

Tamil Silappathikaram and the Greek Argonautica and Medea -Comparative Literary Mythological Studies on Characterising and the Philosophy of Fate and Chastity

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Received: 7 September 2021 Accepted: 1 October 2021 Published: 15 October 2021

Abstract

9 Epics Argonautica and Medea were written in the Greek language and the epic
10 Silappathikaram was written in the Tamil language. Even though these epics were written in
11 two different languages, both mention the Kingdom of Pandion. More than that, the epics in
12 both these languages exhibit heroism, one in a pair, proficiency of music, extreme affection for
13 husband and the theory of fate and chastity. Above all, they also mention about their foreign
14 trade contacts. The Greek myth mentioned about the lack of clarity in the sorrow happenings
15 and it authorised the house of the God which is not understandable. The Tamil philosophy
16 mentions that according to the action of the individual he or she gets happiness or sorrow. So
17 the reason for the sorrow is not in the hands of the God as in Greek, but with the human
18 being oneself.

Index terms— chastity, fate, hera, pandion, silappathikaram.

1 Introduction

2 Greek Epics

³² There are many myths in the Greek literatures. One such myth is Medea. It is mentioned in the Hesiod's Theogony of the Greek language around 700 BC.

33 Theogony of the Greek language around 700 BC.
34 And Perseis, the daughter of Ocean, bore to unwearying Helios Circe and Aeetes the king. And Aeetes, the son
35 of Helios who shows light to men, took to wife fair-cheeked Idyia, daughter of Ocean the perfect stream, by the
36 will of the gods: and she was subject to him in love through golden Aphrodite and bore him neatankled Medea.
37 956 -963, Theogony, Hesiod. This myth of Medea was crafted as epics Argonautica and Medea. The epic Medea
38 seems to be the continuation of the epic Argonautica. So it is necessary, first, to see the story of Argonautica.

39 3 Argonautica

40 The Argonautica (????????????) is a Greek epic poem written by Apollonius Rhodius in the 3rd century BC. It
41 describes the myth of the voyage of Jason to retrieve the Golden Fleece from a remote place. The story started
42 with the hero Jason losing his one sandal when crossing the river along with an old lady and then he came to
43 the king's court with one sandal. The king feared that the man with a sandal will create danger to his Kingship.
44 So he directed Jason to take on a great voyage. Along his journey, he came across many coastal areas. Besides,
45 it was thought that the death of some his friends on their journey was due to their fate. He took the voyage to
46 attain the golden fleece. During that time, he met a lover named Medea. She had a very sound knowledge in
47 music and medicinal herbs. Here it was mentioned that their love should be not be shallow but divine as that
48 of Ariadne. Medea's love helped Jason to tame a peculiar bull. When Medea made the snake to sleep by her
49 music, he stole the golden fleece that was guarded by snake. Jason made his return journey with golden fleece
50 and Medea. Several times Medea threatened Jason by saying that he should not leave her at any cost in future.
51 On the return journey, they met a metal made man. Medea said Jason that she herself individually could fight
52 with that metal man also and she got victory in this attempt. Then they made their return to their home land.
53 This story dealt in Argonautica was continued in the epic Medea.

54 4 Medea

55 Euripides wrote an epic with this myth in 431 BC. In this epic, Jason tried to leave Medea and their sons to
56 marry another woman. Medea takes vengeance on Jason by murdering Jason's wife as well as her own children.
57 The body of the children were taken to the Hera temple. After that, she escaped to Pandion kingdom. One more
58 epic was also related with Pandion kingdom in the Tamil language.

59 5 Tamil Epic Silappathikaram

60 Tamil language is one of the classical languages like that of the Greek. It has a vast literary heritage. Many
61 foreign contacts were mentioned in this literature. The first available literature called Sangam literature had
62 some of the poems that belonged to 1200 BC. 2 This literature mentioned a myth which was made into an epic
63 called Silappathikaram probably composed around 100-250 CE. Silappathikaram is a combination of two words,
64 "silambu" and "adikaram". In Tamil, 'Silambu' means anklet.

65 Insisting this philosophy, a myth was scripted by the author. In this myth, which is an epic, the main character
66 was a woman called Kannagi. She married Kovalan. During this time, Kovalan met Madhavi, the courtesan.
67 She was well trained in music and dance. Kovalan left Kannagi and fell in love with Madhavi and bought her
68 by offering gold. Madhavi lived with Kovalan and delivered a child called Manimegalai. When all of his wealth
69 was lost, Kovalan returned to his wife Kannagi leaving Madhavi. Kannagi gave him one of her anklets to make
70 money out of it by selling, which can be invested to rebuild their life. This anklet was finely crafted with many
71 precious stones including a special type of stone, Ruby, called in Tamil as 'Manikkam'. Kannagi and Kovalan
72 travelled to Madurai which belonged to Pandian kingdom with a saint called Kavunthi adigal, a spinster, who
73 had divine power attained by her chastity. With this lady saint and his wife, Kovalan crossed the river Kaveri
74 with one anklet in his hand. Kovalan tried to sell it to a merchant, but the merchant who remembered seeing
75 a similar type of anklet owned by the queen falsely framed charges on him as having stolen the anklet from the
76 queen. The king ordered for the execution of Kovalan. Kannagi protested against this injustice and wanted to
77 prove that her husband Kovalan was innocent. So she came to the king's court, broke open the anklet seized
78 from Kovalan. The anklet of Kannagi had the precious stones called Manikkam meaning ruby as opposed to
79 the queen's anklets which contained the precious marine pearls called in Tamil as 'Mutthu' which was famous
80 in the Pandion kingdom. Realizing the fault, the king killed himself in shame, after having given huge unjust
81 judgement. Kannagi cursed that the entire city of Madurai be burnt, which was the capital city of Pandion
82 kingdom. Madhavi christened her child as Kannagi, who later professed Buddhism and became a monk.

83 In these resemblances, the Kingdom of Pandion is more important, because it is related with history.

84 6 Kingdom of Pandion

85 Kingdom of Pandion mentioned in the epic Medea is the palace where she goes in the end of the myth. At last,
86 Medea went to the Kingdom of Pandion.

87 ????? ?? ?????? ??? ?????? ??? ???????????, ?????? ?????????????? ?? ????????????. ?? ??, ?????? ?????, ??????? ??????? ??????
88 ?????, ?????? ??? ?????? ???????????, ?????? ?????????? ?? ?????? ??????? ?????? ??? ?????? ?????? ???.

89 As for myself, I shall go to the land of Erechtheus to live with Aegeus, son of Pandion. But you, as is fitting,
90 shall die the miserable death of a coward, struck on the head by a piece of the Argo, having seen the bitter
91 result of your marriage to me. 1384 -1388, Medea, Euripides ?????????? ? ?????? ? ??? ?????? ???????????, ???
92 ?????????????? a1/4????????? ? ?? ?????????? ?????????? ?? ?? ??? ?????, ?????????? ?? ?????? ??? ?? ?????? ???
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96 ??? ???????, ??? ?????????? ?????? ?? ?? ??? ?? ?????? ???????, ??? ?? ?????? ?????? ???????? ?? ?? ???????.

97 -?????????? 53-54, ?????????? ??? ??????? ??????? Tyndis is of the Kingdom of Cerobothra; it is a village
98 in plain sight by the sea. Muziris, of the same Kingdom, abounds in ships sent there with cargoes from Arabia,
99 and by the Greeks; it is located on a river, distant from Tyndis by river and sea five hundred stadia, and up the
100 river from the shore twenty stadia. Nelcynda is distant from Muziris by river and sea about five hundred stadia,
101 and is of another Kingdom, the Pandion. This place also is situated on a river, about one hundred and twenty
102 stadia from the sea.

103 The capital of this Pandion kingdom which is in Tamil Nadu was Madurai. This place is very famous for
104 pearls, which is used in the making of ornaments. Here it is necessary to undertake research on the relationship
105 between Tamil Nadu of India and the Greece.

106 The ancient Greek work called 'Periplus of the Eritheranian Sea' confirmed that the palace of Pandion kingdom
107 belonged to Tamil Nadu.

108 The myths dealt in the epics of two different languages such as Argonautica, Medea and Silappathikaram have
109 some resemblances.

110 The Greek Historian Arrian attest this relationship. "The Hercules who penetrated so far, the Indians tell us,
111 was a native of their country. He is particularly worshipped by the Suraseni, who have two great cities, Methora
112 and Cleisoborus, and the navigable river Jobares, passes through their territories. This Hercules, as Megasthenes
113 asserts, and the Indians themselves assure us, uses the same habit with the Theban Hercules. 4-6, Chapter viii,
114 Indica, Arrian Thus Theban Heracle of Greek 4 was related with the Indian Heracle. 5,6 ??? ?? ???????????
115 ??? ?????? ??????? ???????, á¼?"??' ??????? Î?"??' ??????? ???, ????? ?????? ??? ????? ?????? ???????????
116 ?????,

117 The Argonautica also attested the relationship between Thebes and India.

118 And soon they passed the outfall of the river Callichorus, where, as the tale goes, the Nysean son of Zeus,
119 when he had left the tribes of the Indians and came to dwell at Thebes, 2. 904 -6, Argonautica These references
120 ensure the relationship between the Greeks and Tamils in India. The Methora (??????) is called as Madhurai,
121 the place which is famous for pearls and is the capital city of Pandion Kingdom in Tamil Nadu. Certain of the
122 Indians tell the following story about Heracles, that when he had passed over every land and sea and had rid
123 them of every evil beast, he found in the sea a woman's ornament, such as up to the present day those who bring
124 wares from India to us still buy with zeal and carry away. In former times the Greeks and now the Romans who
125 are fortunate and wealthy with still greater zeal buy what is called in the Indian tongue the marine pearl. The
126 ornament seemed so fine to Heracles that he collected pearls like this from all the sea and brought them to India
127 to be an adornment for his daughter. " 8 -10, Chapter viii, Indica, Arrian ??? ????? ??????? ??? ?????? ???????
128 ??? ??????? ?? ?? ?????? ?? -?????? ?? ?? ??????? ?? ????? ??????? ?? ?????? ?? ?????? ?? -, ???????
129 ?? ??????????. ?á½?"??? ?? ????? ?? ????? ???????, ??? ??? ?????.

130 [Heracles has] Many male children, but only one daughter was born to him in India, for he married many
131 women. The daughter's name was Pandaea, and the land where she was born, and over which Heracles placed
132 her as ruler, was named Pandaea after her." Arrian, Indica, Chapter viii But since we have mentioned the pillars
133 of Heracles, we deem it to be appropriate to set forth the facts concerning them. When Heracles arrived at the
134 farthest points of the continents of Libya and Europe which lie upon the ocean, he decided to set up these pillars
135 to commemorate his campaign. Diod. 4.18.4 Thus, Arrian confirmed both the occurrence of pearls and that
136 of Methora (??????). Besides, he also gave the reason behind the name of the place which clarifies the reason
137 behind root word Pandion. Thus, the Pandion kingdom, the capital city of Pandion Kingdom (??????) Madhurai
138 and the precious pearls which were mentioned by the Greek Historians have special mention in the Tamil epic,
139 Silappathikaram. It mentioned that the main incident occurred in the place called (??????) Madhurai which is
140 famous for pearls, the capital of Pandion Kingdom of Tamil Nadu. Thus, the myths of these epics are related
141 with the kingdom of Pandion. Further, this Pandion kingdom had historical values in Tamil Nadu. As per
142 the Periplus of the Eritheranian Sea and the Indica by Arrian, the relationship between the Greek and Tamils
143 particularly of Pandion kingdom happened only through sea trade. So there is a need to research about the sea
144 relationship of these Greek and Tamil epics that which talks about the Pandion kingdom.

145 7 Relationship with Sea

146 Hesiod's Theogony mentioned that the mother of Medea is Idyia, who is the daughter of ocean. Thus the myth
147 of Medea is related with that of the sea. The Greek epic Argonautica describes a grand sea voyage. Here in the
148 epic, Jason undertook a grand sea voyage but it did not clarify his past experience in sea. The full part of the
149 epic Argonautica deals with the sea voyage. The Argonauts visited many coastal areas. Thus the Greek epic is
150 fully related with sea.

151 8 Tamil epic Silappathikaram and sea

152 The Tamil epic Silappathikaram does not describe any sea voyage as that of Greek Argonautica. The main
153 characters of these epic are related with sea. The wife of Kovalan, was the daughter of the ship captain named
154 Manaikkan. 7 'Ma' means big and 'Naikkan' means ship as that of Greek language. The ancestors of Kovalan
155 also took many grand sea voyages. Thus, the Tamil epic deals with the myths of people living in sea. Hence, the
156 epics of the both the languages are related with that of the sea.

157 9 Heroism

158 In many stories, there is a hero, heroin and villain. The hero who is known for his courage, bravery and individual
159 skills is always ranked first. Usually, when there is a sudden attack, the heroine stands by the hero who faces
160 the attack. So occurrences contrary to this such as not facing the challenges and escaping from the situation are
161 nothing but cowardice and the extreme cowardice is if a man is unable to protect himself stands behind a woman.
162 So this type of characters which is just opposite to that of hero is mentioned as non-heroic. Jason, who is the
163 hero in the Greek epic of Argonautica seems to have non-heroic characters. The companions of Jason also have
164 mentioned it openly. The non-heroic nature of the Jason is much argued in the research field. The conclusion
165 is that Jason characterized not as a hero, but as an ordinary man. Any way non-heroic character is one of the
166 peculiar identifications of Jason. This type of non-heroic character of the hero is also seen in the Tamil epic
167 Silappathikaram.

168 10 Kovalan of Tamil Silappathikaram

169 Kovalan is the hero in the Tamil epic Silappathikaram. Kovalan lost all his ancestral wealth by living a joyful
170 aimless life. Then he felt very pity about his own life. 8 ?????? ?? ?? ?????????? ???? ???? ???? ?????? ??????????????
171 ?????? ???? ???? ?????? ?????? ???? ?????????? ??' ?????, ???? ?' á¼?"????? ?????????? ???? ??????
172 ?????????? ??????????

173 Thus the myth related with Pandion kingdom and sea portrays a non-heroic character of the hero in both the
174 epics of the Greek and Tamil languages.

175 11 One in a Pair

176 A pair of sandals means a set consisting of two items. Argonautica mentions that Jason came with only one
177 sandal for having lost another sandal while crossing a swollen stream.

178 And no long time after, in accordance with that true report, Jason crossed the stream of wintry Anaurus on
179 foot, and saved one sandal from the mire, but the other he left in the depths held back by the flood. 1. 8 -11,
180 Argonautica

181 12 One in a pair in Tamil Silappathikaram

182 'Silambu' is an ornament worn in pair in the anklets. It is worn by the Tamil women. When Kovalan lost all of
183 his wealth, his wife gave her one silambu from the pair to sell and earn money for using it as a capital to start
184 a new business. So, Kovalan was seen to carry with him one silambu from a pair. 9 The myths related with one
185 in a pair

186 Carrying one item in a pair that was worn in the lower region of the leg is a peculiar myth which is seen only
187 with Greek Jason and Tamil Kovalan. With this one sandal in the pair, Jason crossed the river with the Greek
188 Goddess Hera.

189 Here Jason came with one sandal in a pair and Kovalan came with one silambu in a pair. Both the sandal
190 and silambu were worn in the lower region of the leg. Thus the myth related with Pandion kingdom and sea, to
191 a non-heroic hero carrying one in a pair which was worn in the lower part of the leg are seen both in the Greek
192 and Tamil literatures.

193 ????? ?? ?' ?????????? ??????????, ??? ?' ?????????? ?????? ???? ?????? ?????? ?????? ?????? ????. ?? ?? ???
194 ?????? ?????????:

195 (Hera) ? And he took pity on me in the likeness of an old crone, and raising me on his shoulders himself bore
196 me through the headlong tide. So he is honoured by me unceasingly; 3. 72 -4, Argonautica Book 3

197 The incident of Jason coming with one sandal cannot be taken lightly, the reason being the prophecy of Pelias
198 king of Iolcus warned him that his downfall would happen due to a man who comes with only one sandal. Thus
199 it became a peculiar myth related with Jason.

200 The kingdom would be in danger due to a person who came with one sandal in a pair. Thus the Greek myth
201 dealt with related incidents such as a non-heroic hero with one sandal in a pair, crossing the river with the old
202 Goddess and because of him the kingdom was in danger.

203 13 Tamil Silappathikaram

204 Kovalan came with the one anklet in a pair. An old woman saint who was recognized as having an exceptional
205 degree of holiness or likeness or closeness to God came with Kovalan and crossed the river. 10 Thus the myth
206 related with Pandion kingdom and sea having a non-heroic hero carrying one silambu in a pair which was worn
207 in the lower part of the leg, crossing the river accompanied by an old woman Goddess and because of him the
208 kingdom was in danger are seen in both the Greek and Tamil languages. The Kingdom of Pandion was in danger.

209 14 Goddess Hera and the Family of Jason

210 Goddess Hera wished that Jason loved Medea and personally tried for it to happen. The children of the Jason
211 were also closely related with Goddess Hera. This will be dealt at the appropriate place in this article.

212 15 Buddhist Goddess and the Family of Kovalan

213 16 Stealing

214 Taking a thing upright or courageously is a heroic character. Stealing a thing is not considered heroic. In Greek
215 epic, Jason got the golden fleece only by stealing and not by brave deed.
216 ?????? ?' ?????? ?????? ??' ?????????? ?????????? ???????, ?? ?? ?????? ?????????? ?????????? ?á½?"????? ?????? ??????????
217 ?????????? ?????????? ?????? ???, ?? ???? ?????????? ?????? ?????? ??? ?????? ?????? ?????? ?????????? ??????????
218 ??????: ?????? ??' ?????????? ?????? Now at the hour when men have cast sleep from their eyes~huntsmen, who,
219 trusting to their bounds, never slumber away the end of night, but avoid the light of dawn lest, smiting with its
220 white beams, it efface the track and scent of the quarry -then did Aeson's son and the maiden?? 4. 109 -114,
221 Argonautica

222 17 Stealing in Tamil Silappathikaram

223 In the Tamil epic, Kovalan wanted to sell the silambu (anklet) of his wife. That anklet was very expensive and
224 had rich artistic work which was the mark of richness. But Kovalan who carried it seemed very worried and The
225 ancestors of Kovalan met with a shipwreck. At that time a Buddhist Goddess saved the ancestors of Kovalan.
226 So, a tradition of naming the offsprings with the Buddhist Goddess names was followed. Above all this Buddhist
227 Goddess has relation with the offsprings of Kovalan, which will be discussed in the appropriate place later.

228 These lines of Argonautica shows that Jason stealing the golden fleece during the night time. confused, tired
229 due to a very long journey and all of this added and created a feel that he was very poor. So the guards thought
230 that he might be a thief. 11

231 18 Bull leaping

232 Taming a furious bull boldly is called bull leaping. It is mentioned in Greek literatures in a super natural way.
233 Bull leaping in the Minos land was exaggerated in one of the Greek myths. In the same way, bull leaping was
234 exaggerated in the Greek epic, Argonautica.

235 Thus Jason stealing the golden fleece and Kovalan was mistakenly blamed for stealing are common incidents
236 of stealing that is seen in the epics of Greek and Tamil. ??? ?' ??? ?????????? ??? ?????? ?????? ?????? ?????? ??????
237 ?????????? ?????? ??????, ??? ?????? ?????? ??????, ??? ?' ?? ?????? ?????????? ?????, ??? ?????? ?????? ?????? ??????
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240 ??????. ?????? ?' ?????? ?????? ?????? ?????.

241 Then grasping the tip of the horn of the right-hand bull, he dragged it mightily with all his strength to bring
242 it near the yoke of bronze, and forced it down on to its knees, suddenly striking with his foot the foot of bronze.
243 So also he threw the other bull on to its knees as it rushed upon him, and smote it down with one blow. And
244 throwing to the ground his broad shield, he held them both down where they had fallen on their fore-knees, as
245 he strode from side to side, now here, now there, and rushed swiftly through the flame. But Aeetes marvelled
246 at the hero's might 3. 1306 -14, Argonautica Thus bull was exaggerated in a super natural way. In Greek myth
247 Theseus and Jason were related with this bull leaping. It is noted that only after the victory in the bull leaping
248 which was considered the most heroic deed, they received love proposal.

249 19 Bull leaping in Tamil Silappathikaram

250 Bull leaping is also described in Tamil Silappathikaram. Here it is a custom of the community related with cattle.
251 So the ladies of that community proposed their love only to the brave men who were capable of taming the wild
252 bulls.

253 Thus Tamil Silappathikaram mentions about the relationship between the bull leaping and love proposing. In
254 this Tamil epic, Kovalan who belonged to this particular community was not familiar in his customs. ??2 In the
255 Greek myth, the community of Theseus and Jason was not mentioned but they were related with victory in bull
256 leaping and as a mark of bravery, they proposed love.

257 Volume XXI Issue X Version I

258 20 Bull leaping and charm of Prometheus

259 Greek Argonautica mentioned about a charm made with the blood of Prometheus which was used in the bull
260 leaping. It says that a person who anoints all his body with this will be able to overcome all struggles in the bull
261 leaping and wins over it.

262 ? ?? ??? ?????? ?????? ?????? ?????? ?????? ?????? ?????? ?????? ?????? ?????? ?????? ?????? ?????? ?????? ??????
263 ?????? ?????? ?????? ?????? ?????? ?????? ?????? ?????? ?????? ?????? ?????? ?????? ?????? ?????? ?????? ??????
264 ??????, ?á½?"?? ?? ?????? ?????? ?????? ?????? ?????? ?????? ?????? ?????? ?????? ?????? ?????? ?????? ??????
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269 ?????????? ?????????? ??? ?????; ?? ?? ?? ??? á¼?"????' ?????????? ??? ?? ??????, ??? ?? ?????? ?????? ??????????,
270 ??? ?????? ?????????? ??????????????. ??? ?? ??? ??? ????? ????? ?????????????? á¼?"???? ??? ?????. á¼?"??
271 ??? ?? ?? ?????????? ?????? ?????????? ??????, ???' ?????? ?????????? ??? ?????? ?????? ?????. ????? ?? ??? ???
272 ??? ?????? á¼?"????, ???' ??????: ??? ?????? ?? ???' ?????? ??????.
273 So there is a need to research about the myth of Prometheus in Tamil Silappathikaram.

21 Sembean in Tamil Silappathikaram

274 Kovalan was related with a myth called Sembean. The other form of this word is Sibi or Sivi . In Greek it is
275 mentioned as Sibae. He has resemblance with Prometheus 13 S.No.

276 . Jason who was related with bull leaping and blood of Prometheus has resemblance with the community from
277 which Kovalan hailed, bull leaping and the descendants of Sembean or Sibi or Sivi or Sibae .

22 Myths

278 Greek Tamil and Medea mean while took from the hollow casket a charm which men say is called the charm of
279 Prometheus. If a man should anoint his body there withal, having first appeased the Maiden, the only-begotten,
280 with sacrifice by night, surely that man could not be wounded by the stroke of bronze nor would he flinch from
281 blazing fire; but for that day he would prove superior both in prowess and in might. It shot up first-born when the
282 ravening eagle on the rugged flanks of Caucasus let drip to the earth the blood-like ichor of tortured Prometheus.
283 And its flower appeared a cubit above ground in colour like the Corycian crocus, rising on twin stalks; but in the
284 earth the root was like newllycut flesh. The dark juice of it, like the sap of a mountain-oak, she had gathered in
285 a Caspian shell to make the charm withal, 3.844 -859, Argonautica

286 And at dawn steep this charm in water, strip, and anoint thy body therewith as with oil; and in it there will
287 be boundless prowess and mighty strength, and thou wilt deem thyself a match not for men but for the immortal
288 gods. And besides, let thy spear and shield and sword be sprinkled. There upon the spear-heads of the earthborn
289 men shall not pierce thee, nor the flame of the deadly bulls as it rushes forth resistless. But such thou shalt be
290 not for long, but for that one day; still never flinch from the contest.

23 -1051, Argonautica

291 Failure in earning wealth and the unlawful death Jason wished to marry the daughter of Creon for the wealth.
292 But this wish was not fulfilled because the daughter of Creon had been murdered. Besides, the children born to
293 Jason and Medea were also murdered.

294 Kovalan wished to earn money to start a new business by selling his wife's anklet. The soldiers mistakenly
295 thought that Kovalan had stolen the anklet of the queen and killed him. Thus resemblances are seen between
296 these two heroes who were murdered when they wished to earn wealth.

24 Personality of the Lover

300 Jason who was related with sea had one sandal in a pair, non-heroic personality, crossed the river with Goddess
301 and had a lover named Medea. He was portrayed as a personality with feminist thought. Of all creatures that
302 have breath and sensation, we women are the most unfortunate. First at an exorbitant price we must buy a
303 husband and master of our bodies. [This misfortune is more painful than misfortune.] And the outcome of our
304 life's striving hangs on this, whether we take a bad or a good husband. For divorce is discreditable for women
305 and it is not possible to refuse wedlock. And when a woman comes into the new customs and practices of her
306 husband's house, she must somehow divine, since she has not learned it at home, how she shall best deal with
307 her husband. If after we have spent great efforts on these tasks our husbands live with us without resenting the
308 marriage-yoke, our life is enviable. Otherwise, death is preferable. A man, whenever he is annoyed with the
309 company of those in the house, goes elsewhere and thus rids his soul of its boredom [turning to some male friend
310 or age-mate]. But we must fix our gaze on one person only. Men say that we live a life free from Volume XXI
311 Issue X Version I This magical song made the snake to sleep. Also she had a sound knowledge on medicinal
312 herbs. Madhavi Kovalan who was related with sea, had one silambu in a pair, non-heroic personality and had
313 a lover named Madhavi. She was very true and loyal to her lover. Her lover left her when she expressed her
314 feminist thought. She was also well versed in music and dance. 16
315

25 A

316 Thus the lovers of Greek Jason and Tamil Kovalan were well versed in music. The knowledge of Medea was
317 related with magic powers which were quite difficult to obtain whereas Madhavi was good at dancing which is a
318 skill and anyone who practises can acquire it. This skill of Madhavi and the magical powers of Medea played an
319 important role in their lives.

26 Jason and Love of Medea

320 Hera thought that the daughter of the Colchian king, Medea might be very helpful to Jason in capturing the
321 golden fleece and so made Medea to fall in love with Jason. Jason solemnly pledged to marry her and so she

335 27 3.22-29, Argonautica

³³⁶ In making them to fall in love with each other, Eros played an important role.

337 28 Love of Kovalan

338 In Tamil Silappathikaram, Madhavi exhibited her astonishing skills in music and dance. So, Kovalan was very
339 much attracted by Madhavi through these skills. So he met the relatives of the Madhavi and gave 1008 gold to
340 acquire Madhavi. 17 Thus in Greek, golden fleece and the music proficiency of Medea were the reasons for Jason
341 to fall in love with Medea and in Tamil music and dance art form attracted Kovalan towards Madhavi and for
342 that he gave 1008 gold and made her as his love. Here the place of Eros plays an important role which can be
343 seen now.

344 29 Eros and Love

345 In Greek myth, Eros is the love God who is seen to create situations for love to evolve. Eros conquered the
346 success of love by using his bow and arrow. This is also seen in Tamil epic. Tamil Eros also had bow and arrow
347 for love to happen which would lead to marriage. Here the Tamil Eros's bow is made up of sugarcane and arrow
348 is made up of flowers ??8 18 . In Tamil, he was called as Gamon. In Greek ???? (Gamos) means marriage. Thus
349 resemblances are seen between the myths of Greek and Tamil that are related with Eros or Gamon. In Greek
350 Eros was related with the love of Jason and Medea. In Tamil, Madhavi performed a dance like this Gamon. ??9
351 The proficiency of Madhavi in these types of dances plays an important role in the love of Madhavi and Kovalan.
352 Thus in Greek Eros played an important place in the love of Medea and Jason and in Tamil the Eros (Gamon)
353 dance played an important place in the love of Madhavi and Kovalan.

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355 30 Myth related with Talos

³⁵⁶ Talos is the monster of bronze mentioned in the Greek Argonautica. Though he is portrayed to be very strong, ³⁵⁷ he had a weak point in the part of his ankle.

(Medea) "Hearken to me. For I deem that I alone can subdue for you that man, whoever he be, even though his frame be of bronze throughout, unless his life too is everlasting. But be ready to keep your ship here beyond the cast of his stones, till he yield the victory to me." 4.1654-58, Argonautica

372 In this epic, Medea says that she could subdue that monster without the help of the hero.

373 ??? ????? ??????? ??? ??? ??????? ??????? ??????? ?????? ?????? ?????????????? . ?? ?? ??? ?????? ??????? ??????? ???????,
374 ?????? ?????? ?????? . ?????? ?????? ?????? ?????? ?????: ?? ?? ?? ??? ?????? ?????????? ?????? ?????? ?????: ???
375 á¼???? ????? So Talos, for all his frame of bronze, yielded the victory to the might of Medea the sorceress. And
376 as he was heaving massy rocks to stay them from reaching the haven, he grazed his ankle on a pointed crag; and
377 the ichor gushed Thus, a monster of metal alloy was killed by the woman without the help of the man in his
378 presence. forth like melted lead; and not long there after did he stand towering on the jutting cliff. But even
379 as some huge pine, high up on the mountains, which wood men have left half hewn through by their sharp axes
380 when they returned from the forest -at first it shivers in the wind by night, then at last snaps at the stump and

381 crashes down; so Talos for a while stood on his tireless feet, swaying to and fro, when at last, all strengthless,
382 fell with a mighty thud. 4. 1676 -88, Argonautica

383 Metal Monster and Tamil Silappathikaram Kovalan wanted to sell his wife's anklet. One of the leading metal
384 smiths who headed 100 smiths 20 cheated Kovalan. As per his plan, Kovalan was killed thinking that the anklet
385 belonged to the queen of the country was stolen and Kovalan wanted to make money out of the stolen anklet.
386 Hearing this incident, the wife of Kovalan furiously approached the king and proved that Kovalan was innocent,
387 by breaking open the anklet which her husband had, that contained precious stones called 'Manikkam', where as
388 the anklet of the queen had pearls inside it. Then the revolt broke out in which the leading metal smith and his
389 100 followers were killed by Kovalan's wife for their mischief. More than that, the king of the country died for
390 his wrong judgement given against the wife of Kovalan who was known for her chastity and divine power offered
391 a human sacrifice of one thousand gold smiths in a day. Thus in Volume XXI Issue X Version I Thus in both the
392 languages the person who was related with that of metal was killed by the women, though men being present
393 in that situation, were silent. Here, Ankle had an important place in the incident that is related to killing. In
394 Tamil it was mentioned that 100 + 1000 smiths were killed whereas in Greek, a huge bronze monster was killed.
395 Here it should be noted that the big in number can be compared with that of size. More than that, in Greek
396 the monster was related with Minos whereas in Tamil the metal smiths were described as the messenger of death
397 God sent to kill Kovalan. In the Tamil myths, the God of the death and judge of the underworld was nothing
398 but Greek Minos. ??1

399 31 Transfer of Children

400 Medea and Jason had children. In one situation, Jason wanted to marry another lady leaving Medea. At that
401 time, Medea decided to send her children to Jason who was living with another wife considering the safety and
402 future of the children. ??2 In Tamil epic, Madhavi and Kovalan had a child. 23

403 22 Contrary to this, Medea herself killed her children

404 After Kovalan left, Madhavi, the child, faced many problems. The society attached the same stigma as that
405 of Madhavi to the child. In this situation, to protect her child from the society, Madhavi said that the child was
406 not hers but that of Kovalan and another wife of him.

407 Volume XXI Issue X Version I 46 () Thus, in both these myths the child faced problems from the society
408 when their father left. For the sake of protecting the children, the mother who gave birth to the child herself sent
409 them to their father who lived with another mother. This was to punish Jason who did not keep his promise and
410 left Medea.

411 Thus in both of the myths, the wives showed their cruelty to their children to penalise their husband who
412 cheated them. The main difference in the myth was the mother killing their own children. In some of the Greek
413 myths, it was said that the children were killed by the people. So these variations led to consider the possibility
414 that in this myth the children were not killed by their own mother. The another difference in these myths is that
415 in Greek, Medea had two male children, but in Tamil, Madhavi had one daughter.

416 32 Daughter of Jason

417 One of the Greek myths mentioned that Jason had a daughter. According to this Greek myth, Medea and
418 Madhavi both had daughters. The another important thing is that Medea took her children to the Goddess
419 Hera.

420 33 Children of Jason and Goddess Hera

421 The Greek epic mentions that at the end, the children (body) of Medea were taken to the Goddess Hera. The
422 reason behind Hera taking her children to the sanctuary of Hera was not clearly mentioned in the Greek epic.
423 But the Greek Historian Pausanias says that Hera believed that children would be immortal if she did so. From
424 these myths, it is understood that there was a possibility that Jason had a daughter and she might have been
425 killed or might not have been killed but taken to the sanctuary of Hera thinking that she would get the immortal
426 power.

427 34 Tamil Myth

428 After leaving Kovalan, Madhavi was not interested in the worldly pleasures. But the society compelled her to be
429 a dancer. When Madhavi refused, then the society forced her daughter to be a dancer. So Madhavi made her
430 daughter to profess Buddhism and made her a saint, to protect her from the societal compulsions. The society
431 reprimanded Madhavi for her decision as it was against child rights and said it was an act of cruelty. The society
432 continually troubled her daughter. A Buddhist Goddess who safeguarded the ancestors of Kovalan from the
433 shipwreck came and safeguard her daughter from the troubles given by the society and showed the way to be a
434 Buddhist Monk. Thus, both the Greek and Tamil myths have some resemblances with regard to the children.
435 Some of the Greek myths mentioned that Jason also had a daughter. In Tamil myth, Kovalan had a daughter. In
436 the Greek myth, children were taken to the sanctuary of Hera and were hidden. In the Tamil myth, the daughter
437 of Kovalan was taken to the Buddhist temple to get hidden. The Greek myth says the children were taken to the
438 sanctuary of Hera believing that it would give the power to attain immortality. In the Tamil myth, the daughter

439 became immortal after becoming a saint. In this way, both the myths are related. In the Greek myth the Medea
440 was yelled at for her act of A cruelty by taking the children to the sanctuary of Hera and in the Tamil myth
441 Madhavi was considered to be very unkind towards her child for making her a Buddhist monk which was her
442 forced act that killed the pleasures of the child. In the Greek myth, children were taken to the God Hera and in
443 the Tamil myth, it was the Buddhist Goddess to whom the daughter of Madhavi surrendered. So there is need
444 to research between Buddhist Goddess and the Greek Goddess. As per the statement of the Greek historian
445 Arrian, Theban Hercules was worshipped in the place called '???????'(Madhurai) of Pandion Kingdom of Tamil
446 Nadu. The Greek Theban Hercules was worshipped by the people of Madhurai which is in Tamilnadu. In Greek,
447 Hercules married the daughter of Hera. So there is a possibility that Hera might also be worshipped by Tamil
448 people. This needs to be researched.

449 **35 Greek Goddess Hera**

450 There are many myths related with Hera in the Greek. Among these the description of Greek Historian Pausanias
451 is taken here.

452 ?? ?? ?????? ??? ?????? ??? ??????? ??????? ?????? ???, ?????? ??? ?? ????????, ???????????, ??????????? ??
453 á¼?"????: á¼?"????? ?? ?? ??????? ??????? á¼?"??? ??? ??? ???????????, ??? ?? ?????? ?? ?? ???????
454 ????? ??, ?? ?? ???????.

455 The statue of Hera is seated on a throne; it is huge, made of gold and ivory, and is a work of Polycleitus. She
456 is wearing a crown with Graces and Seasons worked upon it, and in one hand she carries a pomegranate and
457 in the other a sceptre. Paus. 2.17.4 ????? ?? ???????, ?????? ?? ??? ????? ??????? ??????? ??????? ???????
458 ????? ????????: ??????? ??, ?? ????? ?????? ????? ?? ??? ????? ????????. Paus. This is of silver, but the peacock
459 dedicated by the Emperor Hadrian is of gold and gleaming stones. He dedicated it because they hold the bird to
460 be sacred to Hera. Paus. 2.17.6

461 Thus, these descriptions which depicted the Goddess Hera with a crown, a royal, pomegranate, lotustipped
462 sceptre and peacock. Here the more attention shall be given to peacock and it is discussed here.

463 **36 Greek Peacock and Tamil**

464 Peacock is not a native bird of Greek land. It was imported from the foreign land. 'Peacocks seem to have been
465 first brought to Mediterranean lands by the merchants from India.' 25 ??? Luc. Nav. 23 ??? ?? ?????? 26
466 More over the Greek word '????' means peacock, which is a Tamil word with meaning 'Thogai' that is 'hanging
467 tail'. the bird was a native of India 27 In Buddhism, there is a Goddess related with peacock called as Kujaku
468 Myoo or Mahamayuri.

469 Similarly, this ensures there are some myths related with the Greek Goddess Hera that have been associated
470 with Tamil land.

471 **37 Buddhist Goddess Kujaku Myoo**

472 **38 28**

473 'Her lotus throne is white or blue, but when she is represented in the Tai-zo kai mandala, it is red. She has four
474 arms of which the two at the right hold a full blown lotus flower and a fruit called bijapuraka; the two at the
475 left carry at the breast a pomegranate and the upper arm a peacock feather.' This clearly shows that Tamilians
476 worshipped the Goddess Hera along with Hercules, who married the daughter of Hera. Thus the myths connected
477 with children of Medea and Madhavi have resemblances in the both the languages.

478 **39 Golden Fleece and its Guardian Serpent**

479 The search of golden fleece is the main plot of the Greek epic. The meaning of golden fleece is much argued in
480 the research world. There is no conclusion which relates to the snake and golden fleece. In the Tamil literature,
481 there is a picturisation of a myth which relates snake and precious stones.

482 **40 Snake Stone**

483 Tamil literatures mentioned about a particular type of snake. That particular type of snake is very poisonous. If
484 that snake did not bite anyone in its lifetime, it is believed that the poison of that snake would become a precious
485 stone. At the end of its old age, it would spit out the stone and with the bright light of that stone it would move.

486 **41 Related with Goddess**

487 Children of Jason were taken to the sanctuary of Hera Child of Kovalan worshipped the Buddhist Goddess 4.
488 Goddess Greek Goddess Hera had pomegranate, peacock and lotus. Here peacock was imported from Tamil
489 Nadu and the Greek word for peacock is a Tamil word.
490 Buddhist Goddess had pomegranate, peacock and lotus.

491 42 5

492 Immortal As per Pausanias Medea's children were carried each to the sanctuary of Hera and hid them, with the
493 belief that so they would be immortal

494 43 Child of Madhavi was forced into Buddhism and became 495 immortal

496 Like they were afraid to touch a gem spit by a snake, nobody dared to go near your husband who was wearing
497 stacks of garlands. Puran?n?ru 30 294, Poet: Perunthalai S?than?r,

498 In the dark place on the top of a mountain, a snake came by river emits a precious stone which gives out light
499 to the settlers. So she lost the night.

500 This thought was used as a metaphor in the epic Silappathikaram. When Kovalan and his wife left their
501 parents, they felt like a snake which lost its stone. This Tamil myth which relate snake and the precious stone
502 has a resemblance with the myth of golden fleece and its guardian serpent in the Greek myth. ??0 Translations
503 available at: <https://sangamtranslationsbyvaidehi.com/ettuthokai-puranamuru-201-400/> Volume XXI Issue X
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505 44 Snake and the Music

506 In the epic Argonautica, Medea put the snake which guarded the golden fleece to sleep. For this Medea used her
507 power of music. It is expressed as a magical power of Medea whereas in Tamil Silappathikaram it talks about
508 the musical talent of Madhavi. In Tamil Nadu, one of the musical instruments, Magudi can be called as snake
509 flute. Even today it is used to mesmerise snakes in Tamil Nadu.

510 Thus in the Greek epics the music related with the snake is only attributed to Medea but in the Tamil epic
511 music is a trait that is acquired through tradition.

512 45 A

513 46 Philosophy of Fate

514 Tamil Silappathikaram talks about the philosophy of fate. ??1 This philosophy is related with the theory of cause
515 and effect. The main philosophy of the fate is that good deeds guard life and assure bright future. Outraging
516 the modesty of a chaste woman will lead to catastrophic fate 32 .Thus the philosophy of fate in the Tamil
517 Silappathikaram is mainly related with chastity. ??3 ?????????? ?????????? ??????????. ??? ???? ??? ???? ????
518 ????? ?? ?????? ?????????? ?????????? ?????? ??? ?????? ???????, ???????, ???????, ???????, ???????, ???????,

519 The Greek epics also reveal some situations related with fate. return to Cerinthus. For fate had ordained
520 that he and Mopsus, skilled in the seer's art, should wander and perish in the furthest ends of Libya. 1. 79
521 -81, Argonautica ??' ??? ?????????? ??? ?????? ??? ?????? ??' ?????? ?????????? ?????????? ??? ??????
522 ??????.

523 Nor was the king to escape his fate and return home from battle to his bridal chamber and bed. In these
524 passages, the situations related with that of fate are mentioned, but it is not dealt in the way of cause and
525 effect. The another important argument in this theory is about overcoming the effects of fate. The Greek epic
526 clearly defined that even the soothsayers cannot escape from the fate. 'The Argonauts travelling through the
527 Hellespont, they reach an island/peninsula that is home to savage Earth-born men (Î?"???????) with six arms
528 each. Their neighbours are the Doliones, a civilized people descended from Poseidon. The savages are hostile
529 but the Argonauts receive a friendly welcome from Cyzicus, the newly wed king of the Doliones, about Jason's
530 age. After depature from that place mistakenly again they came in the same place at night. Without knowing
531 each other, the Argonauts and Doliones start fighting in the dark, mistaking one another for enemies. Cyzicus is
532 killed by Jason. His widow Cleite hangs herself in despair. Shared grief and a magnificent funeral reconcile the
533 two sides'.

534 Thus the Greek epic does not mention the cause of the fate instead it focuses only on the dominance of fate. In
535 the human life stream, Tamil Silappathikaram gives important to the natural phenomena that occur throughout
536 their life along with the fate. In addition to this, the Greek Argonautica gives importance to God .

537 ??????. ??' ??? ?????? ???????, ??????????? ??? ?????? ??? ?????? ??? ?????: ??? ??' ?????????? ??????
538 ?????????? ?????? ?? ??' ??? ?????, ?????' ??? ?????? ??? ?????? ??? ?????? ??' ?????? ??' ?????? ??' ??????
539 But these men had driven them off, having landed from their ship on the day before; and the will of Zeus taking pity on us, or some
540 fate, detained them there, 3. 326 -329, Argonautica An incident from the Greek epic shows the sequence of events
541 that are designed by the God, Hera is shown to show the difference from that of the Tamil epic.

542 ??' ?????: ?? ??' ??' ??' ?????? ?????????? ?????? ???, ??' ?????? ??' ?????? ?????????? ?????? ??' ??????
543 ??????: ?? ??' ?????? ?????????? ??' ??' ?????? ?????? ?????? ??' ??' ?????? ?????? ??' ??' ?????? ??' ??' ??????
544 ?????? ??' ?????? ?????? ?????? ?????? ?????? ??' ?????? ??' ?????? ?????? ?????? ?????? ?????? ??????

545 Thus he spoke; and her soul melted within her to hear his words; nevertheless she shuddered to behold the
546 deeds of destruction to come. Poor wretch! Not long was she destined to refuse a home in Hellas. For thus Hera
547 devised it, that Aeaean Medea might come to Ioleus for a bane to Pelias, forsaking her native land.

548 47 3.1131-1136, Argonautica

549 Thus Greek epic compromises between God and fate. This was also seen in the love of Jason and Medea. In one
550 place the epic said that it was the action of the Goddess Hera and the Eros and in the other place it mentioned
551 that it was due to the fate. ????? ?? ?? ??????? ?????? ??? ????? ???????, ?? ?? ?? ??????? ?????? ?? ?????
552 ??????? ??????? ??????? ?????? ?????? ?????? ?????? ?????? ?????? a½?"?????? ?????? ??????? ????????

553 When thy son shall come to the Elysian plain, he whom now in the home of Cheiron the Centaur water-nymphs
554 are tending, though he still craves thy mother milk, it is fated that he be the husband of Medea, Aeetes' daughter;
555 4. 811 -15, Argonautica Finally the Greek myth gave important to God for the mystery behind sorrow.

556 ?????? ?????? ?????? ?? ??????, ?????? ?? ?????? ?????????? ?????: ??? ?? ?????????? ?? ?????? ??????, ???
557 ?? ??????? ?????? ???. ?????? ?????? ?????? ?????? ?????? ??????.

558 48 Chorus-Leader

559 Zeus on Olympus has many things in his treasure-house, and many are the things the gods accomplish against
560 our expectation. What men expect is not brought to pass, but a god finds a way to achieve the unexpected. Such
561 is the outcome of this story 1415 -19, Medea, Euripides Thus Tamil epic gave important only to fate, whereas
562 the Greek epics gave important to both the fate and the God. In every human being's flow of life, the dominance
563 of fate and God can be picturised as given in the figure ?? In one place the Greek epic talks about the cause
564 and effect of the fate, saying that fate might be related with chastity. So there is a need to clarify the thought
565 related with chastity.

566 49 Chastity and Feminism

567 The Greek epics Argonautica and Medea gives much important to the concept of chastity dealt in the form of
568 story and through explanations. Further, it also describe about the respect given for chastity.

569 ??? ?? ?????? ?????? ?????? ?????????? ?????? ?????????? ?????? ?????????? ?? ?? ?? ?? ?? ??????? ??????
570 ?????? ????????. ???' ? ??? ?? ??, ???? ?????? a½?"????? ?????, ??? ?? ?????????? ?????? ????: ??? ?? ???
571 ?????? ????????, ???? ?? ?? ?????? ?????? ?????? ?????????? ????????, ??? ?? ???????' ????????, ????????,
572 ?????????? ????????, ?????? ?????? ?????? ?????? ?????????? ????????, ??? ?? ???????' ????????, ????????,
????????? ????????, ????????

573 In the past, the maiden Ariadne, daughter of Minos, was, with kindly intent, rescued Theseus from grim
574 contests –the maiden whom Pasiphae daughter of Helios bare. But she, when Minos had lulled his wrath to rest,
575 went aboard the ship with him and left her fatherland; and her even the immortal gods loved, and, as a sign in
576 mid-sky, a crown of stars, which men call Ariadne's crown, rolls along all night among the heavenly constellations.

577 50 3.997-1004, Argonautica

578 Here it is mentioned about Ariadne who is a remarkable symbol of chastity. She is honoured by giving the place
579 in the constellations. Thus in the Greek myth the symbol of chastity is given place in the constellations. This is
580 also seen in the Tamil myth.

581 Tamil myth mentions about a woman called Arundathi. She is a symbol of chastity and it is given place in
582 the constellations. ??4

583 51 34

584 The mother of my son, wearing jewels of sapphire the size of tiny coconuts, her chastity like that of Arundathi
585 in the celestial world above the dark sky, will receive guests very gladly, if the enraged king's difficult battle
586 business ends. Ainkurun?ru 442, PÄ?"yan?r, Sanga Ilakkiam.

587 Thus both the languages give important to chastity at the very highest level. It can be observed that the
588 names Ariadne and Arundathi also have some phonetic similarity. Here it is noted that Theseus who is the
589 husband of Greek Ariadne is related with Pandion and the Tamil Arundathi is also related with that of the Tamil
590 literature of Pandion.

591 52 Chastity and men in Argonautica

592 There are two forms in the chastity, viz chastity of unmarried and chastity of married persons. If unmarried
593 even the mind of the person should not think of the opposite sex while in the case of married, one should not
594 even think of opposite sex except their life partner. This is applicable both for men and women. Based on this
595 philosophy, the epic Argonautica expresses its view about the men who were non-chaste.

596 ???' ?????? ?? ?????? ??????????? ?????? ?????? ?????????? ?????? ?????????? ?? ?? ?? ?? ????????
597 ??? ?????????? ?????? ?????? ??????????, a½?"???, ?' ??? ?????????? ?????? a½?"???, ?? ?? ?? ??????
598 ?????????? ????????: ???? ?????? ?????? ?????? ???????, ?????? ?? ?????? ??? ?????? ??? ?????? ?????? .?
599 ??????, ?????? ?? ??????????? ????????. ??? ?????? ??? ?????? ??? a½?"?????? ?????? ???' ???, ? ?? ?
600 ???? ??? ?????, ?? ?? ?????? ?????? ?????????? ?????? ?????? ?????? ?????? ?????? ??????.

601 Here the whole of the men of the people together had been ruthlessly slain through the transgressions of the
602 women in the year gone by. For the men had rejected their lawful wives, loathing them, and had conceived a
603 fierce passion for captive maids whom they themselves brought across the sea from their forays in Thrace; for

604 the terrible wrath of Cypris came upon them, because for a long time they had grudged her the honours due.
605 O hapless women, and insatiate in jealousy to their own ruin! Not their husbands alone with the captives did
606 they slay on account of the marriagebed, but all the males at the same time, that they might thereafter pay no
607 retribution for the grim murder.

608 53 609 -19, Argonautica

609 The Tamil Silappathikaram portrayed the chastity of the women. At the same time it also condemns men who
610 deviate from their chastity. Kovalan was killed in the epic because he violated from chastity and this has given
611 misery to the chaste women.

612 54 Chastity and Fate

613 The chastity makes impact in the fate. Giving sorrow to the chaste woman will lead to catastrophic fate. The
614 curse of the chaste is very powerful. Though this philosophy was not directly mentioned in the Greek epic, one
615 description has resemblance with this philosophy.

616 ???' ??? ??????? ???' ???' ??????? ??????? ????????. ? ??? ???' ?? ?a½?"????? ??????? ??????? ??
617 ???' ?????????? ??????? ???????, ? ???' ??????? ?????? ?????? ?????? ?????????? ????, ?? ??????? ??????? ???????
618 ??????, ? a¼?"?? ?????? ???' But he was paying the sad penalty of his father's sin. For he when alone on
619 the mountains, felling trees, once slighted the prayers of a Hamadryad, who wept and sought to soften him with
620 plaintive words, not to cut down the stump of an oak tree coeval with herself, wherein for a long time she had
621 lived continually; but he in the arrogance of youth recklessly cut it down. So to him the nymph thereafter made
622 her death a curse, to him and to his children.

623 55 475 -483, Argonautica

624 Here the curse of the bird is continually affects the family. The power of the curse of all the living things is
625 not defined in the epic. According to the Tamil philosophy of fate and chastity the curse of the any living thing
626 becomes true.

627 56 Chastity and the Power

628 The Greek epic Argonautica indirectly describes the power of chastity. In the epic the Greek God and Goddess
629 directly helps Jason in all situations except in a situation that is connected with Medea. The reason for this
630 being that Medea is very chastic and whenever Jason was with Medea who has the chaste power, the God himself
631 is unable to impose its power to help or protect Jason.

632 ???' ??? ??????? ???' ??????? ??????? ????????: ???' ?' ??????? ?????? ?????? ?????? ????:
633 ?????? ???' ???' ?????? a¼?"????? ??????. ?? ?? ?????????????? ???' ???' ?' ??????? ???' ?????, ???' ???'
634 ???' a¼?"????? ?????? ??????. ?????? ?' ?????' ??????? ?????????? ???' ??????????, ???' a¼?"????? ?????'
635 ?????? ???' ?????? ??????? ??????. ???' ???' ?????' ???' ?????? ???' ???' ?????? ?????? ??????????????.

636 But Hera leaping forth from heaven pealed her cry from the Hercynian rock; and all together were shaken with
637 fear of her cry; for terribly crashed the mighty firmament. And backward they turned by reason of the goddess,
638 and noted the path by which their return was ordained. And after a long while they came to the beach of the
639 surging sea by the devising of Hera, passing unharmed through countless tribes of the Celts and Ligyans. For
640 round them the goddess poured a dread mist day by day as they fared on.

641 57 -649 , Argonautica

642 This can be seen in the situation when the Greek Goddess Hera helped the Jason only through Medea and also
643 in the incident related with that of golden fleece. The full epic of Argonautica is around the capturing of the
644 golden fleece. For this achievement, Jason accepts the love proposed by Medea.

645 ??' ?' ???' ???, ?????, ???' ?' ??????, ???' ???' a¼?"????? a¼?"????? ???' ??' ?????? ?????? ???' ?????
646 ?????? ???' a¼?"????? ??' ???' ???' ?????????? ?????' a¼?"?????, ?????? ??' ?????' ?????????? ?????? ??????
647 ?????????: ??' ???' ???' ?????????? a½?"????' ??????.

648 Come now, Erato, stand by my side, and say next how Jason brought back the fleece to Iolcus aided by the love
649 of Medea. For thou sharpest the power of Cypris, and by thy lovecares dost charm unwedded maidens; wherefore
650 to thee too is attached a name that tells of love.

651 58 3.1-5, Argonautica

652 The Greek Goddess mentioned that only with the help of Medea, Jason can succeed in his aim.

653 ?, ???' ???' a½?"????? ???' ???' ?????? ?????' a¼?"????? ?????? ?????????? ???' ?????? ???' ???'
654 ?????? ?????????? ?????????? a¼?"????? ?????: "I?"???' ?????? ???' ??????: ?????????? ??' ???' ???' ???'
655 ?????? ?????????? ??' ???' ?????? ?????? ?????? ?????????? ???' ?????? ?????? ?????? ???' ?????? ???'
656 ?' ??' ???' ?????? ?????????? ??' ???' ?????? ?????' ?????? ?????? ?????? ???' ?????? ???' ?????? ???'
657 She ended, and the goddesses fixed their eyes on the
658 ground at their feet, brooding apart; and straightway Hera was the first to speak her thought: "Come, let us go to
Cypris; let both of us accost her and urge her to bid her son (if only he will obey) speed his shaft at the daughter

659 of Aeetes, the enchantress, and charm her with love for Jason. And I deem that by her device he will bring back
660 the fleece to Hellas." 3.22-29, Argonautica "? ?????, ? ?? ??????? ?????????? ?????? á¼?"?????, ?? ??????
661 ?????????? ?????????? ???? ???????, ?????? ?????????? ???? ??????; ?? ?? ??????? ??? ?????? ??????????
662 ?????????? ??????; á¼?"????, ???' á½?"????? ?????????? á¼?"?? ???????, ?????????? ?? ?????? ??????????
663 ???????????" "Shame on us, have we come here fellow voyagers with women, calling on Cypris for help and not
664 on the mighty strength of Enyalius? And do ye look to doves and hawks to save yourselves from contests? Away
665 with you, take thought not for deeds of war, but by supplication to beguile weakling girls." 3.558-63, Argonautica
666 Thus this passage talks about the bravery of the men and it is considered disgrace or shame to get the help from
667 the woman. So, the reason behind the magic of Medea which over shadows the power of the Greek Goddess needs
668 to be researched. According to the philosophy of chastity, the chaste woman has more power than any men and
669 also than that of God. Medea is a chaste woman. Her chastity guards the place where she lived. For this reason
670 Greek Goddess cannot directly help Jason, the chaste Medea was the only way to help Jason. The only way is
671 to use the chastity power of the Medea. Even though love is a basic instinct it is not so easy to break the chaste
672 mind of the Medea towards love. To make Medea to fall a prey to the basic instinct was not that very easy. So,
673 to succeed in this attempt the God himself got the help from many other God and Goddess. There is no other
674 way the Goddess can help Jason except to make Medea fall in love with Jason and only through her power Jason
675 can fulfil his aim. So, after Medea fell in love with Jason, the chaste characteristic falls under the philosophy of
676 married. To make this happen, the Goddess Hera continually disturbs the mind of Medea towards love because
677 the weak point to break chastity is only love.

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683 But suddenly a deadly fear of hateful Hades came upon her heart. And long she held back in speechless horror,
684 and all around her thronged visions of the pleasing cares of life. She thought of all the delightful things that are
685 among the living, she thought of her joyous playmates, as a maiden will; and the sun grew sweeter than ever
686 to behold, seeing that in truth her soul yearned for all. And she put the casket again from off her knees, all
687 changed by the prompting of Hera, and no more did she waver in purpose; 3. 809 -19, Argonautica Thus in the
688 epic Argonautica, even though many Gods appeared, no one was able to directly play a role in the achieving of
689 the golden fleece around which all the events of the epic were centred. The Tamil philosophy of fate and chastity
690 only gives the reason for the silence of the Gods in this regard.

691 **59 Medea and the Power of Chastity**

692 In Greek mythology Medea has certain powers. There is a maiden, nurtured in the halls of Aeetes, whom the
693 goddess Hecate taught to handle magic herbs with exceeding skill all that the land and flowing waters produce.
694 With them is quenched the blast of unwearied flame, and at once she stays the course of rivers as they rush
695 roaring on, and checks the stars and the paths of the sacred moon. 3. 528 -33, Argonautica

696 Here it is mentioned that Medea has learned from the Goddess Hecate to control the nature. According the
697 Tamil philosophy of chastity, any chaste woman automatically can get this power without the interference of
698 God.

699 **60 Chastity and the Fight of Medea**

700 Medea is a chaste woman. She also expects the same character from her lover Jason. At first Jason agree with
701 Medea point of view. Knowing the difficulties in keeping up his word, several times she warned Jason in this
702 regard. But only do thou, when thou hast reached Iolcus, remember me, and thee even in my parents' despite,
703 will I remember. And from far off may a rumour come to me or some messenger-bird, when thou forgettest me;
704 or me, even me, may swift blasts catch up and bear over the sea hence to Iolcus, that so I may cast reproaches
705 in thy face and remind thee that it was by my good will thou didst escape. May I then be seated in thy halls, an
706 unexpected guest!" 3. 1109 -17, Argonautica Even though the chaste Medea warned about the chastity, Jason
707 failed to keep up his word and married another. According to the Tamil philosophy of chastity, this act should
708 be punished. In Greek, he has punished by the chaste woman Medea and in Tamil he was punished by his own
709 fate. Thus the Tamil philosophy of chastity has given many answers for which there were no answers in the Greek
710 myth. According to the Tamil philosophy of chastity, a chaste woman is a human being who is considered divine.
711 In this way, Medea is also portrayed as ??? according the philosophy of chastity.

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713 ?????? ???' á¼?"? ??????? ???????, ?? ?? ??? ?????? ?????, ???? ?????????? ??????.. ?? ?? ??? ?????? ??????
714 ???' ?????? ?????? ?????, ??????? ?????? ?????? ?? ?????? ?????? ??' á¼?"?????: ?? ?? ?? ?????? ?????? ??
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716 ???' ?????? ?????????? ?? ?? ?????? ??????. ??????? ?? ?????? ?????? ??' á¼?"?? ?????????? ??' á¼?"?? ??
717 ???' ?? ?????????? ?? ?? Thus she spake with piteous tears falling down her cheeks, and to her Jason
718 replied: "Let the empty blasts wander at will, lady, and the messenger-bird, for vain is thy talk. But if thou

719 comest to those abodes and to the land of Hellas, honoured and reverenced shalt thou be by women and men;
720 and they shall worship thee even as a goddess, for that by thy counsel their sons came home again, their brothers
721 and kinsmen and stalwart husbands were saved from calamity. And Here it may be argued that Medea is the
722 daughter of Sun God. It is to be noted that in no other place the Sun God has a main role in the life of Medea.
723 So Goddess Medea did not originate from heaven as that of being a daughter of Sun God, but a human woman
724 who because of her chastity became a Goddess. The attainment of power due to the chaste behaviour is also
725 dealt in the same way in the Tamil philosophy. The Greek historian Herodotus, who belonged to 480 BC also
726 mentioned about this power of chastity in his way of understanding which was related with South East Asian
727 Countries. Pheros tried his own wife first; and, as he remained blind, all women, one after another. When he at
728 last recovered his sight, he took all the women whom he had tried, except the one who had made him see again,
729 and gathered them into one town, the one which is now called "Red Clay"; having concentrated them together
730 there, he burnt them and the town; Hdt. 2.111.3 Here it is noted that chastity gives power. In this reference it
731 was related with body. Whereas in Tamil, it is also related with mind. In the case of unmarried even if a one
732 single thought connected with opposite sex comes across in the mind within a fraction of second, the power of the
733 chastity will disappear. If the married one maintained bondage with only that person whom she had married,
734 then the chastity will retain. This is the main philosophy of Tamil chastity.

735 **61 Chaste Women and the Winged Chariot**