**Greek, Latin, Sanskrit and Tamil:**

**The Meaning of the Word Ερυθράς (Erythraean Sea or Red Sea or Ocean of Throwing Waves)**

Ερυθράς of Greek and Erythraeos of Latin denote certain portion of ocean. From the Greek word ἐρυθρός, it is thought that the sea is red in colour and so the name, Red sea. There is also another thought that the name of the sea is not due to its colour, but the first person who crossed this sea called Erythras and so the sea is named after him. These researches that done so far has taken into account the Greek and Persia, but has not yet reached the final conclusion. Tamil Nadu also has a remarkable place in this connection. In the word Ερυθράς θάλασσα, ‘Ery’ means ‘throw’ both in Greek and Tamil and ‘thrae’ means hair in Greek and wave in Tamil. The word ‘thrae’ has a common meaning swarm which means either a group or in general any gathering of a small number of objects. Thus Ερυθράς of Greek and Erythraeos of Latin has the meaning of ‘throwing ocean wave’ in Tamil. Studying the other word Περίπλος (Περί + πλος) of Περίπλος τῆς Ερυθράς Θαλάσσης, the first part of the word Περί means big or long and the latter part of the word πλος, which is the metathesis of πόλις has the meaning land or city. Thus the words Περίπλος τῆς Ερυθράς Θαλάσσης has the meaning -‘the cities or the lands of the ocean of throwing waves’. It is well known that both the Greeks and Romans had a flourishing sea trade with Tamil Nadu in the ancient period of history and there was ample possibility of words being borrowed from Tamil to Greek.

**Keywords:** Erythraean Sea, Greek, Latin, Sea trade, Tamil Nadu

**Introduction**

Many are aware about the Red sea but may not know the reason for calling it so. Only a few knew the ancient name of this Red sea from among those many persons who are familiar with Red sea. So, Red sea when looked by its name has a lot of hidden mysteries.

**Ερυθράς θάλασσα (Red Sea)**

The ancient literary sources of Greek, mention a sea name called Ερυθράς θάλασσα. This is translated as Red sea.

метά δὲ ταῦτα τὴν Βαβυλονίαν διελθόντες εἰς τὴν Ερυθράν ἐξερεύνοντα θάλασσαν. After this they pass through Babylonia and empty into the Red (Ερυθράς) Sea. (Oldfather 1989)
The ancient literary sources of Latin also mention the name of the same sea. Here it is translated as Indian ocean (Heraeus Wilhelm 1976).

Puella senibus dulciō mihi cycnis,
Agna Galaesi mollior Phalantini,
Cui nec lapillos praeferas Ἑρυθραῖος,
5. Nec modo politum pecudis Indicae
dentem
Nivesque primas liliumque non tactum;

Martial, Epigrammata 5. 37.

Thus the words Ἑρυθραῖος θάλατταν of Greek and Ἑρυθραῖος of Latin some times denote Red sea and at other instances denote Indian ocean or Arabian sea or Bay of Bengal as depicted in the Figure 1.

Figure. 1 Location of the Ἑρυθραῖος or Ἑρυθραῖος θάλατταν

Significance of the Location

There were two trade routes between Europe and Asian countries. One route is through the land and the other through sea. The way through the land is called as Silk Route. Along the path of the sea route, Ἑρυθραῖος or Ἑρυθραῖος θάλατταν has an important place. From the many articles that were transported through this sea route, the much valued pearls from Pandion Country in the Tamil land finds a special mention here (Heraeus Wilhelm 1976).
9. Splendent *Erythraeis* perlucida moecha Your mistress shines resplendent with lapillis,  
Martial, Epigrammata 9. 2.

The pearls are mentioned as Erythraean pearls in Latin literatures. At many times silk was the main material of trade and transport along silk route and also through this sea route (Warmington 1928). It was due to the problem that raised in the silk route (Zuchowska 2013) as shown in the Figure 2.

59. Από δὲ τοῦ Κομαρεὶ ἐκτείνουσα (πρὸς τὸν νότον) χώρα μέχρι Κόλχων, ἐν ἡ κολύμβησις τοῦ πινκυό οὕτων ἀπὸ δὲ κατακρίσιμον καταργάζεται ὑπὸ τῶν βασιλέων Πανδιόνα ἔστι. Μετὰ δὲ Κόλχων ἐκδέχεται πρῶτος *ἀγαλός* ἐν κόλπῳ κείμενος, ἔχον χάρος μεσόγειον, λεγόμενον Ἀργάλον ἐν ἐνί τόπῳ *τερονεῖται τὸ παρ᾽ αὐτῇ τὴν Ἡπιδώρου [νήσου] συλλεγόμενον πινκυόν φέροντα γάρ ἐξ αὐτῆς συνόντας. *ἐβαργαρευτίδες λεγόμεναι. Περίπλους τῆς Ἐρυθρᾶς Θαλάσσης

2 καὶ τάδε δὲ μεταξέτεροι Ίνδοι περὶ Ἡρακλέος λέγουσιν, ἐπελθόντα αὐτῶν πάσαν γῆν καὶ θάλασσαν καὶ καθήκαντα ὑ περ κακῶν, καὶνὸν ἀδίδο ἐξαιρέετα ἐν τῇ θαλάσσῃ κόσμῳ γυναικίων, ὄντοι καὶ ἐς τοῦτο ἐπὶ οἱ ίδες Ἀργάλας τὰ ἁγίαμα παρ᾽ ἡμᾶς ἀγνώστας σπουδῇ ὑπήκοοι ἐκκομίζουσιν, καὶ Ἕλληνων δὲ πάλιν καὶ Ῥωμαίων νῦν ὅσιοι πολυτείαν καὶ εὐδήμονας μεῖζον ἐπὶ σπουδῇ ὑπέρσεσσα ὑπὲρ τοῦ μαραθητῆνα δὴ τὰς θαλάσσας οὕτω τῇ Ἰνδῶν γλῶσσῃ καλεόμενον. τὸν γὰρ Ἡρακλέα, ὡς καλὸν οἱ κράτη τὸ φόρμα, ἐκ πάσης θαλάσσης ἡς τῇ Ἰνδῶν δυνατέων τοῦ μαραθητῆνα δὴ τοῦτον, τῇ γυναικείᾳ τῇ ἐκείνου ἐκ νήσου εἶναί κόσμον.

59. From Comari toward the south this region extends to Colchi, where the pearl-fisheries are; and it belongs to the Pandian Kingdom. Beyond Colchi there follows another district called the Coast Country, which lies on a bay, and has a region inland called Argaru. At this place, and nowhere else, are bought the pearls gathered on the coast thereabouts; and from there are exported muslins, those called Argaic. The Periplus of the Erythraean Sea (Wilfred 1912)

Certain of the Indians tell the following story about Heracles, that when he had passed over every land and sea and had rid them of every evil beast, he found in the sea a woman's ornament, such as up to the present day those who bring wares from India to us still buy with zeal and carry away. In former times the Greeks and now the Romans who are fortunate and wealthy with still greater zeal buy what is called in the Indian tongue the marine pearl. The ornament seemed so fine to Heracles that he collected pearls like this from all the sea and brought them to India to be an adornment for his daughter.” 8–10, Chapter viii, Indica, Arrian (Eberhard 1885)

3Woven silk destined to be dyed for wear, and unwoven silk destined to be worked up in Egypt, Syria, and Galilee could be sent conveniently byway of the Persian Gulf or the Red Sea, and this cheaper route avoiding Parthia would be encouraged by the Romans.…. silk sellers frequented Kavirippadam in the Chola Kingdom.….. Rome, who encouraged such developments for the purpose of eliminating the Parthians and the expensive land-route, and we ultimately hear of Indian silks besides Chinese, Parthian, and Median robes. But the Indians became intermediaries in two ways—through part of the silk sent by them to the Romans was diverted from the land-route for that purpose, part of it was the result of India's own trade in Chinese silk.

3Chinese sources reveal that the Parthians did not encourage foreign traders, striving to retain their monopoly on commerce between East and West. In Hou Han Shu, the Chronicle of the
Figure 2. Cut off the Chain of Silk Route and the Extension of Erythraeos Route

Thus Ἐρυθράεος Ὀλατταν or Erythraeos has an important place in the sea trade, many a times more than the silk route. There is no clear evidence available as to show how the people of these far away places came to know each other and were able to take up the journey of such a long sea trade. It is said that the frequent occurring floods might have been one of the reasons that have made people of these places to meet. It can be assumed from the words of Berossus: From Apollodorus of the Chaldæan Kings who belongs to 3rd century BC (Isaac Preston Cory 1832).

He tells that the first king was Alorus of Babylon, a Chaldæan: he reigned ten sari: and afterwards Alaparus, and Amelon who came from Pantibiblon: then Ammenon the Chaldæan, in whose time appeared the Musarus Oannes the Annedotus from the Erythraean sea. Then succeeded Megalarus from the city of Pantibiblon and he reigned eighteen sari: and after him Daonus the shepherd from Pantibiblon reigned ten sari; in his time (he says) appeared again from the Erythraean sea a fourth Annedotus, having the same form with those above, the shape of a fish blended with that of a man. Then reigned Euedorachus from Pantibiblon, for the term of eighteen sari; in his days there appeared another personage from the Erythraean sea like the former, having the same complicated shape.

Later Han Dynasty covering the first two centuries AD, we can read: King of this country [Da Qin – Roman Empire] always wanted to send envoys to China, but people from Anxi [Parthia], wishing to control their trade in the multicoloured silk, blocked the road and they could not reach [China] (HHS 88, Account on Western Regions 78, Account on Da Qin [Roman Empire]).
form between a fish and a man, whose name was Odacon Chron. 39. Euseb. Chron. 5.

Berossus: From Apollodorus of the Chaldaean Kings.

Thus the floods might have made the people of Ἑρυθρᾶν θάλασσαν – Erythraeans to shift and land in far of places. Here it is noted that the Ionic Greeks also had the name Ἑρυθρῶν who had inhabited that place.

He is worshipped equally by the people of Parium on the Hellespont, who were originally colonists from Erythrae in Ionia (Jones 1918)

Ἐρυθραῖοι δὲ οἱ Ἰωνεῖς Ἐπιθέρσιν τὸν Μήτροδώρου, δύο μὲν ἐν Ὀλυμπίᾳ πυγής, Paus. 6.15.6.

Those people seem to differ from the people who belong to Greek.

(3) γλώσσαν δὲ οὐ τὴν αὐτὴν οὖσαν ἀλλὰ τρόπους τέσσερας παραγγείληκα, ἐλαττωμάτων τοὺς τρόπους τετρακλήρως ὁμολογεῖται κατὰ τρεῖς ὑπόλοιποι Ιάδες πόλεις, τῶν αἱ δυοὶ μὲν νήσους ὄντες, Σάμιον τε καὶ Χίον, ἢ δὲ μία ἐν τῇ ἦπερῳ Ἰάδῃ, Ἐρυθραί. Χίοι μὲν καὶ Ερυθραῖοι κατὰ τὸ ὑπόλοιπον Ιάδέαν ἀντιληφθοῦσιν, Σάμιοι δὲ ἐπὶ ηὔφανταν μοῦσαν ὄντοι χαρακτήρες γλώσσῆς τέσσερας ἄναντα. Hdt. 1. 142.

They do not all have the same speech but four different dialects. Miletus lies farthest south among them, and next to it come Myus and Priene; these are settlements in Caria, and they have a common language; Ephesus, Colophon, Lebedos, Teos, Clazomenae, Phocaea, all of them in Lydia, (4) have a language in common which is wholly different from the speech of the three former cities. There are yet three Ionic cities, two of them situated on the islands of Samos and Chios, and one, Erythrae, on the mainland; the Chians and Erythraeans speak alike, but the Samians have a language which is their own and no one else’s. It is thus seen that there are four modes of speech. (Godley 1920)

The reason for this name Erythrae - Erythraeans is not clear to understand, but there are possibilities for one to assume that it may denote some person.
There is also some thoughts that they might have originated from Crete.

The Erythraeans say that they came originally from Crete with Erythrus the son of Rhadamanthus, and that this Erythrus was the founder of their city.

The peoples I have enumerated occupied Erythrae when Cleopus the son of Codrus gathered men from all the cities of Ionia, so many from each, and introduced them as settlers among the Erythraeans.

This Erythraeans of Crete were also related with Panchaea of Ἐρυθραῖν.

According to the myth which the priests give, the gods had their origin in Crete, and were led by Zeus to Panchaea at the time when he sojourned among men and was king of the inhabited earth. In proof of this they cite their language, pointing out that most of the things they have about them still retain their Cretan names; and they add that the kinship which they have with the Cretans and the kindly regard they feel toward them are traditions they received from their ancestors, since this report is ever handed down from one generation to another. And it has been their practice, in corroboration of these claims, to point to inscriptions which, they said, were made by Zeus during the time he still sojourned among men and founded the temple.

Further, the people belonging to Ionia, Babylon and Crete are seen to be related with the word Ἐρυθραῖν. The location of these places are pointed out in the Figure 3.
Thus the word Ἐρυθραῖοι - Erythraeans has an important place in both sea trade and inhabitation. Due to this, the root meaning of this word has an important place in the research field.

Ἐρυθραῖοι - Erythraeans – The Meaning

There are some arguments in the search of the meaning of these words (Schoff 1913). The colour red is also related with this name (Schoff 1913).

Red colour

The name of the sea is related with the word ‘red’. There are many words for ‘red’ in ancient Greek like πορᾶν, φοινίσσωσα and ἐρεῦσαι.

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5The origin of geographical names is often beyond explanation: they arise by accident, pass from mouth to mouth and from age to age, taking on new meanings and new locations, until they become mere arbitrary words, and imagination must come in to explain them. So it is with the name of the Erythraean Sea.

6Now it is true that from Roman times onward Mare Rubrum, Red Sea, meant the long gulf that separates Egypt from Arabia; and it is equally true that under certain conditions of wind and climate a reddish vegetable scum forms on its almost stagnant waters, from which the name "Red" might have been suggested.
315[15] leader of the Black Cavalry, thirty thousand strong, in death dyed red his thick and shaggy beard, changing its color with a deep crimson stain. (Smyth 1926 a)

185. Through the grove of Artemis, rich with sacrifice, I sped my course, my cheek stained with red from maiden modesty, (Coleridge 1891)

In this ἐρέοιςα is the word used for red which has phonetic resemblance with the word Ἐρυθρῶν that is related with sea. So the name of the sea is related with the word red.

Some of these say, that the sea is red from the colour arising from reflection either from the sun, which is vertical, or from the mountains, which are red by being scorched with intense heat; for the colour, it is supposed, may be produced by both these causes. Ctesias of Cnidus speaks of a spring which discharges into the sea a red and ochrous water. (Jones 1924)

The word Ἐρυθρῶν – Erythraeans related with the word ἐρέοιςα and so the word ‘red’ is not fully accepted by both Latin and Greek scholars.

14. Nec, cur verterit se natura, causa. Mare certe, quo adlitutur, ne colore quidem abhorret a ceteris. Ab Erythro rege inditum est nomen: propter quod ignari rubere aquas credunt. Terra lini
Thus, the reason for the name of the Erythras which is related with the red colour seem to shift to a Persian (Schoff 1913)\(^7\) person called Erythras.

Agatharchides, his fellow-citizen, relates, on the authority of a person of the name of Boxus, of Persian descent, that when a troop of horses was driven by a lioness in heat as far as the sea, and had passed over to an island, a Persian of the name of Erythras constructed a raft, and was the first person who crossed the sea to it; perceiving the island to be well adapted for inhabitants, he drove the herd back to Persia, and sent out colonists both to this and the other islands and to the coast. He [thus] gave his own name to the sea. But according to others, it was Erythras the son of Perseus who was the king of this country. (Jones 1924)

Thus the word Ερυθράν – Erythraeans is related with a Persian name Erythras. Even today the argument (Schoff 1913)\(^8\)\(^9\) is undecisive, because so far as this research is concerned it is only related with the evidences found in Greek and Persian sources. But there are many sources related with the word Ερυθράν meaning Erythraeans sea. One other source is Tamil.

\(^7\)the word Erythraeans, which came to them from Persia. It is through that connection that its origin and meaning must be sought.

\(^8\)The presence of algae in sufficient quantity to colour the surface over a large area would be an exceptional occurrence, not likely to lend a name to the sea. This suggestion was made by Lobo more than a century ago.

\(^9\)In conclusion we may say that looking out of Greece through Persia to the ancient East, we may gather from the name Erythraean several meanings, all of them reasonable. “Sea of the East, the Orient, or the rising sun”; “Sea where the sun was worshipped”; “Sea whence came the people who brought the purple or Erythraean dye”, and finally, “Sea of King Erythras” typifying the ancient pre-Semitic Akkadian-Dravidian trade. Certainly with these vistas of the past opened through that name, we cannot rest satisfied with an interpretation that would limit it to a temporary accumulation of vegetable matter localized at a point to which the name was not originally applied.
Tamil and Ερώθωρον

Tamil Nadu situated on the Ερώθωρον – Erythraeans sea route and also took part in the sea trade (Schoff 1917)\(^\text{10}\), (Schoff 1917)\(^\text{11}\). The pearl (Seland 2016)\(^\text{12}\), (Warmington 1928)\(^\text{13}\), pepper (Warmington 1928)\(^\text{14}\), (Warmington 1928)\(^\text{15}\), (Cappers 2006)\(^\text{16}\), sapphires (Warmington 1928)\(^\text{17}\), iron (Warmington

\(^{10}\)The Tamil poem Paddinappalai gives us a vivid description of a busy port of the Chola Kingdom, Kavirippadinam, which was built on the northern bank of the Kaviri river, then a broad and deep stream into which heavily laden ships entered from the sea without slackening sail. At the beach were raised platforms and warehouses where cargoes were stored. The goods were stamped with the royal tiger stamp after payment of customs duty and then released to the merchants. Close by were settlements of the Yavana merchants, which name included not only Ionians or Greeks, but Graeco-Bactrians and Parthians. Here were quartered foreign traders from other lands beyond the seas, and precious cargoes of many kinds were brought from all direction.

\(^{11}\)The author of the Periplus mentions the three kingdoms of southern India: Chera, with its port of Muziris, the Muchiri of the Tamil poets; Pandya, the capital of which, Madura, Pliny reports as Modiera; and the 'coast country,' that is, Chola, with its capital called Arguru, that is Uragapura, Uraliyir, the modern Trichinopoly on the Kaviri, while the port of Kavirippadinacm he mentions as Camara, and says that there were in that port not only the large single-masted vessels peculiar to the Malabar coast, but others very much larger which made the voyage to Chryse and the Ganges. He mentions Chryse as 'an island opposite the Ganges and under the rising sun' and tells us that beyond Chryse the sea comes to an end, and that to the north was 'a land called This with an inland city called Thinae from which silk was brought overland through Bactria to the Gulf of Cambay and by way of the Ganges to the ports of Damirica,' that is, Tamil Land, the Tamilakam of their poets, (Peripl. Mar. Erythr. 63, 64).

\(^{12}\)In the early Empire, when Barygaza was the port most frequently visited, the ultimate source of the pearls was probably the Persian Gulf, for it was from here that the merchants of Barygaza procured them; but some of better quality may have been brought from South India and Ceylon, which are still among the chief producers.

\(^{13}\)Literature tells us that traders in coral and pearls frequented Kavirippadinam of the Chola Kingdom, and this town contained resident Greek merchants; similarly, a poet who visited Uraliyir, the ancient Chola capital, speaks of coral and pearls together, with rare gems also, and as is shown by the passage in the "Toy cart," jewellers' shops .... regularly sold coral.

\(^{14}\)Black Pepper which, when the Periplus was written was exported in vast quantities from Muziris and Nelcunda, being brought down from Nelcunda to Bacare in large boats, while doubtless the port of Tyndis, receiving supplies down the river Ponnani, sent them on to swell the quantities gathered into Muziris and carried away by Greeks in especially large ships brought for the purpose…

\(^{15}\)Pepper became part of the everyday life of every respectable household in Rome, since its chief use was as a ordinary spice-only a few old people, it was said, were unable to taste pepper and other eastern fruits in their food. In consequence the spice appears in almost every recipe given by Apicius in his ten books and seems to have been more important than salt or sugar is in the cookery books of today. But besides this both species of peppers were used in all kinds of medicines and drugs, as Pliny, Galen, Celsus, Scribonius, and other writers who deal with medicines, constantly shew, and pepper is generally the only Indian spice which appears in medical recipes preserved on papyri. Its use as a medicine dates from the time of Hippocrates to whom it was the "Indian remedy," and the oonstant mention of it in Graeco-Roman medicine, particularly in connection with agues and fevers, has led Dr Jones to the conclusion that it was used as an antidote against the ever present malaria in the Roman Empire.
1928)\textsuperscript{18} and timber (Pugazhendhi 2021)\textsuperscript{19} were the important articles of trade.
So ships from Greeks had trade with Tamil Nadu and this is confirmed by the ancient Greek work called Περίπλους της Ερυθράς Θαλάσσης.

...was trade 18 inch shew planted West, We ancient Greek work called Περίπλους της Ερυθράς Θαλάσσης.

Tydis 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. Periplus of the Eritheranian Sea (Wilfred 1912)

This is shown in Figure 4.

We need not wonder that attempts were made to introduce the cultivation of pepper to the West, and in Petronius the wealthy Trimalchio grows his own pepper, but Pliny says that when planted in Italy it lost its flavour.

\textsuperscript{18} Black pepper (Piper nigrum) is native to southern India and is attested by archaeological

\textsuperscript{19} For the author of the Periplus found sapphires at Muziris and Nelcunda only..... The hard

sapphire first came into use as a gem-stone in the Graeco-Roman period, and extant examples show us its use (generally unengraved, as was natural) in jewellery and rings and shew too the quantities obtained under the Byzantine Empire. Engraved sapphires one-half and even one inch wide, the so-called signet of Constantius II (a sapphire of 53 carats) and a perforated stone of Hadrian’s time are all extant examples of ancient trade in splendid oriental sapphires

\textsuperscript{18} Fine swords made of Indian steel had been famous Since, the time of Ctesias, and the Roman

trade in Indian Iron and Steel was an important one. Since Pliny says that the finest of all iron

was sent by the Seres with their tissues and skins the natural conclusion is that this metal was

from the province of Shan-Si in China or at least from Ferghana. But, as Schoff has pointed

out, the Periplus does not indicate the exportation of silk and steel together at the same marts,

and we must take Seres as being Cheras of the Malabar coast (981).

\textsuperscript{19} The three woods σανταλίνων, δόκδων and κεράτων have been transported through sea trade

from the Tamil land to the Greek and Hebrew lands.
In this way, the ancient Greek works guarantee the sea trade that took place between the Greeks and the Tamilians. This Pandion (Πανδίονο) is the Panchaea (Παγραίαλ) associated with Crete and Pantibiblon of Babylon. Here it is to be noted that the king Pandion (Πανδίονος) of Tamil Nadu was one among the member on the side of Troy army that is indicated in the epic Iliad.

'S70 ὡς ἄρα φωνήσας ἀπέβη Τελαμώνιος Αἵας καὶ οἱ Τεῦκρος ἀμήν καὶ κασίγνητος καὶ ὀπατρος; τοῖς δί ἄμα Πανδίον Τεῦκρον φέρε καμπύλα τόξα.

Hom. II. Book 12.

This Tamil Pandion was also related with the myth of Karna who has resemblance with Ion of Ionia. The Greek Sapphic stanzas of Lesbos that which is situated near the Ionic of Erythrae has resemblance with Tamil Seppal songs (Pugazhendhi 2020). These evidences ensures that the people of Tamil Nadu took part in the sea trade of Ἐρυθράς Θαλάσσης and so had relationship with the Greeks. Thus, apart from Greek and Persian there is also a need to search in Tamil language, the meaning of the word Ἐρυθράς. Hence to get to know more about it, it is not apt to search for its meaning in Tamil sources in isolation, but when it is related along with Greek sources then it will be more meaningful and relevant.

Ἐρυθράς in Tamil

Ancient Tamil literary sources mentions Ἐρυθράς - Erythraeans as Erytherai. The original text that shows its occurrence is as follows.
The phonetic form and their meanings are given below (Tamil Virtual University 1995).

Valavan wears gold ornaments that he took from an island with his unfailing sword.

Even if the Ερυθράες should end or the sun with its hot rays appears in the south, we will not fear and worry about what we would do.

We rest in the cool shade of his strong feet with perfect anklets, the man who has the power to win with his victorious spear in difficult battles!

Thus Ερυθράες – Erythraeans mentioned as Erytherae in Tamil. Here it is expressed as a combination of two words.
'Ερυθράν – Two Parts

The words found in Greek such as 'Ερυθράν, Ερυθράς, Ερυθραῖοι, and that in Latin Erythraeis shall be looked as a combination of two words in the same way as seen in Tamil language. That is 'Ερυ + θράς or θραῖοι in Greek and Ery + thraeis in Latin. There is a resemblance in the words such as ‘Ερυ or Ery or Eri’ as that seen in Tamil (Tamil Virtual University 1995).

1. i.ezuvayalaimIRRuatinnRena,
pantunnilattueRiu'tu,pAvaiin'Ikki,
Natrini179,SangaIlakkiam

UzatUotugkinumuyagkumaipAR
ciRuPalkUntaRpOtupiTittuaruLaTu,
20 eRikOl
citaiyanURavumciRupuRam,
'enaKKuuriittaenAL,ninRaen
amarkkANajjaiyalalaittikaIye!
makaTPokkiyacevilittAycolliyatu.

Akananuru145,Kayamanar,
Sangailakkiam

pakalARRuppaTutta
pazagkanMalai,
10.kAthalarp
pirin'tapulampin'nOtaK.
Ajruruniaru
nRamciTTik
KurEHkedRijarinalaittalAnAtu,

Akananuru71,AnthisangailanE,
Sangailakkiam

Thus the Tamil word 'ery or eri' has the meaning 'throw', the meaning for which can be searched in Greek. Greek also has this type of words.

κρόσσαςμὲνπῦργονἔρυον,καὶ
ἐπάλξεις,
Hom.II.12.258

Ερυπὸν The pinnets1 of the fortifications they dragged down and overthrew the battlements,
(Murray1924)

μέγας,ϊδε,μάλ'-δὲ'ἔρείπτει
κτύποςἀφατὸςδύσβολος:ἐξδ'άκραν
Soph.O.C.1462
(Storr1912)

With a louder noise this one crashes down unspeakably,
(Jebb1889)

δόµωνπίνοντα,πάνδὲ'ἔρειψιµονστέγος

I saw the cornice of the house fall, and the whole roof hurled in ruins on the ground, from the highest pillars.
(PotterRobert1938a)
1  κύματος ἔξανανδός, τά τ’ ἐτάχται
ηπειρόνδε, νίχεα παρέξες.
Hom. Od. 5. 438

Making his way forth from the surge where it belched upon the shore, he
swam outside,
(Murray 1919)

2  τογγάρ σ’ ὁ δαίμων εἰσορέ Macedonia men οὗ τ’ ποι
ὡς αὐτίκ’ εἴπερ οἴδε κινοῦνται λόγοι
πρὸς ἁστὺ Θῆβης, οὐ γὰρ ἔσθ’ ὅποιος πᾶλιν
1373. κείνην ἐτέρων, ἀλλὰ πρόσθεν
άματι
πεσέ μιανθείς χῶ σύναιμος ἔξ ἱσσον.
Soph. OC.
(Storr 1912)

Therefore the divinity looks upon you—
not yet as he soon will look, if indeed
those armies of yours are moving against
Thebes. There is no way in which you
can ever overthrow that city. Before that
you will fall, polluted by bloodshed, and
so too your brother.
(Jebb 1889)

3  Thus the Greek root word ‘ἐτέρ’ conveys the same meaning ‘throw’ as that
of the Tamil word ‘ery’. Here it is used in the verb form. Some of the words
that are used in the noun form are related with water bodies. For example, one
such root word ‘ἔτερ’ which is used in noun form has relation with sea.

4  μηδ’ ἐν νάυπαις Πηλίου πεσείν ποτε
τηθείσα πεύκη, μηδ’ ἐτέρηδοις χέρας
5. ἀνάλοις ἀριστέαν οἴ τ’ πάγχρυσον
δέρος
Πελία μετῆλθον, οὐ γὰρ ἄν δέσπουν’ εμῆ

Would that the pine trees had never been
felled in the glens of Mount Pelion and
furnished oars for the hands (5) of the
heroes who at Pelias’ command set forth
in quest of the Golden Fleece!
(Kovacs 1994 a)

5  ἀλλὰ μωρίου μὲν ἀνήρες ἁπτόμενοι,
μωρίοι δ’ ἐτέρημ’ ἐχωντες, πατρίδος ἡδοκημένης,
δράν τι τολμήσουσιν ἐχθρούς χίψερ Ἐλλάδος
θανείν,
Eur. I 1 A.
(Murray 1913)

What! shall countless warriors,
armed with shields, those myriads
sitting at the oar, find courage to
attack the foe and die for Hellas,
(Coleridge 1891)

6  ταυτά τά μοι τελέσαι πῆξαί τ’ ἐπι τύμβῳ
ἐτέρημιν,
τὸ καὶ ἥμος ἐρέασον ἐὼν μετ’ ἐμοίς
ἐτάρωσιν.

Fulfil this my prayer, and fix upon the
mound my oar wherewith I rowed in life
when I was among my comrades.’
(Murray 1919)

7  280. νή’ ἁρσας ἐρέασον ἐεἴκοσιν, ἦ τις
ἀριστή,
ἐρχεα πειποέμονος πατρός δὴν οἰχομένου,

(280) Man with twenty rowers the best
ship thou hast, and go to seek tidings of
thy father.
(Murray 1919)

8  In Latin ‘eruere’ means ‘to belch or vomit forth, to throw up’.
Nam simul expletus dapibus vinoque
sepultus
For soon as, gorged with feasting and
o’ercome
cervicem inflexam posuit, iacuique
per antrum
632. immensus, saniem eructans et
frusta cruento
per somnum commixa mero, nos
magna precati
numina sortitique vices, una undique
circum
Verg. Aeneid. Book 3

14. Cedet Erythraeis eruta gemma
vadis
Martial, Epigrammata, Book 8.

Thus the Tamil word ‘Ery or ery or eri’ and Greek word ‘ἐξεί’ and Latin
‘eruta’ have the same meaning ‘throw’ in all these languages. Further it is also
related with oar and it has resemblance with “Επο* of Ἐποθῶν (Επο + θῶν)
of the Greeks.

\( \textit{θρα} - \textit{θραῖο} \) – thraeis

The second part of Ἐποθῶν or Ἐποθῶν in Greek and Erythraeis of
Latin are \( \textit{θρα} - \textit{θραῖο} \) – thraeis. Resemblance with this second part of the
word is also seen in Tamil (Tamil Virtual University 1995).

avan tAnum, n’ilam thiraikkum kaTal
tAnaip
15. polan’tumpaik kazal pANtil
daNai poruța tuLait tOlannE.

Puranānūru 97, Poet Avvaiyār sang for
Athiyamān Nedumān Anji, Sanga
Ilakkiam

puL uRa ocin’ta pU mayagku aLLal
kazic curam n’ivakkum iruj ciRai ivuLi
10 thiraic taru puNariyin kazUm
mali thiraic cErppanoTu amain’ta n’am
toTarpE?

Natrinai 63, Uḷōchanār, Sanga Ilakkiam

Will our friendship
with the lord of the ocean with abundant
waves, who washes his horses tied to
large
yokes in the water brought by waves,
after riding through brackish waters near
mud
where birds have sat and dropped
flowers,
ruin her?
ini n'inain'tu irakkam AkinRu: tiN maNal
cyevuRu pAvaikkuk koy pUt taii,
taN kayam ATum makaLiroTu kai piNain'tu,
tazuvuvazit tazII, tUgkuvazit tUgki,
5. maRai enal aRiyA mAyam il AyamoTu
uyar cinai marurat tuRai uRat tAzn'tu,
n'Ir n'aNip pATi kOTu ERi, cIr mika,
karaiyvar maruLa, thiraikam pi'tira,
n'eTu n'Irk kuTTattu tuTumenap
pAyn'tu,
10. kuLittu maNal koNTa kallA
iLamai
aLitOtAnE! yANTu uNTu kollo
ToTit talai vizut taNTu UnRi,
n'ATukkuRRu,
irum iTai mITain'ta cila col
peru mUTALAREm Akiya emakE?
Puranänūru 243, Poet Thodithalai
Viluthandirān sang for Ollaiyūr Kilān
Makan Perunchāthān, Sanga Ilakkiam
Sadness is what it will be if I think about it
now.
When I was young, I used to play with girls
near the cool pond as they made sand dolls
and decorated them with the flowers they
plucked.
We held hands, hugged each other, I swayed
when
they swayed, and we played with innocence
with
nothing to hide. I would climb on a low
branch
of a marutham tree with tall branches, close
to
the
water, and dive into the huge pond with a
splash
as those on the shore would look in
amazement
as I brought out a handful of sand from the
bottom.
That was being an ignorant youth. Where did
that go? It’s pitiable now that I have a thick,
metal-capped walking stick and a trembling
gait.
I have become too old and can just utter a
few close words between coughs. This is
pathetic.

Here the waves are denoted with the word ‘thare’ and the water bodies
are called as ‘thiraikam’. The word ‘thare’ derived from its verb form which is
equivalent to the verb form that represents ‘swarm’ - a large number of
particles that are together. Here the water particles related to the meaning of
’swarm’ join and make the waves, how this word is used in the Sanskrit
language may also be studied.

Thare in Sanskrit

In the Sanskrit language the word ‘thare’ is not meant as wave, but ‘
Samutheare’ (Samu + thare) means flood or ocean (Griffith Ralph 1896).

5. ārṣīṣeṇo hotraṁ ṛṣṭiṁśiḍan
devāpirdevasumatiṃcikītvān |
sa uttarasmādadharam samudramapo
divyā āṣṛṣadvarṣyā abhi ||
6. asmin samudre adhyuttarasminnāpo
devbhirnīvṛtā atiṣṭhān |
tā adravannāṛṣṭiṃṇaṃ srṣṭ Śdevāpinā
preṣītāṃṛṣṭiṃṇa ||

5 Knowing the God's good-will, Devapi, Rṣi, the son of Rṣtisena, sate as Hotar.
He hath brought down from heaven's
most lofty summit the ocean of the rain,
celestial waters.
6 Gathered together in that highest
ocean, the waters stood by deities
obstructed.
They buried down set free by
8. tvaṣṭaṁ rūpam kṛṇuta uttaram yat
samprīcchānaḥ sadane ghobhiradbhīhaṁ
kaviruddhaṁ pari marmṛyate dhīṁ sā
devatāṁ samitir babhūva ||
Rig Veda Book 1 Hymn 95

6. pari sadmeva paśumānti hotā rājā na
satyaḥ samitirīyānaḥ |
Rig Veda Book 9 Hymn 92

3. samāno mantraḥ samātiḥ samānī
devatātā kavirbudhna samp
Rig Veda Book 10 Hymn 91

Thus sam + udre or sam + therai, literally means 'gathering of water bodies', such as to represent a flood or ocean. Thus the word 'therai' means 'wave' that is seen in both Tamil and Sanskrit. This is a word that has the meaning of 'swarm' which means a 'group' in general for any gathering of a small number of objects, whether of persons, animals, or inanimate things that are represented by the words στήφος, εσμός, σμήνος, ὄχλος in Greek. Thus many water particles join together to form the wave which is called as 'therae' in Tamil. There is a word in Greek, which has resemblance with this word, but with a different meaning.

4. 'trīχας'
5. 'trīχας' is the word that occurs in Greek language.

Hence, this form as used in the Rig Veda, however, is not the usual one; the usual one is trīχας, and this is also the word that occurs in Greek. Thus spake the old man, and with his hands he plucked and tore the hoary hairs from his head;
(Murray 1924)

And the son of Atreus drew forth with his hand the knife that ever hung beside the great sheath of his sword, and cut the firstling hairs from the boar, and lifting up his hands made prayer to Zeus;
And the son of Atreus drew forth with his hand the knife that ever hung beside the great sheath of his sword, and cut *hair* from off the heads of the lambs; and the heralds portioned it out to the chieftans of the Trojans and Achaeans.

(Murray 1924)

Figure 5 Swarm and Therae
In this way, at the basic level these two words have resemblance. More than this the word Θρινακίτη 20 which represents the old name of Sicily, derived from trident, as sacred to Poseidon has the resemblance with the word θράιον - θραῖον read thraeis and the second part of the word Ἑρυθραῖος or Ἑρυθρῶν in Greek and Erythraeis of Latin.

as soon as thou shalt bring thy well-built ship to the island Θρινακίτη, escaping from the violet sea,......

(Murray 1919)

Here it is noted that this Θρινακίτη is also related with water and the sea.

Thus the combination of ‘cry + thrae’ denoting the sea metaphorically with the meaning of throwing of the waves (Tamil Virtual University 1995).

Do you know, or do you not know, oh charioteer, about the confused mental state of my beautiful woman in anguish?

When I went and told her about my inner pain, she was unable to reply. She plucked clusters of fragrant flowers from a beautiful, low gnālal tree branch along with tender sprouts, and crushed and threw them down, the peerless young woman who got tired chasing striped crabs that play in the fragrant heaps of sand brought by the Eritherai Kadal [throwing waves ocean].

If separated from him even for a day after our intimate friendship, in the fragrant grove on the sand dunes brought by the roaring waves,....

20Whet’er there was anything More than an accidental connection with the name of the Greek city Erythrae in Boeotia.
ciRuí veN kAkkaic cev vAyyp perun'totu If he leaves, the lord of the
eRi tirait tivalai Irm puRam n'anaippa, vast ocean shores,…

Kurunthokai 334, Ilampoothanär, Sanga Ilakkiam

1 Thus the word used to denote ocean in Greek ‘Ἐρυθράν’ and ‘Erythraeis’
in Latin are denoted as ‘Erytherae’ in Tamil with the meaning of ‘Ocean of
throwing waves’ as described in the Figure 6.

Figure. 6 Erytherae

The another word Periplous represented by Περιπλοῦς which is related
with ‘Ἐρυθράν’ also needs to be researched. Here the word Periplous is
thought by the author of the Greek work as ‘Περίπλος’ and the same is
denoted by Περιπλοῦς τῆς Ἐρυθράς Θαλάσσης. There are some thoughts raised
by this author (Seland 2016). But the same word in Tamil give rise to different thoughts.

Περίπλους

This word can be sub-divided as Περί + πλους. In Greek the word ‘Περί’ has a meaning which is described below.

Περί

ἀλλ’ οὐδ’ ὃς θέλει σε δυνάσθαι: οὐ γὰρ ἐλάτει
φάρμακον ἐσθλὸν, ὡ τοι λόγο, ἑρέω δὲ ἐκάστα.
293. ὀπότε κεν Κύρκη σ’ ἐλάσῃ περιμήκει
ῥάβδον,
δὴ τότε σὺ ξίφος ὃς ἐρυσσάμενος παρὰ
μηροῦ
Κύρκη ἐπαίξαι, ὥς τε κτάμεναι μενεαίνων.

Here the word ‘Περί’ has the meaning of ‘long’ in Greek language which is also the same in Tamil language (Tamil Virtual University 1995).

eri akain’tanna tAmarai iTai iTai
arin’tu kA kuvitta cen’ n’el vinaijar
kal koNTu maRuku cAkA lTu aLaRRu
uRin,
Ay karumpu aTukku pAypunal Ura!
5 periya n’AN ilaimanRa; pori enap
Akanānūru 116, Paranār,
Sanga Ilakkiam

Oh man from the town where water flows,
carts that bring liquor to paddy reapers who
reap and heap red paddy which has
flame-like,
lotus blossoms growing in between, gets
stuck in the
mud and sugarcanes are lined to get them
moving!
You certainly have no big shame!

Iyal puRRattu Irnd puRattu Irutta
kurumpi valcip perug kai ER Rai
tUgki tOl tuiyia vaL ukir katuvalin,
pAmpu matan aziyum pAnAT kagkulum,
5 ariya allaman ikulai! periya
kEzal aTTa pEzvAy ER Rai

My friend! It would not be difficult for us, to go in the middle of the night,
on a path where a big male bear uses his
pointed, sharp claws covered by loose
skin to grab the fungus combs that
are on the wet side of a termite mound,

Recent studies have questioned this, raising questions about whether the work, although written in the form of a single author, might be of a cumulative nature and later date, thus placing it in the tradition of ancient geographical scholarship rather than as a practical guide.
Akanānūru 8, Perunkundrur Kilār
Sanga Ilakkiam

atu varal anmaiyO aritE; avan mArpu
uRuka enRa n'ALE kuRuki,
Igku AkinRE-tOzi!-kAnal
ATu araí putaiyak kOTai iTTa
aTumpu ivar maNuR kOTu Ura, n'eTum
panai
kuRiya Akum tuRaivanaip
periya kU Ri yAy aRin'tanaLE.

Kurunthokai 248, Ulōchanār
Sanga Ilakkiam

Thus in both of the languages say Greek and Tamil, the first part of the
word Πεξίπινπος (Πεξί + πινπο) that is ‘πεξη’ is denoted as ‘peri’ which has the
meaning of big and long. The second part of the word ‘πινπος’ needs to be
searched in Greek.

In Greek language the word ‘πόλεις’ is used to denote the land.

For as you go always over the earth that wanderers tread, they will drive you on,
even across the wide mainland, beyond the sea and the island cities.
(Smyth 1926 b)

There is a city, Euboea, which is a neighbor to Athens.
(Potter 1938 b)

Bethink thee now how by thyself thou mayest save thy city and home aided
only by the folk that were born in Ilios;
(Murray 1924)
Thus in Greek the word ‘πόλεις’ which denotes the city is seen as a
metathesis of the word ‘πλούς’ (Πεξίπινπο - Πεξί + πλούς). In Tamil there is
a resemblance with this word and it is represented by the word ‘Pulam’.

Pulam

maNi miTai'n'tanna kunRam kavaiiya
5. am kATTu Ar iTai, maTap piNai tatli, tiri maruppu iralai pul arun'tu ukaLa,
mullai viyan pulam parappi, kOvalar kuRum poRai marukgin n'aRum pU
ayara, patavu mEyal arun'tu matavu n'aTai n'al
An

the mountains appear like coral
set with sapphire, a stag embraces its
doe, grazes on grass and romps around
on a beautiful forest path, mulvai vines
have spread on the vast land, and near
the hills cattle herders adorn themselves
with fragrant flowers,

Akanānūru 14, Okkūr Masāthanār,
Sanga Ilakkiam
(Tamil Virtual University 1995)

yAyum jAyum yAr AkiyarO?
en'taityum n'un'taityum em muRaik kELir?
yAnum n'lyum ev vazi aRitum?
cem pulam peyal n'ir pOlA
anpuTai n'ejcam tAm kalan'tanavE.

Kurunthokai 40, SempulaPēyaneerār,
Sanga Ilakkiam (Tamil Virtual University
1995)

In Greek φύλαξ, φύλασσε means ‘guarded’ and ‘watch’.

Servant

86. There is risk. Hermione is no slouch
as guard.
(Kovacs 1994 b)

Thus the Greek words πόλεις which means city and φύλαξ that denotes
guard have resemblance with the Tamil word pulam’ which means land or
guarded city. So the word ‘Πεξίπινπο (Πεξί + πλούς)’ of ‘Πεξίπινπο ηεο
Ερυθρός Θελάσσης’ has the meaning ‘big or long land or guarded cities’ as
indicated in the Figure 7.

22Metathesis – is the transposition of sounds or syllables in a word or of words in a sentence
like foliage > foliage, anemone > anenome, cavalry > calvary.
Figure 7  Περί + πλούς

So the Greek word ‘Περίπλος’ doesn’t denote the author, but places in Greek language, hence the words ‘Περίπλος τής Ερυθραίς Θαλάσσης’ represent big cities of the ocean of throwing waves, in both the languages, Greek and Tamil as indicated in the Figure 8.

Figure 8. Περίπλος τής Ερυθραίς Θαλάσσης - Meanings

Periplus of the Erythraean Sea

Conclusion

The Greek word Ερυθραί which means Erythraean Sea is mentioned in ancient literatures. It is famous for sea trade route. The Greek word ἔρευθος

25
made one to misunderstand that the Red sea is reddish. In those times, this Greek word not only represented the present Red sea, but also the places such as the Indian ocean, Bay of Bengal, Arabian sea and Persian gulf. After that it was only attributed to denote Red sea. There was also other thoughts which aroused as against the colour red being the reason and as so called, but it as Ἐρυθρας, which meant Erythras, a name of a Persian, who first crossed that sea. This sea route connects Greece to far East Asian countries. One among the country was Tamil Nadu. There are many references that prove the occurrences of sea trade of Greeks with Tamil Nadu. The word “Ἐρυ” pronounced as ‘Ery’ means ‘throw’ in both Greek and Tamil and the word ‘thrae’ means wave in Tamil and hair in Greek. Both the languages relates it with ‘swarm’ which means joining of small particles into become one big. Thus the word Ἐρυθράς called Erythraean means the ocean of throwing waves. Peripulos is also related with this sea and might be the author of the work called ‘Ἐρυθράς Θαλάσσης’. Peri means ‘big or long’ both in Greek and Tamil and ‘pulam’ means land, city in Tamil and ‘polis means city and pulas means guard in Greek. Thus the words Περίπλος τής Ἐρυθράς Θαλάσσης means the ‘Big guarded cities of the Ocean of Throwing Waves or Throw Wave Ocean’.

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