

The Greek Root Word 'Kos' and the Trade of Ancient Greek with Tamil Nadu, India

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Abstract—The ancient Greeks were forerunners in many fields than other societies. So, the Greeks were well connected with all the countries which were well developed during that time through trade route. In this connection, trading of goods from the ancient Greece to Tamil Nadu which is presently in India, though they are geographically far away, played an important role. In that way, the word and the goods related with *kos* and *kare* got exchanged between these two societies. So, it is necessary to compare the phonology and the morphological occurrences of these words that are found common both in the ancient Greek and Tamil literatures of the contemporary period. The results show that there were many words derived from the root *kos* with the basic meaning of 'arrange' in the ancient Greek language, but this is not the case in the usage of the word *kare*. In the ancient Tamil literature, the word '*kos*' does not have any root and also had rare occurrences. But it was just the opposite in the case of the word '*kare*'. One of all the meanings of the word, which was derived from the root '*kos*' in ancient Greek literature, is related with costly ornaments. This meaning seems to have close resemblance with the usage of word '*kos*' in ancient Tamil literature. Also, the meaning of the word '*kare*' in ancient Tamil literature is related with spices whereas, in the ancient Greek literature, its meaning is related to that of the cooking of meat using spices. Hence, the similarity seen in the meanings of these words '*kos*' and '*kare*' in both these languages provides lead for further study. More than that, the ancient literary resources which are available in both these languages ensure the export and import of gold and spices from the ancient Greek land to Tamil land.

Keywords—Arrange, kare, kos, ornament, Tamil.

I. INTRODUCTION

WORD is a blend of sound and meaning. The interdependence between sound and meaning is believed to be a central property of a word. Across languages, strings of different sounds are used to express similar concepts. Also, the same sound may denote different things. Word is not just the combination of sounds or joining of letters of alphabet. It is not only a tool for communication, but a symbol of knowledge; symbol of growth; evidences of ancient history. One such evidence in ancient history is the relationship between the languages of Greeks and Tamilians. Both these languages have a very rich literary heritage.

The Greece is situated at the north west of the world and the Tamil Nadu is situated at the south of Asia. Today, there is no much direct contact between these two places but it was not so in ancient times. People of both these places continually contacted even before the historical times. This connection led to the exchange of culture and language between these two far

away societies. The research on the words of these two languages highlights this ancient history.

The Greek and Tamil largely differ in the significance of sound-symbolic words in the lexicon. A word that finds its usage in two languages means that it has resemblances in the pronunciation i.e. sound symbolism. It may be a 'homophone', the set of words that have different spellings, different meanings but the same pronunciation or may be a 'homonyme', the set of words which sounds alike or are spelled alike, but have different meanings. If the word that has similarity in phonetics has similarity in meaning, then it may be the same word. Otherwise it is a different word with same phoneme but different in meaning. 'Kos' is one such a word. This word is found in both the languages from the ancient era. So, there is a need to do research in the meanings of the word 'Kos'.

II. 'KOS' AND GREEK LITERATURE

The word 'Kos' means 'readiness' in ancient Greek literature.

Meaning

The ancient Greek epic Odyssey which was written by Homer belongs to 800 BC. In this epic, the preparation of food is mentioned. In this place, the poet uses the word *κόσμη* which is from the root of *κόσμε* to denote 'readiness'. By this usage, it is concluded that the root meaning of *Kas* is 'readiness'. This word occurs in numerous other places with different meaning.

TABLE I
USE OF 'ΚΟΣΜΕΙ' IN GREEK AND 'READY' IN ENGLISH

ἡ τρέφε Ναισικάν λευκόλενον ἐν μεγάρουσιν.	She, it was who had reared the white-armed Nausicaa in the palace,
ἡ οἱ πῦρ ἀνέκαιε καὶ εἶσω δόρπον ἐκόσμη.	and she, it was who kindled the fire for her, and made <i>ready</i> her supper in the chamber.
Line 13, Book 7, The Odyssey ^[2] Homer, 800 BC.,	

Build or Make

The root word 'κόσ' also occurs with the meaning of 'building' or 'making' in the epic Odyssey written by Homer. This meaning of 'build' is slightly related with readiness. If anything is built, then it is ready for use. In this way, the root word 'κόσ' has two meanings in the ancient Greek literature. But its exact meaning is to be discussed.

Abstract Arrangements

Arrangement in the mind is the example for abstract arrangements. When explaining this type of situation, the root

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word 'κοσ' was used by Plato in his work called *Phaedo* which belonged to 400 B.C.

TABLE II
USE OF 'ΚΟΣΜΟΝ' IN GREEK AND 'BUILDING' IN ENGLISH

ἀλλ' ἄγε δὴ μετάβηθι καὶ ἵππου κόσμον ἄεισον δουρατέου, τὸν Ἐπειὸς ἐποίησεν σὺν Ἀθήνῃ, ὃν ποτ' ἐς ἀκρόπολιν δόλον ἤγαγε δῖος Ὀδυσσεύς Line 492, Book 8, The Odyssey, Homer, 800 BC.	But come now, change thy theme, and sing of the <i>building</i> of the horse of wood, which Epeius made with Athena's help, the horse which once Odysseus led up into the citadel as a thing of guile,
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TABLE III
USE OF 'ΚΟΣΜΟΝΤΑ' IN GREEK AND 'ABSTRACT ARRANGEMENTS' IN
ENGLISH

[97ξ] ἀναγνῶσκοντος, καὶ λέγοντος ὡς ἄρα νοῦς ἐστὶν ὁ διακοσμῶν τε καὶ πάντων αἴτιος, ταύτη δὴ τῇ αἰτίᾳ ἦσθην τε καὶ ἔδοξε μοι τρόπον τινὰ εὖ εἶχειν τὸ τὸν νοῦν εἶναι πάντων αἴτιον, καὶ ἡγησάμην, εἰ τοῦθ' οὕτως ἔχει, τὸν γε νοῦν κοσμοῦντα πάντα κοσμεῖν καὶ ἕκαστον τιθεῖναι ταύτη ὅπῃ ἂν βέλτιστα ἔχη: Phaedo 97 C, Plato	[97c] that it is the mind that <i>arranges</i> and causes all things. I was pleased with this theory of cause, and it seemed to me to be somehow right that the mind should be the cause of all things, and I thought, 'If this is so, the mind in <i>arranging</i> things <i>arranges</i> everything and establishes each thing as it is best for it to be.
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In the passage of Table III, he used the root of the word *κοσ* three times with the meaning of abstract arrangements. So for explaining from the root of *κοσ*, three words seem to be coined with different meanings such as the readiness, building and abstract arrangements. In the bird's eye view, it may seem to behave with separate meanings. But when looked in depth, all the three seem to be interrelated.

For making anything ready, it should first be arranged. So arrangement is a process before readiness. By making arrangements, building may be built. In this way, all the three meanings are interlinked. Also in another sense, it was used by the ancient poets.

Arranged Handling

The epic *Medea* was written by Euripides. In this epic, he handled this word.

TABLE IV
USE OF 'ΚΟΣΜΗΣΑΣ' IN GREEK AND 'MARSHALLED' IN ENGLISH

Χορός Ἰάσον, εὖ μὲν τούσδ' ἐκόσμησας λόγους: 576, <i>Medea</i> , Euripides	Chorus-Leader Jason, you have <i>marshalled</i> your arguments very skilfully,
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Here from the root meaning of 'κοσ', a word coined with the meaning denoting arranged arguments. By this way, in this place, the 'κοσ' has some extension in its meanings. Initially, it meant 'readiness'. Further it denoted 'arrangement' and it got extended to 'arranged arguments'. In the meanings related with arrangements, it also includes abstract arrangements. Also in another type of arrangement, the root word *κοσ* has occurred.

Concrete Arrangements

Iliad is the ancient Greek epic written by Homer in 800 B.C. In this epic, he has described the array of army for the war. In this place, the root word 'κοσ' is used.

TABLE V
USE OF 'ΚΟΣΜΗΘΕΝ' IN GREEK AND 'MARSHALLED' IN ENGLISH

αὐτὰρ ἐπεὶ κόσμηθεν ἅμ' ἰγμερόνεσσι ἕκαστοι, Line 1, Book 3, <i>Iliad</i> [1], Homer, 800 BC.	[1] Now when they were <i>marshalled</i> , the several companies with their captains,
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In the war, arranging the army is not an easy task. The arrangement of the army depends upon the plan of enemy army. It has to be planned considering both the strengths and weaknesses of the forces and hide the weakness and exhibit the strengths and expose the full efficiency. This was clearly shown in other places of *Iliad* epic.

TABLE VI
USE OF 'ΚΟΣΜΗΣΑΙ' IN GREEK AND 'MARSHALLING' IN ENGLISH

κοσῆσαι ἵππους τε καὶ ἀνέρας ἀσπίδιώτας: Line 554, Book 2, <i>Iliad</i> , Homer, 800 BC.	Like unto him was none other man upon the face of the earth for the <i>marshalling</i> of chariots and of warriors that bear the shield.
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Here, the meaning of arranging is not only occurrence. Here the root meaning of *κοσ* is arranged effectively. So this word *κοσ* has got some more accuracy in its meaning as a special type of arrangement of people particularly during war time. From the above usages of the word *κοσ*, it shows that from its root so many words were coined with different meanings like readiness, building, arranging, expertise in arranging, arranging both the abstract and concrete things. Even though they are different in their meanings, they seem to be internally connected. Also some more meanings were evolved from the root of the word *κοσ*.

Characters, Orderly, Well-Behaved, Regular, Discrete

Every worldly thing has some characters. The root word *κοσ* also is used as synonym to the word 'character'. The Greek Philosopher Plato used this root word *κοσ* in this sense in his work called 'Republic'.

TABLE VII
USE OF 'ΚΟΣΜΙΟΙ' IN GREEK AND 'CHARACTER' IN ENGLISH

[329δ] δεσποτῶν πάντων πολλῶν ἐστὶ καὶ μαινομένων ἀπηλλάχθαι. ἀλλὰ καὶ τούτων πέρι καὶ τῶν γε πρὸς τούς οἰκείους μία τις αἰτία ἐστίν, οὐ τὸ γῆρας, ὃ Σώκρατες, ἀλλ' ὁ τρόπος τῶν ἀνθρώπων. ἂν μὲν γὰρ κόσμοι καὶ εὐκόλοι ὦσιν, καὶ τὸ γῆρας μετρίως ἐστὶν ἐπίπονον: εἰ δὲ μὴ, καὶ γῆρας, ὃ Σώκρατες, καὶ νεότης χαλεπὴ τῷ τοιοῦτῳ συμβαίνει. Republic 329 D, Plato [3]	[329d] and we are rid of many and mad masters. But indeed in respect of these complaints and in the matter of our relations with kinsmen and friends there is just one cause, Socrates—not old age, but the <i>character</i> of the man. For if men are temperate and cheerful, even old age is only moderately burdensome. But if the reverse, old age, Socrates, and youth are hard for such dispositions."
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Here the root word *κοσ* is used in the same sense as that of progression of characters. It shows the root word *κοσ* has

some different meaning from its early mentioned meanings of readiness and arrangements. But when looked deep, all of these are interconnected.

Man has both the characters of the good and the bad, which conflict each other. Surpassing the bad character and expediting the good character makes one a good person. So it is also related with arrangements. From this, it has yet another meaning of orderly, well behaved, regular, discrete which Plato used in his work named Phaedo. So from the root meaning of 'arrangement' the root word *κοσ* has developed its meaning as readiness, character. More than that, it is also used to denote a post related with army.

TABLE VIII
USE OF 'ΚΟΣΜΙΑ' IN GREEK AND 'ORDERLY' IN ENGLISH

[108α] μὲν γὰρ ἀπλὴν οὐδὲν φησὶν εἰς Ἄϊδου φέρειν, ἢ δ' οὔτε ἀπλὴ οὔτε μία φαίνεται μοι εἶναι. οὐδὲ γὰρ ἂν ἡγεμόνων ἔδει: οὐ γὰρ πού τις ἂν διαμάρτοι οὐδαμῶσε μίας ὁδοῦ οὐσης. νῦν δὲ εἴκει σίσεις τε καὶ τριόδους πολλὰς ἔχειν: ἀπὸ τῶν θυσίων τε καὶ νομίμων τῶν ἐνθάδε τεκμαίρομενος λέγω. ἢ μὲν οὖν κοσμία τε καὶ φρόνιμος ψυχὴ ἔπεται τε καὶ οὐκ ἀγνοεῖ τὰ παρόντα: ἢ δ' ἐπιθυμητικῶς τοῦ σώματος ἔχουσα, ὅπερ ἐν τῷ ἔμπροσθεν εἶπον, περὶ ἐκεῖνο πολὺν.	[108α] for he says a simple path leads to the lower world, but I think the path is neither simple nor single, for if it were, there would be no need of guides, since no one could miss the way to any place if there were only one road. But really there seem to be many forks of the road and many windings; this I infer from the rites and ceremonies practiced here on earth. Now the <i>orderly</i> and wise soul follows its guide and understands its circumstances; but the soul that is desirous of the body, as I said before, flits about it, and in the visible world for a long time,
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Phaedo 108 A,
Plato

Head of Army

From the root of *κοσ*, a word was coined to denote a post in the army. In the epic Iliad, Homer has used this word in this sense.

TABLE IX
'ΚΟΣΜΗΤΟΡΕ' AND 'MARSHALLESE OF THE PEOPLE'

χρυσέφ' ἀνὰ σκήπτρῳ, καὶ λίσσετο πάντας Ἀχαιοῦς, Ἄτρεΐδα δὲ μάλιστα δύο, κοσμήτορε λαῶν:	but most of all the two sons of Atreus, the <i>Marshallese</i> of the people:
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Line 16,
Book 1, Iliad,
Homer, 800 BC.

TABLE X
'ΚΟΣΜΗΤΟΡΕ' AND 'MARSHALLESE OF THE HOST'

οὐς κεν ἐδ' γνοίην καὶ τ' οὐνομα μῦθησάμην: δοῖά δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν Κάστορά θ' ἰππόδαμον καὶ πῖξ ἀγαθὸν Πολυδεύκεα	whom I could well note, and tell their names; but two <i>Marshallese</i> of the host can I not see, Castor, tamer of horses, and the goodly boxer, Polyneices,
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Line 236,
Book 3, Iliad,
Homer, 800 BC.

Here the word *κοσμήτορε* which is from the root of *κοσ* denotes the leader of an army. But in the verb form, the root word *κοσ* means arrangement. So, there is some relationship of meaning between arranging and the leader of an army.

Positioning and placing of warriors is decided by the person who leads the army. Here the word 'arrange' denotes the task

of fixing the position and positioning of soldiers in war which is considered as the decisive factor for victory. Even a small army can defeat a big army, if it effectively plans the arrangement of soldiers. In this way *κοσ* plays a key role in the victory of the war. So the mastermind person who designs this *κοσ* [i.e.9 arrangements] is the leader of that army. Thus the root word *κοσ* has got some extended meanings as the person who is capable to lead the army with his wise arrangement. Now from the notion of the meaning leadership that is attached to this word, let us move on to have a look at another dimension of its meaning.

To Dispose, Order, Rule, Govern

The root word *κοσ* has also occurred in the sense to denote order.

TABLE XI
USE OF 'ΚΟΣΜΗΣΑΙ' IN GREEK AND 'ORDER' IN ENGLISH

1100 τοῦ σὺ στρατηγεῖς τοῦδε; ποῦ δὲ σοὶ λεῶν ἔξεστ' ἀνάσσειν ὧν ὀδ' ἤγαγ' οἴκοθεν; Σπάρτης ἀνάσσειν ἤλθε, οὐχ ἡμῶν κρατῶν: οὐδ' ἔσθ' ὅπου σοὶ τόνδε κοσμήσαι πλέον ἀρχῆς ἔκειτο θεσμὸς ἢ καὶ τῷδε σέ. 1103, Ajax, Sophocles, 300 BC.	[1100] On what grounds are you his commander? On what grounds have you a right to kingship over the men whom he brought from home? It was as Sparta's king that you came, not as master over us. Nowhere was it established among your lawful powers that you should <i>order</i> him any more than he you.
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In the Ajax written by Sophocles in 300 BC., this root word *κοσ* has got the meaning of to dispose, order, rule, govern. Initially this word has the meaning of arrangements. By the arrangements in war, this word has got another meaning as the leader of an army. The leader is not an ordinary post. It is associated with power, domination and rule. From that this root word, *κοσ* has got the meaning of rule. Thus the meaning related with the arrangement of troops in the war is seen to extend its meaning to get a new meaning of rule. Besides this, in one more sense, the word 'arrangement' finds its usage which is given below.

Dress of Women

Dress is the symbol of wealth when it is costly. The facts are artistically placed and decorated with embroidery which highlights here the intricacies in the arrangement involved in it. Thus, from the root word *κοσ* is coined to denote the costly dress. This word was used by the poet Hesiod of 750 and 650 BC., in his work called 'Theogony'.

TABLE XII
USE OF 'ΚΟΣΜΗΣΕ' IN GREEK AND 'DRESS OF WOMEN' IN ENGLISH

παρθένῳ αἰδοίῃ ἵκελον Κρονίδεω διὰ βουλᾶς. ζῶσε δὲ καὶ κόσμησε θεὰ γλαυκῶπις Ἀθήνη 573 ἀργυρῆν ἔσθητι: κατὰ κρήθεν δὲ καλύπτριν	And the goddess bright-eyed Athena girded and clothed her with silvery raiment, and down from her head
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573, Theogony,
Hesiod^[6],
750 and 650 BC

Here, because of the arrangements of the costly articles

presented in the dress, the root word κόσ finds its place here and it is related with the dress. Also the costly articles may be related with that of ornaments. So from the root of κόσ, another word that denotes ornament originated.

TABLE XIII
USE OF 'ΚΟΣΜΟΝ' IN GREEK AND 'ADORNMENT' IN ENGLISH

αὐτὰρ ἐπεὶ δὴ πάντα περὶ χροῖ θήκατο κόσμον	But when she had decked her body with all <i>adornment</i> , she went forth from her chamber, and calling to her Aphrodite,
Line 187, Book 14, Iliad, Homer, 800 BC.	

TABLE XIV
USE OF 'ΚΟΣΜΟΝ' IN GREEK AND 'WOMEN'S ADORNMENT' IN ENGLISH

καὶ τῶν περὶ τὸν γυναικεῖον κόσμον. καὶ δὴ καὶ διακόνων πλειόνων δεησόμεθα:	the manufacturers of all kinds of articles, especially those that have to do with women's <i>adornment</i> .
Republic, Plato. 424BC.	

In the places mentioned above, the root word κόσ is not only related with the women's adornments but in some places it is also related with that of men.

TABLE XV
USE OF 'ΚΟΣΜΟΝ' IN GREEK AND 'MEN'S ADORNMENT' IN ENGLISH

Ἔτεοκλῆς κόσμον μὲν ἀνδρὸς οὐτὶν ἄν τρέσαιμι ἐγώ, οὐδ' ἔλκοποιὰ γίγνεται τὰ σήματα:	Eteocles I would not tremble before any mere <i>ornaments</i> on a man.
Lines 397, Seven Against Thebes, Aeschylus, 525BC.	

When related with men, this root word κόσ shall not eliminate the possibility to denote the objects which are used in wars.

TABLE XVI
USE OF 'ΚΟΣΜΗΣΑΝΘ' IN GREEK AND 'ADORNED' IN ENGLISH

ὥστ' οὐχ ἅπαντὰ σ' εἰδέναι τὰ δρόμενα. ἐπεὶ δὲ χαλκείους σὸμι' ἐκοσμήσανθ' ἄπλοισι οἱ τοῦ γέροντος Οἰδίπου νεανίαι,	the young sons of the old Oedipus, had <i>adorned</i> themselves in their bronze Armor
Line 1359, Phoenissae, Euripides, c. 480 BC.	

This word is also seen to be used for ornaments of animals like that of horse used in war. Thus from the root word κόσ many words were coined with different meanings [7]. But all the words seem to be coined based on the meaning related to 'arrange'. So from the root word κόσ which has the root meaning 'arrange', several words were evolved with many meanings that are found to be used in different contexts.

TABLE XVII
USE OF 'ΚΟΣΜΟΣ' IN GREEK AND 'HORSE ORNAMENT' IN ENGLISH

ἀμφοτέρων κόσμος θ' ἵππῳ ἐλατῆρι τε κῦδος: Iliad.	but it lieth there as a king's treasure, alike an <i>ornament</i> for his horse and to its driver a glory;
Line 145, Book 4, Iliad, Homer, 800 BC.	

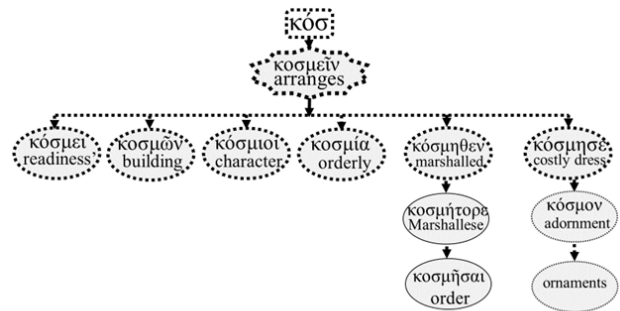


Fig. 1 Meanings of κόσ

III. TAMIL LITERATURE

The ancient Tamil literature is called as the Sangam literature. This literature is a collection of 2381 poems written by 473 poets and among them 102 was anonymous. There are some controversies about its period. 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. This literature registered the life of the person who lived in that era. It also registered some foreigners who visited Tamil Nadu during that time [5]. So this literature has an unavoidable place in the history of the ancient world.

This Sangam literature has a very rich glossary of words. In this the word 'Kasu' which is dealt in Tamil literature has some similarity in the pronunciation with that of the Greek word κόσ. When seen at a glance, they may seem to represent different words. But in depth, they are interrelated. In Tamil land 'O' is pronounced as 'Aa'. The word 'Office' is pronounced here as 'Aa-fees'. In the last syllable, if there is a consonant, normally Tamilians add U. So the word Office is pronounced as Aafeesu. The same variation in the pronunciation is also seen in the word κόσ as Ko > Ka, Kos > Kasu. In the whole of 2381 poems, only in less than 15 places, this word has occurred. It is to be explored whether the Greek word κόσ and the Tamil word kasu have similarity only in the pronunciation or also in their meanings.

The Meaning of Kasu

In one place in Tamil Sangam literature, the word kasu denotes the gold coin.

'stopped in Thai month
jewel with rows of *golden coins*
– lifted loins with lines, tall lifted loins
pretty colors, big clusters, swaying with tender leaves
269, Maruthan Ilanākanār, Akanānūru, Sanga
Iakkiam[8].

In this poem, the word Kasu is used as a simile to represent the beauty of the small fruit. The fruit resembles the *gold coin* [Kasu] in its colour and shape. Yet another poem has used it in the same sense.

'like it is spread on the loom,
sun, bright, shaking, very hot wasteland
like cuckoo eyes bright unripe fruits matured

like *gold coins*'

Poem No. 293, Kāvanmullai Poothanār, Akanānūru, Sanga Ilakkiam.

'The wasteland is a harsh place where ukā trees with dried trunks, the color of a pigeon's back, shower down dense, *gold coin* like berries when cruel bandits climb on their branches'

Poem No. 274, Uruthiranār, Kurunthokai, Sanga Ilakkiam.

'where strong gusts of wind drop onthe rock-filled path, fresh, perfectgooseberries from trees with tinyleaves and thick trunks, beautifullike coins made with *gold*,

Poem No. 363, Mathurai Pon Sey Kollan Vennākanār, Akanānūru, Sanga Ilakkiam.

'Your lover went through mountain paths where big tigers prowl in groves, a female of a stag rubs against a kumilam tree, its bright fruits like coins made with *gold*,

Poem No. 274, Kāvanmullai Poothanār, Natrinai, Sanga Ilakkiam.

Chain

In one poem, it was denoted as chain made of coins which are joined through the holes.

'trees with parched trunks and gooseberries dropped by the western winds lie heaped on the dry ground, looking like marbled *gold* coins with holes from broken strands.'

Poem No. 315, Kudavāyil Keerathanār, Akanānūru, Sanga Ilakkiam.

So these gold coins mentioned in this poem might be used for the purpose to denote the chain whereas in one poem, it clearly denotes to the gold coins that were found in the ornament, necklace.

'where a bright neem fruit held in a parrot's curved beak, appears like a gold coin through which a goldsmith puts a new thread, using his fine, sharp fingernail tips, to make a *gold-coin* necklace?'

Poem No.67, Allūr Nanmullaiyār, Kurunthokai, Sanga Ilakkiam.

But these poems do not clarify about the person who wore this ornament. In some poems clarity is found on the gender who wore, but some other poems explain where it is worn i.e., on the neck part.

Waist Ornaments

In one of the poems, it was mentioned that the gold coins were worn in the waist part.

'O lord of victorious battles! With pale eyes, stopping your chariot, you ask me without quickly, "Who is she?"

about the young woman with delicate beauty, who

wears

on her waist jewels made with *gold coins* created perfectly by a skilled goldsmith, in bright strands, and walks on freshly laid sand.'

Poem No.353, Kāviriroompattinathu Kārikkannanār, Purañnūru, Sanga Ilakkiam.

This poem clearly mentions the gender who wore the ornament and where it was worn. The unmarried women wore it in the waist region. In the same sense, it occurs in yet another place.

'her waist ornament with strands of *gold coins* twisted, her garland losing its shape, her small bangles slipping down, her great beauty lost,'

Poem No. 66, Inisantha Nākanār, Natrinai, Sanga Ilakkiam.

This poem shows the gold coin ornament worn by a sad lady. Because of sadness, she becomes very lean. Hence, the gold coins in her waist ornament get loosened and so get twisted. Here, the lady was a married woman. To conclude, the ornaments made of 'kasu' were worn by women of both unmarried and married in their neck and waist regions. This ornament is also seen to be worn in other places.

Anklets

One poem describes the ornament made of kasu worn in the leg region.

'In this cold season, kuruntham trees sway along with kondrai trees that have put out buds looking like shining bells with open ends resembling the gaping mouths of frogs, strung on the bright, *gold* anklets worn by wealthy children on their small feet.

If you tell me that this is not the rainy season, I have to ask you whether you are dreaming.'

Poem No.148, Ilankeeranthaiyār, Kurunthokai, Sanga Ilakkiam.

This poem shows that the children wore an ornament made up of kasu in their leg part. There was no evidence for women wearing this ornament in the leg part.

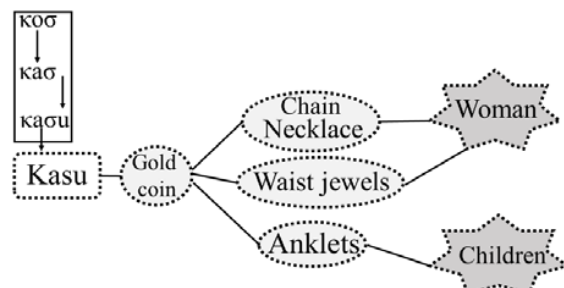


Fig. 2 Meanings of Kasu

Except this word kasu, no other words are used in the same sense in the ancient Tamil literature. Even today, an ornament is named as kasumalai which is worn in the neck part. And it is also worn only by women. In the middle era, when the Government introduced gold coins, it was called as Kasu. After the Government withdrew the gold coins and introduced copper and lead coins, the same word kasu was used to denote the coins. After that, a word was coined from it as ‘Kasaler’ in Tamil which means cashier.

IV. ΚΟΣ – COMPARATIVE STUDY

The word ‘κος’ is seen in both the languages. It not only resembles in pronunciation that is sound symbolism but also has some uniqueness in the meanings. In the ancient Greek,

the words which evolved from the root κοσ have the meanings of ‘readiness, building, character, arrangement, leader of the army, women dress, men war dress, ornament of the horse and so on’.

In ancient Tamil literature called Sangam literature, the word Kasu only denotes gold coin. Some of the ornaments which were made of gold coins were also related with the root word kasu. But these ornaments were only related with women and children and not with men and animals. This word is not at all related with war in Tamil literature. There is no any other word related with this ‘kasu’ either in the noun form or in the verb form in the ancient Tamil language. Its root is not seen in Tamil except this research shows its root in the ancient Greek.

TABLE XVIII
COMPARATIVE STUDY

Language	Meanings									
	readiness	buildings	arrange	leader	Women dress	Women jewels	Men war dress	Horse dressing	Gold	ornament
Greek	●	●	●	●	●	●	●	●		●
Tamil						●			●	●

Table XVIII clearly shows the level of relationship between these two languages in the usage of the root word κοσ. The Greek language has a verb form of κοσ. Tamil language does not have the verb form of κοσ. There are many words derived from the root word κοσ in the Greek language. Even today in English cosmology, words like ‘cosmetics’ have the root from the κοσ. In Tamil the word, Kasu only denotes the gold coin. In addition to this, it denotes an ornament which was related with the gold coin. In this way, in both languages, the root word κοσ denotes only the ornament which is related with costly materials like gold. So there might be trade of gold between these two societies. There are some ancient literary references regarding this and it is also available in both languages.

Peripules of the Eritheranian Sea [4]
[Περιπλους της Ερυθράς Θαλάσσης]

TABLE XIX
TAMIL NADU IN GREEK AND ENGLISH TEXT

Βασιλείας δ' ἔστιν ἡ μὲν Τύνδις Κηπροβότρου, κόμη παραθαλάσσιος ἔνημος· 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 πεντακοσίου, ἀπὸ δὲ τοῦ * κατ' αὐτὴν εἴκοσι. Ἡ δὲ Νέλκυνδα σταδίου μὲν ἀπὸ Μουζιρέως ἀπέχει σχεδὸν πεντακοσίου, ὁμοίως διὰ τε ποταμοῦ (καὶ πεζῆ) καὶ διὰ θαλάσσης, βασιλείας δὲ ἔστιν ἑτέρας, τῆς Πανδίωνος· κεῖται δὲ καὶ αὐτὴ παρὰ ποταμὸν, ὥσει ἀπὸ σταδίων ἑκατὸν εἴκοσι τῆς 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 Pandian. This place also is situated on a river, about one hundred and twenty stadia from the sea.
— παράγραφοι 53-54, Περιπλους της Ερυθράς Θαλάσσης	

Peripules of the Eritheranian Sea is a book written in ancient Greek. The author was unknown. It has registered that

the business and trade have taken place between the ancient Greek and Tamil Nadu.

This Greek work clearly shows the sea route from ancient Greece to Tamil Nadu. The names mentioned in this Greek work which are connected with Tamil Nadu are shown in the map.



Fig. 3 Muziris

The above words mentioned in the Peripules of the Eritheranian Sea show that there was an exchange of materials from Ancient Greece to Tamilnadu, which is confirmed by the Tamil Sangam literature.

“ many spots, west of Koodal city where banners sway, belonging to the victorious Pāndiyan king with many tall, fine elephants, who surrounded with uproar the prosperous Musiri town of Chēran, where, causing the huge, beautiful Sulli river’s white foam to become muddied, the fine ships of the Yavanas come with gold and leave with spices,....”

Poem No. 149, Akanānūru, Erukkoottu Thāyankannanār, Sanga Ilakkiam [5].

TABLE XX
USE OF 'ΚΡΕΑ' IN GREEK AND 'MEAT' IN ENGLISH

210καὶ τὰ μὲν εὖ μίστυλλε καὶ ἀμφὶ ὀβελοῖσιν ἔπειρε, πῦρ δὲ Μενοτιάδης δαίεν μέγα ἰσόθεος φῶς, αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάη καὶ φλόξ ἔμαράνθη, ἀνθρακίην στορέσας ὀβελούς ἐφόπερθε τάνυσε, πάσσε δ' ἄλλος θείοιο κρατευτῶν ἐπαείρας.	[210] Then he sliced the <i>meat</i> with care and spitted it upon spits, and the son of Menoetius, a godlike man, made the fire blaze high. But when the fire had burned down and the flame was abated, he scattered the embers and laid thereover the spits, and sprinkled the morsels with holy salt when he had set them upon the fire-dogs.
215αὐτὰρ ἐπεὶ ῥ' ὤπησε καὶ εἰν ἔλεοῖσιν ἔχευε, Πάτροκλος μὲν σῖτον ἔλων ἐπένειμε τραπέζῃ καλοῖς ἐν κανέοισιν, ἀτὰρ κρέα νεΐμεν Ἀχιλλεύς. αὐτὸς δ' ἀντίον ἴζεν Ὀδυσσῆος θείοιο τοίχου τοῦ ἑτέρου, θεοῖσι δὲ θῆσαι ἀνάγει	But when he had roasted the meat and laid it on platters, [215] Patroclus took bread and dealt it forth on the table in fair baskets, while Achilles dealt the <i>meat</i> . Himself he sat him down over against godlike Odysseus, by the other wall, and bade Patroclus, his comrade, offer sacrifice to the gods;
Line 220, Book 9, Iliad ^[9] , Homer, 800 BC.	

TABLE XXI
USE OF 'ΚΡΕΩΝ' IN GREEK AND 'FLESH' IN ENGLISH

τὸν πῦρ κῆαι ἄνωγε βοίην ἀγαθὸς Μενέλαος ὀπτήσαι τε κρεῶν: ὁ δ' ἄρ' οὐκ ἀπίθησεν ἀκούσας.	bade kindle a fire and roast of the <i>flesh</i> ;
Line 98, Book 15, The Odyssey, Homer, 800 BC.	
Γλαῦκε τί ἦ δὴ νῶϊ τετιμήμεθα μάλιστα ἔδρη τε κρέασίν τε ἰδὲ πλείους δεπάεσσιν ἐν Λυκίῃ,	"Glaucus, wherefore is it that we twain are held in honour above all with seats, and <i>messes</i> , and full cups in Lycia,
Line 311, Book 12, Iliad, Homer, 800 BC.	
ἐνθ' ἄρα Νέστωρ ἦστο σὺν υἱάσιν, ἀμφὶ δ' ἑταῖροι δαῖτ' ἐντυνόμενοι κρέα τ' ὄπτων ἄλλα τ' ἔπειρον.	There Nestor sat with his sons, and round about his people, making ready the feast, were roasting some of the <i>meat</i> and putting other pieces on spits.
Line 33, Book 3, The Odyssey, Homer, 800 BC.	
οἱ δ' ἐπεὶ ὄπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο,	Then when they had roasted the outer <i>flesh</i> and drawn it off the spits,
Line 65, Book 3, The Odyssey, Homer, 800 BC.	
οἱ δ' ἐπεὶ ὄπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο, δαίνυνθ' ἑζόμενοι:	Now when they had roasted the outer <i>flesh</i> and had drawn it off the spits,
Line 470, Book 3, The Odyssey, Homer, 800 BC.	
νότου ἀποπροταμών, ἐπὶ δὲ πλείον ἔλελειπτο, ἀργιόδοντος ὄος, θαλερῆ δ' ἦν ἀμφὶς ἄλοιφῃ: 'κῆρυξ, τῆ δὴ, τοῦτο πόρε κρέας, ὄφρα φάγησιν, Δημόδοκῳ:	cutting off a portion of the chine of a white-tusked boar, whereof yet more was left, and there was rich fat on either side: "Herald, take and give this <i>portion</i> to Demodocus,
Line 477, Book 8, The Odyssey, Homer, 800 BC.	

This Tamil Sangam poem explains in a similar way as the Greek work of Periplus of the Erietheranian Sea about the

foreign trade in Tamil Nadu. It also states about the kingdoms of Chēran [Κηπροβότρου], Pāndiyan [Πανδίον] and the famous harbour of Musiri [Μουζιρίς] as mentioned in the Periplus of the Erietheranian Sea.

In Tamil Sangam literature, the Arabians and the Greeks were denoted as Yavaner. The Tamil letter 'ya' is written as **ய**. This is in the shape of the trident which was like the symbol of Poseidon that is mentioned in Greek myth that is related with sea. The ancient Greek might have had this trident in their ships for the worship of Poseidon in the sea journey. This might be reason to call the Greeks as Yavaner in Tamil. And in this poem it mentions that the Greeks exchanged gold with that of the spices with Tamilians. Here the Tamil word for spices is mentioned as Kari. Similar to way in which the Greek word Kasu finds a place in Tamil literature the Tamil word Kare is present in Greek literature. This Kare is used for many purposes which include medicine. It is also used for cooking of meat. In some places, the meat associated with cooking is denoted as κρέ in ancient Greek literature.

Here it can be noted that this word very rarely occurs in ancient Greek literature. And there is no root for this word in Greek. So the word κρέ might be the transformed form of the Tamil word Kare. Thus ancient Greeks exported not only gold but also the Greek word κόσ along with it and imported not only spices but also the Tamil word κρέ.

The works such as Περίπλους της Ερυθράς Θαλάσσης highlights the sea route from Greece to Tamil Nadu which also happens to be the way for the exchange of these words κόσ and κρέ.

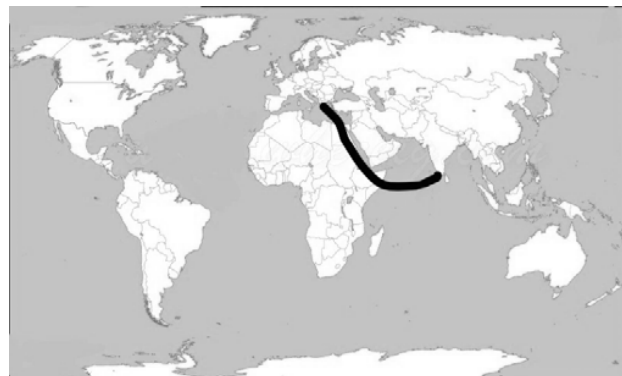


Fig. 4 Ancient Sea Route from Greece to TamilNadu

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