

- 1) The worship of the hero *Asklepios* an important one in the ancient world. Briefly mentioned in the *Iliad*:
- 2) [193] He then said to Talthybios, “Talthybios, tell Machaon, son to the great physician, Asklepios, to come and see Menelaos immediately.”
- 3) Has (as we often see) a weird life trajectory. Most fully explained in Pindar’s *Pythian* 3: Apollo sleeps with a mortal, Koronis. Koronis is unfaithful and Apollo kills her.

But when her relatives had placed the girl
within the pyre’s wooden wall and the fierce blaze
of Hephaistos ran around it, then Apollo said: “No longer
shall I endure in my *psychê* to destroy my own offspring
by a most pitiful death (*thanatos*) along with his mother’s heavy suffering (*pathos*).
Thus he spoke, and with his first stride came and snatched the child
from the corpse while the burning flame parted for him.
He took him and gave him to the Magnesian Centaur
for instruction in healing the diseases that plague men. [38-46, tr. William Race]

[several verses about him healing sores, wounds, fevers, etc.] Then:

But even wisdom [*sophia*] is enthralled to gain.
Gold appearing in his hands with its lordly wage
prompted even him to bring back from death [*thanatos*] a man
already carried off. But then, with a cast from his hands,
Kronos’ son [Zeus] took the breath from both men’s breasts
in an instant: the flash of lightning hurled down gloom. [54-59]

- 4) Some fine traits of a *hero*: half-man/half-mortal; ripped untimely from womb (cf. Macbeth!); undergoes (like his mother) a great *pathos* for a death. Finally: worshipped after death in many shrines, as hero of healing.
- 5) Asklepios is just the most wide-spread of hero cult figures: nearly every hero that we’ve come across so far this term has his (sometimes her) own *local* cult.
- 6) So: at Mycenae, we have an *Agamemnoneion* [a hero shrine to Agamemnon]. In Ithaka, an *Odyseion* [though this is disputed]. In Therapne, a *Menelaion* and a tomb of *Helen* and so forth.
- 7) Shrines are sites for cult-worship, usually small-scale and personal. Activities included offerings (usually pottery or ceramics) and the pouring of libations (ritual decanting of liquids, usually wine or milk). Animal sacrifice may also be performed.

8) Earl Spencer on **Princess Diana** at her funeral: “Of all the ironies about Diana, perhaps the greatest is that a girl given the name of the ancient goddess of hunting was, in the end, the most hunted person of the modern age.” [An antagonistic goddess?]

9) “Walter Hopgood, a systems analyst in Sunnyvale, Calif., built his own Web shrine to Diana in a fit of sleeplessness in the early morning after she died.”

10) From <http://www.wfaa.com/mainpack/1,2606,1822,00.html>: Princess Diana's sons marked the fourth anniversary of her death in private Friday while a devoted core of admirers bore their tokens of remembrance to the palace gates that have become an unofficial public shrine.

Tears slid down the painted face of "Garibaldi" the clown as he stood in a large plaid coat reading the messages fastened with flowers and cards to the ornate wrought-ironwork outside Kensington Palace.

11) Working definitions of myth and ritual:
myth: