

Greek	Vedic	Avestic
1) The Indo-European Root : *H₂er-, « to arrange », and Justice/ Truth		
<p>ἄρμα, « chariot », ἁρμονία, « harmony » — cf. Δίκη Simonides, fr. 11.12 : θείης ἄρμα δίκης, « the chariot of the Justice Goddess (see Watkins 1979) » — *deik- > δίκη : <i>rtásya mā pradísō vardhayanty</i> (RV VIII, 100, 4c) : « The instructions of Truth strenghten me » (Watkins 1979) — Hesiod, <i>Opera et dies</i>, 9-10 (Watkins 1979) : κλῦθι ἰδὼν αἰὼν τε, δίκη δ' ἴθυνε θέμιστας τύνη· ἐγὼ δέ κε Πέρση ἐτήτυμα μυθησαίμην. Give ear to me [Zeus], watching and listening, and straighten the verdicts on behalf of Justice ; as for me, I will proclaim truths for Persès [...].</p>	<p><i>ṛtá-</i>, « Order », « Truth », « Justice » / <i>drúh-</i>, « the deceit », « the lie » (cf. <i>án-ṛta</i>) > Mitra-Varuṇa (<i>asura</i>) — RV II, 23, 3 : <i>ā vibhādhyā parirāpas támāṃsi ca jyótiṣmantam rátham rtásya tiṣṭhasi / bṛhaspate bhímam amitradāmbhanam rakṣohānam gotrabhídānam svarvídānam //</i> After you have scattered calomny and darkness, you climb upon the brilliant chariot of the Order, O Bṛhaspati, this terrible chariot which destroys the enemies, kills the demons, cracks the prison of the cows, provides the sun. — RV IV, 42, 4c-d (Watkins 1979) : <i>ṛtēna putrá áditer ṛtāvā+utá tridhātū prathayad ví bhūma //</i> Through this order [in my speech] (through this true assertion), may Aditi's son possess the order and extend threefoldly the earth far away !</p>	<p><i>aša-</i>, « Order », « Truth », « Justice » / <i>drūj-</i>, « The Deceit », « the Lie » > <i>Ahura</i> Mazdā, > <i>aša-</i> and <i>DĀ-</i>, « to grant », « to establish » (< *deH₃- or *dheH₁- ; > <i>θέ-μιστας</i>) : — Y 29, 10 and 31, 5 <i>ašā datā</i> : « may you establish in accordance with Justice... » (cf. Y 31, 3) ; Yy 2, 13 : <i>ašahe datāiš</i> : in accordance with the laws of Justice (Humbach 1991 II : 93) — Y 33, 1 : <i>yaθāiš iθā varašaitē yā datā anhāuš paouruiiehiiā ratūš śiaoθanā razištā drəguuataēcā hīatcā ašāunē yexiiācā hənəmiiāsaitē miθahiiā yācā hōi arəzuuā.</i> Just as by those (present), so the straightest actions which [follow] the laws of the primeval Existence shall be performed by the judge, both for the deceitful one and for him who [is] truthful, as well as for that one whose faults and straighten virtues are reckoned together. — RV I, 123, 9c : <i>ṛtásya dhāman</i></p>
2) The Indo-European root *seHdh-		
<p>— ἰθύς : straight, correct > εὐθύς : « immediate », « direct »</p>	<p><i>sādhyati</i> : to reach a goal, to success, <i>siddha-</i>, « perfect », <i>sīdhyati</i> (idem), <i>sādhu-</i> : « straight », « correct », « good »</p>	
3) The Indo-European root *sed-, « to seat » > « to look for a sit » > « to go »		
<p>— ὁδός : « road », « way » — Pindar, fr. 94b, 61-65 : ἀλλὰ δίκας ὁδοῦς /π[ις]τὰς ἐφίλη[σε]ν. [...] but [they] cherishe the faithful path of justice.</p>	<p>— <i>sādana-</i>, <i>sādman-</i> : « a seat » — RV IV, 42, 4a-b : <i>ahám apó apinvam ukṣámānā dhāráyaṃ dívam sādana rtásya /</i> [Varuṇa] : I blew up the springing waters, I sustained the seat of the Order.</p>	
4) The Indo-European root *pentheH- / pñthH-, « way », « path »		
<p>ὁ πάτος, « a path »</p>	<p><i>pānthā-</i> / <i>pañthī-</i> : « path »</p>	<p><i>paθō</i> : « path »</p>
5) The Indo-European root *sek#- : « to join », « to follow »		
<p>ἔπομαι, « to follow »</p>	<p><i>SAC-</i> (sacate), « to join », « to follow (with body or mind) »</p>	<p><i>HAC-</i> (hacate), « to join », « to agree »</p>
6) The Indo-European root *per-, « to bring over », « to let cross over », « to save » (LIV p. 472)		
<p><i>peírō</i> > <i>perainō</i> (Chantraine p. 871) : « to achieve »</p>	<p><i>piparti</i>, « to bring across », <i>pāra-</i> : « the further bank »</p>	<p>Ἄρτεμ-βαρῆς - (<i>rtam-parās</i>) : PN ; <i>pəratā-</i> : « bridge »</p>
7) Indo-European Root : *k'oǵ-, « to punish », « to let pay a debt »		
<p>— <i>t(e)í-n-ūmai</i>, « to let pay the penalty, to avenge, to punish », <i>tísis</i> « revenge » — <i>poiné</i>, « penalty, punishment »</p>	<p>— <i>cayate</i>, « to let pay a debt, to punish », — <i>ceṭí-</i>, « punisher », — <i>ṛṇa-cí-t-</i>, « he who let pay the debts »</p>	<p>— aav. <i>kaēnā</i>, « punishment », <i>ci-n-uuant-</i> « paying a penalty » — jav. <i>ciθa-</i> « retribution, penalty », <i>ciθiia-</i> « to be paid as a retribution », <i>ciθanqm</i> « of the one who pay a retribution »</p>

Hesiod and Homer (H)

§1 Hesiod, *Opera et dies*, 213-213 :

ὦ Πέρση, σὺ δ' ἄκουε δίκης μηδ' ὕβριν ὄφελλε· 1
 ὕβρις γάρ τε κακὴ δειλῶ βροτῶ, οὐδὲ μὲν ἐσθλὸς
 ῥηιδίως φερέμεν δύνатаι, βαρῦθει δέ θ' ὑπ' αὐτῆς
 ἐγκύρσας ἄτησιν· ὁδὸς δ' ἐτέρηφι παρελθεῖν
 κρείσσων ἐς τὰ δίκαια· δίκη δ' ὑπὲρ ὕβριος ἴσχει 5
 ἐς τέλος ἐξελθοῦσα· παθὼν δέ τε νήπιος ἔγνω.

αὐτίκα γάρ τρέχει Ὀρκος ἅμα σκολιῆσι δίκησιν·
 τῆς δὲ Δίκης ῥόθος ἐλκομένης ἧ κ' ἄνδρες ἄγῳσι
 δωροφάγοι, σκολιῆς δὲ δίκης κρίνωσι θέμιστας·
 ἢ δ' ἔπεται κλαίουσα πόλιν καὶ ἦθεα λαῶν, 10
 ἡέρα ἐσσαμένη, κακὸν ἀνθρώποισι φέρουσα,
 οἳ τέ μιν ἐξελάσῳσι καὶ οὐκ ἰθεῖαν ἔνειμαν.
 οἳ δὲ δίκας ξεῖνοισι καὶ ἐνδήμοισι διδοῦσιν
 ἰθείας καὶ μὴ τι παρεκβαίνουσι δικαίου,

τοῖσι τέθηλε πόλις, λαοὶ δ' ἀνθεῦσιν ἐν αὐτῇ· 15
 εἰρήνη δ' ἀνά γῆν κουροτρόφος, οὐδέ ποτ' αὐτοῖς
 ἀργαλέον πόλεμον τεκμαίρεται εὐρύοπα Ζεὺς·
 οὐδέ ποτ' ἰθυδικηοὶ μετ' ἀνδράσι λιμὸς ὀπηδεῖ
 οὐδ' ἄτη, θαλίης δὲ μεμηλότα ἔργα νέμονται.

As for you, Perses, give heed to justice and do not foster
 Outrageousness. For Outrageousness is evil in a worthless mortal ;
 and even a fine man cannot bear he easily, but encounters calamities
 and then is weighted down under her. The better road is the one
 towards what is just, passing her by on the other side. Justice wins
 out over Outrageousness when she arrives at the end : but the fool
 only knows this after he has suffered. For at once Oath starts to run
 along beside crooked judgments, and there is a clamor when Justice
 is dagged where men, gift-eaters, carry her off and pronounce
 verdicts with crooked judgments ; but she stays, weeping with the
 city and the people's abodes, clad in invisibility, bearing evil to the
 human beings who drive her out and do not deal straight. But those
 who give straight judgments to foreigners and fellow-citizens and
 do not turn aside from justice at all, their city blooms and the people
 in it flower. For them, Peace, the nurse of the young, is on the earth,
 and far-proclaiming Zeus never marks out war ; nor does famine
 attend straight-judging men, nor calamity, but they share out in
 festivities the fruit of the labors they care for [...]. (Hesiod, *Opera
 et Dies*, 213-221; transl. Glenn W. Most, slightly modified).

Indo-Iranian sacred texts (I)

§1 RV I, 124, 3 (to Dawn ; see Nagy 1990) :

*eṣā divó duhitā práty adarsī jyótir vásānā samanā purástāt /
 rtásya¹ pánt^hām ánv eti² sād^hú prajānatīva ná díśo¹ mināti //3//*

This daughter of Sky appeared as usual, wearing light, from the East ; she straightly walks
 along the path of Justice / Truth ; like someone who knows the directions, she doesn't
 transgress them.

§2 RV I, 123, 8-9 (to Dawn) :

*sadṣīr adyā sadṣīr id u śvó dīrg^hām sacante⁵ várunasya d^hāma /
 anavadyās triṃśátaṃ yójanāny ékaikā krátum pári yanti sadyáh //8//
 jānaty áhnaḥ prat^hamásya nāma śukrā kṛṣṇād ajanīṣṭa śvītīcī /
 rtásya yósā ná mināti¹ d^hāmāhar-ahar niṣkṛtām ācáranī //9//*

Of similar aspect today and tomorrow, [the Dawns] follow Varuṇa's enduring institution.
 Irreproachable, they travel three hundred miles and each in turn they reach their purpose in
 one day. She, knowing the name of the first day, radiant, is born from darkness, whitish. This
 maiden doesn't transgress the institution of Truth while coming day by day, well-adorned.

§3 RV I, 46, 11a : *áb^hūd u⁶ pāram étave pánt^hā rtásya sād^huvā /
 ádarśi ví srutír diváh //*

The paths of Truth were born in order to reach straightly the other bank ; the street of the sky
 appeared.

§4 Y 51, 13 : *tā drəguuatō marədaītī daēnā ərəzāuš haiṭīm.*

*yehiā uruā xraodaiītī⁷ cinuuaō pəraētā⁶ ākā⁵
 x^vāiš. šīiaothanāiš hizuuascā ašahiiā¹ našuuā pəṭō⁴*

In such a way, the [personified] religious view of the deceitful one neglects the essence of
 what is straight. On the bridge of expiation his soul will recoil [from him], faced with the fact
 that he had strayed from the path of Truth through his own actions and those of [his] tongue
 (transl. Humbach modified).

§5 RV I, 152, 1-2 (Mitra-Varuṇa) :

*yuvām vástrāni pīvasā vasā^he yuvór ác^hidrā mántavo ha sárgāḥ /
 ávatīratam ánr̥tāni víśva rténa mitrāvaruṇā sacet^he //1//
 etác caná tvo ví ciketad eṣām satyó mántrah kavīśastá fg^hāvān /
 trirásrīm hanti cáturaśrir ugró devanído ha prat^hamā ajūryan //2//
 apād eti prat^hamā padvātīnām kás tād vām mitrāvaruṇā ciketa /
 gár^ho b^hārám b^haraty ā cid asya rtám píparty⁶ ánr̥taṃ ní tārītī //3//*

Both you wear fatty clothes ; your thoughts are uninterrupted flows [of soma / of rain]. You
 overcome every untruth ; O Mitra-Varuṇa, you join the Truth. [...] A lot of people don't

Orphic tradition and philosophers (P)

§1 Papyrus of Derveni IV, 7-9, quoting Heraclit, fr. 94
 DK: ἥλιο[ς ἐώυτ]οῦ κατὰ φύσιν ἀνθρωπηίου εὗρος
 ποδός [ἐστ], το μ[εγεθο]ς οὐχ ὑπερβάλλων εικ[οτας
 οὔ]ρος ε[ῦρους] [έου]· εἰ δὲ μ[ή], Ἐρινύε[ς] νν
 ἐξευρήσουσι[ν, Δίκη] ἐπίκουροι.

The sun, according to its own nature, is a human foot as regarding its
 width, not exceeding in size the visible limits of its width. Or else the
 Erinyes, assistant of Dike, will find it out.

§2 Plato, *Leges*, 716a, quoting an Orphic speech about
 Dike (attested as Orphic by the theogony of the Derveni
 Papyrus) :

ὁ μὲν δὴ θεός, ὡσπερ καὶ ὁ παλαιὸς λόγος, ἀρχὴν τε
 καὶ τελευτὴν καὶ μέσα τῶν ὄντων ἀπάντων ἔχων,
 ἔϋθειά ἑπεραίνει κατὰ φύσιν περιπορευόμενος· τῷ
 δὲ αἰεὶ συνέπεται Δίκη τῶν ἀπολειπομένων τοῦ θείου
 νόμου τιμωρός [...]

The gods who holds, according to the old tradition, the beginning, the
 end and the middle of all beings, directly brings them to their natural
 limit while circuliing around, whereas Justice always follow him,
 punishing those who wander from the divine law.

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τῷ δὲ Δίκη¹ πολῦποινος ἐφέσπετο⁵ πᾶσιν ἀρωγός.
 Dikē of many punishment follows him, protectin equally everyone.

§4 Parmenides, fr. 1

ἐνθα πύλαι Νυκτός τε καὶ Ἥματός εἰσι κελεύθων, 1
 καὶ σφας ὑπέρθυρον ἀμφὶς ἔχει καὶ λάινος οὐδός
 αὐταὶ δ' αἰθέρια πλῆνται μεγάλοισι θυρέτροις·
 τῶν δὲ Δίκη πολῦποινος⁷ ἔχει κληίδας ἀμοιβούς.
 ... καὶ με θεὰ πρόφρων ὑπεδέξατο, χεῖρα δὲ χειρὶ 5
 δεξιτερὴν ἔλεν, ὧδε δ' ἔπος φάτο καὶ με προσηύδα·
 ὦ κοῦρ' ἀθανάτοισι συνάορος ἠνιόχοισιν,
 ἵπποις ταῖ σε φέρουσιν ἰκάνων ἡμέτερον δῶ,
 χαῖρ', ἐπεὶ οὔτι σε μοῖρα κακὴ προὔπεμπε νέεσθαι
 τήνδ' ὁδόν³ (ἢ γὰρ ἀπ' ἀνθρώπων ἐκτός⁴ πάτου ἐστίν),
 ἀλλὰ θέμις¹ τε δίκη τε. χρεὼ δὲ σε πάντα πυθέσθαι 11

<p>understand that of you — the true formula proclaimed by the poets is very efficient : « The four-points slays the three points ». The enemies of the gods first grew old. « Footless she goes first among those who have feet (Dawn) ». Who could understand that of you, O Mitra-Varuṇa « The embryo (Agni) bears (produces) the bearer of this [world] ; it brings across the Truth, it overcame the untruth (during the night) » (Agni).</p> <p>§7 RV VII, 60, 6-7 : <i>imé⁷ cetáro ánr̥tasya bhúrer mitró aryamá váruṇo hí sánti / imá rtásya vāvr̥dhur duroné śagmāsah putrá áditer ádabdhāḥ //5//</i> For those are the punishers of the many untruths (injustices), Mitra, Aryaman, Varuṇa. They grew up in the house of the Truth, powerful, sons of Aditi, impossible to deceive / to break.</p> <p>§10 RV VII, 104, 12 : <i>suvijñānāṃ cikitúṣe jánāya śác cāsac vácasī pasprdhāte / táyor yát satyám yatarád f̥j̥tyas tát ít sómo 'vati hānti ásat //</i> There is an important distinction for someone who is attentive : the being (true) speech is in competition with the non-being. Among both, Soma helps the one which is true, which is straight, whereas he slays the non-being one.</p> <p>§11 RV III, 31, 5 : <i>vīlāú sat̥r̥ ab^hí d^hīrā at̥ṇdan prācāhinvan mánasā saptá víprāḥ / víśvām avindan pat^hvām rtásya prajānān̄n̄ ít tā nāmasā viveśa //</i> Although the Dawns were in their solid prison, the seven wises inspired poets delivered them, urging them with mind. The poets discovered the whole path of Truth and, discerning it, entered it with homage.</p> <p>§12 RV III, 55, 14c-d : <i>rtásya sádman³ ví carāmi vidvān mahád devānām asuratvám ékam //14//</i> I ramble about in the seat of Truth, knowing the great single lordship of the gods.</p>	<p>ἡμὲν Ἀληθείης εὐκυκλέος ἀπρεμῆς ἦτορ ἠδὲ βροτῶν δόξας, ταῖς οὐκ ἐνὶ πίστις ἀληθείης. ἀλλ' ἔμπης καὶ ταῦτα μαθήσεται, ὡς τὰ δοκοῦντα χρῆν δοκίμως εἶναι διὰ παντὸς πάντα ⁶περῶντα.15</p> <p>There stands the gates between the journeys of night and the day, enclosed at top and bottom by a lintel and threshold of stone, and themselves fitting closely to a great architrave in the aether. Justice of many punishments controls the keys of this alternation [...] And the goddess received me warmly, and taking my right hand in hers spoke as follows and addressed me : « Welcome, O youth, arriving at our dwelling as consort of immortal charioteers and mares which carry you ; no ill fate sent you forth to travel on this way, which is far removed indeed from the step of men, but right and justice. You must be informed of everything, both of the unmoved heart of persuasive reality and of the beliefs of the mortals, which comprises no genuine conviction; nevertheless you shall learn these also, how it was necessary that things that are believed to be should have their being in general acceptance, ranging through all things from end to end [...] (transl. Coxon 2009 : 48-55, slightly modified).</p> <p>§5 Parmenides, fr. 8.13-18 and 29-38 DK γίνεσθαι τι παρ' αὐτό· τοῦ εἵνεκεν οὔτε γενέσθαι 1 οὔτ' ὄλλυσθαι ἀνῆκε Δίκη χαλάσασα πέδησι, ἀλλ' ἔχει· ἡ δὲ κρίσις περὶ τούτων ἐν τῶιδ' ἔστιν· ἔστιν ἢ οὐκ ἔστιν· κέκριται δ' οὖν, ὥσπερ ἀνάγκη, τὴν μὲν εἶν ἀνόητον ἀνώνυμον (οὐ γὰρ ἀληθῆς 5 ἔστιν ὁδός), τὴν δ' ὥστε πέλειν καὶ ἐτήτυμον εἶναι. Therefore Justice did not loosen it (the being) in her fetters and move it either to come to be or to perish but holds it fast, and the decision regarding these things depends of that of the issue, <i>is or is not</i>. Now it has been decided, as was necessary, to leave the one way unconceived and nameless, since it is not a true way, and for the other to be a way and authentic (fr. 8.13-18 DK, translated by Coxon 2009 : 64 and 70-74, slightly modified)</p> <p>§6 Pindar, Pythian III, 103 : εἰ δὲ νόῳ τις ἔχει θνατῶν ἀλαθείας ὁδόν, χρὴ πρὸς μακάρων τυγχάνοντ' εὖ πασχέμεν. If anybody understands the path of truth, he must be happy with what good the blessed gods allot him.</p>
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From Hesiod to Philosophy through the Sacred Indo-Iranian Tradition : a Synopsis

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