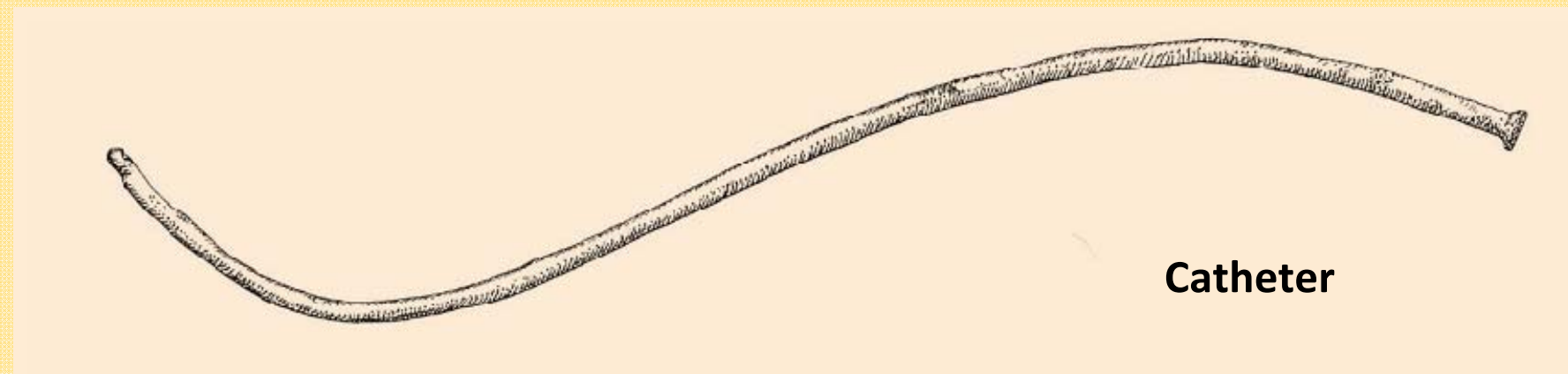
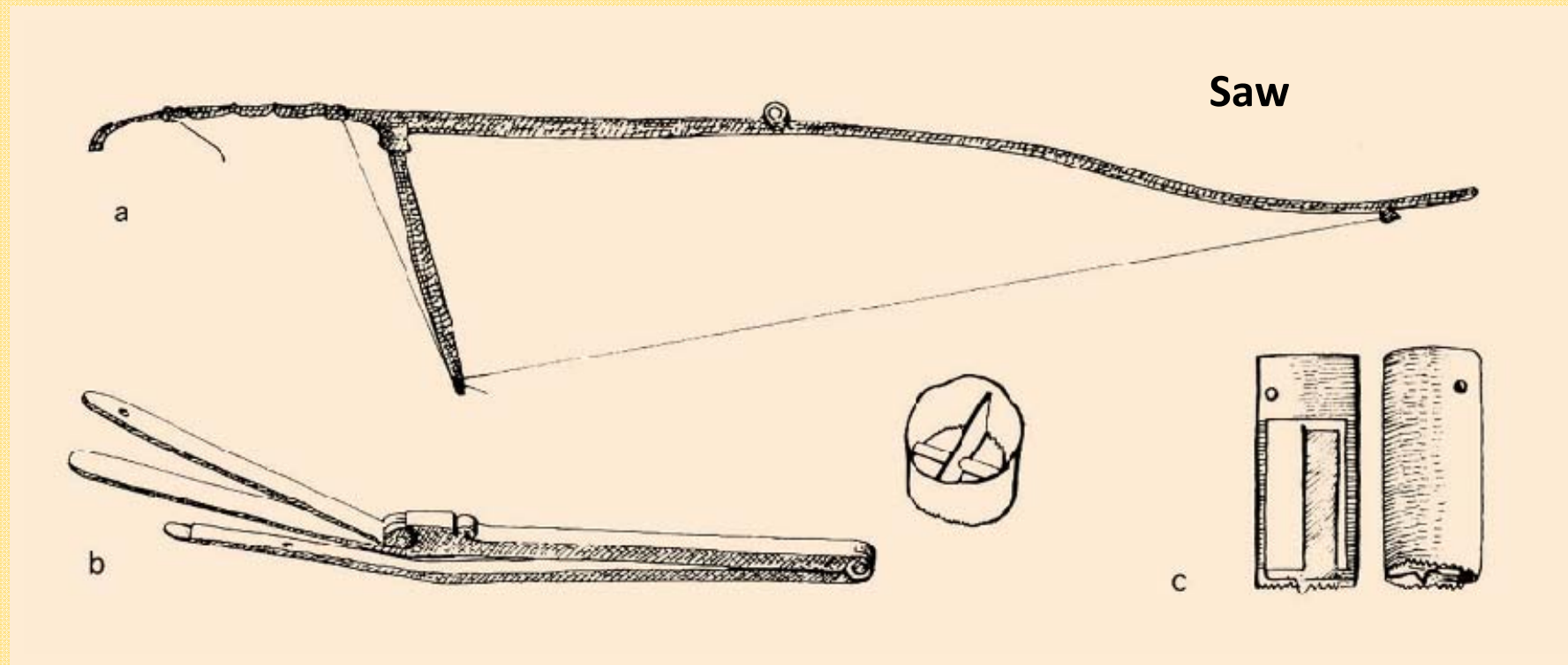
COPIES OF MEDICAL INSTRUMENTS



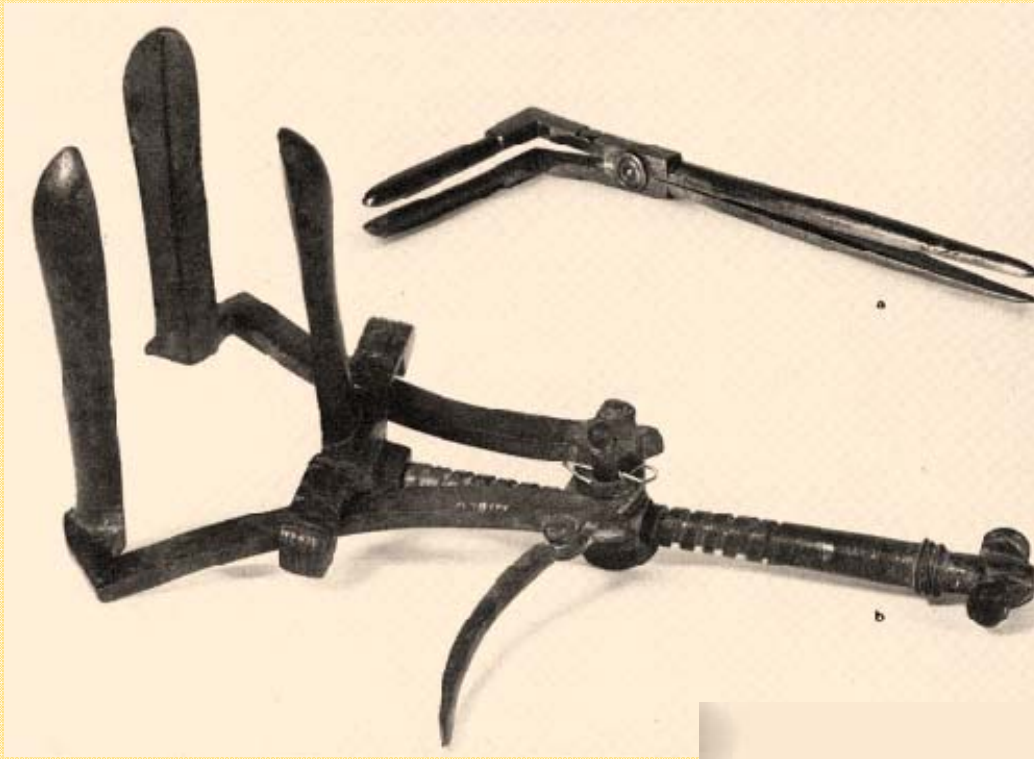
COPIIES OF MEDICAL INSTRUMENTS



COPIES OF MEDICAL INSTRUMENTS



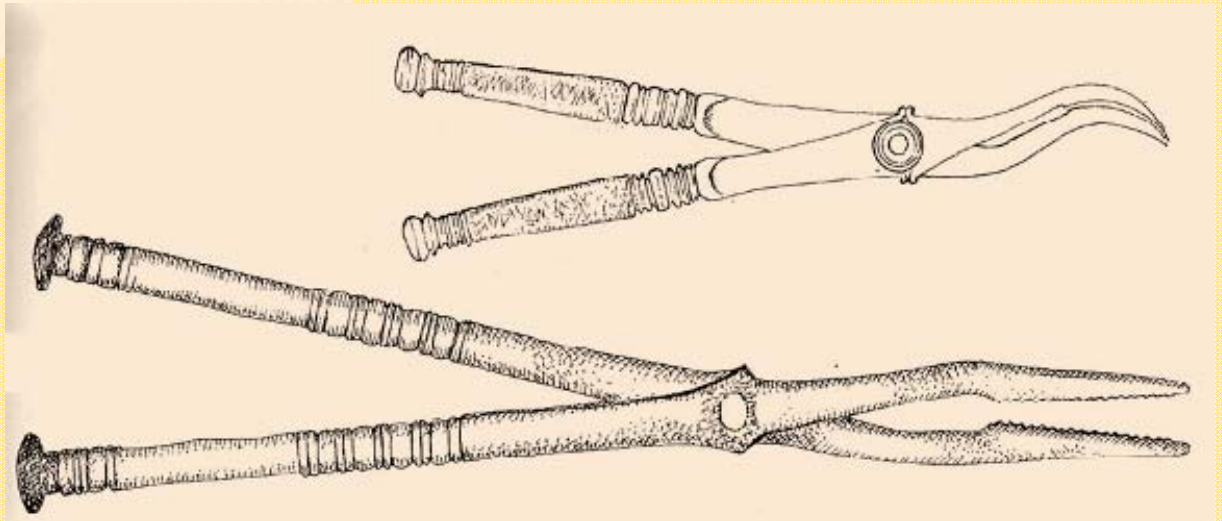
COPIIES OF MEDICAL INSTRUMENTS



a. rectoscope

b. colposcope

Pliers

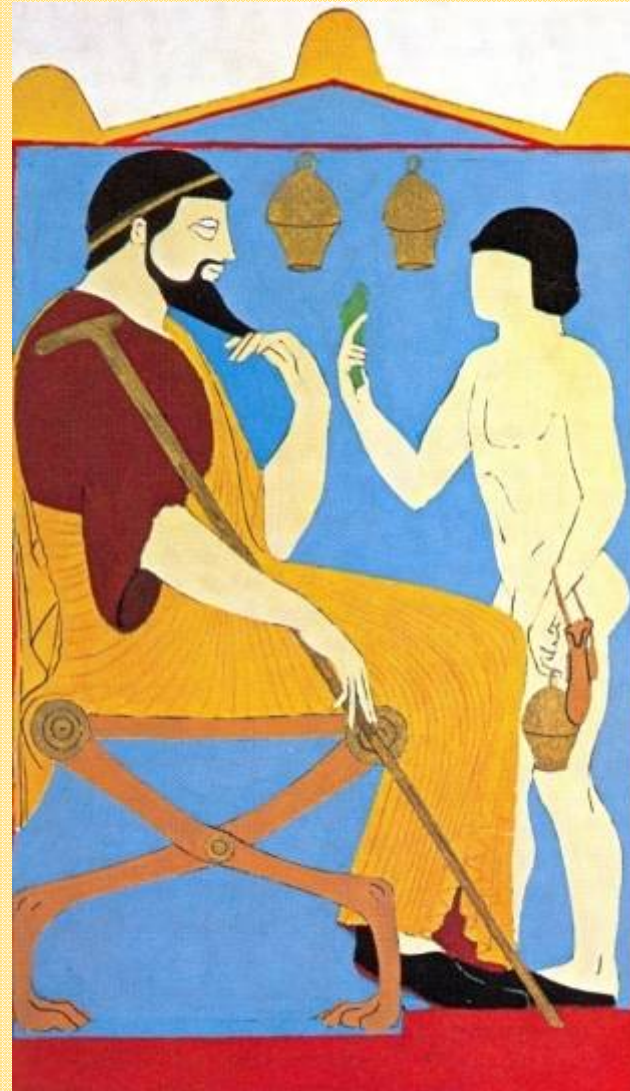


EXIBITION

7

**COPIES OF REPRESENTATIONS
OF ANCIENT PHYSICIANS**

REPRESENTATIONS OF PHYSICIANS



**Stele of a doctor with his assistant who holds medical instruments.
Antikenmuseum, Basle, c. 480 B.C.**

REPRESENTATIONS OF PHYSICIANS



Treatment room of a doctor
Vase painting c. 470 A.D.
Louvre

REPRESENTATIONS OF PHYSICIANS



**Examination of a patient
Funerary monument
of physician Iason.
British Museum,
c. 100 A.D.**

REPRESENTATIONS OF PHYSICIANS



Doctor in his library, 4th c. A.D., MET New York

ANCIENT PHYSICIANS

Kits of doctors:

a. Xanthen, 1st c. A.D.

b. Sion / Valère, 4th c. A.D.

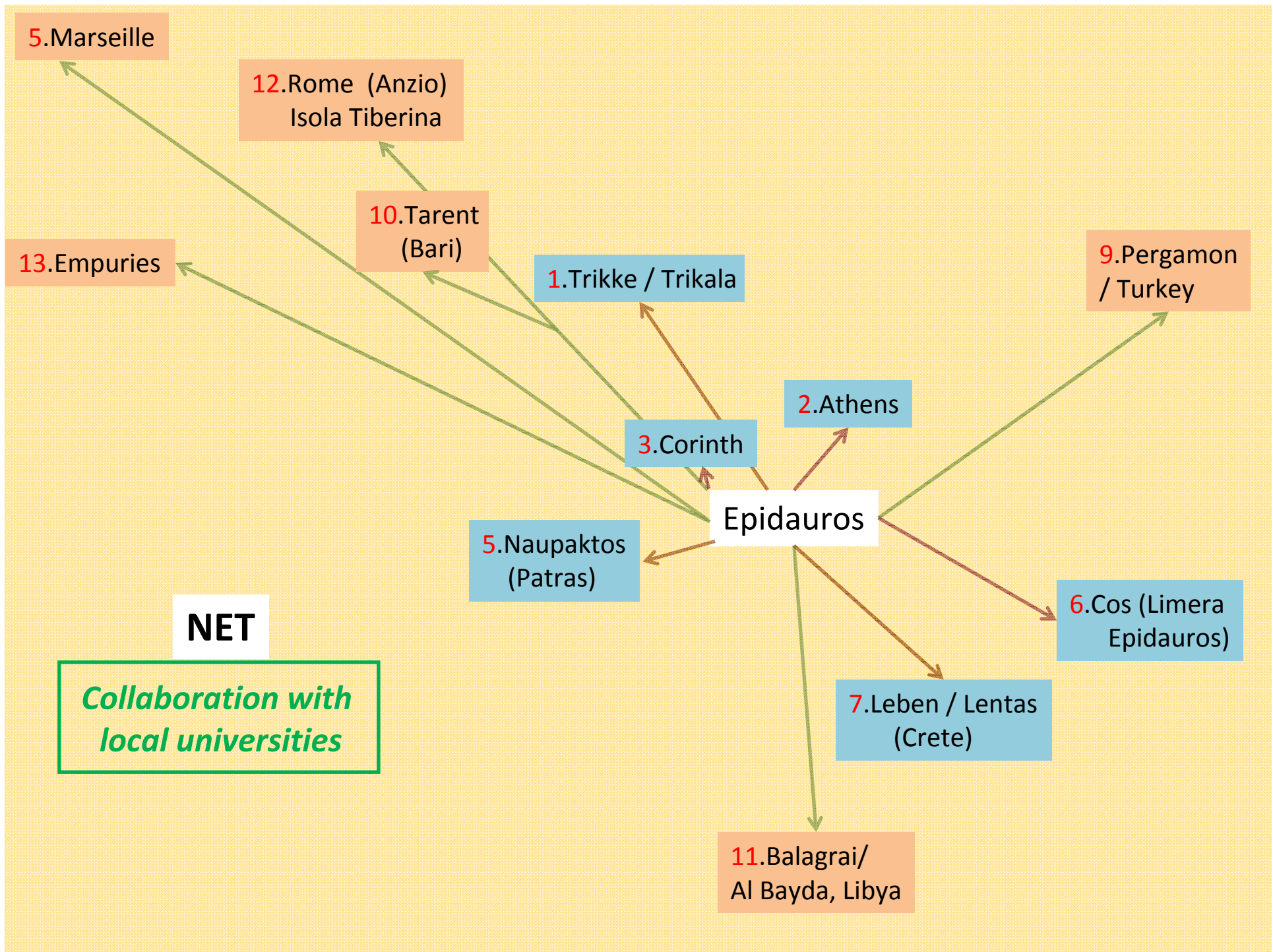


***3. NET OF SANCTUARIES OF ASKLEPIOS
FOUNDED BY EPIDAUROS***



ANTIC
OCEAN







Antiquities in modern Trikala (ancient Trikke)

Peristyle court and baths



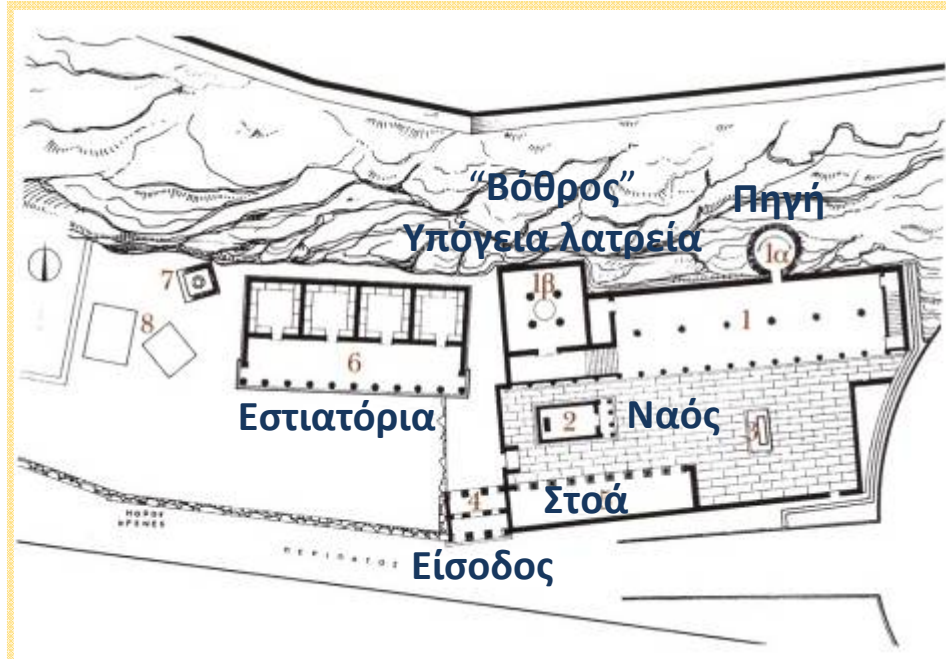
KOS

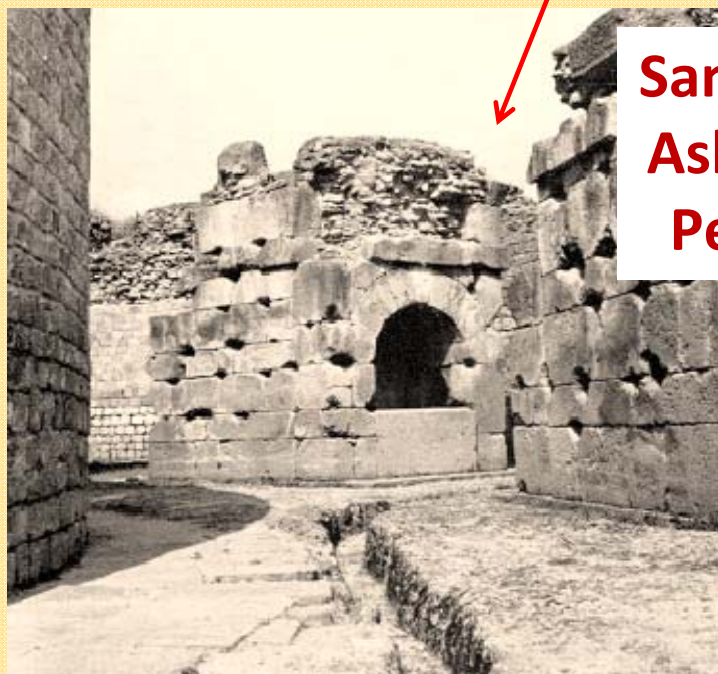
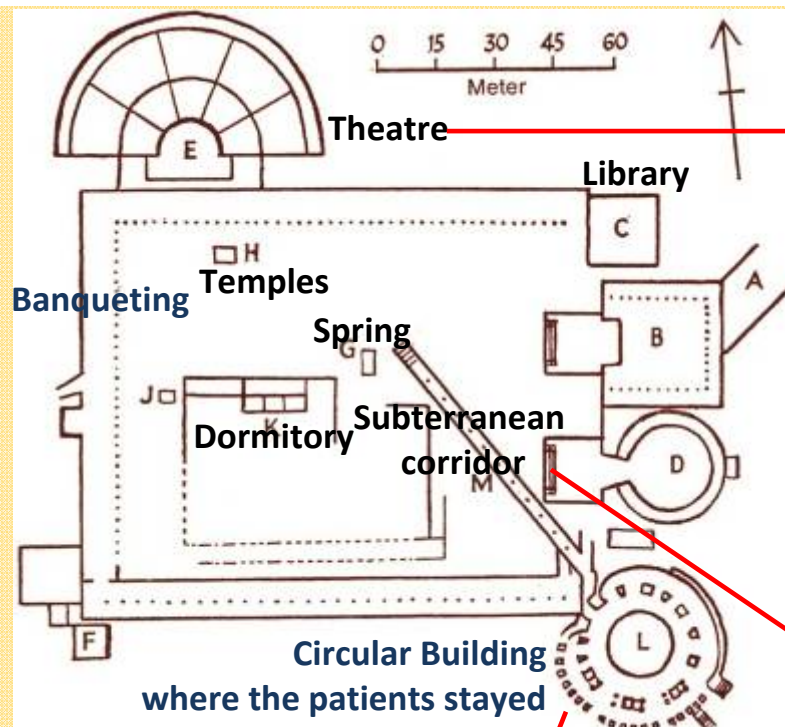
SANCTUARY OF ASKLEPIOS

Arrival
of
Asklepios
in Cos



Sanctuary of Asklepios in Athens





**Sanctuary of
Asklepios in
Pergamon**

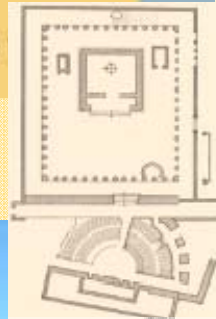




Cyrene



**Sanctuary of Asklepios
in Balagrai /Cyrene
Libya**



**Capital with
silphium**



Cistern



**Balagrai
Sanctuary**

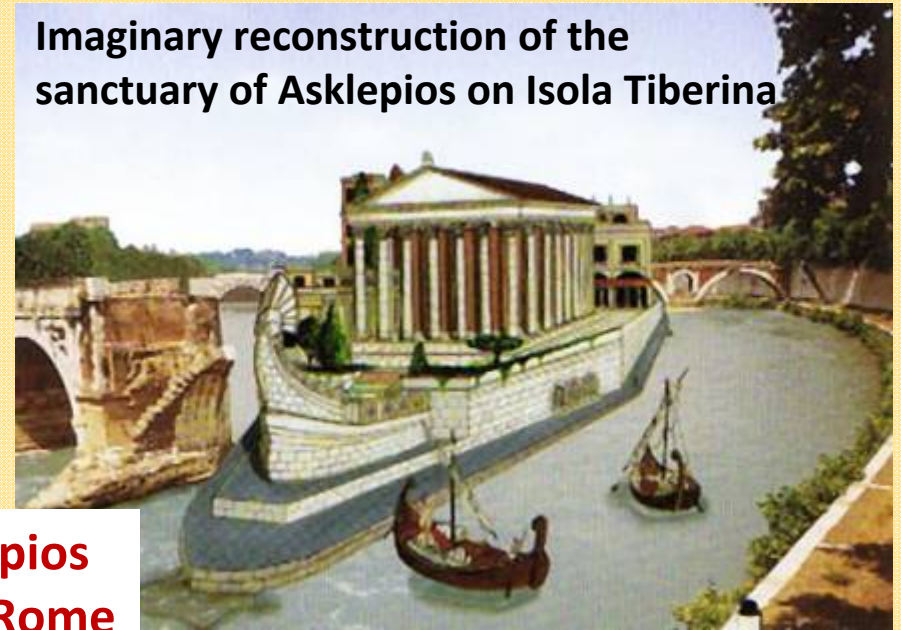


**Balagrai
Odeum**





Coin of Rome depicting the arrival of Asklepios in the likeness of a Snake, 294 π. X.



Imaginary reconstruction of the sanctuary of Asklepios on Isola Tiberina

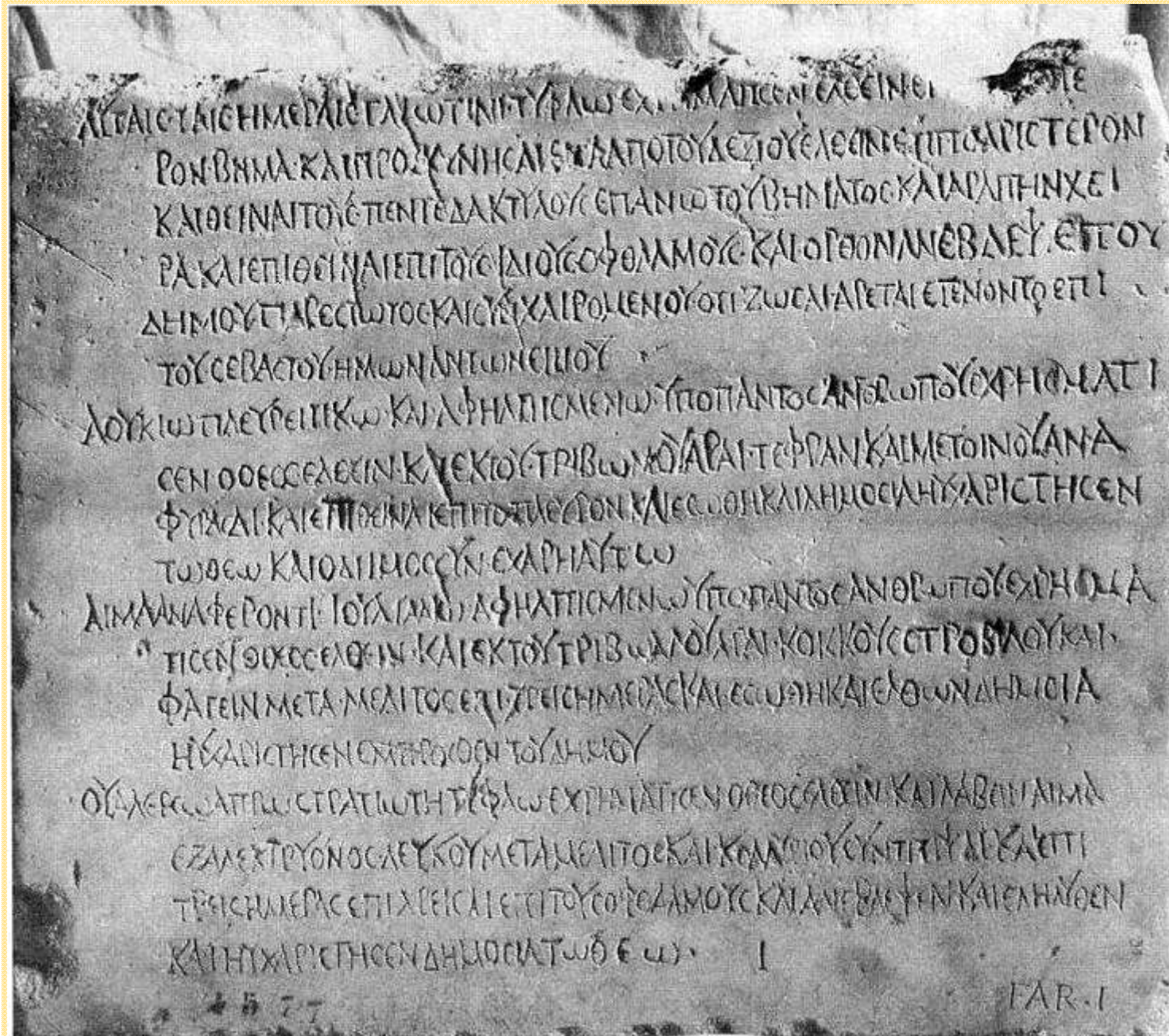
**Sanctuary of Asklepios
in Isola Tiberina / Rome**



Engraving of the remnants of the ship



The hospital above the prow of the ship



**Stele inscribed
with miracles
(written in Greek)
from the sanctuary
of Asklepios
in Rome
(Isola Tiberina)
2nd c. A.D.**

4. CULTURAL ACTIVITIES

- Study Center
- Medical meetings
- Medical and theatrical awards
- Educational programs
- Recreational and therapeutic theater
- Athletic and musical events



Study Center



Medical meetings



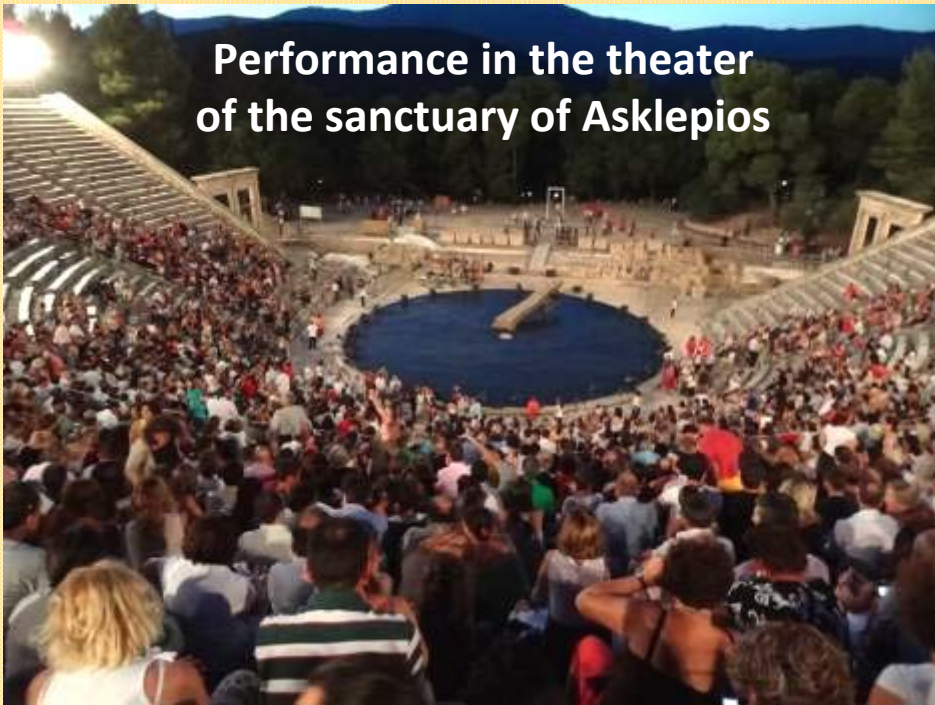
**Educational
program in
the theatre**



**Athletic event in the
stadium of Epidauros**



Performance in the theater
of the sanctuary of Asklepios



Vase painting: Performance of comedy

Theater and health:

Soranus, physician, 2nd c. A.D.

He recommended to those suffering from neurosis to attend tragedies and to those anguished by melancholy to attend comedies.

Galen, distinguished doctor and philosopher of the 2nd c. A.D,

He said that Asklepios ordered to those suffering from mental disorder to attend pleasant spectacles and musical events



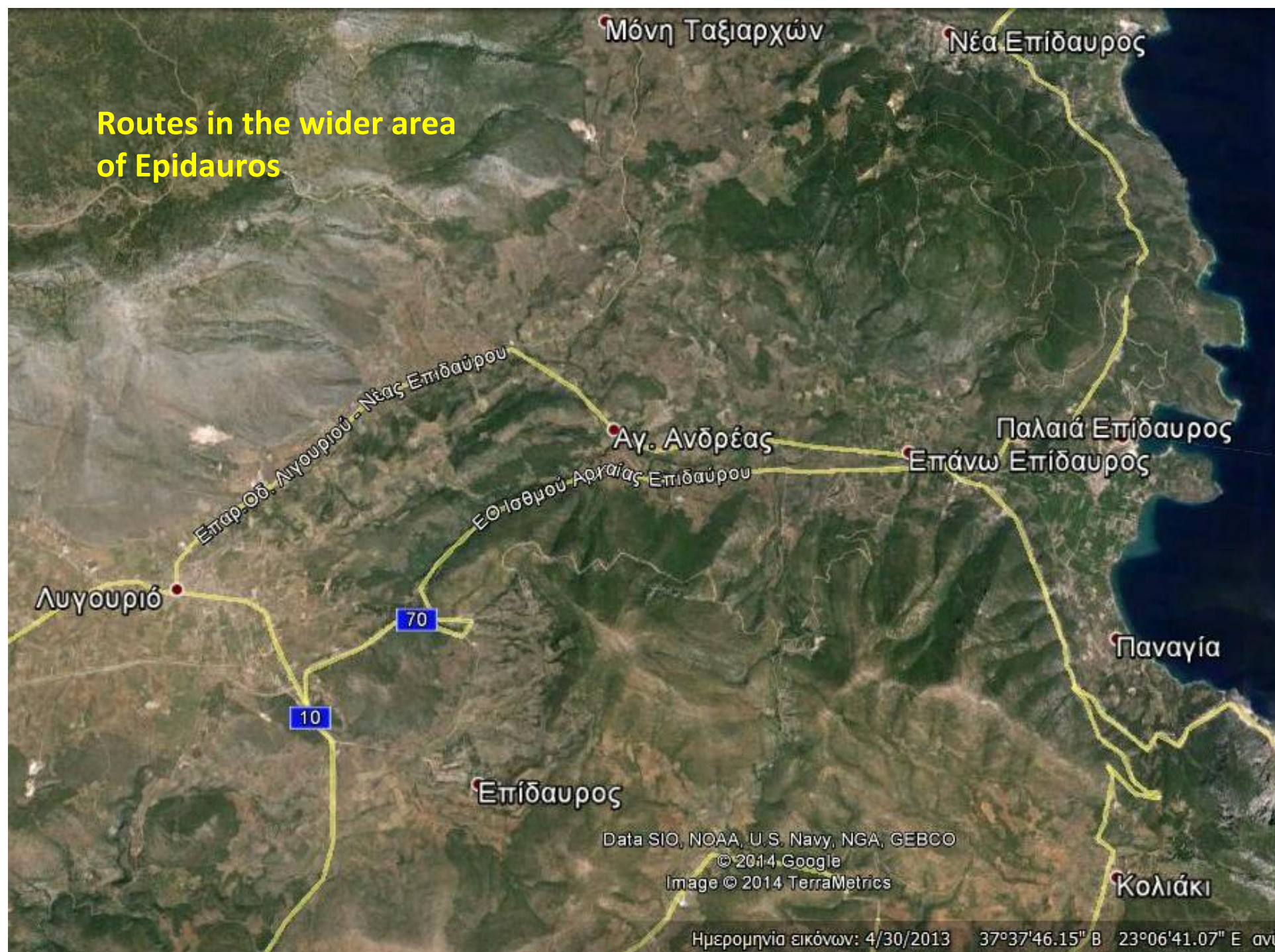
5. COMBINATION WITH ENTREPRENEURSHIP

**Development of touristic routes activating
cultural, environmental and economic
resources in the wider area of Epidauros**

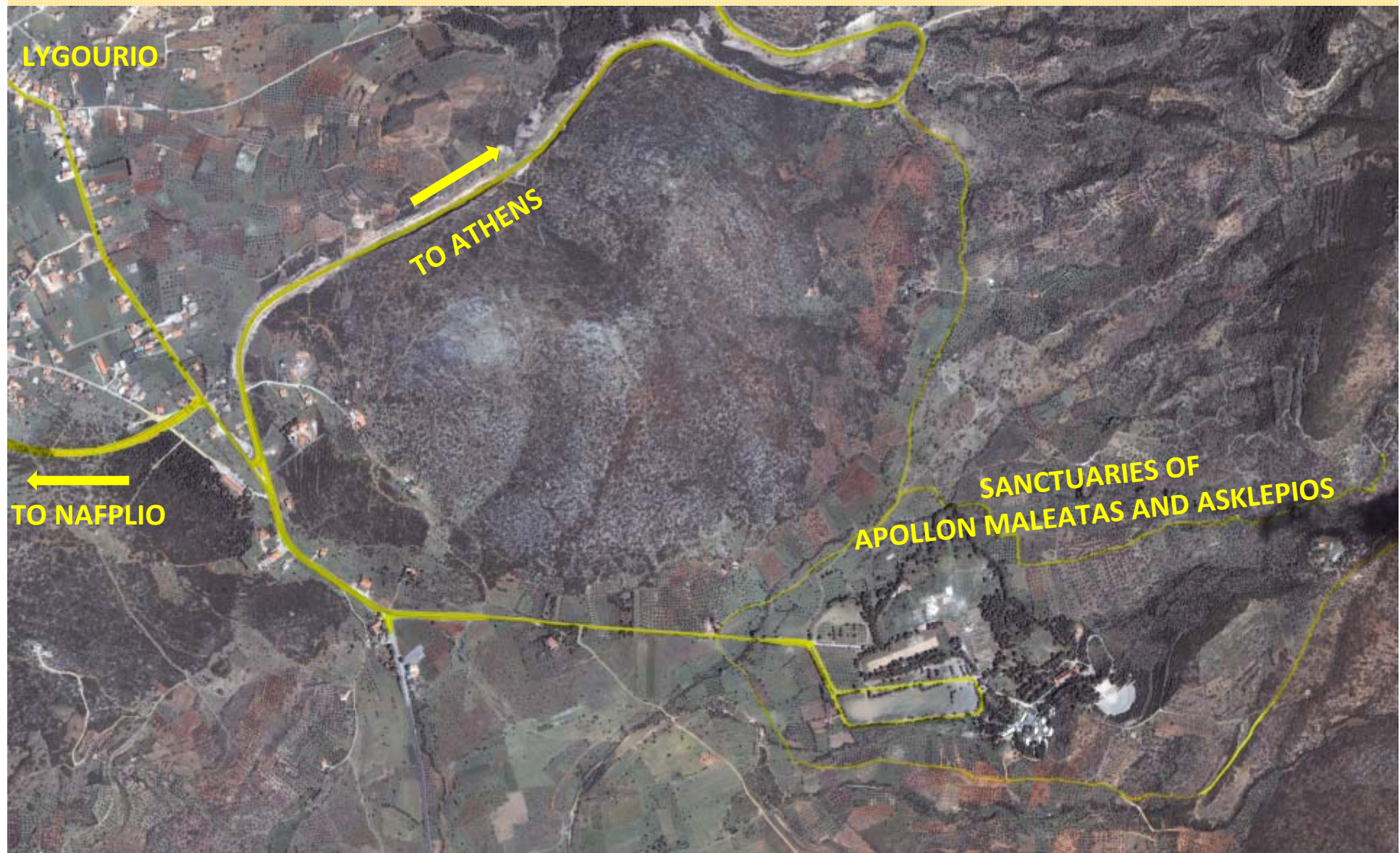
**Sites to be visited
on a wider touristic
route in northeastern
Peloponnese**

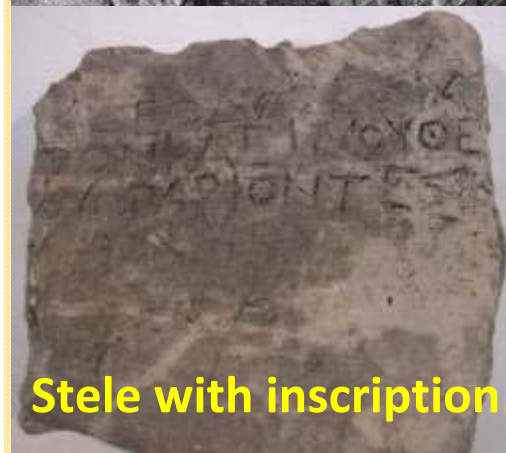
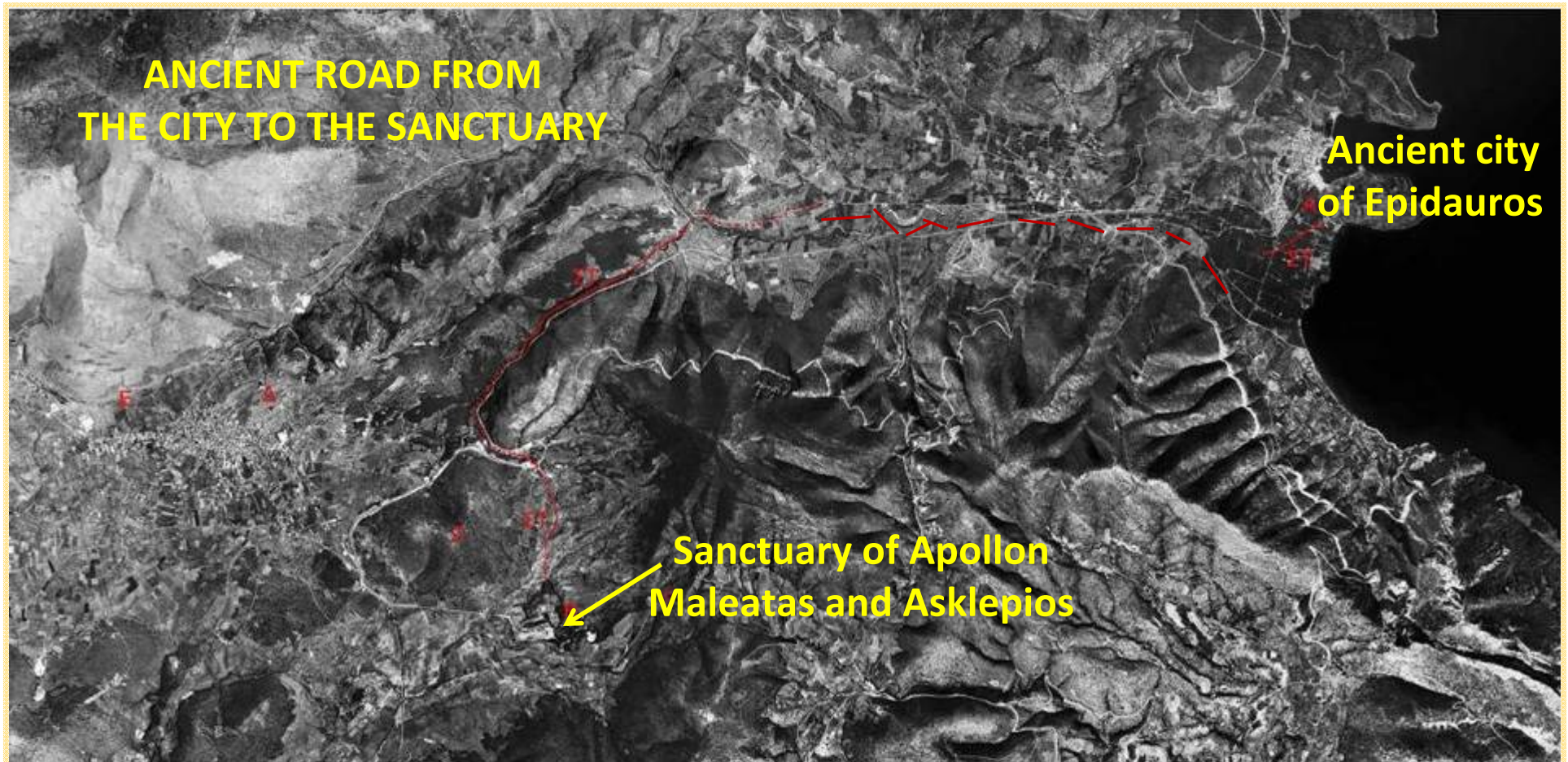


**Routes in the wider area
of Epidauros**

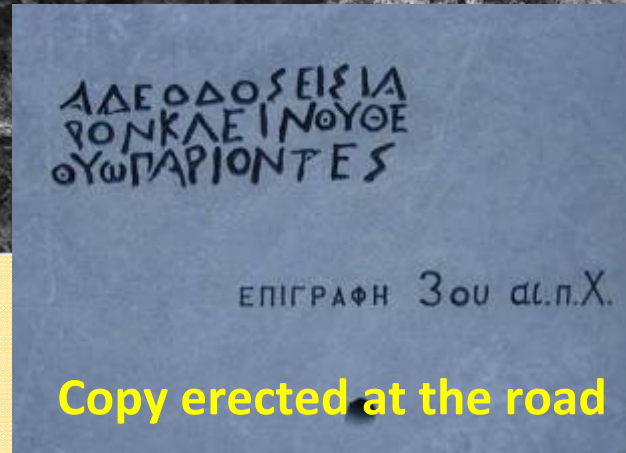


THE AREA OF THE SANCTUARY OF APOLLON MALEATAS AND ASKLEPIOS





Stele with inscription



Copy erected at the road

**You passengers!
This is the way
to the sanctuary
of the famous god
Translation**

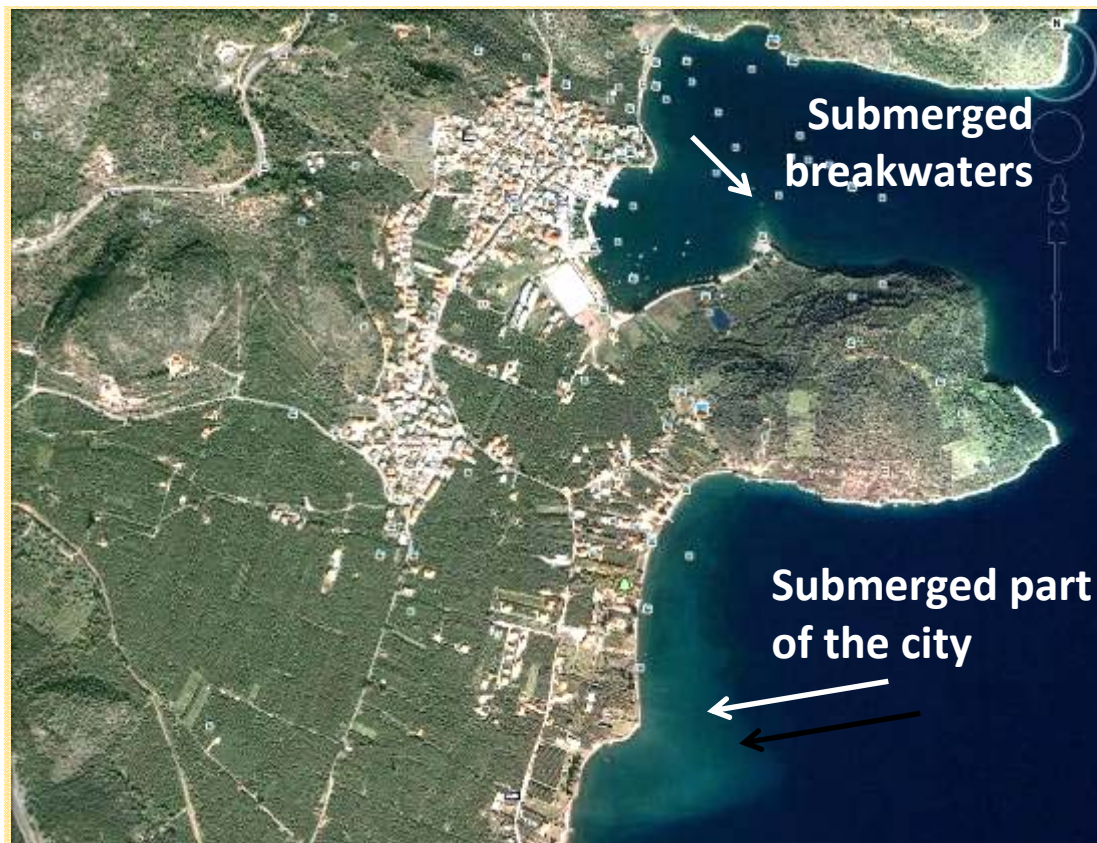
TOMB OF A FAMILY OF DOCTORS IN THE CITY OF EPIDAUROS



**Presentation of the
tomb with repositioning
of the sarcophagi
and copies of
surgical instruments**



Interior of the tomb



PRESENTATION OF THE ANCIENT CITY

Store room of an ancient villa



PRESENTATION OF ANCIENT EPIDAUROS

The theater

**The wall and
the ruins of the
ancient city**





NEW EPIDAUROS and the BYZANTINE CASTLE

(Apart from the Byzantine castle, the village on the rock of New Epidaurous was the place where the modern Greek State was born (Declaration of independence, 1821))



Bridge 1



Bridge 3

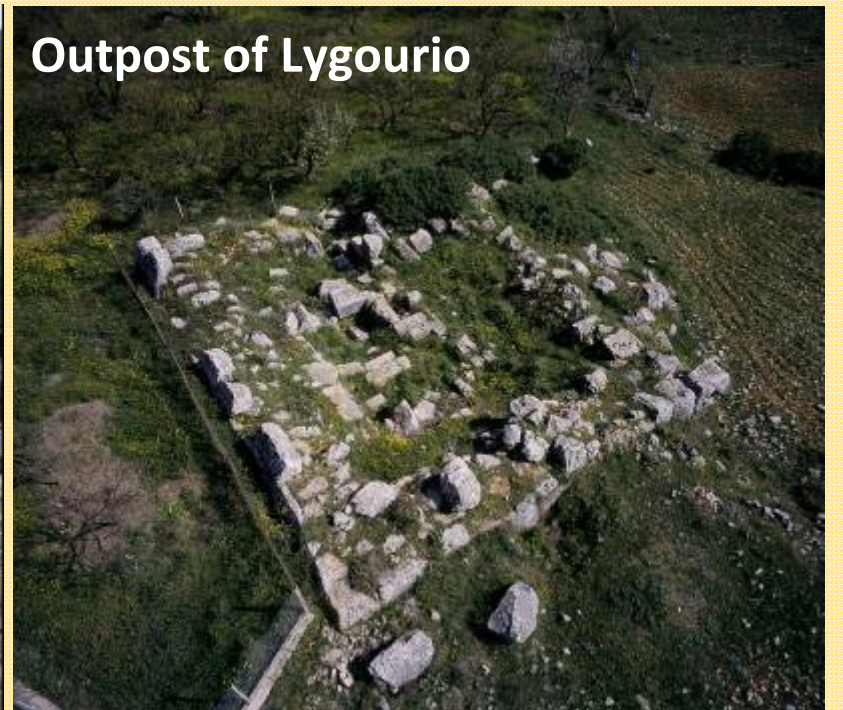


Bridge 2



And other landscapes...

Outpost of Lygourio



Disposal of local products during the period of theatrical events in the theaters of Epidauros (sanctuary and city)



INSCRIPTIONS WITH DEDICATIONS
TO *DAMIA* AND *AUXESIA* THE GODDESSES OF OLIVE TREE

IG IV₂ 1, 386. – 148 μ.Χ.

[*Μνίας, Α*] *ΰξησί*/[ας. *Κ*]έ[λ]σος Διοπεί / *θο*]υς πυροφορήσας / [το] *ΚΕ*´ *ἔτος* κατ´ *ὄναρ*

IG IV₂ 1, 398. -

ἔτους ... *Τ. Στατ.* / *Λεύκιος ἱερέυς* / *Ἀσκληπιόϋ Μνεῖ[α]ι και Αΰξησίᾱ.*

IG IV₂ 1, 410. – 231 μ.Χ.

[*ἐπί ἱερέως*] / *Ἑρμαῖσκου* / *τοϋ Μάρκου* - / *ἀντ´ αὐτοϋ* *δέ* / *ὁ πατήρ Μᾶρ* / *κος Ἑρμαῖσκου*
ἔτους Η´ / *και Ρ- Διόδο* / *τος Ἀφροδει* / *σίον πυρο* / *φορήσας.* / *Μνίας καί Ἀζοσίας.*

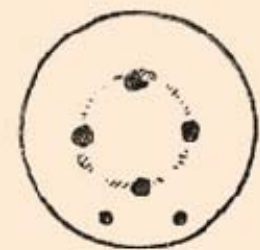
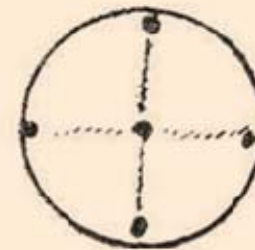
IG IV₂ 1, 434. – 307 μ.Χ.

Ὁ ἱερέυς τοϋ *Μαλεάτα Ἀπόλ* / *λωνος και θεῶν* / *Ἀζοσίων* *διά βίου,* / *Αΰξησίᾱ Ποσε[ι]* / *δώνιος, ἔτους ΡΠΔ´*

Ruins and plan of the shrine of Damia and Auxesia



37



ΜΝΕΙΑ ΚΑΙ ΑΨΞΗΣΙΑ ἈΖΟCΙΑ Μ´ 410

Symbols of the
goddesses of olive tree

According to Herodotus, 5,82,5, *the Epidaurians, facing a drought*, erected obeying to an oracle of the priestess of Apollon Pythia *statues of Damia and Auxesia*, made out *of wood of a domestic olive tree*. As they believed that the olive trees of Attica were most sacred, they got the wood from there; they agreed to compensate this gift by an annual sacrifice to Athena and Erechtheus. – Then, the Aeginetans, who had colonised earlier the island from Epidauros, abducted the statues and installed them in Aigina. The Epidaurians did not want to sacrifice in Athens any more, saying that this was now the duty of the Aeginetans. The Athenians attacked the island of Aegina and tried to remove by force the statues from their bases, pulling them with ropes. *The statues* however *fell miraculously on their knees* and remained since then in this posture. Pausanias (2,30,4,4, 2nd c. A.D.), writes that he saw these statues in Aigina. – According to Herodotus *the Aeginetans and the Epidaurians performed mystic rituals* in honor of these goddesses. Pausanias says that he sacrificed in honor of these deities *“in the way people use to sacrifice in Eleusis”*.

The **names** (Auxesia = the one that promotes growth), as well as the **shape** of the statues (kneeling = women bore kneeling in antiquity) and the **cult** (similar to Eleusinian mysteries), show that Damia and Auxesia were deities of fertility, personifying olives producing oil, basic food in ancient Greece

An example of entrepreneurship: More than thousand olive trees exist in the expropriated area of the sanctuary. Their crop remains up to now unexploited. We are planning to produce oil from these 'sacred' olive trees and sell it in bottles bearing the symbol of the local deities.

