

Greek, Tamil, Sanskrit, Hebrew: The semantic evolution of the words ἄρχον, 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 'ἄρχον' 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, ἄρχον, 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.

ἄρχον

The word 'ἄρχον' has occurred in ancient Greek literatures and inscriptions.

θεοί. ἐπὶ Μυστιχίδο ἄρχοντ- ος ἔδοξεν τῇ Πανδιον- ίδι φυλῇ ἐν τῇ ἀγορᾷ[1]	"Gods. In the archonship of Mystikhides. It being resolved by the Pandionis. In the agora after the Pandia. Demonstratos 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 the all liturgies so long as he lives. The managers record this decree [...]."
(19) 5 τῇ μετὰ Πάνδια· Δημό[σ]- τρατος εἶπε· ἐπαινέσ[α]- [ι] Δήμωνα Δημομέλος Π[α]- [ια]νιδᾶ τὸν ἱερέα τοῦ Παν- [δί]ωνος καὶ στεφανῶσα- 10 [ι χρ]υσῶι στεφάνωι δικ- [αιοσ]ύνης ἕνεκα τῆς ἐς [τὴν φυ]λὴν καὶ δοῖναι [αὐ]- [τῶι ἀτέ]λειαν τῶν ἐκ [τῶ]- [ν νόμων λ]ητοργιῶν [ἀπ]-	- Inscriptiones Graecae, II2 1140, line 5, c. 386 BC.,

15	[ασῶν ἐφ' ὃ ᾗ]ν ζῆν· ἐνγρά[ψ]- [αι δὲ τόδε τ]ὸ ψήφισμ[α τ]- [ὸς ἐπιμελητ]ᾶς τὸς με[τὰ] [...8.... ἐς τ]ὸ ἱερὸ[ν τ]- [οῦ Πανδίουνος]. IG II ² 1140, Attica, c. 386/5	
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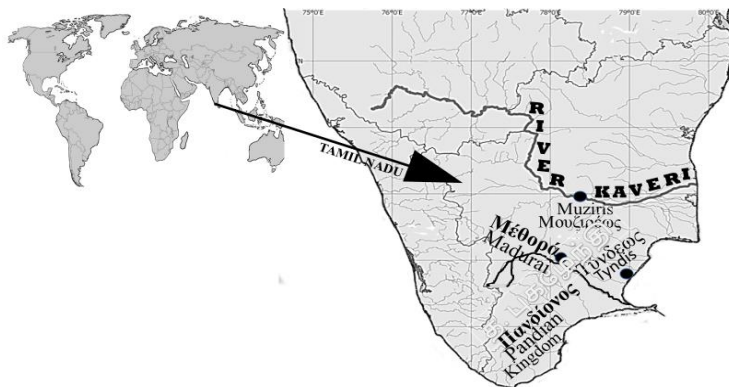
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This Greek inscription has mentioned the word ‘ἄρχοντος’ whose meaning is related with kingdom.

‘on the Pothiyil mountain range belonging to Pasumpoon Pāndiyan ¹ 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	kunRu Ogku vaippin n'ATu mIkkURum maRam kezu tAnai arasaruLLum , aRam kaTaippiTitta cegkOluTan, amar maRam cAyttu ezun'ta valan uyar tiNi tOL, 5 palar pukaz tiruvin, pacum pUT pANTiyan aNagkuTai uyar n'ilaip poruppin kavAan,
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Βασιλείας δ' ἐστὶν ἡ μὲν Τύνδις Κηπροβότρου, κώμη παραθαλάσσιος ἐνσημος· ἡ δὲ Μουζιρίς βασιλείας μὲν τῆς αὐτῆς, ἀκμάζουσα δὲ τοῖς ἀπὸ τῆς Ἀριακῆς εἰς αὐτὴν ἐρχομένοις πλοίοις καὶ τοῖς Ἑλληνικοῖς · κεῖται δὲ παρὰ ποταμὸν, ἀπέχουσα ἀπὸ μὲν Τύνδεως διὰ τοῦ ποταμοῦ καὶ διὰ θαλάσσης σταδίου πεντακοσίους, ἀπὸ δὲ τοῦ κατ' αὐτὴν εἴκοσι. Ἡ δὲ Νέλκυνδα σταδίου μὲν ἀπὸ Μουζιρέως ἀπέχει σχεδὸν πεντακοσίους, ὁμοίως διὰ τε ποταμοῦ (καὶ πεζῇ) καὶ διὰ θαλάσσης, βασιλείας δὲ ἐστὶν ἐτέρας, τῆς Πανδίουνος · κεῖται δὲ καὶ αὕτη παρὰ ποταμὸν, ὥσει ἀπὸ σταδίων ἐκατὸν εἴκοσι τῆς θαλάσσης. — παράγραφοι 53-54, Περίπλους τῆς Εὐρυθρᾶς 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. Nelcynda 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.
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world with with mountains, Akanānūru 338, Mathurai Kanakkāyanār, Sanga Ilakkiam	
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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 ‘ἄρχον’. 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.

tathaiva <u>pāndyo</u> <u>rājendra</u> sāgarānūpavāsibhiḥ vṛto bahuvidhair yodhair yudhiṣṭhiram The Mahabharata 5.19. 9	<u>Pandya</u> , The <u>King</u> who dwelt on the coast-land near the sea, came accompanied by troops of various kinds to Yudhishtira,
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Thus the relationship between the words ‘ἄρχον, 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 Veda² in Sanskrit and Sangam literature in Tamil are taken for comparison.

Greek

The word ‘ἀρχή’ 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 languages³. 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

³X 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 literatures⁴ and some others in biblical occurrences⁵ which has some more research value.

‘ἀρχ’ and Authority

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

κατ’ <u>ἀρχῆς</u> γὰρ φιλαίτιος λεώς. Aesch. Supp. 485	for the people could complain against <u>authority</u>
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σχεδὸν τι πρόσθεν ἢ σὺ τῆσδ’ ἔχων χθονὸς <u>ἀρχὴν</u> ἐφαίνου, τοῦτ’ ἐκηρύχθη πόλει. Soph. O. T. 737	The news was announced to the town shortly before you first attained <u>power over</u> this land.
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470 ἡγείσθην δ’ Ὀδυσσεύς τε καὶ Ἀτρεΐδης Μενέλαος, τοῖσι δ’ ἅμα τρίτος <u>ἄρχον</u> ἐγών· αὐτοὶ γὰρ ἄνωγον. Od. 14. 471	[470] The <u>leaders</u> were Odysseus and Menelaus, son of Atreus, and with them I was third in command;
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In these places the root word ‘ἀρχ’ 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 field⁶. 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

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)

⁴The 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 ἀρχ- root in early Greek poetry - Maciej Roszkowski (2014)

⁵Kyriakoula Papademetriou

⁶The 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 Shafrir1 (2014)

Greek and Hebrew language and their literatures such as the Greek Septuagint and the Hebrew Bible. In this way, the word 'ἄρχων' also can be discussed. Some times the same word⁷ is also seen to be used in Hebrew. As far as the Testament is concerned there are no words similar to the Greek word 'ἄρχων'⁸ in Hebrew language with the same meaning. But, there is one word which has resemblance with the meaning of Greek word 'ἄρχων' seen in the ancient literature of Hebrew.

Razan in Hebrew

The Biblical Hebrew has many words for chief, prince.

Strong's Hebrew: 8269. שָׂר (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. מֶלֶךְ (melek) -- king

There is also a Hebrew word 'razan' which occurred three times in the Hebrew Bible. The original Word is רָזַן 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'

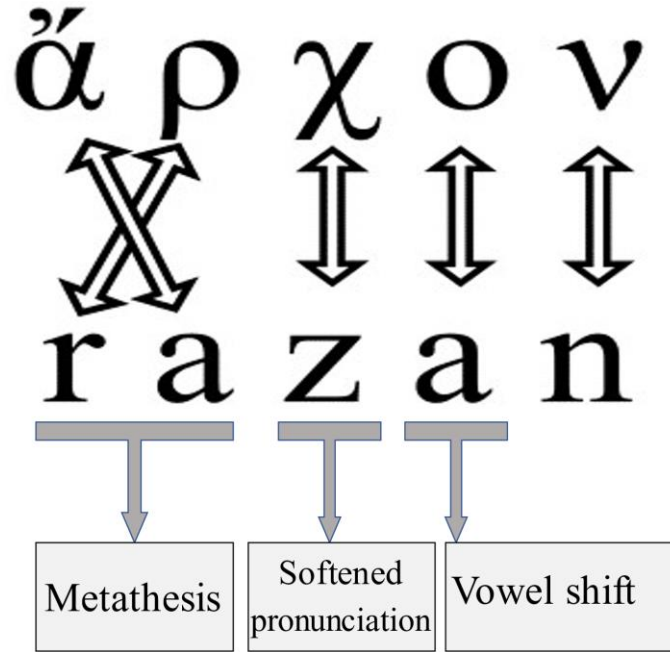
Psalm 2:2

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 ἄρχων. 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.

⁷Tania Notarius (2017)

⁸ἄρχων - Hebrew Equivalent Words: #: 1254 בָּרָא (baw raw'); 1404 גְּבֵרֶת (gheb eh' reth); 2490 קָלַל (khaw lal'); 2974 יָאֵל (yaw al'); 3245 יָסַד (yaw sad'); 4911 מָשַׁל (maw shal'); 5081 נָדִיב (naw deeb'); 5128 נִוֵּעַ (noo' ah); 5251 נָסַח (nace); 5257 נָסִיךְ (nes eek'); 5493 שוּר (soor, soor); 6030 עָנָה (aw naw'); 6113 עָצָר (aw tsar'); 6260 עָתֵד (at tood', at tood'); 6544 פָּרַע (paw rah'); 7218 רָאשׁ (roshe); 7287 רָדָה (raw daw'); 7891 שוּר (sheer, shoor); 7981 שֶׁלֶט (shel ate'); 8199 שָׁפֵט (shaw fat'); 8271 שָׂרָא (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 ‘ο’ and ‘a’ that which is found common between these languages. The Greek letter ‘a’ 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.

‘gō-w-yim’ and ‘ar-ṣə-kā’

‘gō-w-yim’ and ‘ar-ṣə-kā’ are the Hebrew words for nation and land.

‘For I will cast out the nations (gō-w-yim) before thee and enlarge thy borders neither shall any man desire thy land (ar-ṣə-kā) when thou shalt go up to appear before the LORD thy God thrice in the year’

Exodus 34:24

⁹Metathesis – 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

¹⁰Brown-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-ṣə-kā) in his season and to bless all the work of thine hand and thou shalt lend unto many nations (gō-w-yim) and thou shalt not borrow’

Deuteronomy 28:12

Here the word ‘ar-ṣə-kā 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 ארצי [Strong Hebrew No. #0776]

There are many words in Hebrew to denote the word country. The word occur in many forms like ‘ā-rə-ṣāh, ‘ar-ṣāh, ‘ar-ṣām, ארצם ‘ar-ṣêḵ, ‘ar-ṣe-kā, ‘ar-ṣə-kem, ‘ar-ṣê-nū, ‘ar-ṣî ארצי, and ‘ar-ṣōw 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-ṣe-kā’ it denotes land.

‘And six years thou shalt sow thy land [‘ar-ṣe-kā] and shalt gather in the frs thereof’

Exodus 23:10

Here the word ‘‘ar-ṣe-kā’ 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-ṣe-kā) ?" And he answered, "Nothing; nevertheless you must surely let me go."’

1 Kings 11:22

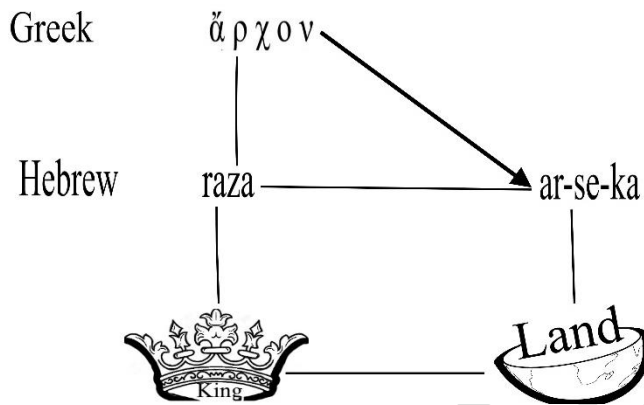
‘But thou shalt go unto my country (‘ar-ṣî), and to my kindred, and take a wife unto my son Isaac.’

Genesis 24:4

Here the Hebrew words ‘‘ar-ṣe-kā’, ‘‘ar-ṣî’ are used to represent the word synonym to the word country.

1 Thus the same Hebrew word 'ā-reš' is used in multiple ways with the
 2 meanings such as 'way, ground, land, country and earth' and another word
 3 'raza' means ruler. Ruler is related with ruling the country. At the same time
 4 the Hebrew words 'ar-se-kā' and 'ar-šî' have phonetic resemblances with the
 5 Greek word 'ἄρχ'. It is also to be noted here that the word 'ἄρχ' in Greek has
 6 no relation with the words such as the country or land. This shows that the
 7 Greek word has semantic broadening¹¹ from 'leader', 'authority' and 'power
 8 over the land' to the 'way, ground, land, country and earth' in Hebrew. At
 9 the same time, the Hebrew word 'ar-se-kā' has more resemblance with the
 10 Greek word 'ἄρχον' than the Hebrew word 'raza'.

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

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'arsan' - 'man, male, hero.'

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23 'xsaya' means 'ruler, prince, king'.¹² Here it is noted that 'arsan' doesn't
 24 denote the king but the word 'xsaya' is only related with the king. The Avestan
 25 dictionary mentions that some meanings related with the root 'ras'. The
 26 meanings of these word are mainly related with justice and army¹³.

¹¹This 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.

¹²Henry S. Gehman (1924)

¹³rasāstātō [rasāstāt] , 8 (G) f. truthfulness, righteousness, justice, equity; Rasastat, a Yazad presiding over (k443) rasmanō [rasman], 12 (pIA) m. the lines or files of the army (k443), rasmaoyō

1 This Avestan and Arabic are related with a word called ‘Khorasan or
 2 Khurasan.¹⁴ The Hebrew jews is also related with the word¹⁵. There is some
 3 thoughts about its meanings¹⁶. It has given names such as ‘Razi or Ray’ and
 4 ‘Kho or Qom’ to his subordinates who are related with royal power¹⁷. The
 5 name of the taxes that were levied during those times are called by the name
 6 with the word which has suffix ‘raj’¹⁸ and the name Khorasan itself is derived
 7 from the root meaning of authority¹⁹. This Khorasan has relation with
 8 Arabians²⁰. So there is a need to research the Arabian language. There are

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

¹⁴Khorasan 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) }

¹⁵The intellectual and religious profile of these Khorasani Jews Jews in Khorasan would not normally be using Arabic. -, Shaul Shaked (2013)

¹⁶Khurasan. 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

¹⁷It 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) }

¹⁸Kharāj waḏīfa: 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 ‘ushr (10%) on the crop. Landlords shifted taxes to peasants, who paid rents and taxes from their share of the harvest. - Shivan Mahendrarajah (2018)

¹⁹By 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.³²This 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, Corrozana 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)

²⁰Khorasan 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. - Tayebbeh Sadat Hosseini (2017)

some words related with arasan or rajan seen in the Arabic vocabulary²¹. Some say it may be come from china²². It shows that the 'ar-se-kā, 'ar-ṣî 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.²³ 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 Veda²⁴. There are three main eras²⁵ and many words in this literature²⁶ 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'.

śūrā ived yuyudhayo na jaghmayaḥ śravasyavo na pṛtanāsu yetire bhayante viśvā bhuvanā marudbhyo rājān iva tveṣasandṛśo naraḥ Rig Veda 1.85. 8	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.
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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 ᾗρξον of Greek, razan of Hebrew and the rājān of Sanskrit are said to be the same. From this word Sanskrit language evolve many words.

ghobhiṣ ṭareṃāmatim durevām yavena kṣudham puruhūtaviśvām vayam rājabhih prathamā dhanānyasmākenavṛjanenā jayema Rig Veda 10. 42. 10	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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²¹Anthony Salmoné. H. (1889)

²²The 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 Ilteber 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 Kaghate from at least AD 750 years. - Takashi Osawa

²³Old Avestan is grammatically very close to the language of the Rig Veda, the oldest religious texts of the Indo - Aryans. - Prods Oktor Skjaervo (1999)

²⁴I. 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)

²⁵The books of the Rigveda can be classified into three categories: the earlier family books (2-4, 6-7), the later family book (5), and the even later non-family books (1, 8-10). {The Recorded History of the Indo-European Migrations - Part 2 of 4 The Chronology and Geography of the Rigveda, }

²⁶F.B.J. Kuiper (1991) has prepared a very valuable collection of some 380 'foreign' words found in the RV. - Michael Witzel (1999)

	own exertion.
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na sa jīyate maruto na hanyate na sredhati na vyathate na riṣyati nāsyā rāya upa dasyanti notaya ṛṣim vā yaṃ rājānam vā suśūdatha Rig Veda 5. 54. 7	Never is he, O Maruts, slain or overcome, never doth he decay ne'er is distressed or harmed; His treasures, his resources, never waste away, whom. whether he be prince or Ṛṣi, ye direct.
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2

3 Here the prince are mentioned as 'rājabhiḥ' and 'rājānam'. The same
4 word is seen to be used for 'ruler'.

kuvīn mā ghopāṃ karase janasya kuvīd rājānam maghavannṛjīṣin kuvīn ma ṛṣim papivāmsam sutasya kuvīn me vasvo amṛtasya śikṣāḥ Rig Veda 3. 43	5 Wilt thou not make me guardian of the people, make me, impetuous Maghavan, their ruler ? Make me a Ṛṣi having drunk of Soma? Wilt thou not give me wealth that lasts for ever?
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5

6 From this another word was coined.

ā tvāhārṣamantaredhi dhruvastiṣṭhāvicācaliḥ viśastvā sarvā vāñchantu mā tvad rāṣṭramadhi bhraśat ihaivaidhi māpa cyoṣṭhāḥ parvata ivāvicācaliḥ indraiveha dhruvastiṣṭheha rāṣṭramu dhāraya Rig Veda 10.173. 1, 2	BE with us; I have chosen thee: stand stedfast and immovable. Let all the people wish for thee let not thy kingship fall away. 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.
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7

Here the words 'rāṣṭramadhi' and 'rāṣṭramu' denote the meaning of kingship.

rājā rāṣṭrānām peśo nadīnāmanuttamasmai kṣatram viśvāyu Rig Veda 7. 34. 11	He, King of kings , the glory of the floods, o'er all that liveth hath resistless sway.
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8

ṛtena rājannanṛtaṃ viviñcan mama rāṣṭra syādhipatyamehi Rig Veda 10.124.5	O King, discerning truth and right from falsehood, come and be Lord and Ruler of my kingdom . ²⁷
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9

10 Here the words 'rājā rāṣṭrānām' and 'rāṣṭra' represent to mean king of
11 kings and kingdom respectively. Other to look at it is the person who is top of
12 others is called as king.
13

²⁷Skt. rajya-s, Lat. regiu-s are evidently secondary derivatives from raj-, Brugmann's Law and the Sanskrit Vrddhi - Carl Darling (1896)

yā oṣadhīḥ somarājñīrbahvīḥ śatavicakṣaṇāḥ tāsām tvamasyuttamāraṃ kāmāya śaṃ hṛde yā oṣadhīḥ somarājñīrviṣṭhitāḥ pṛthivīmanu bṛhaspatiprasūtā asyai saṃ 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 Bṛhaspati, combine your virtue in this Plant.
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1

2

Here best of plants are denoted as king.

yan mā somāso mamadan yad ukthobhe bhayete rajasī apāre Rig Veda 4. 42. 6	When lauds and Soma juice have made me joyful, both the unbounded regions are affrighted.
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3

te hi dyāvāpṛthivī viśvaśambhuva ṛtāvarī rajaso dhārayatkavī Rig Veda 1.160. 1	THESE, Heaven and Earth, bestow prosperity on all, sustainers of the region , Holy Ones and wise,
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4

5

6

Relatives of Rajan

7

8

9

The names are evolved to denote the relatives of 'rājān' from the same root word.

10

prātarjarethe jaraṇeva kāpayā vastor- vastoryajatā ghachathoghṛham kasya dhvasrā bhavathaḥ kasya vā narā rājaputre vasavanāva 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 ?
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11

12

Here the son of the king is called as 'rājaputre'.

yuvām ha ghoṣā paryaśvinā yatī rājña ūce duhitāpṛche vām narā bhūtaṃ me ahna uta bhūtamaktave'śvāvate rathine śaktamarvate Rig Veda 10. 40. 5	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.
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13

14

Here the daughter of a King is mentioned as 'rājñaūce'.

15

16

17

Thus in the ancient literature of the Sanskrit called Veda shows the occurrences of the words, 'rājān (Kings), rājaputre (Sons of Kings), rājñaūce (daughter of a King), rājabhiḥ (princes), rājānaṃ (princes or ruler),

rāṣṭramadhi (kingship), rāṣṭramu (kingship), rājā rāṣṭrānām (King of kings), rāṣṭra (kingdom), rajasī (regions) and rajaso (region)²⁸. 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.²⁹ This areates a possibility of transformation of words within these languages. In this way the occurrence of the word ἄρχων can be searched in the classical literature of Tamil.

King

The Sanga Ilakkiam is the ancient literature of the Tamil language³⁰. 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 Ogku n'eTu varai vaTa ticai ellai imayam Aka, ten am kumariyoTu AyiTai arasar muracuTaip peruj camam tataiya, Arppu eza, col pala n'ATTait tol kavin azitta	'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' Pathitruppathu 43, Poet: Parananar, King: Kadal Pirakōttiya Chenguttuvan, Sanga Ilakkiam
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²⁸and as an adjective virāj (from rāj, 'reign') means 'ruling far and wide, sovereign - Nick Allen (2016)

²⁹Pugazhendhi.D. (2020)

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)

tirai poru mun'n'Irk karai n'aNic celinum, aRiyun'ark kANin, vETkai n'Ikkum cil n'Ir vinavuvar, mAn'tar; atu pOl, arasar uzaiyarAkavum, purai tapu vaLLiyOrp paTarkuvar, pulavar:	'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
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1
2 In these references the word 'Arasar' denotes the king. From this word the
3 related words were coined in the Tamil language. One of the word is 'Arasu'
4 for 'kingdom'.
5

tonRu mozin'tu, tozil kETpa kAl ennak kaTitu urAay, 125 n'ATu keTa eri parappi, AlagkAnattu ajcuvara iRuttu, arasu paTa amar uzakki, muracu koNTu kaLam vETTa aTu tiRal uyar pukaz vEn'tE!	'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 Ālankānam battlefield where drums roared!' Mathuraikkānji, Sanga Ilakkiam
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n'aTTavar kuTi uyarkkuvai; ceRRavar arasu peyarkkuvai; pEr ulakattu mEen' tOnRic cIruTaiya vizuc ciRappin, viLain'tu mutirn'ta vizu muttin,	'O warrior king! You uplift your friendly citizens! You seize kingships (arasu) of enemies! 132 Mathuraikkānji Sanga Ilakkiam
--	--

vaLi iTai vazagkA vAnam cUTiya maN tiNi kiTakkait taN tamizk kizavar, muracu muzagku tAnai	'In this dense world where winds cannot penetrate, decorated with the sky, with huge ocean as its limits,
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<p>mUvaruLLum, arasu enappaTuvatu n'inatE, peruma! alagkukatirk kanali n'Alvayin tOnRinum, ilagkukatir veLLi ten pulam paTarinum, am taN kAviri van'tu kavarpU UTta, tOTu koL vElin tORRam pOla,</p>	<p>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</p>		
1	<table border="1"> <tr> <td data-bbox="288 589 815 1140"> <p>kaTuj cinatta kol kaLiRum; kataz pariya kali mAvum, n'eTug koTiya n'imir tErum, n'ejcu uTaiya pukal maRavarum, ena n'AnkuTan mANTatuAyinum, mANTa aRa n'eRi mutaRRE, arasin koRRam;</p> </td><td data-bbox="815 589 1343 1140"> <p>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 kingship (arasu). Puranānūru 55, Poet Mathurai Maruthan Ilanākanār sang to Pāndiyan Ilavanthikaipalli Thunjiya Nanmāran, Sanga Ilakkiam</p> </td></tr> </table>	<p>kaTuj cinatta kol kaLiRum; kataz pariya kali mAvum, n'eTug koTiya n'imir tErum, n'ejcu uTaiya pukal maRavarum, ena n'AnkuTan mANTatuAyinum, mANTa aRa n'eRi mutaRRE, arasin koRRam;</p>	<p>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 kingship (arasu). Puranānūru 55, Poet Mathurai Maruthan Ilanākanār sang to Pāndiyan Ilavanthikaipalli Thunjiya Nanmāran, Sanga Ilakkiam</p>
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3	<table border="1"> <tr> <td data-bbox="288 1695 815 1915"> <p>uRRuzi utaviyum, uRu poruL koTuttum, piRRai n'ilai muniyatu, kaRRal n'anRE; piRappu Oranna uTanvayiRRuLLum, ciRappin pAlAl, tAyum manam</p> </td><td data-bbox="815 1695 1343 1915"> <p>‘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</p> </td></tr> </table>	<p>uRRuzi utaviyum, uRu poruL koTuttum, piRRai n'ilai muniyatu, kaRRal n'anRE; piRappu Oranna uTanvayiRRuLLum, ciRappin pAlAl, tAyum manam</p>	<p>‘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</p>
<p>uRRuzi utaviyum, uRu poruL koTuttum, piRRai n'ilai muniyatu, kaRRal n'anRE; piRappu Oranna uTanvayiRRuLLum, ciRappin pAlAl, tAyum manam</p>	<p>‘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</p>		

tiriyum; oru kuTip piRan'ta pallOruLLum, 'mUttOn varuka' ennAtu, avaruL 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
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The word related politics is also seen to be coined from this root word.
Here the word Arasiyal = Arasu (government) + Iyal (concept or theory). The
buildings related with that of the king is also named with the same root word.

pala puravi n'IRu ukaippa, vaLai n'arala, vayir Arppa, 185 pITu aziyak kaTan'tu aTTu, avar n'ATu aziya eyil vauvi, cuRRamoTu tU aRuttalin, ceRRa tevvar n'in vazi n'aTappa, viyan kaN mutu pozil maNTilam muRRI, arasiyal pizaiyAtu aRa n'eRi kATTi, periyOr cenRa aTi vazip pizaiyAtu,	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 (arasiyal) path! May you seize their land with ancient groves and show them the just path, Mathuraikkānji 177 – 196, Sanga Ilakkiam
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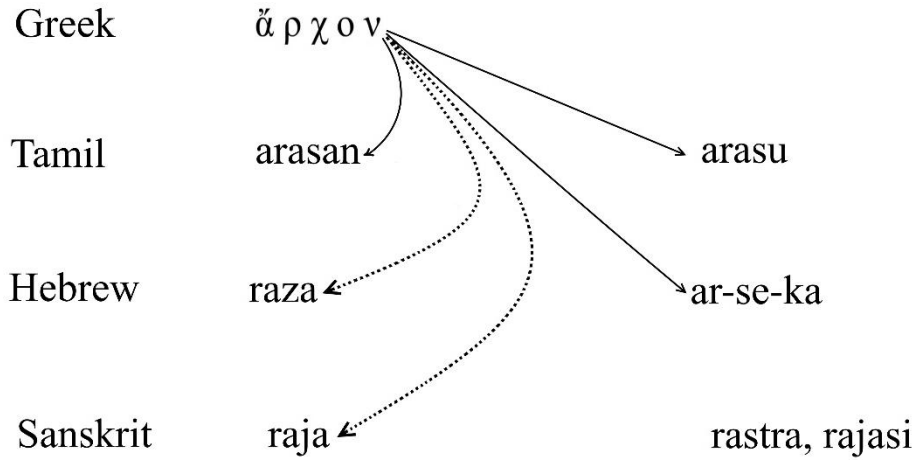
'you play the lute with benefits of
songs – like wealth with pride, great
fame, strong effort, and the three great
kings owning armies with roaring drums
giving combined audience in an assembly (Arasavai) 55'
Porunarātruppada, Sanga Ilakkiam

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21

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

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

3



4

5

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

13

14

15 First

16

17 The king is the first person of the kingdom. The word ἄρχον (king) and
18 ἀρχὴν are related words. The meaning of the ἀρχὴν is 'first'.

19

<p>20 <u>ἀρχὴν</u> δὲ θηρᾶν οὐ πρόπει τὰμήχανα. Soph. Ant. 92</p>	<p>An impossible hunt should not be tried in the first place.</p>
---	--

21

In the same way it also has the meaning of beginning.

22

<p>115 πάντα μάλ' ὅσσά τ' Ἀλέξανδρος κοίλης ἐνὶ νηυσὶν ἠγάγετο Τροίηνδ', ἣ τ' ἔπλετο νεΐκεος <u>ἀρχή</u>. Iliad. 22. 116</p>	<p>[115] and with her all the store of treasure that Alexander brought in his hollow ships to Troy —the which was the beginning of strife</p>
--	--

1 It also has the meaning such as begin or start.

2

ὅσον λόγον πάλιν, ὥσπερ ἐξ <u>ἀρχῆς</u> , κινεῖτε περὶ τῆς πολιτείας: Plat. Rep. 450 A	What a huge debate you have <u>started</u> afresh,
--	---

3

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

ἐλογισάμην οὖν τῷ γένους <u>ἀρχηγέτη</u> μᾶλλον με φῦναι τῆς ὑποστάσεως τροφάς. Eur.Or. 555	So I reasoned that I ought to stand by the <u>author</u> of my being rather than the woman who undertook to rear me.
--	--

8

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

11

ἀεὶ ἐπιρρέοντα καταχώσει ἡμῶν τὸν ἐξ <u>ἀρχῆς</u> λόγον—ἐπὶ δὲ τὰ ἔμπροσθεν ἴωμεν, εἰ καὶ σοὶ δοκεῖ. Plat. Theaet. 177C,	they will come on like an ever-rising flood and bury in silt our <u>original</u> argument—and let us, if you please, proceed.
---	--

12

13 The first is also related with founder.

14

τούτου δὲ τοῦ νομοῦ μεγίστη πόλις Σάις—ὅθεν δὴ καὶ Ἄμασις ἦν ὁ βασιλεύς—οἷς τῆς πόλεως θεὸς <u>ἀρχηγός</u> τίς ἐστίν, Αἰγυπτιστὶ μὲν τοῦνομα Νηίθ, Ἑλληνιστὶ δέ, ὡς ὁ ἐκείνων λόγος, Ἀθηνᾶ: Plat. Tim. 21 E	The chief city in this district is Sais— the home of King Amasis,—the <u>founder</u> of which, they say, is a goddess whose Egyptian name is Neith, and in Greek, as they assert, Athena.
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15

16 The first is also related with the source.

17

καὶ ταῦτα τᾶπη κλαυμάτων <u>ἀρχηγενῆ</u> . Aesch. Ag. 1628	These words of yours likewise shall prove a <u>source of tears</u> .
---	---

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

οἰκτίρατ' ἀνδρὸς Οἰδίπου τόδ' ἄθλιον 110 εἶδωλον: οὐ γὰρ δὴ τόδ' <u>ἀρχαῖον</u> δέμας. Soph. O. C. 110	Pity this poor ghost of the man Oedipus! For in truth it is the <u>former</u> living body no more.
---	--

19

20 If the former is not clearly visible it can be mentioned as long ago.

21

1380τοιγὰρ τὸ σὸν θάκημα καὶ τοὺς	[1380] This supplication of yours, and
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σοὺς θρόνους κρατοῦσιν, εἴπερ ἐστὶν ἡ παλαίφατος Δίκη ξύνεδρος Ζηνὸς <u>ἀρχαίοις</u> νόμοις. Soph. O. C. 1382	this throne of yours, will lie in the power of my curses, if indeed Justice, revealed long ago , sits beside Zeus, to share his throne through sanction of primordial laws.
---	--

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4

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.

σὺ δ' αὖ λαβοῦσα τεῦχος, <u>ἀρχαία</u> λάτρι, Eur. Hec. 609	Addressing a servant Now you, my <u>aged</u> handmaid,
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5

6

7

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

1040 καὶ παῖδα γάρ τοί φασιν Ἀλκμήνης ποτὲ πραθέντα τλῆναι δουλίας μάξης τυχεῖν. εἰ δ' οὖν ἀνάγκη τῆσδ' ἐπιρρέποι τύχης, <u>ἀρχαιοπλούτων</u> δεσποτῶν πολλὴ χάρις. Aesch. Ag. 1043	[1040] for even Alcmene's son, men say, once endured to be sold and eat the bread of slavery. But if such fortune should of necessity fall to the lot of any, there is good cause for thankfulness in having masters of ancient wealth ;
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8

9

10

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

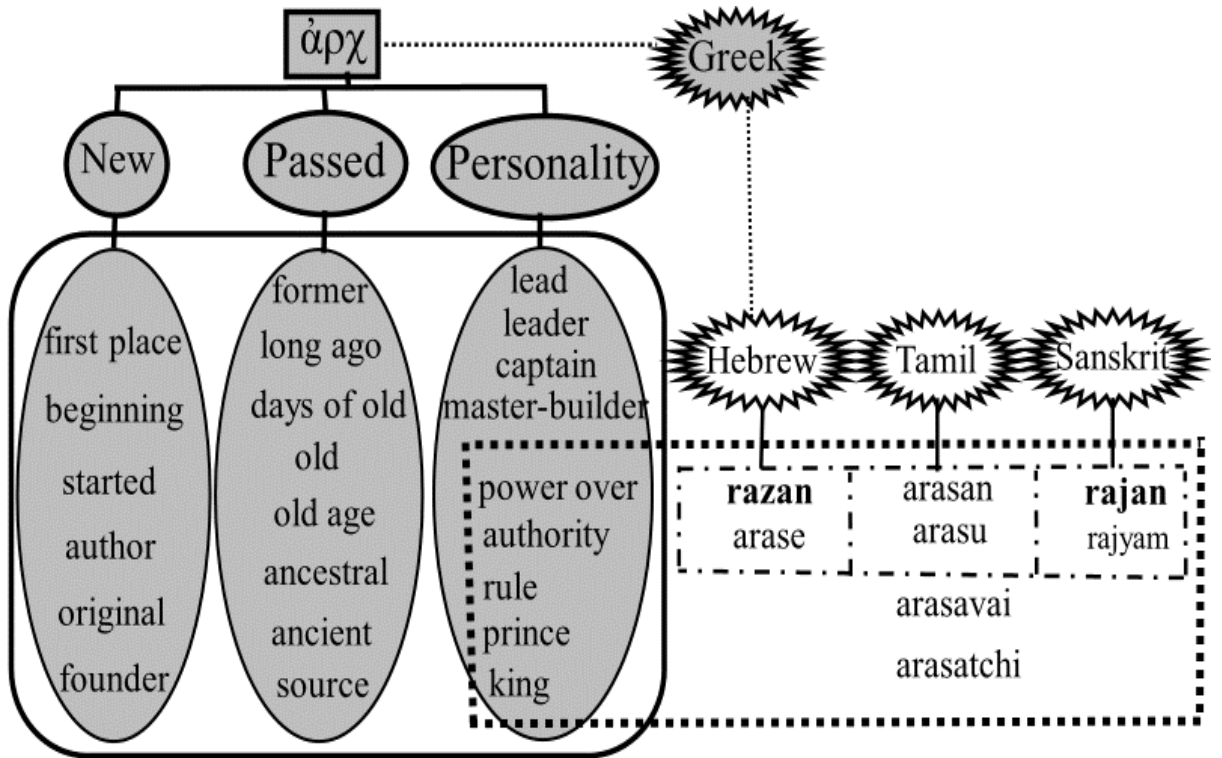
παράγεται γὰρ ἐνέρων δολιόπους ἀρωγὸς εἴσω στέγας, <u>ἀρχαιοπλούτα</u> πατρὸς εἰς ἐδῶλια, Soph. El. 1395	The champion of the spirits infernal is ushered on guileful feet into the house, the rich, ancestral palace of his father, and he bears keen-edged death in his hands.
---	---

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13

Thus the Greek word ἀρχ which is the root for ἄρχον has many semantic value in the Greek which is not seen in other languages.



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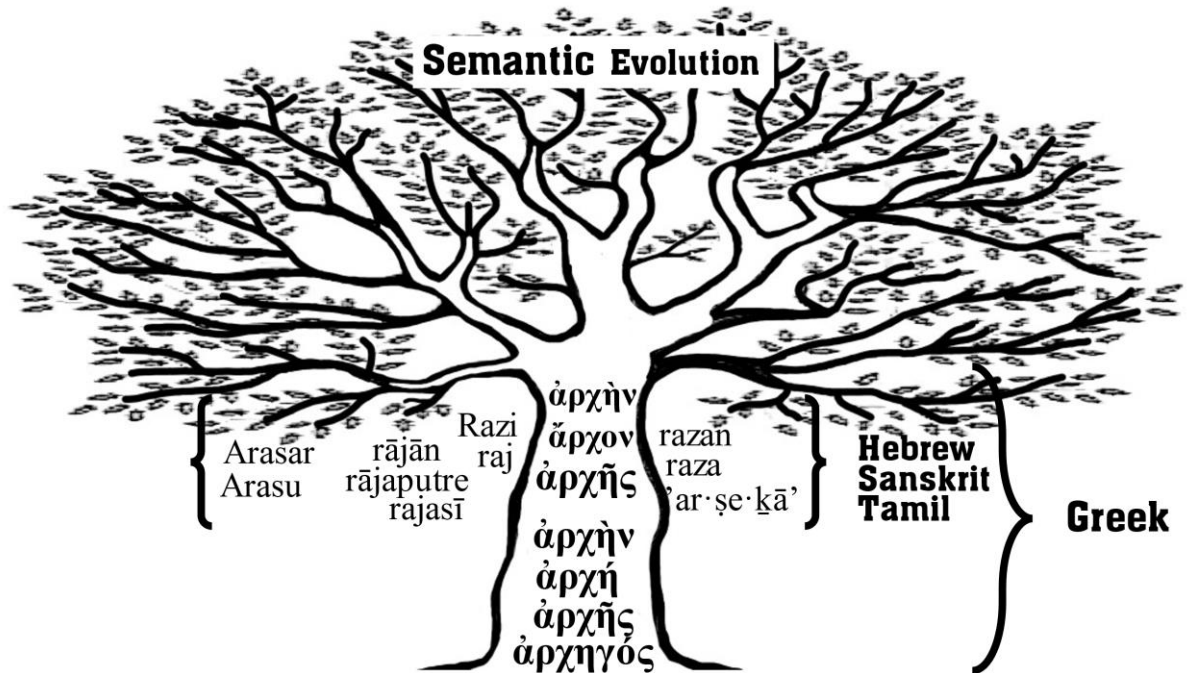
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8

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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