Champions of Dike

- **Dike** = justice (long range), judgment (short range)
- Opposite of dike = **Hubris** = outrage
- 3 categories: Human, Plant, and Animal world
  - humans: excessive behavior that violates morality (ex. Antinoos)
  - animals: excessive violence and sex
  - plants: unbalanced excessive growth
    - ex. Apple tree that produces too much wood and leaves instead of apples

**Metaphors of dike**
- 1. Straight line
- 2. A flourishing garden/orchard/grove/field/etc.

**Metaphors of hubris**
- 1. Crooked line
- 2. A sterile land, where the sterility is caused either by overgrowth or by undergrowth

Human life is actually immeasurable

**Passage A**
- Elders, with scepters (symbol of authority)
  - Contest: Who can say dike in the “most straight” way
- Dike is an origin of our modern day word, “judge” and “justice”
- Sign of dike in modern times: You point with a **straight** index finger

Plowed field = metaphor of dike? Yes indeed!

Iliad and Odyssey very rarely say what’s right/wrong; master narrators don’t make judgments of what is morally right/wrong

**Neikos** = quarrel

**Passage B**
- Dike used by Odysseus to describe Penelope as a “wise king”

“Dreams of Kurosawa”: 
Quick summary: Young Japanese boy watches his family cut down peach trees, boy sees girl and runs after her, stopped by spirits of trees, allowed to see one last blossoming of the peach orchard

- These peach blossom/spirits can be the equivalent of heroes: fertility and prosperity
- Longing for absolute beauty and absolute cosmic/moral order: dike
  - Frustrated by the people not in tune with the cosmic order cut trees down
  - Boy’s presexual longing of the little girl
  - Little girl signaled by the bell hung on the lone peach tree that survived the cutting

Spirits in the movie are the equivalent of spirits of heroes

Heliotropic: gesturing to sun (female dancers among the peach tree spirits do this, similar to Greek chorus)

**Olbioi** = blessed (for initiated person into the mysteries of heroes), prosperous fertile for everyday people when they make contact with the hero

Lament: cut down while in full bloom (ex. Achilles)

Odysseus and Laertes reunion: talking to the ancestors again

**Passage C:**

Krisis (sorting out)
Themis (divine law)
Neikos (quarrel)

Dike resulting from krisis by means of themis → blueprint

**Blueprint for Works and Days**

Prometheus and Pandora
Five Generations of Humankind
**Ainos** of hawk and nightingale
Apocalyptic vision of absolute dike and absolute hubris

**Full circle of Five Generations**

1. Generations 1 and 2: Positive and negative images of the hero in hero cults
2. Generations 3 and 4: Negative and positive images of the hero in poetry
3. Generation 5 is the composite, here and now

Always start with a garden at 1, then again at 4, longing for garden at 5

Paradise = encircling a part of nature so that you cultivate that part of nature and keep the forces of chaos/wildness around it out
  - Ex. Garden = keeping the wilderness out

before: building a wall to keep out uncontrolled part of nature
now: inversion: nature has to be protected from non-nature/

**Passage E:**

Riddling octopus
Negative a-tropos in Theognis
Positive poly-tropos in Odyssey

How can you shift your identities (like an octopus) and yet still keep your dike? See the second part of the Odyssey

**Passage F**

- Don’t necessarily need adventure; as long you go through the conscious to the realm of the unconscious back to the conscious, you have an Odyssey (no need for monsters, etc)
- Recurring question: How can someone like Odysseus (and Achilles) be as cruel as he is when he “exacts justice” and still be morally correct?
- Image of a hero in a city state