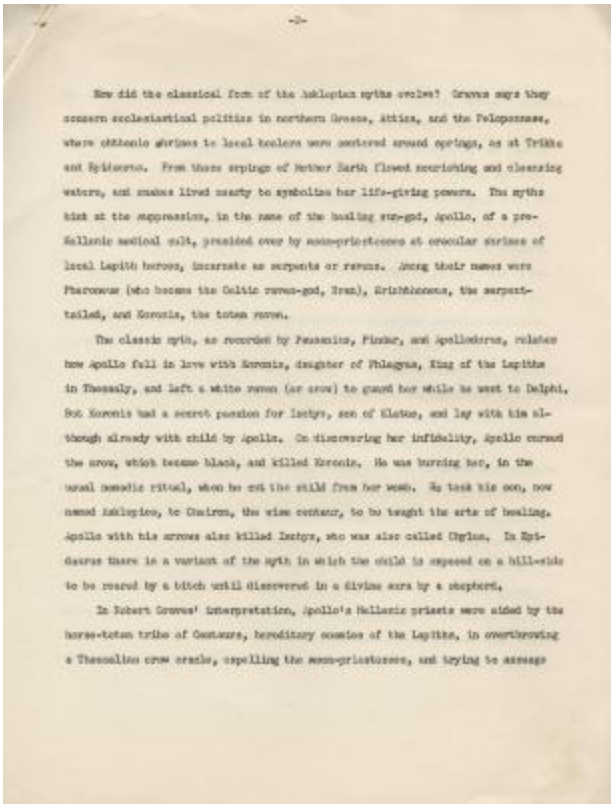


-2-

How did the classical form of the Asklepian myths evolve? Graves says they concern ecclesiastical politics in northern Greece, Attica, and the Peloponnese, where Chthonic shrines to local healers were centered around springs, as at Trikka and Epidaurus. From these orifices of Mother Earth flowed nourishing and cleansing waters, and snakes lived nearby to symbolize her life-giving powers. The myths hint at the suppression, in the name of the healing sun-god, Apollo, of a pre-Hellenic medical cult, presided over by moon-priestesses at circular shrines of local Lapith heroes, incarnate as serpents or ravens. Among their names were Pharoneus (who became the Celtic raven-god, Bran), Erichthonius, the serpent-tailed, and Koronis, the totem raven.

The classic myth, as recorded by Pausanias, Pindar, and Apollodorus, relates how Apollo fell in love with Koronis, daughter of Phlegyas, King of the Lapiths in Thessaly, and left a white raven (or crow) to guard her while he went to Delphi. But Koronis had a secret passion for Ischys, son of Elatus, and lay with him although already with child by Apollo. On discovering her infidelity, Apollo cursed the crow, which became black, and killed Koronis. He was burning her, in the usual Homeric ritual, when he cut the child from her womb. He took his son, now named Asklepios, to Chairon, the wise centaur, to be taught the arts of healing. Apollo with his arrows also killed Ischys, who was also called Chylus. In Epidaurus there is a variant of the myth in which the child is exposed on a hill-side to be reared by a bitch until discovered in a divine aura by a shepherd.

In Robert Graves' interpretation, Apollo's Hellenic priests were aided by the horse-totem tribe of Centaurs, hereditary enemies of the Lapiths, in overthrowing a Thessalian crow oracle, expelling the moon-priestesses, and trying to assuage

OBJECT ID	1999.20.34B
OBJECT NAME	Other Documents
DONOR	Mary Economidys
OBJECT ENTITIES	Economidys, Mary (collected by) Economidou, Maria (subject)

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RELATED ITEMS

Book, Address, 1999.20.1
Newspaper, 1999.20.2
Newspaper, 1999.20.3
Newspaper, 1999.20.4
Letter, 1999.20.5
Letter, 1999.20.6
Letter, 1999.20.7
Other Documents, 1999.20.8
Other Documents, 1999.20.9
Card, Membership, 1999.20.10
Newspaper, 1999.20.11
Newspaper, 1999.20.12
Clipping, Newspaper, 1999.20.13
Newspaper, 1999.20.14
Photocopy, 1999.20.15
Photocopy, 1999.20.16A
Photocopy, 1999.20.16B
Newspaper, 1999.20.17
Clipping, Newspaper, 1999.20.18
Newspaper, 1999.20.19
Letter, 1999.20.20
Letter, 1999.20.21
Letter, 1999.20.22
Letter, 1999.20.23
Letter, 1999.20.24
Letter, 1999.20.25
Letter, 1999.20.26
Letter, 1999.20.27
Letter, 1999.20.28
Letter, 1999.20.29
Letter, 1999.20.30A
Letter, 1999.20.30B
Clipping, Newspaper, 1999.20.31
Clipping, Newspaper, 1999.20.32
Photograph, 1999.20.33
Other Documents, 1999.20.34A
Other Documents, 1999.20.34C
Other Documents, 1999.20.34D
Other Documents, 1999.20.34E
Other Documents, 1999.20.34F
Other Documents, 1999.20.34G
Other Documents, 1999.20.34I
Other Documents, 1999.20.34J
Newspaper, 1999.20.35
Newspaper, 1999.20.36
Newspaper, 1999.20.38
Clipping, Newspaper, 1999.20.39
Clipping, Newspaper, 1999.20.40
Clipping, Newspaper, 1999.20.41
Clipping, Newspaper, 1999.20.42

ACCESS POINTS

Essay
Lectures and lecturing

OBJECT DESCRIPTION

A typed ten paged document stapled together and is composed out of paper and black ink. The document, assumed lecture paper, is broken down into three paragraphs. Located at the top center of the page is the number -2-. The document reads, “How did the classical form of the Asklepian myths evolved?” Graves say they concern ecclesiastical politics in northern Greece, Attica, and the Peloponnese, where chthonic shrines to local healers were center around springs, as at Trikka and Epidaurus. From these springs of Mother Earth flowed nourishing and cleansing waters, and snakes lived nearby to symbolize her life-giving powers. The myths hint at the suppression, in the name of the sun-god, Apollo, of a pre-Hellenic medical cult, presided over by moon-priestesses at oracular shrines of local Lapith heroes, incarnate as serpents or ravens. Among their names were Pheroneus (who became the Celtic raven-god, Bran), Erichthoneus, the serpent-tailed, and Koronis, the totem raven. The classical myth, as recorded by Pausanius, Pindar, adn Apollodorus, relates how Apollo fell in love with Koronis, daughter of Phlegyas, King of the Lapiths in Thessaly, and left a white raven (or crow) to guard her while he went to Delphi. But Koronis had a secret passion for Ischys, son of Elatus, and lay with him although already with child by Apollo. On discovering her infidekity, Apollo cursed the crow which became black, and killed Koronis. He was burning her, in the usual nomadic ritual, when he cut the child from her womb. He took his son, now named Asklepics, to Cheiron, the wise centaur, to be taught the arts of healing. Apollo with his arrows killed Ischys, who was also called Chylus. In Epidaurus there is a variant of the myth in which the child is exposed on a hill-side to be reared by a bitch until discovered in a divine aura by a shepherd. In Robert Graves' interpretation, Apollo's Hellenic priests were aided by the horse-toten tribe of Centaurs, hereditary enemies of the Lapiths, in overthrowing a Thessalian crow oracle, expelling the moon-priestess, and trying to assuage [...]."

CITATION

Other Documents, *National Hellenic Museum*, https://collections.nationalhellenicmuseum.org/Detail/objects/. Accessed 11/10/26.