Greek, Tamil, Sanskrit, Hebrew: The semantic evolution of the words ἀρχον, Arason and Raja related with the word ‘King’ in Classical Literatures

Greek, Tamil, Sanskrit and Hebrew are classical languages having ancient literatures. The words which have phonological and morphological resemblance with the word ‘ἀρχον’ is seen in all these classical literatures. This Greek word is used to represent ancient, ancestral, old level, in days of old, long ago, former, aged and olden style which are all related with time scale, whereas this same word denotes another set of words which has the meanings such as lead, leader, commander, ruler, prince and king all of these related with administration. Besides, in other languages it has the only one set of meanings that which is related with administration. The semantic evolution of this word which has meanings with two different sets of related words is only seen in Greek language, which clearly shows the origin and the spread of this word from Greek to other languages.

Keywords: Greek, Tamil, Sanskrit, Hebrew, ἀρχον, Arason, Raja

Introduction

Every language evolved with a set of its own words that are local specific which is a means of communication for the people in that particular locality. Some times a particular word is seen in many languages. In this situation, each language demand their origin of rights over that word. Some time, it may also happen so that some of these languages strongly argue that the borrowed words are their own and claim their right over the word. To solve this issue scientifically, the semantic evolution of those words shall be seen in the literature of that languages.

ἀρχον

The word ‘ἀρχον’ has occurred in ancient Greek literatures and inscriptions.

<table>
<thead>
<tr>
<th>θεοί.</th>
<th>ἐπὶ Μυστικὴν ἀρχοντ-</th>
<th>ἐπὶ Ἑθοῖ τῇ Πανθον-</th>
<th>ἐν τῇ ἁγορά[1]</th>
</tr>
</thead>
<tbody>
<tr>
<td>(19)</td>
<td>ἰ]. Ἡμι[σ]τρατος εἶπε: ἐπαινέσ[α]-</td>
<td>ἱ. Ἡμι[ομελός Π[α]-</td>
<td>[α]ν]να ἡ τῶν ἱερέᾳ τῷ Παν-</td>
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<tr>
<td>5</td>
<td>τῇ μετὰ Πάνδοια: Δημο[σ]-</td>
<td>[Ι] Δήμωνα Δημομέλος Π[α]-</td>
<td>[α]ν[α]να καὶ στεφανάσα-</td>
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<td>τρατος εἶπε: ἐπαινέσ[α]-</td>
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<td>ἰ. τοῦ[ν] Ναυαρίτων δικ-</td>
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<td>[νόμων] ληπτοριγιόν [απ]</td>
<td>[νόμων] ληπτοριγιόν [απ]</td>
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</table>

"Gods. In the archonship of Mystikhides. It being resolved by the Pandions. In the agora after the Pandia. Demostratos said: Demomelos son of Paianias commends Demon, the priest of Pandion, and crowns him with a golden crown because of his righteousness toward the tribe, and grants him an exemption from all liturgies so long as he lives. The managers record this decree [...]"

- Inscriptiones Graecae, II2 1140, line 5, c. 386 BC.,
This Greek inscription has mentioned the word ‘ἄρχοντος’ whose meaning is related with kingdom.


This Greek inscription has mentioned the word ‘ἄρχοντος’ whose meaning is related with kingdom.

‘on the Pothiyil mountain range belonging to Pasumponn Pάndiyan¹ with strong shoulders, praised by many, who rose up with strength and ruined his enemies in battles, and ruled with a just scepter and justice, great among many kings (Arasar) with brave armies, praised in this

¹ Βασιλείας δ' ἦσσιν ἢ μὲν Τύνδος Κηροβοθροῦ, κόμη παραθαλάσσεις ἔνσης ὡ δὲ Μουζώρις βασιλείας μὲν τῆς αὐτῆς, ἀκμᾶς δὲ τοῖς ἀπὸ τῆς Αρακῆς εἰς αὐτὴν ἐρχομένοις πλοίοις καὶ τοῖς Ἑλληνικοῖς· κεῖται δὲ παρὰ ποταμῶν, ἀπέχουσα ἀπὸ μὲν Τύνδος διὰ τοῦ ποταμοῦ καὶ διὰ θαλάσσης σταδίους πεντακοσίους, ἀπὸ δὲ τοῦ κατ' αὐτὴν ἐκκοι. Η δὲ Νέλκνα σταδίους μὲν ἀπὸ Μουζώρις ἀπέχει σχεδὸν πεντακοσίους, ὑμίοις διὰ τοῦ ποταμοῦ (καὶ πεζῷ) καὶ διὰ θαλάσσης, βασιλέας δὲ ἦσσιν ἑτέρας, τῆς Πάνδιονος· κεῖται δὲ καὶ αὐτὴ παρὰ ποταμῶν, ὡς εἰς ἀπὸ σταδίουν ἐκατόν ἐκκοι τῆς θαλάσσης. — παράγραφοι 53-54, Περίσπους τῆς Ἐρημῆς Θαλάσσης

Tyndis is of the Kingdom of Cerobothra; it is a village in plain sight by the sea. Muziris, of the same Kingdom, abounds in ships sent there with cargoes from Arabia, and by the Greeks; it is located on a river, distant from Tyndis by river and sea five hundred stadia, and up the river from the shore twenty stadia. Nelcynida is distant from Muziris by river and sea about five hundred stadia, and is of another Kingdom, the Pandion. This place also is situated on a river, about one hundred and twenty stadia from the sea.
This Tamil poem has mentioned the word ‘arasar’ that which is related with kings. It is a plural form of the word ‘arasan’. This word is seen to resemble the Greek word ‘ἀπσόν’. Also, it is noted the usage of this word come also with Pandion, which shows the contextual similarity in both Greek and Tamil. Further, the same word ‘arasan’ seen in Tamil language becomes ‘rājen’ in Sanskrit.

<table>
<thead>
<tr>
<th>tathaiva</th>
<th>pāndyo</th>
<th>rājendra</th>
</tr>
</thead>
<tbody>
<tr>
<td>sāgarāṇūpavāsibhiḥ</td>
<td>vṛto</td>
<td>bahuvidhair yodhair yudhiṣṭhiram</td>
</tr>
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Pandya, The King who dwelt on the coast-land near the sea, came accompanied by troops of various kinds to Yudhishthira.

Thus the relationship between the words ‘ἀπσόν, Arasan, rājen’ which occur in three different languages can be researched in the classical literatures of these languages.

**Classical literatures**

The Greek, Hebrew, Sanskrit and Tamil are all classical languages. All these languages have vast ancient literatures. Here only the foremost ancient literature is taken for research. In this, selected literatures are taken in all of these languages that are compared. Thus, Old testament in Hebrew, Rig Veda\(^2\) in Sanskrit and Sangam literature in Tamil are taken for comparison.

**Greek**

The word ‘ἀπσόν’ occurs often in many Greek literatures. The phonetics of this word is important in the field of comparative research. Especially the phonetic of the letter ‘χ’ which is present in this word undergo slight modifications in other languages \(^3\). Also there are many researches that are

\(^2\) Rigveda in archaic Vedic Sanskrit, and also the closely related Old Iranian Avesta of the Zoroastrians, as well as the languages that have descended from Old Iranian - Michael Witzel

\(^3\) X latinized as ch. This combination is among the most important ones in the chelonian nomenclature because it concerns the Greek name for turtle ‘xelone, xelwna. The actual phonetic interpretation of the letter X is as the letter ‘h’ as pronounced in the word ‘hero’. However, transforming the letter x into h would result in many unpredictable phonetic interpretations, as this letter in many cases and in several languages is ‘mute’. Transforming it into ‘ch’, however, didn’t solve the problem as this combination of consonants has also a
being carried out in finding the meaning of this word. Some of the researches are related with its occurrences in the Greek literatures\(^4\) and some others in biblical occurrences\(^5\) which has some more research value.

\textbf{'ἀρχα' and Authority}

The word ‘ἀρχα’ has occurred in the Greek epics and plays.

\begin{table}
\begin{tabular}{|c|c|}
\hline
\textbf{kατ’ ἀρχὴς γὰρ φιλαίτιος λεώς.} & for the people could complain against authority \\
Aesch. Supp. 485 & \\
\hline
\textbf{σχεδόν τι πρόσθεν ἢ σὺ τῆσδ’ ἔχων} & The news was announced to the town shortly before you first attained power over this land. \\
χθόνις ἀρχὴν ἐφαίνου, τοῦτ’ ἐκηρύχθη & Soph. O. T. 737 \\
pόλει. & \\
\hline
\textbf{470ἡγείσθην δ’ Ὀδυσσέας τε καὶ Ατρείδης} & [470] The leaders were Odysseus and Menelaus, son of Atreus, and with them I was third in command; \\
Μενέλαος, & \\
tοῖσι δ’ άμα τρίτος ἀρχὴν ἐγών: αὐτοὶ γὰρ & \\
ἄνωγον. & \\
Od. 14. 471 & \\
\hline
\end{tabular}
\end{table}

In these places the root word ‘ἀρχα’ is related with ‘leader’, ‘authority’ and ‘power over the land’. The words which have the same meaning can be searched in other languages.

The relationship between the Greek and the Hebrew languages and the reasons for its occurrences are the common topics in the research field\(^6\). According to the Hebrew, Old testament which is one of the classical literature of that language, there are many comparative researches that were carried out between

\begin{itemize}
\item variety of phonetic interpretations; it could be as ‘k’ [chaos], as ‘ts’ [chimney], as ‘sh’ [share], etc. Therefore, one of the most successful words in chelonian nomenclature is possibly pronounced in many different ways all the time.” - Evangelos Vlachos (2015)
\item The significance of the semantic range of the term ἀρχή in the thought of sixth century Greek philosophers analysed on the basis of the meanings of certain words containing the ἀρχη- root in early Greek poetry - Maciej Roszkowski (2014)
\item Kyriakoula Papademetriou
\item The victorious campaign of Alexander the Great in the fourth-century BC linked the East to the West. The victory was not simply a political one. Its spiritual influence was much greater. The Greek language became a common language for nearer Asia, and with the language went the culture, the art, and the thought. The influence thus exerted did not entirely drive out the local languages or the civilization. The Jewish community in this period was clearly bilingual and perhaps even trilingual. The texts from this period indicate that there were communities in which Greek was dominant and others in which Aramaic and Hebrew were more central. Numerous Greek words entered the Hebrew language. Both the Aramaic and the Hebrew of this period underwent transformation not only in the lexicon – more than 3,000 Greco-Roman loanwords – but also in phonology, syntax, etc. - Asher Shafrir (2014)
\end{itemize}
Greek and Hebrew language and their literatures such as the Greek Septuagint and the Hebrew Bible. In this way, the word ‘ἄπσον’ also can be discussed. Some times the same word is also seen to be used in Hebrew. As far as the Testament is concerned there are no words similar to to the Greek word ‘ἀπροφο’ in Hebrew language with the same meaning. But, there is one word which has resemblance with the meaning of Greek word ‘ἀπροφο’ seen in the ancient literature of Hebrew.

Razan in Hebrew

The Biblical Hebrew has many words for chief, prince.

Strong’s Hebrew: 8269. רֵע (sar) -- chieftain, chief, ruler
Strong’s Hebrew: 5387a. nasi -- one lifted up, a chief, prince
Strong’s Hebrew: 4427a. malak -- to be or become king or queen
Strong’s Hebrew: 4428. מָלָק (molek) -- king

There is also a Hebrew word ‘razan’ which occurred three times in the Hebrew Bible. The original Word is צֵרֶן and the transliteration is razan and the Hebrew biblical word number is 7336.

‘Hear O ye kings give ear O ye princes [razan] I even I will sing unto the LORD I will sing praise to the LORD God of Israel’

Judges 5:3

‘The kings of the earth set themselves and the rulers [raza] take counsel together against the LORD and against his anointed saying’

Psalm 2:2

Thus the Hebrew word ‘razan’ is seen to occur with the meaning of prince and rulers in the classical literature of Hebrew. It is as same as the meaning of the Greek word ἄπσον. There are some differences in their phonology. There are some theories like metathesis, vowel shift and softened pronunciation of consonants in linguistics. These theories highlight the relationship in the difference of pronunciation between these two words.

\[^7\text{Tania Notarius (2017)}\]

\[^8\text{ἄπσον - Hebrew Equivalent Words: #: 1254 (baw raw'); 1404 ḫ yayınlan (gheb eh' reth); 2490 ḫ yayınlan (khaw laf'); 2974 ḫحان (yaw al'); 3245 ḫحان (yaw sad'); 4911 ḫحان (maw shal'); 5081 ḫحان (naw deb'); 5128 ḫحان (naw deeb'); 5251 ḫحان (nace); 5257 ḫحان (nes eek'); 5493 ḫحان (soor, soor); 6030 ḫحان (aw naw'); 6113 ḫحان (aw tsar'); 6260 ḫحان (at tood', at tood'); 6544 ḫحان (paw rah'); 7218 ḫحان (roshe); 7287 ḫحان (raw daw'); 7891 ḫحان (sheer, shoor); 7981 ḫحان (shel ate'); 8199 ḫحان (shaw fat'); 8271 ḫحان (sher ay')\]

- Old / New Testament Greek Lexical Dictionary
Here according to the theories, the Greek letter ‘χ’ is changed as ‘z’ in the foreign language like that of the phonetical changes between ‘o’ and ‘a’ that which is found common between these languages. The Greek letter ‘α’ is seen to change its position.\(^9\) Thus the words which are present in these two languages with the same meaning but with different structure has also resemblance in the theories of linguistics. But the Hebrew lexicon mentions that this word has occurred probably from the root meaning of ‘to be heavy’\(^10\).

More than that the meaning of the king is related with land and country. With out land and country the meaning of the king is meaningless. Also there are some words to denote the word nation in Hebrew.

‘גֹּ-וֹ-יִ-מ’ and ‘אר-שה-קָא’

‘גֹּ-וֹ-יִ-מ’ and ‘אר-שה-קָא’ are the Hebrew words for nation and land.

‘For I will cast out the nations (גֹּ-וֹ-יִ-מ) before thee and enlarge thy borders neither shall any man desire thy land (אר-שה-קָא) when thou shalt go up to appear before the LORD thy God thrice in the year’

Exodus 34:24

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\(^9\)Metathesis – is the transposition of sounds or syllables in a word or of words in a sentence like foliage > foilage, anemone > anenome, cavalry > calvary. Vowel shift – is a sound change in a pronunciation of the vowel sounds. Softened pronunciation of consonants

\(^{10}\)Brown-Driver-Briggs Hebrew Lexicon, The KJV Old Testament Hebrew Lexicon: Transliteration - Razan, Root Word (Etymology) - A primitive root
'The LORD shall open unto thee his good treasure the heaven to give the rain unto thy land ('ar·šā·ḵā) in his season and to bless all the work of thine hand and thou shalt lend unto many nations (gō·w·yīm) and thou shalt not borrow'

Deuteronomy 28:12

Here the word 'ar·šā·ḵā only denotes land and the other word represents nation. It is also related with earth.

‘Thou stretchedst out thy right hand, the earth ('ā·reṣ) swallowed them.’

Exodus 15:12

‘ar·ṣî 'ā·rē [Strong Hebrew No. #0776]

There are many words in Hebrew to denote the word country. The word occur in many forms like 'ā·rā·šāh, 'ar·šāh, 'ar·šām, ḫā·šā, 'ar·šēḵ, 'ar·še·ḵā, 'ar·šā·kēm, 'ar·še·nū, 'ar·šē 'ā·rē, and 'ar·šōw with some related meanings.

A little way ('ā·reṣ)

The word way is used in different situations such as the way of life, way on sea, way on land are all words that are related with way. Here the Hebrew word ‘‘ā·reṣ’ denotes a type of way.

‘And he said unto him, Go in peace. So he departed from him a little way ('ā·reṣ).’

2 Kings 5:19

Here the Hebrew word ‘‘ā·reṣ’ denotes the meaning of a ‘little way’ which is found on ground. Thus this word also is used to denote ground.

Ground

‘And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground ('ā·reṣ),’

1 Samuel 25:23

Here the Hebrew word ‘‘ā·reṣ’ denotes ground. Also related with this word ‘‘ar·še·ḵā’ it denotes land.

‘And six years thou shalt sow thy land ['ar·še·ḵā] and shalt gather in the frs thereof’

Exodus 23:10

Here the word ‘‘ar·še·ḵā’ which denotes the land is also used to represent country.

‘Then Pharaoh said to him, "But what have you lacked with me, that behold, you are seeking to go to your own country ('ar·še·ḵā) ?" And he answered, "Nothing; nevertheless you must surely let me go."

1 Kings 11:22

‘But thou shalt go unto my country ('ar·šī), and to my kindred, and take a wife unto my son Isaac.’

Genesis 24:4

Here the Hebrew words ‘‘ar·še·ḵā’, ‘‘ar·šī’ are used to represent the word synonym to the word country.
Thus the same Hebrew word 'ā·reṣ' is used in multiple ways with the meanings such as 'way, ground, land, country and earth' and another word 'raza' means ruler. Ruler is related with ruling the country. At the same time the Hebrew words ‘ar-še-kā’ and ‘ar·ṣî’ have phonetic resemblances with the Greek word ‘ἀρχή’. It is also to be noted here that the word ‘ἀρχή’ in Greek has no relation with the words such as the country or land. This shows that the Greek word has semantic broadening from ‘leader’, ‘authority’ and ‘power over the land’ to the ‘way, ground, land, country and earth’ in Hebrew. At the same time, the Hebrew word ‘ar-še-kā’ has more resemblance with the Greek word ‘ἀρχή’ than the Hebrew word ‘raza’.

More than that some researchers mention that there is a word ‘Arisches’ in the Alten in Hebrew Testament probably related with the German language. It is discussed that the word is from the Avestan or Old Persian languages. That particular word is xsayarsan, xsaya+arsan.

‘arsan’ - 'man, male, hero.'

‘xsaya’ means 'ruler, prince, king.' Here it is noted that ‘arsan’ doesn’t denote the king but the word ‘xsaya’ is only related with the king. The Avestan dictionary mentions that some meanings related with the root ‘ras’. The meanings of these word are mainly related with justice and army.

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11 This is a process where the meaning of a word becomes more general or more inclusive than its historically earlier form. It is also known as generalization, widening or extension where the word increases its range of meaning over time. For instance in English, the word ‘horn’ initially referred to ‘a protrusion on the heads of certain animal’s’, but its meaning then broadened to include a ‘musical instrument’, then ‘drinking vessel of a shape like a horn’. The process of semantic broadening also takes place during the process of borrowing L1 language words into L2 language words, where certain L2 loans take on extra meanings that were not in the original L1 word.

12 Henry S. Gehman (1924) rasāstāṭ [rasāstāt], 8 (G) f. truthfulness, righteousness, justice, equity; Rasastat, a Yazad presiding over (k443) rasmanō [rasman], 12 (plA) m. the lines or files of the army (k443), rasmaoyō
This Avestan and Arabic are related with a word called ‘Khorasan or Khurasan’. The Hebrew Jews is also related with the word. It has given names such as ‘Razi or Ray’ and ‘Kho or Qom’ to his subordinates who are related with royal power. The name of the taxes that were levied during those times are called by the name with the word which has suffix ‘raj’ and the name Khorasan itself is derived from the root meaning of authority. This Khorasan has relation with Arabians. So there is a need to research the Arabian language. There are

rashnaosh [rashnu], 16 (G) m. Rashnu, a Yazad presiding over truthfulness à justice (k444) Dictionary of most common AVESTA words, Joseph H. Peterson. http://www.avesta.org/avdict/avdict.htm

Khorasan and Neishabur, the origins of Taherian Marve and Samarghand or Samanid’ capital, Bokhara were considered Hanafi centers (Seddighi). In the middle of the 3rd century, by fascinating Ray, Neishabur, Samarghand, Tashkand, Esfahan, and Gorgan Shafei’s influence replaced the Hanbali and Hanafi dominance. - Mohammad Ali Chelongar (2009)

The intellectual and religious profile of these Khorasani Jews ….. Jews in Khorasan would not normally be using Arabic. - Shaul Shaked (2013)

Khurasan. This was the name of the administrative division of the Sasanian Empire known as xwarāsān (literally ‘the East’) that was created as one of the four military divisions of the Sasanians - Khodadad Rezakhani

It seems, however, in Khorassan, Ray and Qom, minor power even Sunnite Hadith were seeking dynasties, led to disintegration of Abbasids society and converting it to an archipelago. Outcomes of continuation of the political and military conflicts, however, was not ineffective on Shiite inclinations (Barghi, Rejal, p47). Najishi and Toussi provide a list of the 7th Imam’s companions with Razi and Qomi titles. Among them, Abolhassan Mohammad Ibn Jafar Assadi Razi (Toussi, 426), as the agent of Imam Zaman, had an effective role in religious thought of Ray and Qom and in fact he was the person who nurtured the personality of Mohammad Ibn Yaghub Koleini. - Mohammad Ali Chelongar (2009)

Kharāj wāzīfa: variable land tax paid by the landholder. This was presumably waived by the patron as it directly impacted the client: Kharāj muqāsama: tax on the crop (usually levied at 20%); and ʿushr (10%) on the crop. Landlords shifted taxes to peasants, who paid rents and taxes from their share of the harvest. - Shivan Mahendarajah (2018)

By contrast, the four chroniclers discussed here use different forms of the name Khurasan in Latin: Corrozana (with a feminine grammatical ending), Corosanum (neuter ending) and forms such as Corruzan without any inflectional ending. Forms used by other writers include Corathania and Corotamia. This diversity suggests that the name Khurasan was written in such different ways by the crusade writers because it was unfamiliar to them, and that it came to prominence because they or their informants heard it from Turks or Arabs themselves. I would argue that the use of this name derives from the importance of the traditional Turkish homelands as a source of military recruitment ……….. In the crusade chronicles, Corrozzana is the nerve-centre of the Seljuk world and the primary source of its power, both military and political. It is the Turkish homeland par excellence, and central in terms of political power. - Alan V. Murray (2018)

Khorasan has long been part of Iran and its borders where not the same during history. It was very wide in the 4th century; in addition to the current Khorasan, it included three republics of Turkmenistan, Tajikistan, part of Pakistan and an important part of Afghanistan. Shortly after the conquest of Khorasan by the Arab people, this land became popular as one of the important bases of Arabic poetry alongside the main centers of the Arabic poetry (Daif, 2007, Vol. 2, p. 161). After the establishment of the Arab governors in Khorasan, many Arab poets came into this area and it led to the emergence of the Arabic poetry in that land. Also, the choice of Arabic as the official language of the Muslim world caused Khorasani people to become familiar with the Arabic language and literature and use it in their poetry. - Tayebeh Sadat Hosseini (2017)
some words related with arasan or rajan seen in the Arabic vocabulary. Some say it may be come from china. It shows that the ‘ar-še-kā, ’ar-ṣī and raza of Hebrew doesn’t belongs to same language and are also not found in Avestan and Arabic. Thus Avestan and Persion languages have close contact with the Sanskrit language. So there is a need to research the Sanskrit literatures.

Sanskrit

Sanskrit is one of the classical language of India. It has vast literary heritage. The foremost work is called ‘Veda’. There are four Vedas. The foremost of these Vedas is Rig Veda. There are three main eras and many words in this literature are found to be borrowed. In this literature, there are many words used to denote the king and one among them is the word ‘rājān’.

In sooth like heroes fain for fight they rush about, like combatants fame-seeking have they striven in war. Before the Maruts every creature is afraid: the men are like to Kings, terrible to behold.

Here the king is called as ‘rājān’. Here the letter ‘j’ is present instead of ‘z’ in Hebrew. Other letters are same as in Hebrew. And the letters ‘j’ and ‘z’ also don’t have much different in their phonitics. Thus the word ἄρας of Greek, rājān of Sanskrit are said to be the same. From this word Sanskrit language evolve many words.

O Much-invoked, may we subdue all famine and evil want with store of grain and cattle. May we allied, as first in rank, with princes obtain possessions by our

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22. The royal family of the Old Turks called ‘A-si-na * 'a-ṣi-na (LMC) from Old Chinese chronicles, such as Zhoushu-50 and Suishu-84, there is no term Asina in the Old Turkic and other sources on the Old Turkic peoples. Tang dynasty appointed a nominal ruler titled Itleber from members of the Asina’s family and strategically governed the regional peoples of the steppe and oasis regions, and central Asia from Mongolia, north Tianshan and Sogdiana to Tocharistan. Thus the political system known as Ce-fe can be confirmed during the reign of the Tiirgish Kaghanate from at least AD 750 years. - Takashi Osawa
23. Old Avestan is grammatically very close to the language of the Rig Veda, the oldest religious texts of the Indo - Aryans. - Prods Oktor Skjaervo (1999)
24. I. the early gvedic period: c. 1700-1500 BC, especially the hymns in books 4, 5, 6 (and maybe book 2); II. the important middle gvedic period, c. 1500-1350 BC: RV 3, 7, parts of 8.1-66 and 1.51-191; III. the late gvedic period, c. 1350-1200 BC: RV 8.67-103; 1.1-50; 10, 8.49-59. - Michael Witzel (1999)
25. F.B.J. Kuiper (1991) has prepared a very valuable collection of some 380 ‘foreign’ words found in the RV. - Michael Witzel (1999)
| 1 | never is he, O Maruts, slain or overcome, never doth he decay ne'er is distressed or harmed; |
| 2 | His treasures, his resources, never waste away, whom. whether he be prince or Rṣi, ye direct. |
| 3 | Here the prince are mentioned as ‘rājabhiḥ’ and ‘rājānaṃ’. The same word is seen to be used for ‘ruler’. |
| 4 | 5 Wilt thou not make me guardian of the people, make me, impetuous Maghavan, their ruler? Make me a Rṣi having drunk of Soma? Wilt thou not give me wealth that lasts for ever? |
| 5 | From this another word was coined. |
| 6 | BE with us; I have chosen thee: stand stedfast and immovable. Let all the people wish for thee let not thy kingship fall away. |
| 7 | Be even here; fall not away be like a mountain unremoved. Stand stedfast here like Indra's self, and hold the kingship in the grasp. |
| 8 | Here the words ‘rāṣṭramadhi’ and ‘rāṣṭramu’ denote the meaning of kingship. |
| 9 | O King, discerning truth and right from falsehood, come and be Lord and Ruler of my kingdom.27 |
| 10 | Here the words ‘rājā rāṣṭrāṇāṃ’ and ‘rāṣṭra’ represent to mean king of kings and kingdom respectively. Other to look at it is the person who is top of others is called as king. |

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27 Skt. rajya-s, Lat. regiu-s are evidently secondary derivatives from raj-, Brugmann’s Law and the Sanskrit Vṛddhi - Carl Darling (1896)
yā oṣadhīḥ somaḥśatavicakṣaṇāḥ |
tāsāṁ tvamsayuttamāram kāmāya śam |
hṛde ||
yā oṣadhīḥ somarājñīrviṣṭhitāḥ |
prthivīmanu |
brhaspatiprasūtā asyai saṁ datta |
vīryam ||
Rig Veda 10.97. 18-9

| Of all the many Plants whose **King** is, Soma, Plants of hundred forms, |
| Thou art the Plant most excellent, prompt to the wish, sweet to the heart. |
| O all ye various Herbs whose **King** is Soma, that o’erspread the earth, |
| Urged onward by Brhaspati, combine your virtue in this Plant. |

| 1. Here best of plants are denoted as king. |
| yā oṣadhīḥ somarājñīr |
satavicakṣaṇāḥ |
tāsāṁ tvamsayuttamāram kāmāya śam |
hṛde ||
yā oṣadhīḥ somarājñīrviṣṭhitāḥ |
prthivīmanu |
brhaspatiprasūtā asyai saṁ datta |
vīryam ||
Rig Veda 10.97. 18-9 |

| When lauds and Soma juice have made me joyful, both the unbounded **regions** are affrighted. |
| yan mā somāso mamādan yad |
ukthobhe bhayete rajasī |
apāre ||
Rig Veda 4. 42. 6 |

| THESE, Heaven and Earth, bestow prosperity on all, sustainers of the **region**, Holy Ones and wise, |
| te hi dyāvpṛthivī viśvaśambhuva |
ṛtāvari rajasō dhārayatkaṇvī |
Rig Veda 1.160. 1 |

| Relatives of Rajan |
| The names are evolved to denote the relatives of ‘rājān’ from the same root word. |
| prātarjarethe jaraneva |
kāpayā vastor- |
vastoryajataḥ ghachathoghṛham |
kasya dhvasrā bhavathaḥ kasya vā narā |
rājaputrevasavanāva ghachathaḥ ||
Rig Veda 10. 40. 3 |

| Early ye sing forth praise as with a herald's voice, and, meet for worship, go each morning to the house. |
| Whom do ye ever bring to ruin? Unto whose libations come ye, Heroes, like two **Sons of Kings**? |
| prātarjarethe jaraneva |
kāpayā vastor- |
vastoryajataḥ ghachathoghṛham |
kasya dhvasrā bhavathaḥ kasya vā narā |
rājaputrevasavanāva ghachathaḥ ||
Rig Veda 10. 40. 3 |

| 5 To you, O Aśvins, came the **daughter of a King**, Ghoṣā, and said, O Heroes, this I beg of you: |
| Be near me in the day, he near me in the night: help me to gain a car-borne chieftain rich in steeds. |
| yuvāṁ ha ghoṣā paryaśvinā yatī rājāṅa |
ūce duhitāprche vāṃ narā |
bhūtaṃ me ahna uta |
bhūtamaktaveśvavate rathine |
saktamarvate ||
Rig Veda 10. 40. 5 |

| 11 Here the son of the king is called as ‘rājaputre’. |
| 13 Here the daughter of a King is mentioned as ‘rājāṅaūce’. |
| 15 Thus in the ancient literature of the Sanskrit called Veda shows the occurences of the words, ‘rājān (Kings), rājaputre (Sons of Kings), rājāṅaūce (daughter of a King), rājabhiḥ (princes), rājānaṃ (princes or ruler), |

| 17 |
rāṣṭramadhi (kingship), rāṣṭramu (kingship), rājā rāṣṭranāṃ (King of kings), rāṣṭra (kingdom), rajasī (regions) and rajaso (region)  

Here the top of the planet is also called as rājñīr (King). This clearly shows that all these words are related with king and are evolved from the word ‘rājān’ which means king. The semantic evolution of these words seems like that of Hebrew. At the same time there is no any reference for the semantic evolution of the word ‘raza’ from Hebrew and ‘rājān’ from Sanskrit. Sanskrit language has relation with one another classical language called Tamil. This semantic evolution also can be searched in Tamil literature.

**Tamil Literature**

Tamil literature is one of the classical languages of the world. It has many classical literatures relates with the common man. There are many references about the contact of the foreigners including the Greeks. The Greek literatures also ensures about these contacts. They also have contact with the Hebrews. This creates a possibility of transformation of words within these languages. In this way the occurrence of the word ἄπσον can be searched in the classical literature of Tamil.

**King**

The Sanga Ilakkiam is the ancient literature of the Tamil language. It mentions many words that are related with the meaning of king. Mannan, Ko, Arasan, Vaenthan and Kurisil are some of the words denoting the king in ancient Tamil literatures. Among these words, the word Arasan has phonetical resemblance with the Greek word.

| kaTavuL n'Ilaiya kal Ògku n'eTu varai | In the land between northern Himalayas and southern Kumari you have crushed many kings (Arasar) with roaring drums in massive battles and attained fame in many lands. |
| vaTa ticei ellai imayam Aka, ten am kumariyoTu AyiTai arasar | Pathitruppathu 43, Poet: Paranar, King: Kadal Pirakōttiya Chenguttuvan, Sanga Ilakkiam |
| muracuTaip peruj camam tataiya, Arppu eza, | |
| col pala n'ATTait tol kavin azitta | |

28 and as an adjective virāj (from rāj, ‘reign’) means ‘ruling far and wide, sovereign - Nick Allen (2016)
30 According to a research on ancient Greek literature which is related with Atti and Cybilie, the era of the Tamil Sangam literature goes up to 1200 BC.’ - Pugazhendhi.D. (2020)
People who go to the seashore with pounding waves, ask those who know where they can find water to quench their thirst. In the same manner, wise men, even though they are in the company of kings (Arasar), seek those who are generous and without flaws.’

Puranānūru 154  Poet Mōsi Keeranār sang to Konkānam Kilān, ruler of Konkānam Mountain, Sanga Ilakkiam

In these references the word ‘Arasar’ denotes the king. From this word the related words were coined in the Tamil language. One of the word is ‘Arasu’ for ‘kingdom’.

‘O king with great fame and skill in battles! You went swift like the wind, spread flames, caused fear in enemies kingdom (arasu) and ruined them at 128 Ålankānam battlefield where drums roared!’

Mathuraikkānji, Sanga Ilakkiam

‘O warrior king! You uplift your friendly citizens! You seize kingships (arasu) of enemies! 132

Mathuraikkānji Sanga Ilakkiam

‘In this dense world where winds cannot penetrate, decorated with the sky, with huge ocean as its limits,
mUvaruLLum, **arasu** enappāTuvatu n'inatE, peruma! alagkukatirk kanali n'Alvayin tOnRinum, ilagkukatir veLLi ten pulam paTarinum, am taN kAviri van'tu kavarpu UTTa, tOTu koL vElin tORRag pOla, among the three who rule over the cool Tamil land with roaring drums and armies, your **kingship (arasu)** alone is true royalty!

Puranānūru 35, Poet Vellaikudi Nākanār sang to Chōlan Kulamutrathu Thunjiya Killivalavan, Sanga Ilakkiam

<table>
<thead>
<tr>
<th>2</th>
<th>kaTuj cinatta kol kaLiRum; kataz pariya kali mAvum, n'eTug koTiya n'imir tErum, n'ejcυ uTaiya pukal maRavarum, ena n'AnkuTan mANTatuAyinum, mANTa aRa n'eRi mutaRRE, <strong>arasin</strong> koRRam; Even though you own an army with these four divisions – murderous elephants with fierce rage, proud swift horses, tall chariots with rising flags, and foot soldiers with strength in their hearts and desire for battles, esteemed righteousness is the foremost cause for real victory of the <strong>kingship (arasu)</strong>. Puranānūru 55, Poet Mathurai Maruthan Ilanākanār sang to Pāndiyar Ilavanthikaipalli Thunjiya Nanmāran, Sanga Ilakkiam</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>aNagkuTai avuNar kaNam koNTu oLittena, cEN viLagku ciRappin jAyiru kANAtu, iruL kaN keTutta paruti jAlattu iTumpai koL paruvaral tIr, kaTun' tiRal 5 ajcana uruvan tan'tu n'iRuttAgku, <strong>arasu</strong> izan'tirun'ta allal kAlai, ‘When the fierce demons massed together and hid away the distant splendid sun, eyes of humans were ruined and the god who is of fierce form and as dark as collyrium came and put it back, ending the sorrow of those in despair in this round world. Like that, at a difficult time when the Chōla <strong>kingdom (arasu)</strong> was lost, Puranānūru 174, Poet Mārōkkathu Nappasalaiyr sang to Malaiyamān Chōliya Vēnāthi Thirukkannan, Sanga Ilakkiam</td>
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<tr>
<td>4</td>
<td>uRRuzu utaviyum, uRu poruL koTuttum, piRRai n'ilai muniyAtu, kaRRal n'anRE; piRappu Oranna uTanvayiRRuLLum, ciRappin pAlAl, tAyum manam ‘It is good to learn from a teacher, helping him during his troubles, giving him substantial wealth and learning with respect, without malice. To those born in the same womb, a mother’s mind will be tender</td>
</tr>
</tbody>
</table>
tiriyum; oru kuTip piRan'ta pallOruLLum, 'mUttO varuka' ennAtu, araruL arivuTaIyOn ARu arasum cellum; vERRumai terin'ta n'ARpAluLLum, kIzppAl oruvan kaRpin, 10 mERpAl oruvanum avankaN paTumE.
toward the man who is learned.

The government (arasu) will follow the path of the learned man, and not welcome and follow the path of a man just because he is first born.
Puranānūru 183, Āriyappadai Kadantha Neduncheliyan, Sanga Ilakkiam

pala puravi n'IRu ukaippa, vaLai n'arala, vayir Arppa, 185 pITu azyak kaTan'tu aTTu, avar n'A'Tu azyi eyil vauvi, cuRRamoTu tU aRuttalim, ceRRa tevvar n'in vazi n'aTappa, viyan kaN mutu pozil maNTilam muRRi, arasiyal piziaiyAtu aRa n'eRi kATTi, periyOr cenRa aTi vazip piziaiyAtu, May horses raise dust! May conch shells and vayir horns be blown! May the pride of your enemies be ruined! May the strengths of your hated enemies and their relatives be lost after you seize their forts!

May they follow your political path! May you seize their land with ancient groves and show them the just path.

Mathuraikkānji 177 – 196, Sanga Ilakkiam

‘you play the lute with benefits of songs – like wealth with pride, great fame, strong effort, and the three great kings owning armies with roaring drums giving combined audience in an assembly (Arasavai) 55’

Porunarātruppadai, Sanga Ilakkiam

Here Arasavai = Arasar (King) + Avai (assembly)

In this way, in Tamil language has the words for king, kingdom, politics, assembly of the king which are related with the word ‘aras’. These words are all noun forms. And all the words are evolved from the word ‘Arason’ means ‘king’. There is no availability of the semantic evolution of the word ‘Arason’ in Tamil. It is as same as Hebrew and Sanskrit. So all these languages can demand their rights over this word and can argue that they are the donar languages to the other languages. In this Greek has dominance over the other

16
languages. It is clearly visible in the relation between the words used to represent the king and land.

Here the word for land is ‘ar-se-ka’ that is seen in Hebrew and ‘arasu’ used in Tamil are closely related with the Greek word ἄρχον meaning the king. As for the word king is concerned, the Tamil word ‘arason’ is same as the Greek word and the ‘raza’ of Hebrew and ‘rajan’ of Sanskrit are seen to vary form that of the Greek word. More than that the semantic evolution for the word ἄρχον means to denote the king which is seen in Greek is not available in other languages.

First

The king is the first person of the kingdom. The word ἄρχον (king) and ἄρχην are related words. The meaning of the ἄρχην is ‘first’.

An impossible hunt should not be tried in the first place.

In the same way it also has the meaning of beginning.
It also has the meaning such as begin or start.

<table>
<thead>
<tr>
<th>Greek</th>
<th>Translation</th>
<th>Source</th>
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</thead>
<tbody>
<tr>
<td>Ὄσον λόγον πάλιν, ὀπερ ἐξ ἀρχής, κινεῖτε περὶ τῆς πολιτείας:</td>
<td>What a huge debate you have started afresh.</td>
<td>Plat. Rep. 450 A</td>
</tr>
</tbody>
</table>

Thus this word has the meanings such as first, begin and start. In all the three places, it is related with an action. So this word occurs in the place where there is no such an action in the previous. From this point the meaning it gets evolved with the meaning of first work.

Εἰλογισμὴν σὺν τῷ γένους ἀρχήςτη μᾶλλον με φύναι τῆς ὑποστάσεως τροφᾶς. | So I reasoned that I ought to stand by the author of my being rather than the woman who undertook to rear me. | Eur. Or. 555 |

Because of the first work this word takes the meaning of ‘author’. The work of the author is the first and original.

\[ \text{αἰ} \] εἰπρέσσοντα καταχώσει ἡμῶν τὸν ἐξ ἀρχής λόγον—ἐπὶ δὲ τὰ ἔμπροσθεν ἱκώμεν, εἰ καὶ σοὶ ὀδόκηι. | they will come on like an ever-rising flood and bury in silt our original argument—and let us, if you please, proceed. | Plat. Theaet. 177C, |

The first is also related with founder.

τοῦτοι δὲ τοῦ νομοῦ μεγίστη πόλις Σάις—ὁ θέατι καὶ Ἀμάς ἤν ὁ βασιλεὺς—οίς τῆς πόλεως θεὸς ἀρχής—τίς ἐστίν, Ἀγαπητέ, μὲν τούνομα Νηθ, Ἐλληνεστὶ δὲ, ὡς ὁ ἐκείνων λόγος, Ἀθηνᾶ: | The chief city in this district is Sais—the home of King Amasis,—the founder of which, they say, is a goddess whose Egyptian name is Neith, and in Greek, as they assert, Athena. | Plat. Tim. 21 E |

The first is also related with the source.

καὶ ταῦτα τάπη κλαυμάτων ἀρχήσει. | These words of yours likewise shall prove a source of tears. | Aesch. Ag. 1628 |

Some times the first is not visible. Here it can be said that former.

\[ \text{ὁ} \] πιτρίται ἄνδρος Ὄιδιπος τῶν ἀθλίων 110 εἰδὼλον: οὐ γὰρ δὴ τῶν ἀργαίων δέμας. | Pity this poor ghost of the man Oedipus! For in truth it is the former living body no more. | Soph. O. C. 110 |

If the former is not clearly visible it can be mentioned as long ago.
this throne of yours, will lie in the power of my curses, if indeed Justice, revealed \textit{long ago}, sits beside Zeus, to share his throne through sanction of primordial laws.

Thus the words long ago is related with days. Like that age is also related with days. Thus this word has the meaning of aged.

Addressing a servant Now you, my \textit{aged} handmaid,

When the age is related with the wealth it has the meaning of ancient.

When it is related with the palace it has the meaning of ‘ancestral’.

Thus the Greek word \textit{ἀγχ} which is the root for \textit{ἀγχον} has many semantic value in the Greek which is not seen in other languages.
Here it shows the meanings lead, leader, captain, master are build as a semantic evolution for the word used to denote king and the lead has a semantic evolution from the meaning such as the first or top. The Tamil, Sanskrit and Hebrew do not have this type of semantic evolution in this regard. This ensures the Greek origin of this word and borrowing of this word by the other languages.
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