

Παρέμβαση του Διονύση Σακκά στο συνέδριο της ΕΦΤΑ - TIC

Οι αρχαιολογικοί θεραπευτές και οι σχέσεις τους στην Ελληνική μυθολογία

After my short greeting, I will try to connect mythology with the different aspects of human life. Love, death, jealousy, adultery and revenge, illness and remedy, all exist in the ancient god's world. A world very similar to the human one. That most probably was the reason people in the ancient societies felt very familiar with their gods.

Apollo, one of the Olympian gods, has been recognized as the god of music and dance, the Sun and light, truth and prophesy, and last but not least the father of Medicine. One who could heal people from diseases. In collaboration with the most prestigious oracle in the ancient world, the Oracle of Delphi, he could answer the questions of those who sought Pythia's consultance.

Apollo fell in love with Coronis, the daughter of Thessaly's king, who while still pregnant cheated on Apollo with a mortal man named Ischys. The man's name, *Ischys*, is in Greek equivalent to Δύναμη/Strength and Εξουσία/Power.

However, Love and Power seem to be contradictory ideas as Love presupposes faith and loyalty, whereas Power is almost synonym to betrayal and disloyalty.

When Apollo learned that he was cheated on, he decided to burn her to death but save their child. Their child was named Asklepios, a demigod, whose education was taken on by the Centaurus Chiron, a half-man, half horse figure of Greek mythology. Chiron was a pedagogue as well as a healer known to have tutored Achilles and Iasonas.

Asklepios grew up to be a famous healer. It was to his honor the healing temples called Asklepieia, the then health centers, were established, Epidaurus being the most famous Asklepieion. According to mythology, the healers there could even make somebody immortal by using drops of blood from Medusa's head, who he himself had beheaded.

Thus, Medusa the beautiful and monstrous figure of Greek mythology is the only mythical creature who became a tragic figure in her death.

Asklepios used the shield of the wisdom goddess Athina, to avoid being turned into stone by Medusa. It seems, that he used it to see the monsters in himself.

Chiron on the other side, tested his therapeutic botanical methods in his own trauma, which suggests that the therapist and his therapeutic means, all point to himself/herself.

Closing this short greeting I'd like to refer back to Centaurus who represents the three factors considered in any psychiatric therapy. Those of the educational target, the healer and the tutor.

I hope Centaurus, Asklepios and Apollo, each will make a creative contribution to this three-day meeting and will help new communities to be built on therapeutic harmonious relations.

Thank you