

- ἐμείν κέλεσ[θαί νιν, ἐξεμέσασα¹³] | δὲ ἐμπλήσαι τὸ λώπιον
τὸ αὐτᾶς· ἀμέρας δὲ γ[ενομένας ἐώρη πᾶν] | τὸ λώπιον μεστὸν
ὦν ἐξήμεσε κακῶν, καὶ ἐκ το[ύτου ὑγιῆς ἐγένε]το. *vac.*
- XLII. Νικασιβούλα Μεσσανία περὶ παίδω[ν ἐγκαθεύδουσα] || ἐνύ-
πνιον εἶδε· ἐδόκει οἱ ὁ θεὸς δράκοντα μεθ[έρποντα ἵκειν]¹¹ |
φέρων παρ' αὐτάν, τούτῳ δὲ συγγενέσθαι αὐτά· [καὶ ἐκ
τούτου] | παῖδές οἱ ἐγένοντο εἰς ἐνιαυτὸν ἔρσηνες δύ[ε. *vac.*
- XLIII. — — — | Κιανὸς ποδάγραν. τούτου ὕπαρ χᾶν ποτιπορευο[μέ-
νου δάκνων] | αὐτοῦ τοὺς πόδας καὶ ἐξαιμάσσων ὑγιῇ
ἐπόη[σε].

¹ Nos. 123-4 have been omitted because they are too badly damaged to yield reliable information. For the text, cf. also R. Herzog, *Die Wunderheilungen von Epidaurus*, *Philologus, Supplement*, III, 3, 1931.

² ἐντὸς Herzog αὐτὸν Hiller.

³ εἰς Ἀθηνᾶν Herzog ἐξ Εὐθηνᾶν Hiller.

⁴ σάφα Hiller ὕπαρ Kavnadias-Herzog.

⁵ θηρί' Herzog παρ Hiller.

⁶ ζώων Herzog ζώινφίων Hiller.

⁷ Supplevit Herzog.

⁸ ἐνεούσαν Herzog παρούσαν Hiller.

⁹ ἐξεταζούσας Herzog ἀγγελλούσας Hiller.

¹⁰ ἀ τῶν Ἀλικῶν—φάμεν cf. Herzog *ad* no. XXXIV.

¹¹ Supplevit Herzog.

¹² οὐ Herzog τι Hiller.

¹³ ἐξεμέσασα Herzog ἐξεμεσάσας Hiller.

Start

Stele I.

God and Good Fortune.
Cures of Apollo and Asclepius.

1. Cleo was with child for five years. After she had been pregnant for five years she came as a suppliant to the god and slept in the Abaton. As soon as she left it and got outside the temple precincts¹ she bore a son who, immediately after birth, washed himself at the fountain and walked about with his mother. In return for this favor she inscribed on her offering: "Admirable is not the greatness of the tablet, but the Divinity, in that Cleo carried the burden in her womb for five years, until she slept in the Temple and He made her sound."
2. A three-years' pregnancy. Ithmonice of Pellene came to the Temple for offspring. When she had fallen asleep she saw a vision. It seemed to her that she asked the god that she might get pregnant with a daughter and that Asclepius said that she would be pregnant and that if she asked for something else he

would grant her that too, but that she answered she did not need anything else. When she had become pregnant she carried in her womb for three years, until she approached the god as a suppliant concerning the birth. When she had fallen asleep she saw a vision. It seemed to her that the god asked her if she had not obtained all she had asked for and was pregnant; about the birth she had added nothing, and that, although he had asked if she needed anything else, she should say so and he would grant her this too. But since now she had come for this as a suppliant to him, he said he would accord even it to her. After that, she hastened to leave the Abaton, and when she was outside the sacred precincts² she gave birth to a girl.

3. A man whose fingers, with the exception of one, were paralyzed, came as a suppliant to the god. While looking at the tablets in the temple he expressed incredulity regarding the cures and scoffed at the inscriptions. But in his sleep he saw a vision. It seemed to him that, as he was playing at dice below the Temple and was about to cast the dice, the god appeared, sprang upon his hand, and stretched out his [the patient's] fingers. When the god had stepped aside it seemed to him [the patient] that he [the patient] bent his hand and stretched out all his fingers one by one. When he had straightened them all, the god asked him if he would still be incredulous of the inscriptions on the tablets in the Temple. He answered that he would not. "Since, then, formerly you were incredulous of the cures, though they were not incredible, for the future," he said, "your name shall be 'Incredulous.'" When day dawned he walked out sound.
4. Ambrosia of Athens, blind of one eye. She came as a suppliant to the god. As she walked about in the Temple she laughed at some of the cures as incredible and impossible, that the lame and the blind should be healed by merely seeing a dream. In her sleep she had a vision. It seemed to her that the god stood by her and said that he would cure her, but that in payment he would ask her to dedicate to the Temple a silver pig³ as a memorial of her ignorance. After saying this, he cut the diseased eyeball and poured in some drug. When day came she walked out sound.
5. A voiceless boy. He came as a suppliant to the Temple for his voice. When he had performed the preliminary sacrifices

and fulfilled the usual rites,⁴ thereupon the temple servant who brings in the fire⁵ for the god, looking at the boy's father, demanded he should promise to bring within a year the thank-offering for the cure if he obtained that for which he had come. But the boy suddenly said, "I promise." His father was startled at this and asked him to repeat it. The boy repeated the words and after that became well.

6. Pandarus, a Thessalian, who had marks on his forehead. He saw a vision as he slept. It seemed to him that the god bound the marks round with a headband and enjoined him to remove the band when he left the Abaton and dedicate it as an offering to the Temple. When day came he got up and took off the band and saw his face free of the marks; and he dedicated to the Temple the band with the signs which had been on his forehead.
7. Echedorus received the marks of Pandarus in addition to those which he already had. He had received money from Pandarus to offer to the god at Epidaurus in his name, but he failed to deliver it. In his sleep he saw a vision. It seemed to him that the god stood by him and asked if he had received any money from Pandarus to set up as an offering an Athena in the Temple. He answered that he had received no such thing from him, but if he [the god] would make him well he would have an image painted and offer it to him [the god]. Thereupon the god seemed to fasten the headband of Pandarus round his marks, and ordered him upon leaving the Abaton to take off the band and to wash his face at the fountain and to look at himself in the water. When day came he left the Abaton, took off the headband, on which the signs were no longer visible. But when he looked into the water he saw his face with his own marks and the signs of Pandarus in addition.
8. Euphanes, a boy of Epidaurus. Suffering from stone he slept in the temple. It seemed to him that the god stood by him and asked: "What will you give me if I cure you?" "Ten dice," he answered. The god laughed and said to him that he would cure him. When day came he walked out sound.
9. A man came as a suppliant to the god. He was so blind that of one of his eyes he had only the eyelids left—within them was nothing, but they were entirely empty. Some of those in the Temple laughed at his silliness to think that he could recover his sight when one of his eyes had not even a trace of the ball,

but only the socket. As he slept a vision appeared to him. It seemed to him that the god prepared some drug, then, opening his eyelids, poured it into them. When day came he departed with the sight of both eyes restored.

10. The goblet. A porter, upon going up to the Temple, fell when he was near the ten-stadia stone. When he had gotten up he opened his bag and looked at the broken vessels. When he saw that the goblet from which his master was accustomed to drink was also broken, he was in great distress and sat down to try to fit the pieces together again. But a passer-by saw him and said: "Foolish fellow, why do you put the goblet together in vain? For this one not even Asclepius of Epidaurus could put to rights again." The boy, hearing this, put the pieces back in the bag and went on to the Temple. When he got there he opened the bag and brought the goblet out of it, and it was entirely whole; and he related to his master what had happened and had been said; when he [the master] heard that, he dedicated the goblet to the god.
11. Aeschines, when the suppliants were already asleep, climbed up a tree and tried to see over into the Abaton. But he fell from the tree on to some fencing and his eyes were injured. In a pitiable state of blindness, he came as a suppliant to the god and slept in the Temple and was healed.
12. Euhippus had had for six years the point of a spear in his jaw. As he was sleeping in the Temple the god extracted the spear-head and gave it to him into his hands. When day came Euhippus departed cured, and he held the spearhead in his hands.
13. A man of Torone with leeches. In his sleep he saw a dream. It seemed to him that the god cut open his chest with a knife and took out the leeches, which he gave him into his hands, and then he stitched up his chest again. At daybreak he departed with the leeches in his hands and he had become well. He had swallowed them, having been tricked by his stepmother who had thrown them into a potion which he drank.
14. A man with a stone in his membrum. He saw a dream. It seemed to him that he was lying with a fair boy and when he had a seminal discharge he ejected the stone and picked it up and walked out holding it in his hands.
15. Hermodicus of Lampsacus was paralyzed in body. This one,

when he slept in the Temple, the god healed and he ordered him upon coming out to bring to the Temple as large a stone as he could.⁸ The man brought the stone which now lies before the Abaton.

16. Nicanor, a lame man. While he was sitting wide-awake, a boy snatched his crutch from him and ran away. But Nicanor got up, pursued him, and so became well.
17. A man had his toe healed by a serpent. He, suffering dreadfully from a malignant sore in his toe, during the daytime was taken outside by the servants of the Temple and set upon a seat. When sleep came upon him, then a snake issued from the Abaton and healed the toe with its tongue, and thereafter went back again to the Abaton. When the patient woke up and was healed he said that he had seen a vision: it seemed to him that a youth with a beautiful appearance had put a drug upon his toe.
18. Alcetas of Halieis. This blind man saw a dream. It seemed to him that the god came up to him and with his fingers opened his eyes, and that he first saw the trees in the sanctuary. At daybreak he walked out sound.
19. Heraieus of Mytilene. He had no hair on his head, but an abundant growth on his chin. He was ashamed because he was laughed at by others. He slept in the Temple. The god, by anointing his head with some drug, made his hair grow thereon.
20. Lyson of Hermione, a blind boy. While wide-awake he had his eyes cured by one of the dogs in the Temple and went away healed.

¹ T. 488; 739.

² T. 488; 739.

³ Cf. T. 545.

⁴ Cf. T. 511.

⁵ Cf. T. 498, n. 1.

⁶ Cf. T. 431.

Stele II.

21. Arata, a woman of Lacedaemon, dropsical. For her, while she remained in Lacedaemon, her mother slept in the temple and sees a dream. It seemed to her that the god cut off her daughter's head and hung up her body in such a way that her throat was turned downwards. Out of it came a huge quantity of fluid matter. Then he took down the body and fitted the head back on to the neck.¹ After she had seen this dream she went back to Lacedaemon, where she found her daughter in good health; she had seen the same dream.
22. Hermon of Thasus. His blindness was cured by Asclepius.

In the priesthood of Poplius Aelius Antiochus

I, Marcus Julius Apellas, an Idrian from Mylasa, was sent for by the god, for I was often falling into sickness and was suffering from dyspepsia. In the course of my journey, in Aegina,¹ the god told me not to be so irritable. When I arrived at the temple, he told me for two days to keep my head covered, and for these two days it rained; to eat cheese and bread, celery with lettuce, to wash myself without help, to practise running, to take lemonpeels, to soak them in water, near the (spot of the) *akoai* in the bath to press against the wall, to take a walk in the upper portico, to take some passive exercise, to sprinkle myself with sand, to walk around barefoot, in the bathroom, before plunging into the hot water, to pour wine over myself, to bathe without help and to give an Attic drachma to the bath attendant, in common to offer sacrifice to Asclepius, Epione and the Eleusinian goddesses,² to take milk with honey. When one day I had drunk milk alone he said, "Put honey in the milk so that it can get through." When I asked of the god to relieve me more quickly I thought I walked out of the abaton near the (spot of the) *akoai* being anointed all over with mustard and salt, while a small boy was leading me holding a smoking censer, and the priest said: "You are cured but you must pay up the thank-offerings." And I did what I had seen, and when I anointed myself with the salts and the moistened mustard I felt pains, but when I bathed I had no pain. That happened within nine days after I had come. He touched my right hand and also my breast. The following day as I was offering sacrifice the flame leapt up and scorched my hand, so that blisters appeared. Yet after a little the hand got well. As I stayed on he said I should use dill along with olive oil against my headaches. I usually did not suffer from headaches. But it happened that after I had studied, my head was congested. After I used the olive oil I got rid of the headache. To gargle with a cold gargle for the uvula—since about that too I had consulted the god—and the same also for the tonsils. He bade me also inscribe this. Full of gratitude I departed well.

¹ Cf. T. 733-34.² T. 519.

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Stop