

The Missing *Dike* in the Hesiodic *Theogony*?
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There has been much debate as to whether it is appropriate to interpret both of Hesiod's main works, the *Theogony* and the *Works and Days* together, "each complementing the other, in order to form a unified whole."¹ I agree with Clay's proposition that interpretations garnered from a study of both texts can be fruitful, and I intend to extend this mode of investigation to an examination of two minor deities, one in the *Theogony*, the other in the *Works and Days*. *Dike*, or justice, while very present in the *Works and Days*, is rarely mentioned in the *Theogony*. What is present in the *Theogony*, however, is a puzzling and lengthy Hymn to another minor deity, Hecate. While scholars have long noted that *Dike* is one of the dominant forces in the Hesiodic corpus, they do not account for the scarcity of any mentioning of *Dike* in the *Theogony*,² and many continue to speculate about the passage devoted to Hecate. We find the exact opposite in the *Works and Days*, where *Dike* is described in detail, and Hecate is nowhere to be found. I believe that both the absence of *Dike* in the *Works and Days* and the presence of Hecate in the *Theogony* can be explained by juxtaposing the two goddesses.

This paper focuses on the so-called Hymn of Hecate in the *Theogony* (411-452) and the description of *Dike* in the *Works and Days* (202-285). In these passages, Hecate and *Dike* share several qualities, as, for example, both goddess are afforded the ability to increase crop growth if they are properly propitiated, even though neither goddess traditionally wields power over the harvest. Both deities also patronize 'just kings,' which is appropriate for *Dike*, but not for Hecate. Deborah Boedeker has already noted the transfunctional characteristics of Hecate, that is to say, Hecate's assumption of characteristics that are not typically assigned to her.³ I intend to take this concept one step further by illustrating that Hecate in the *Theogony* exhibits very similar characteristics to those of *Dike* in the *Works and Days*, and therefore acts as her surrogate in the *Theogony*. The aim of this paper is to show that *Dike* is indeed present and very well accounted for in the *Theogony*, she is simply called by another name.

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- 1 Clay, Jenny Strauss, 2005, 26. *The Hesiodic Catalogue of Women: Constructions and Reconstructions*, Richard Hunter ed., Cambridge University Press.
 - 2 Lamberton, Robert, 1988. *Hesiod*, Yale University Press. Throughout his book, Lamberton speaks often of *dike* in the *Theogony* and the *Works and Days*.
 - 3 Boedeker, Deborah, 1983. "Hecate, a Transfunctional Goddess in the *Theogony*?" *TAPA*, 113, 79-93.