

Phraseology, Onomastics, *Indogermanische Dichtersprache*: the Chariot (and the Wheel) of Justice, the Straight Path of Justice, and the (Greek) Straight Justice¹

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Road map

- A [CHARIOT – of JUSTICE ~ TRUTH]: ἄρμα ... δίκ[ης] (Simon.) [MN Ἀρμό-δικος], Ved. *rátha- rtásya*.
 B [WHEEL – of JUSTICE ~ TRUTH]: Ἀληθείᾱ εὐκυκλῆς* (Parm.) , Ved. *cakrá- rtásya*. Obscure Hitt. *hurki-* ‘wheel’ and ‘legal procedure’
 C [PATH – of JUSTICE~TRUTH]: δίκᾱς κέλευθος (Bacch.), ἀληθείας ὁδός (Eur.) , Ved. *pánthā- rtásya* , OAv. *pañtā- ašahiīā*.
 D [STRAIGHT – PATH] : ἰθεῖα ὁδός/κέλευθος , Ved. *sādhú- pánthā-* , OAv. *arəzu- pañtā-*. Hitt. [RIGHT (NÍG.SI.SÁ) – COURSE (KASKAL (: *palša/i-*)).
 E [STRAIGHT (RIGHT) – JUSTICE] (εὐθεῖα/ἰθεῖα (ὀρθή) – δίκη): ἰθείης ... δίκ[ης] (Simon.) : εὐθύ-δικος / ἰθυ-δίκᾱς ‘of straight judging’ [MN Εὐθύ-δικος / Ἰθύ-δικος, Ὀρθό-δικος]. No evidence in Indo-Iranian

- A-D Rather discontinuous evidence, *disiecta membra* of an inherited (Core Indo-European) complex of metaphors (different lexemes): **RIGHT(NESS)**, **JUSTICE ~ TRUTH** as a **CHARIOT** (: **FITTED** *par excellence*) moving along a **STRAIGHT PATH**.
 E: Specific Greek, based on the aforementioned inherited patterns C,D.

1 CHARIOT (ἄρμα, Ved. *rátha-*) and WHEEL (Myc. *a-mo* , κύκλος, Ved. *cakrá-*), PATH (κέλευθος, ὁδός, Ved. *pánthā-*, OAv. *pañta-*), STRAIGHT (Gk. εὐθύς / ἰθύς² and Ved. *sādhú*, Gk. ὀρθός, OAv. *arəzu-*).

2 RIGHT (JUSTICE, TRUTH, ORDER ... (conventionally JUSTICE~TRUTH)

- (a) **a well-fitted order** (**h₁ar-/h₁r-* ‘to fit together’: aor. ἀραρεῖν ‘to make fitted’, Arm. *arari*)
 Hitt. *āra-* ‘fitting, right’ (**h₁or-o-*), (*natta*) *āra-* ‘(not) permitted’, CLuv. (➤) *aranuwa-* ‘to make right, justify’

Ved. *rtá-* ‘truth’, ‘order’ (Ilr. **H₂-tá-*), Av. *aša-* ‘truth’, ‘harmony’ (**Hár-ta-*): **h₁ar-/h₁r-* ‘to fit together’).

Ved. *ṛṇá-* (**H₂-ná-* ‘to be fitted’) ‘reparation, adjustment’ (: ‘debt’, ‘revenge’ or ‘punishment’, ‘misdeed’) ~ YAv. *arəna-* ‘misdeed’ (**Hár-na-*, or **H₂-na-*), *arənaṭ.caēša-* (hapax), Sogd. *’rn*, *’rnh* ‘unjustice’, Khot. *ārra-* ‘sin, misdeed’ (GR 2024)

Gk. ἀρετή ‘excellence’ (**ar-etā-* “ordine aggiustato in modo retto è armonico” (Massseti 2013/14, esp. 144, cf. ἀρέτησαν · ἤρμοσαν Hsch.) and ἀρμονία ‘ordering’

- (b) **authoritative expression of a truth** (Lat. *iū-dex*, OLat. *dicis causa*)

“*dico ... dikē ... la prescription impérative de la justice*” (Benveniste 1969: 2.108-110);

“... **intellectual force, verbally expressed**, which ensures the society’s prosperity” (Watkins 1979=1994; 1995: 85-6): on the terms for ‘justice’ and ‘truth’ in other IE languages.

“**feierliches Ausprechen einer Wahrheit ...**” (Lüders 1959: 86 on *rtá-*)

Gk. δίκη ‘justice’ and ἀλήθεια ‘truth’ (equivalent of Av. *aša-* : Plutarch)

3 **JUSTICE~TRUTH** as CHARIOT and as WHEEL: it has been fitted out and is fitting *par excellence*

¹ Warm thanks are due to Craig Melchert, Alexander Nikolaev, Elisabeth Rieken for their remarks and references.

² De Lamberterie 1991: 287-299. Merritt 2022: εὐθύς and ἰθύς as *-u-*derivatives (**d^h(h₁)-ú-*) from thematic **o^hd^h(h₁)-ó-* “facere” in compounds with **séh₁u^o* and **séh₁i^o* respectively (**seh₁-* ‘extension’: Lat. *sērus* ‘late’, OIr. *sír* ‘long’), i.e. **séh₁u-d^h(h₁)-ú-* (εὐθύς), **sh₁i-d^h(h₁)-ú-* (ἰθύς) ‘elonged, straightened’, beside Ved. *sādhú-* ‘id.’ (**séh₁-d^h(h₁)-ú-*).

Ved. *ará-* ‘spoke of a wheel’

RV IV 19.9d *nír bhūd ukhachít sām aranta pára*

‘the man broken in the “pot” [= hip?] set out; his joints fit together’

Gk. ἄρμα ‘chariot’ (Hom.+ : Ἄρμος^ο) vs. κύκλος ‘wheel’ (Hom.+)

Myc. *a-mo* ‘wheel’ /^(h)*armo(t)-* / (*^(h)*armŋ-* / **ar-(s)mŋ-* ‘something fitted’), cf. ἄρμονιά ‘agreement’, ‘means of joining’ Hom.+ vs. *i-qi-ja* ‘chariot [of horses]’: *^(h)*ikw-ijā-*)

A [CHARIOT – of JUSTICE~TRUTH]:

A1 ἄρμα δίκης (*hapax*) ‘the first cognate of RV *ṛtásya rátha-*’ (Watkins 1995:16).³

Some truisms: (a) “Ist das Konzept von δίκη aber wirklich dasselbe wie das von *ṛtá-*?”, (b) “Und selbst wenn dies zutreffen sollte, wie ist möglich, bloße Koinzidenz von Erbe zu trennen?” (Keydana 2001:288).

Simon. fr. 11.11/2 W. τοὶ δὲ Ἀλεξά[νδ]ροιο κακόφρ[ονο]ς, ὡς σ . [

/ – συ] ἰθεῖνς ἄρμα καθεῖλε δίκης

‘... of evil-minded Alexander ... the **chariot of straight Justice** destroyed (or ‘overtook’).’⁴

2 ἄρμα ... δίκης : MN Ἀρμό-δικος (Cythera, ca. 230-200), WN Ἀρμο-δίκᾱ (Amphissa, a.189+) (†Δίκ-αρμος)⁵: v.l. τέρμα ‘end (of a race)’, ‘power, supremacy’⁶ unnecessary.

??? “Nor is there any reason to think that Simonides’ image owes anything to an Indo-European chariot of justice” (Sider 2020: 267)

3 Ἄρμος^ο: continuity of Myc. /^(h)*armo(t)-* (like ἄρμόττο/ε-), or -o- *voyelle de liaison*.

Ἀρμό-δᾶμος, Ἀρμο-κύδης, Ἀρμό-λᾶος, Ἀρμό-νικος, Ἀρμο-νόᾱ *et al.* as against rare Ἄρμα^ο (only Ἄρμα-γένης Scythia, 3rd).

4 δίκη object of (°)ἄρμόττο/ε-, ἄρμόζο/ε- (Solon): ‘to (make) fit together’ (sc. as a chariot, a wheel)

Sol. fr. 36.15-7 W. ... ταῦτα μὲν κράτει / ὁμοῦ βίην τε καὶ δίκην **ξυναρμόσας** / ἔρεξα ...

‘... this I have done by my power, **fitting together** force and **justice** ...’ (cf. Arist. *Ath.Pol.* 124),

.18/9 θεσμοὺς δ’ ὁμοίως τῷ κακῷ τε κάγαθῷ, / εὐθείαν εἰς ἕκαστον **ἄρμόσας δίκην** / ἔγραψα

‘... laws for the bad and the goods alike I have written, **making straight justice fitting** for each’.

P. *Nem.* 10.12/3 πατρί δ’ Ἀδράστοιο Λυγκεῖ τε φρενῶν καρπὸν εὐθεία / **συνάρμοξεν δίκᾱ**

‘and in Adrastus father and in Lynceus he **fitted out** the fruit of his thought with **straight justice**’.⁷

5 Myc. (Knossos) ptc. *a-ra-ro-mo-te-me-na* /ar^(h)*armotmenā-* ‘fitted out’ (of CUR(RUS), and privative *a-na-mo-to* /an^(h)*armosto-* ‘not fitted out’ (only CAPS ‘chariot frame’).

Od. 6.69/70 ἀπήνην / **εὐκυκλον**, ὑπερτερὴν **ἀραρυῖαν**

‘... (four-wheel) wagon with **good wheels** and **fitted** with a box above’.

6 Ἀρμοξί-δᾶμος Petelia, ? 475), Ἀρμοσί-λᾶς (Kamiroi, 285+), “Kf” Ἀρμοξοῦ (Atrax, 4th)

Pi. *Nem.* 8.11 οἱ τε ... **ἄρμοξον στρατόν** ‘those who set in order the host’,

Pl. *Resp.* 519e **συναρμόττων τοὺς πολίτας** πειθοῖ τε καὶ ἀνάγκῃ ‘harmonising the citizens’, *Leg.* 628a τί δ’ ὁ τὴν πόλιν **συναρμόττων**.

7 CHARIOT, STRAIGHT PATH: Att. ἄρμα εὐθύνειν ‘to straighten the chariot’ (drive it on the straight path):

³ Also Massetti (2013/14: 131-134,138, with discussion of all passages); GR (2021: 49-51).

⁴ ἄρμα object (‘was destroyed (or overtaken)’) or subject of καθεῖλε ‘destroyed (or overtook)’ [sc. the ὕβρις of Alexander]?

⁵ *Aliter* ἄρμα δίκαιον ‘evengoing chariot’ (X. *Cyr.* 2.2.26 οὔτε γὰρ ἄρμα δήπου ταχὺ γένοιτ’ ἂν ... ἵππων ... δίκαιον ἀδίκων συνεζυγμένων): technical sense δίκαιος ‘equal, even, well-balanced’ (also ἵππος δίκαιος ‘horse fit (for another’s use)’ X. *Mem.* 4.4.5).

⁶ *Pace* Sider (2020: 267) “τέρμα ... may well be correct” cf. A. *Ag.* 781 πᾶν δ’ ἐπὶ **τέρμα** νωμᾶ [sc. Δίκη] ... “Justice brings everything to term”.

⁷ Cf. also Pi. *Isth.* 1.15/6 ... ἐθέλω / ἢ Καστορεῖω ἢ Ἰολάοι ἐναρμόξαι νιν ὕμῳ ‘I wish to fit (: include) him (sc. Herodotus of Thebes) in a hymn to Castor or Iolaos, ...’.

Isocr.1.32 ταὐτὰ πάσχει τοῖς ἄρμασι τοῖς τοὺς ἡνιόχους ἀποβαλοῦσιν· ἐκεῖνά τε γὰρ ἀτάκτως φέρεται διαμαρτάνοντα **τῶν εὐθυνόντων**

‘... the same happens to **chariots** which have lost their drivers; for they plunge along in disorder when they miss those **who should guide them straight**’.

A1 Ved. *rátham ṛtásya* (*hapax*):

RV II 23.3ab *ā vibādhyā parirāpas tāmāṃsi ca jyótiṣmantaṃ rátham ṛtásya tiṣṭhasi*

“Having pressed away evasive chatter and darkness, you mount **truth’s** light-bearing **chariot**” (“den glänzenden **Wagen der Wahrheit**” W.-G.) (*rátham ṛtásya* metaphorical expression for ‘Sun’: internal development within Vedic)

2 *ṛtá-* with *rathī-* ‘charioteer’⁸

III 2.8c *rathīr ṛtásya bṛható vicarṣaṇiḥ ...*

“The **charioteer** of the lofty **truth** who has no boundary” (also IV 10.2d)

3 *rátha-* associated with **PATH** (VIII 68.13c ...), with **PATH of TRUTH** (VIII 12.3c)

VIII 68.13c *urúṃ ráthāya pánthām*

“as a path wide ... for our chariot”

VIII 12.3bc *ráthām iva pracódayah / pánthām ṛtásya yátave ...*

“(That) by which you impel (the great waters ...) like **chariots** to travel the **path of truth**”.

VII 39.1c *bhejāte ádrī rathyēva pánthām*

“The two (pressing-)stones take to the **path** like **charioteers**”

B [WHEEL – of JUSTICE ~ TRUTH]

B1 Parm. fr. 1.51/3 *χρεὼ δέ σε πάντα πυθέσθαι*

(129 DK) *ἡμὲν Ἀληθείης εὐκυκλέος ἀτρεμέος ἥτορ*

ἡδὲ βροτῶν δόξας, ταῖς οὐκ ἔνι πίστις ἀληθείης.

‘you need to find out everything, the unmoved heart of the **truth of beautiful wheels** and the opinions of the mortals, in which there is no true reliability’.

1 *εὐκυκλής* = *εὐκυκλος* ‘of good (: strong) wheels’ (Hom.+), of *ἀπήνη* ‘four-wheel wagon’, *ὄχος* ‘id.’ *Od.* 6.58 ... *ἀπήνην* / *ὕψηλὴν εὐκυκλον* ‘... high and with good wheels’ (*Od.* 6.69/70 *ἀπήνην* / *εὐκυκλον*, *ὑπερτερὴ ἀραρυῖαν*), *A. Prom.* 710 *ἐπ’ εὐκύκλοις ὄχοις*

B2 Ved. *cakrá-* *ṛtásya* ‘wheel of *ṛtá-*’ (I 164.11), *ṛtásya raśmí-* ‘rein of *ṛtá-*’

I 164.11ab *dṛvādaśāram ... vārvartī cakráṃ pári dyām ṛtásya*

“Twelve-spoked, the **wheel of truth** [=Sun] ever rolls around heaven – yet not to old age”.

V 7.3d *ṛtásya raśmím ā dade*

“he for his part has taken the **rein of truth**”

I 136.2b *pánthā ṛtásya sám ayaṃsta raśmībhiḥ*

“the **path** (of truth?) has been firmly guided by the **reins of truth**”.

B3 MN *Ἀρτα-ύκτης* Hdt.+ **Ṛta-juxta-* “mit *Ṛta* verbunden/zusammengeschirrt” (Schmitt 2011n°71), cf. *ṛtá-yukti-* ‘yoking of *Ṛta-*’:

Y.49.9d *aśā.yuxtiā yāhī dājāmāspā*

“un (...) **attelé par l’Harmonie**, pour (gagner) la très bonne récompense” (K.-P.); “at the (act of) **yoking** (them) **together with truth**, at the sharing (of good things), O *Jamāspa*” (Hu.).

RV X 61.10b *ṛtām vādanta ṛtáyuktim agman*

“(Navagvas) came to the fellowship of the maiden [=Dawn] and, speaking the **truth**, to the **yoking of truth**”.

⁸ Also with *vah* ‘to convey’, cf. IV 56.6c *ūhṇāthe sanād ṛtām* “You have constantly conveyed the truth from of old” (VII 41.6d *rátham ivāśvā vājina ā vahantu* “Like prizewinning horses a chariot let them convey the goods-finding”).

B4 Hitt. *hurki-* ‘wheel’ (^{GIS}UMBIN, ^DDUBBIN), actually ‘turning’ (*hurkil-* ‘perversion’)
 With *lam[ni]ja-mi* ‘to call (to) *hurki-*’, with *hal[i]lenzi* (*hala-*, *halai-* ‘to put in motion’, hardly *halija-* ‘to kneel’ for ‘justice’,
 ‘legal machinery’, ‘court’; like *rota*? “most likely ... the arrangement of the benches on which the judges sat (and maybe still do) a circular arrangement”(Melchert p.c.)

KUB 1.1 i 36 ANA ^{GIS}UMBIN *lam[ni]jat* (^DDUBBIN : dupl. KBo 3.6 + ABoT 62) (Apology of Hattusilis)
 “(my brother Muwatallis) called me to *h.*”, “zitierte mich zum Rade” (Ottens, StBoT 24),
 “assigned me to the (divine) wheel” (*CHS*); “rufen vor Gericht” (Christiansen 2018: 88-9).

KUB 31 68 vs. 16/7 *nuṣa=mu=za=kan* ANA ^{GIS}GIGIR *katta halzāiš* ‘he called me to the **chariot**’
 Il. 10.195 ὅσοι **κεκλήατο** βουλήν (the kings of the Argives), those who **had been called to the council**
 Att. **καλέο/ε-** ‘summon before court’ (εἰς τὸ δικαστήριον D. 19.211)

KBo 6.26 rs. iv 14 *ta hurkin* (erasure of -il) *hal[i]lenzi kuenziuš* / LUGAL-*uš huišnuziāš* LUGAL-*uš*
 “... they (authorities) **set in motion/crank up** the *hurki-*, the king lets them be killed,
 ...live on” (‘legal machinery ... part of a metaphor for ‘start the wheels of justice turning’ Puhvel);
 “dann **setzen sie das Rad in Bewegung**” (‘Handlung der Gerichtsinstanzen ... förmliche Eröffnung des
 Kriminalverfahrens...oder einen spezifischen Bestandteil des Verfahrens“ Christiansen 2018: 88f. with
 n.130).

C [PATH – of JUSTICE ~ TRUTH] (along which the CHARIOT of JUSTICE travels)

C1 [PATH – of δίκη]⁹: (i) δίκας κέλευθος (Bacch.), δίκας ῥόδός (Pi.), ὁδὸν εὐθυπορεῖν (Pi.), ὁδὸς ἐς
 τὰ δίκαια (Hsd.), as against (ii) ἄδικος ὁδὸς (Th.), κέλευθος ἄδικος (E.)

(i) Bacch. fr. 11.24/7 φάσω δὲ καὶ ἐν ζαθέοις / ἄγνοῦ Πέλοπος δαπέδοις / ...,
 δίκας κέλευθον / εἰ μὴ τις ἀπέτραπεν ὀρθᾶς
 ‘and I will declare that in the sacred precinct of revered Pelops, ... if someone had not turned aside
 the **path of straight justice**’ (“...den Pfad des geraden Rechtes zur Seite gebogen” (Maehler).

Pi. fr. 94b ἐνήκεν καὶ ἔπειτ[.....]λοσ / ... ἐχθρὰν [ἐ]ριν οὐ παλὶγ/γλωσσον, ἀλλὰ δίκας ῥοδούς /
 π[ισ]τὰς ἐφίλη[σε]ν
 ‘instilled ... a hateful, unrelenting strife, but he cherished the faithful **paths of justice**’

Pi. Ol.7.90/1 ἐπεὶ ὕβριος ἐχθρὰν ὁδὸν / εὐθυπορεῖ
 ‘for he **walks straight** down a **path** enemy of arrogance’.

Hsd. Op.216/8 ... ὁδὸς δ’ ἐτέρηφι παρελθεῖν / κρείσσων ἐς τὰ δίκαια
 ‘the better **path** is to pass by on the other side **towards what is right**’

(ii) Th. 3.64.4 μετὰ γὰρ Ἀθηναίων ἄδικον ὁδὸν ἰόντων ἐχωρήσατε
 ‘...who were going the **wrong path**’¹⁰

C1 [PATH – of ἀλήθεια] (*hapax*)

E. fr. 289.2/3 ... τῆς δ’ ἀληθείας ὁδὸς / φαύλη τις ἐστὶ ψεύδεσιν δ’ Ἄρης φίλος
 ‘The **path of truth** is a feeble one, and Ares is friend to lies’

C2 Vedic **PATH of TRUTH** travelled by a **CHARIOT** (VIII 12.3), ‘practicable’ (*yāna-* X 110.2), ‘easy to go’ (*sugā-* VIII 31.13; cf. OAv. *xʷaēta-* Yt. 34.12):

⁹ Cf. Maehler (1982: 214-215): [PATH – of JUSTICE] “nicht so sehr Weg als solcher”, but “die auf ihm schreitende Dike”, i.e. “der Gang des Rechts”, which can be turned aside by mortals (Hsd.Op.226) or bent off (cease to be straight).

¹⁰ Also E. *Herc.* 432/3 τὰν δ’ ἀνόστιμον ... / βίου κέλευθον ἄθεον ἄδι/κον ‘... that **path** out of life, without return, contrary to gods and **justice**’.

VIII 12.3bc *yéna síndhum mahír apó ... ráthām̐ iva pracodáyah / pánthām̐ rtásya yátave*
“(That) by which you impel the great waters forth to the Sindhu like **chariots** to travel the **path of truth**”.

X 110.2ab *tánūnapāt pathá rtásya yānān mádhvā samañján ...*
“*Tanūnapāt*, anointing with honey the **paths of truth, practicable**” (“travelling to truth...” J.-Br.).

VIII 31.13c *... sugā rtásya pánthah*
“(Just as Mitra, Aryaman, and Varuṇa are our protectors, so) are the paths of truth, which are easy to travel”.¹¹

C3 Avestan *pañtā- ašahiīā* (hapax), in close vicinity to *ərəzaoš haiθiīa-* ‘reality of (what is) straight’:

Y. 51.13a *tā drəguuatō marədaitī, daēnā ərəzaoš haiθīm̐ /... /*

13c *xʷāiš šīiaoθanāiš hizuuascā ašahiīā nqsuuā paθō*

“... la conscience du partisan de la Tromperie néglige la (formule) cultuelle du **chemin direct**, lui qui, à cause de ses actes et de ceux de sa langue, a depuis toujours perdu ce **chemin de l’Harmonie**” (K.-P.; “... the religious view of the deceitful one neglects the reality of (what is) straight ... (faced with the fact) that he had strayed from the path of truth through his actions and those of (his) tongue” H.).

2 Variant [PATH – of **GOOD** (*uohu-*): gen. *uañhəuš ... manayhō* ‘of good thought’ (instead of [and beside] *ašā-*)

Y. 34.12c *sīšā nā ašā paθō uañhəuš xʷaētəñg manayhō*

“show us with truth (*ašā*) the **paths of good thought**, easy to travel” (H.; “enseigne-nous grâce à l’Harmonie les **chemins** aisés **de la divine Pensée**” K.-P.).

D [STRAIGHT (εὐθεία/ιθεία, ὀρθή) – PATH (ὁδός, κέλευθος, ἀτραπός)], Ved. *pánthā- ... sādhu-*, OAv. *ərəzu- pañtā-*)

D1 Pi. *Nem.* 1.25 *χρή δ’ ἐν εὐθείαις ὁδοῖς στείχοντα μάρνασθαι φυᾷ*
‘one must travel in **straight paths** and strive by natural talent’.¹²

Pi. fr. 108a3 *εὐθεῖα δὴ κέλευθος ἀρετὰν ἐλεῖν*
‘straight indeed is the path to achieve excellence’.¹³

CThgn. 945 *εἴμι ... παρὰ στάθμην ὀρθὴν ὁδόν*¹⁴
‘I shall go along a **path** as **straight** as a rule’.¹⁵

Pi. *Pyth.* 11.39 *... ὀρθὰν κέλευθον ἰὼν τὸ πρὶν*
‘... when before I was going on the **straight road**’.

2 **εὐθύς/ιθύς** ‘straight’ – **ὀρθός** ‘steep, upright’ Class.Greek (quasi-)synonymity ‘right’ (: δίκαιος) vs. σκολιός ‘crooked’ (→ ‘unright’)

Hyper. fr. 257 *ὀρθὴν δ’ ἐντυγχάνει ἀντὶ τοῦ εὐθύς* (Suid.)

¹¹ Also IX 73.6d *rtásya pánthām̐ ná taranti duškṛtah* “evildoers do not traverse the path of truth”, and X 31.2ab *pári cin mártō dráviṇam mamanyād rtásya pathá* “a mortal should await material wealth along the path of truth”, I 79.3b *rtásya pathibhiḥ rájiṣṭhaiḥ* “... along the straightest paths of truth” VIII 22.7b *yātām rtásya pathibhiḥ* “drive right up to us along the paths of truth”.

¹² Also Th. 2.100.2 *ὁδοὺς εὐθείας* ἔτεμε, X. *Cyr.* 1.3.4 ἀπλουστέρα καὶ εὐθυτέρα παρ’ ἡμῖν ἢ ὁδός ἐστιν.

¹³ Heracl. fr. 59.1 DK *γναφεῖω ὁδὸς εὐθεῖα καὶ σκολιή* Cf. also P.*Ol.* 790 *ἐπεὶ ὕβριος ἐχθρὰν ὁδόν / εὐθυπορεῖ* ‘for he goes straight down a path that is enemy of arrogance’.

¹⁴ *Aliter* ὀρθίος ‘upright, steep’, cf. Hes. *Op.* 292 *μακρὸς δὲ καὶ ὀρθίος οἶμος ἐς αὐτὴν / καὶ τρηχὺς τὸ πρῶτον* ‘long and steep, and rough is at first the path to her’ (291 τῆς ἀρετῆς).

¹⁵ Cf. also X. *An.* 6.6.38 *πορευόμενοι τὴν ὀρθὴν ὁδόν*, Pl. *Ep.* 330d *ὀρθῇ πορευομένης ὁδῷ* τῆς πολιτείας)

Hdt. 1.96.2 ὁ δὲ δὴ ... **ἰθύς τε καὶ δίκαιος** ἦν ‘and he was honest and just’, Th. 4.118.3 ... **ὀρθῶς καὶ δικαίως** τοῖς πατρίοις νόμοις χρώμενοι

3 Minimal pairs: with λόγον ‘word, utterance’, with ‘man, comrade’
: **ἰθὺν** λόγον (Hdt. 1.118.1), **ὀρθῶ λόγῳ** (Hdt. 2.17.1) vs. ἀδίκων ἀνδρῶν **σκολιὸν λόγον** (C.Thgn. 1147). – εὐθείαις ῥήτραις (Tyr. fr. 4.6), εἰρηκας ὀρθῶς (S. El. 1040)

κοινᾶνι παρ’ εὐθυτάτῳ (Pi. Pyth. 3.28), οὐκ **ὀρθοὶ** (sc. ἄνδρες) τὰς ψυχὰς (Pl. Th. 173a) vs. **ἰθύνει σκολιόν** ‘straight the crooked one’ (Hsd. Op.7).

4 Transferred epithets (**ἡ**) **εὐθεῖα** ‘(the) straight path’,¹⁶ (**ἡ**) **ὀρθή** ‘id.’¹⁷
A. fr. 195 (= 327.9) **εὐθεῖαν** ἔρπε τήνδε ‘he was walking the **straight path**’,
E. Med.384 κρᾶτιστα **τὴν εὐθεῖαν** ‘best to proceed by the **direct route**’.¹⁸

Ar. Thesm.1223 **ὀρθὴν** ἄνω δίωκε ‘go **straight on!**’,
S. Ant. 994 **δι’ ὀρθῆς** τήνδε ναυκληρεῖς πόλιν ‘you captained this city **on the straight course**’.

D2 Ved. *sādhū- pānthā-*, OAv *arəzu- pañtā-*, occasionally ‘through/with truth’ (instr. Ved. *ṛtā* : Av. *aṣā*) or ‘easy to go’ (Ved. *su-gā-*)

RV II 27.6ab **sugó hí vo aryaman mitra pānthā anṛkṣaró varuṇa sādhuṛ ásti**
“Since easy is your path, o Aryaman, Mitra, and Varuṇa—harmless to men and leading straight”
 (“good to go is your path. ... straight is it” (Watkins 1979: 184 =1994: 629).¹⁹

Y. 33.5bc *apānō darəgō.jiīāitim ā xšaθrəm vaṇəuš mananḥō aṣāt ā arəzūš pa9ō*
“Having reached long life and the power of good thought (sc. I reached) in accordance with the truth (*aṣāt*) the **straight paths** ...” (H.).

Cf. also 43.3bc *yā nā arəzūš sauuaṇḥō paθō sīšōiṭ* “(that man) who might show the **straight paths** of benefit (*sauuah-*)” (“les chemins directs de l’opulence” K.-P.).

D3 Hittite [**RIGHT – PATH**] ([NÍG.SI.SÁ ‘rightness’, SIG₅ : *aššuyant-* ‘good’), KASKAL [: *palša/i-* ‘path’]),

KUB 36.60 iii 9+24.8 iii 14/5 **NÍG.SI.SÁ-an KASKAL-an** *Ū[UL ēppir*
“inasmuch my paternal gods did not [take] the **proper course** for him, but held themselves to an evil course”²⁰

KUB 17.28 ii 59-60 *ūg=za ammel SIG₃-andan KAS~KAL-an ijaḥḥat*
“I travelled my good way” (ritual, MH/NS).

E [**STRAIGHT (εὐθεῖα/ἰθεῖα) – JUSTICE (δίκη) ~TRUTH**], [**RIGHT (εὐθεῖα/ἰθεῖα, ὀρθά) – JUSTICE**]: (δίκη also ‘judgement’): Greek, not attested Vedic or Avestan.

1 **εὐθύ-δικος / ἰθυ-δίκας** ‘(the one) who has straight (εὐθεῖα / ἰθεῖα) justice’ (or ‘... judgement’):
Εὐθύ-δικος (Thasos, ca. 490-460; Athens, a. 510 [vases]+), **Εὐθυ-δίκη** (Athens, 5th-4th+), **Εὐθυ-δίκᾱ** (Corinth, ca. 540-525; Megara. aet. hell.)
Ἰθιοῦ-δικος (Thespiiai or Orchomenos, ca. 222-200), **Ἰθυ-δίκᾱ** (Thespiiai, 5th).

¹⁶ Also ‘(the) straight line’ (εὐθυτέρα ἡ γραμμή, ἡ εὐθεῖα Arist.+) or ‘nominative case’ (sc. πῶσις; D.T., A.D.+; κατ’ εὐθύ ‘in the nominative’ Arist.+).

¹⁷ Also ‘(the) right angle’ (sc. γωνία Arist. +) or the ‘nominative case’ (sc. πῶσις Arist. +).

¹⁸ Also εὐθείᾱ ‘by the straight path’ (Pl. Leg.716a θεός ... εὐθείᾱ περαίνει), **ἀτραπός · ὁδὸς εὐθεῖα** μὴ ἔχουσα ἐκτροπὰς (Apoll.Soph.).

¹⁹ Also instr. *sādhinā pathā* “along the path that leads straight to the goal” (X 14.10b), *sādhiṣṭhebhīḥ pathībhiḥ* “along the paths that lead straightest to the goal” (I 58.1c).

²⁰ Almost literal repetition in. 20/1 (Appu-tale, pre-NH/NS) “da ihm meine väterlichen Götter den rechten Weg nicht einschlugen und den schlechten Weg hielten”(Siegelová 1971:11-2, 23 with commentary). For more data cf. *CHD* – P, 73, s.v. **palša, palši-**.

2 ὀρθό-δικος* ‘(the one) who has right justice’ (or ‘... judgement’)
MN Ὀρθό-δικος (West Locris, 2nd).

3 ἰθείης ἄρμα δίκ[η]ς (Simon.)

Hsd. Th. 85/6 ἐς αὐτὸν ... διακρίνοντα θέμιστας / ἰθείησι δίκησιν

‘to him ... as he gives verdicts with **straight sentences**’ (as against Op. 221 σκολιῆς δὲ δίκης κρίνωσι θέμιστας ‘... with crooked sentences’.- Bacch. fr. 1.56 Δίκαν ἰθεῖαν,²¹ Il. 18.508 δίκην ἰθύντατα εἵποι.²²

Hsd. Op. 230 ἰθυδίκησι μετ’ ἀνδράσι, Bacch. fr. 5.6 φρένα δ’ εὐθύδικ[ο]ν),

Sol. fr. 436 εὐθύνει δὲ δίκας σκολιάς

‘straightens out crooked judgments’, P. P. 4.153... Κρηθείδας ἱππόταις εὐθυνε λαοῖς δίκας

4 Bacch. fr. 15.16 δίκας κέλευθον ... ὀρθᾶς ‘the path of right Justice’,

Pi. Pyth. 11.9/10 ὀρθοδίκαν γὰς ὁμφαλὸν, Bacch. fr. 12.9 κούρα Σ[τυγὸς ὀρ]θοδίκου, 13.23 ὃς φιλοξείνου τε καὶ ὀρθοδίκου).²³

E2 No evidence for Ved. *[*sādhú- ṛtá-*] ‘straight (to the goal)’:

1 *sādhú-* epithet of *pánthā-* (but not *ṛtá-*): instr. *sādhúnā pathā* X 14.10)

X 14.10ab *āti drava sārameyaú śuvānau yama rakṣitārau sādhúnā pathā*

“Outrun the two dogs of Saramā’s breed ... along **the path that leads straight** to the goal”

2 Adverbial *sādhú*, *sādhúnā* instr. *sādhuyā*, ptc. *sādhant-* (*sādh* ‘lead to goal’) **not constitutive of a noun phrase with ṛtá-** even when in close vicinity of *ṛtá-* (or *ṛtasya pánthā-*)

Free extension of sentences where *pánthā-* may or may not occur, e.g.

I 155.1cd *yā sānuni párvatānām ādābh.yā mahás tasthátur árvateva sādhúnā*

“who stand on the back of the mountains mightily like (riders) on a steed **heading straight to the goal**”

X 66.12b *prāñcam no yajñám prá ṇayata sādhuyā*

“lead our sacrifice forth toward the east **straight to goal**”.

VI 66.7d *ví ródasī pathyā yāti sādhan*

‘it travels through the two “world-halves along its paths, heading **toward its goal**”, “Durch Verfolgen des Weges zum Ziel gelangend” (Go.)

Also beside [*pánthā- ṛtasya*] (/D/ collocation):

I 124.3cd *ṛtasya pánthām ánv eti sādhu*

“she follows along the **path of truth**, **straight to the goal**”.

I 46.11ab *ābhūd u pārám étave pánthā ṛtasya sādhu*

“and **the path of truth** has come into being to lead right to the far shore” (“Jetzt ist der Pfad der Wirkheitskraft entstanden um gerade ans andere Ufer zu gehen” W.-Go.)

3 Two different phraseological patterns

Vedic (and Avestan) [PATH – of JUSTICE] [STRAIGHT to goal]

RV X 66.13ab *daivya hótārā prathamā puróhita ṛtasya pánthām ánv emi sādhu*

“The two divine Hotars, the first two in front, do I follow along the [**path of truth**] [**straight**] to the goal”

²¹Also Hsd. Op. 36 ἰθείησι δίκης, HCer. 152 βούλησι καὶ ἰθείησι δίκησιν, A. Eum. 433 κρῖνε δ’ εὐθεῖαν δίκην.

²²Watkins (1979: 188 = 1994: 2.633); de Lamberterie (1990: 279).

²³Also ὀρθοδίκαιος A. Eum. 993/5 ... καὶ γῆν καὶ πόλιν / ὀρθοδίκαιον / πρέμετε ... ‘you will keep land and city as having right justice’ (“on the straight road of justice” Sommerstein).

Greek: [STRAIGHT (RIGHT) – JUSTICE] [PATH]

Bacch. fr. 11.26/7 ..., δίκας κέλευθον / εἰ μή τις ἀπέτραπεν ὁρθῶς

‘if someone had not turned aside the [path] of [straight justice]’.

4 Conclusion: in Vedic no collocation [STRAIGHT – JUSTICE~TRUTH] proper, even *in statu nascentis*, although the premises for its creation also existed in Vedic, namely [PATH – of JUSTICE] and [STRAIGHT – PATH].

5 Greek [STRAIGHT (RIGHT) – JUSTICE]; two possible origins:

(a) a merging of inherited [PATH – of JUSTICE] and [STRAIGHT – PATH]

→ [PATH] – [of STRAIGHT – JUSTICE]

(b) a dislocation of the complex syntagm [PATH – of JUSTICE~TRUTH] – [(adverbial) STRAIGHT]

→ [PATH] – [of JUSTICE – STRAIGHT]

In both (a) and (b): STRAIGHT JUSTICE inseparable from the metaphor of the CHARIOT of JUSTICE moving along a STRAIGHT PATH.

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