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

By Dr. D Pugazhendhi

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I. Introduction

The Greek and Tamil are classical languages that deal with a lot of ancient literatures. These literatures have many myths. Some myths are common in both the languages. The myths which are in the Greek epics Argonautica and Medea have resemblance with the myths of Silappathikaram in Tamil. The myth which is not clear in one epic can be made understood by the other epic. So comparing these epics will give a clear understanding and gives light to the literary relationship between Tamil and Greek.

Greek Epics

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.

This myth of Medea was crafted as epics Argonautica and Medea. The epic Medea seems to be the continuation of the epic Argonautica. So it is necessary, first, to see the story of Argonautica.

Argonautica

The Argonautica (Ἀργοναυτικά) is a Greek epic poem written by Apollonius Rhodius in the 3rd century BC. It describes the myth of the voyage of Jason to retrieve the Golden Fleece from a remote place. The story started with the hero Jason losing his one sandal when crossing the river along with an old lady and then he came to the king’s court with one sandal. The king feared that the man with a sandal will create danger to his Kingship. So he directed Jason to take on a great voyage. Along his journey, he came across many coastal areas. Besides, it was thought that the death of some of his friends on their journey was due to their fate. He took the voyage to attain the golden

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fleece. During that time, he met a lover named Medea. She had a very sound knowledge in music and medicinal herbs. Here it was mentioned that their love should be not be shallow but divine as that of Ariadne. Medea’s love helped Jason to tame a peculiar bull. When Medea made the snake to sleep by her music, he stole the golden fleece that was guarded by snake. Jason made his return journey with golden fleece and Medea. Several times Medea threatened Jason by saying that he should not leave her at any cost in future. On the return journey, they met a metal made man. Medea said Jason that she herself individually could fight with that metal man also and she got victory in this attempt. Then they made their return to their home land. This story dealt in Argonautica was continued in the epic Medea.

Medea

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

Tamil Epic Silappathikaram

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

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2  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.

The Greek Root Word ‘Kos’ and the Trade of Ancient Greek with Tamil Nadu, India by D. Pugazhendhi, World Academy of Science, Engineering and Technology, International Journal of Humanities and Social Sciences, Vol:14, No:3, 2020, p. 188.
Insisting this philosophy, a myth was scripted by the author. In this myth, which is an epic, the main character was a woman called Kannagi. She married Kovalan. During this time, Kovalan met Madhavi, the courtesan. She was well trained in music and dance. Kovalan left Kannagi and fell in love with Madhavi and bought her by offering gold. Madhavi lived with Kovalan and delivered a child called Manimegalai. When all of his wealth was lost, Kovalan returned to his wife Kannagi leaving Madhavi. Kannagi gave him one of her anklets to make money out of it by selling, which can be invested to rebuild their life. This anklet was finely crafted with many precious stones including a special type of stone, Ruby, called in Tamil as ‘Manikkam’. Kannagi and Kovalan travelled to Madurai which belonged to Pandian kingdom with a saint called Kavunthi adigal, a spinster, who had divine power attained by her chastity. With this lady saint and his wife, Kovalan crossed the river Kaveri with one anklet in his hand. Kovalan tried to sell it to a merchant, but the merchant who remembered seeing a similar type of anklet owned by the queen falsely framed charges on him as having stolen the anklet from the queen. The king ordered for the execution of Kovalan. Kannagi protested against this injustice and wanted to prove that her husband Kovalan was innocent. So she came to the king’s court, broke open the anklet seized from Kovalan. The anklet of Kannagi had the precious stones called Manikkam meaning ruby as opposed to the queen’s anklets which contained the precious marine pearls called in Tamil as ‘Mutthu’ which was famous in the Pandion kingdom. Realizing the fault, the king killed himself in shame, after having given huge unjust judgement. Kannagi cursed that the entire city of Madurai be burnt, which was the capital city of Pandion kingdom. Madhavi christened her child as Kannagi, who later professed Buddhism and became a monk.

‘Adikaram’ means story. Hence the title of the epic ‘Silappathikaram’ means the ‘Tale of an anklet’. Ilango Adigal composed it with 5,730 lines. This epic insists upon some philosophies related with fate and chastity.³

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![Tamil Philosophy on Fate and Chastity]

Tamil Philosophy on Fate and Chastity

- Good deeds guard life and assure bright future.
- Bad actions will lead to getting punished.
- Outraging the modesty of a chaste woman will lead to catastrophic fate.

Chastity

- The chaste women worship no God except their husbands.
- Chastity gives divine power to them.
- God becomes powerless before a chaste woman.
- Chaste character of women protects men and the country.
- If a chaste woman is unhappy, then there will be no rain.

The person, who outrages the modesty of another chaste woman, is sure to be punished in the present birth or in the next birth, in spite of having a highly chaste wife and very good blessings through positive deeds.

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³ மெல்லடுவர் மாவைகளுக்கு, புது களை செற்றையான், கூர்கணம் மாவைகள் (Chastity) புரித்து பரந்து நாண் கூர்கணம் (Fate) புரித்து களை மாவை ளையாக்கியது, குரல் வைத்து கருவற்று, சேன்போனை வைத்து மறாவர்.

60. புகையின் மூலம் நீ மனிதே தெருக்கோ விளக்குநிறுத்தி:

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

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

**Kingdom of Pandion**

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

As for myself, I shall go to the land of Erechtheus to live with Aegeus, son of Pandion. But you, as is fitting, shall die the miserable death of a coward, struck on the head by a piece of the Argo, having seen the bitter result of your marriage to me.

1384 – 1388, Medea, Euripides

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

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

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

Ἡρακλέα δὲ, ὅποινα ἐς Ἡνδόν ἄπτεσθαι λόγος κατέχει, παρ᾽ αὐτοῖς ἤνδοι γιγνενα λέγεται. τοῦτον τὸν Ἡρακλέα μᾶλλον πρὸς Σουρασθένον γεραιάσθησα, Ἡνδονίου ἀδένα, ἦν δὲ πόλεις μεγάλαι, Μέθορα τε καὶ Κλεοκόμορα: καὶ ποταμὸς Ἰοβάρης πλοίοτος διαιρεῖ τὴν χώρην αὐτῶν. τὴν σκεύην δὲ οὕτως ὁ Ἡρακλέας ἤπνεε Μεγαθείνης λέγει δι᾽ ὑμῶν τῷ Θῆβαιῷ Ἡρακλέα, ὡς αὐτοὶ Ἡνδοὶ ἀπηγείνονται.

“The Hercules who penetrated so far, the Indians told us, was a native of their country. He is particularly worshipped by the Suraseni, who have two great cities, Methora and Cleisoborus, and the navigable river Jobares, passes through their territories. This Hercules, as Megasthenes asserts, and the Indians themselves assure us, uses the same habit with the Theban Hercules. 4-6, Chapter viii, Indica, Arrian

Thus Theban Heracle of Greek⁴ was related with the Indian Heracle.⁵ The Argonautica also attested the relationship between Thebes and India.

Ἀλλά τὸν Ἡρακλέα τῆς Θήβης Ἰνδῶν ἐκκομίζουσι, ἡμεῖς οἰκεῖον ἐστὶν, ἓντε ἑνέτευκτος Δίως Νυσήν νό, Ἦνδον ἄγνικη φῦλα λατίνων κατενασσατο Θῆβαις.

And soon they passed the outfall of the river Callichorus, where, as the tale goes, the Nysean son of Zeus, when he had left the tribes of the Indians and came to dwell at Thebes, 2. 904 – 6, Argonautica

These references ensure the relationship between the Greeks and Tamils in India. The Methora (Μέθορα) is called as Madhurai, the place which is famous for pearls and is the capital city of Pandion Kingdom in Tamil Nadu.

καὶ τάδε δὲ μετεξέτεροι Ἡνδοὶ περὶ Ἡρακλέος λέγουσιν, επειδὴν αὐτῶν πᾶσαν γῆν καὶ θάλασσαν καὶ καθήμενα ὅ τι περὶ κακῶν, καὶ πλούσιον ἐξυπόν ἐν τῇ θαλάσσῃ κόσμῳ γυναικίῳ, ὅντινα καὶ καὶ τούτο ἐπὶ οἷς τὰ Ἡνδὸν τῆς χώρης τὰ ἀγάμα παρ᾽ ἡμέας ἀγινέοντες συποδή σύναντοι ἔσεσθαι, καὶ Ἐλληνοι δὲ πάλαι καὶ Ρωμαῖοι νῦν ὅσιοι πολυκτέαναι καὶ εὐδαιμονεῖαι μέζαν ἐπὶ συποδῆ ὑπέσαντο τὸν μαργαρίτην δὴ τὰν θαλάσσης οὕτῳ τῇ Ἡνδῶν γῆς καλέμενον, τὸν γὰρ Ἡρακλέα, ὡς καλὸν οἱ ἐφανὲ τῷ φῶς, ἐκ βάτης θαλάσσης ἐς τὴν Ἡνδῶν δυνανινεῖον τὸν μαργαρίτην δὴ τοῦτον, τῇ θυγατρί τῇ ἐωτοῦ εἶναι κόσμον.

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

καὶ τούτῳ ὄρεσιν μὲν παῖδας πολλοὺς κάρτα γενέθησα ἐν τῇ Ἡνδῶν γῆ — πολλῆς γὰρ δὴ γυναῖκιν ἐς γάμου ἐλθέντων καὶ τοῦτον τὸν Ἡρακλέα —, θυγατέρα δὲ μουνογενέην, οὕνωμα δὲ εἶναι τῇ παιδὶ Πανδαίην, καὶ τὴν χώρην.

[Heracles has] Many male children, but only one daughter was born to him in India, for he married many women. The daughter’s name was Pandaea, and the land where she was born, and over which Heracles placed her as ruler, was named Pandaea after her.”  Arrian, Indica, Chapter viii

⁴ ἡμεῖς δὲ ἐπεὶ περὶ τῶν Ἡρακλέος στηλῶν ἐμνήσθημεν, οἰκεῖοι εἶναι νομίζομεν περὶ αὐτῶν διελθέν. Ἡρακλῆς γὰρ παρεβαλὼν εἰς τὰς ἱδρύας τῶν ῥήτορον τὰς παρὰ τὸν ὄρκον κείμες τῆς τῆς Λιβύης καὶ τῆς Εὐρώπης ἐγὼ τῆς στρατείας θέσθαι στήλας ταύτας.

But since we have mentioned the pillars of Heracles, we deem it to be appropriate to set forth the facts concerning them. When Heracles arrived at the farthest points of the continents of Libya and Europe which lie upon the ocean, he decided to set up these pillars to commemorate his campaign. Diod. 4.18.4

⁵ 1042. You, the god of the tall majestic Thiruvonam hills, took the form of a pillar, split it open, emerged from it in the form of a man-lion and killed the Asuran Hiranyan. Your arrows never fail to hit their targets. 10. Thiruvonam, Periya Thirumozhi, Thirumangai Azhvar.

⁶ D Pugazhendhi (2021) Greek, Tamil and Sanskrit: Comparison between the Myths of Herakles (related with Iole and Deianira) and Rama in Hinduism. Athens Journal of Philology.
Thus, Arrian confirmed both the occurrence of pearls and that of Methora (Μέθορα). Besides, he also gave the reason behind the name of the place which clarifies the reason behind root word Pandion. Thus, the Pandion kingdom, the capital city of Pandion Kingdom (Μέθορα) Madhurai and the precious pearls which were mentioned by the Greek Historians have special mention in the Tamil epic, Silappathikaram. It mentioned that the main incident occurred in the place called (Μέθορά) Madhurai which is famous for pearls, the capital of Pandion Kingdom of Tamil Nadu. Thus, the myths of these epics are related with the kingdom of Pandion. Further, this Pandion kingdom had historical values in Tamil Nadu. As per the Periplus of the Erithean Sea and the Indica by Arrian, the relationship between the Greek and Tamils particularly of Pandion kingdom happened only through sea trade. So there is a need to research about the sea relationship of these Greek and Tamil epics that which talks about the Pandion kingdom.

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

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

23. மாங்கலவழி பட்டியல் மாநாக்கார் (Big Ship Owner) தேவதை முன்னையும்

Mangala Vazhthu,
Pugark Gandam,
Silappathikaram.
Heroism

In many stories, there is a hero, heroine and villain. The hero who is known for his courage, bravery and individual skills is always ranked first. Usually, when there is a sudden attack, the heroine stands by the hero who faces the attack. So occurrences contrary to this such as not facing the challenges and escaping from the situation are nothing but cowardice and the extreme cowardice is if a man is unable to protect himself stands behind a woman. So this type of character which is just opposite to that of hero is mentioned as non-heroic. Jason, who is the hero in the Greek epic of Argonautica seems to have non-heroic characters. The companions of Jason also have mentioned it openly.

μοῦνος δ’ Ἀφαρήιος ἀνθρωπ. ἵδας. δεῖν ἐπαλαττόμασις μεγάλη ὁπί, φωνησέν τε: ὁ ὁπότι, ἢ βα γναναί ὁμώστοιλος ἑνόθδ’ ἐβημεν. οἱ Κύπρινιν καλέουσιν ἐπίρροθον ἄμμι πέλεσθαι. οὐκέτ’ Ἐνυαλίοι μέγα σθένος. ἐς δ’ πελείας καὶ κίρκος λεύσσοντες ἐρητύεσθαι ἢθαλών. ἔρρετε. μηδ’ ἔμμιν πολεμία ἔργα μέλιτο. παρθενικάς δ’ λατήσεις ἀνάλκιδας ἰτεροπεύεν. 

but all alone leapt up Apharciandoas and shouted loudly in terrible wrath: “Shame on us, have we come here fellow voyagers with women, calling on Cypris for help and not on the mighty strength of Enyalus? And do ye look to doves and hawks to save yourselves from contests? Away with you, take thought not for deeds of war, but by supplication to beguile weakling girls.”

The non-heroic nature of the Jason is much argued in the research field. The conclusion is that Jason characterized not as a hero, but as an ordinary man. Any way non-heroic character is one of the peculiar identifications of Jason. This type of non-heroic character of the hero is also seen in the Tamil epic Silappathikaram.

Kovalan of Tamil Silappathikaram

Kovalan is the hero in the Tamil epic Silappathikaram. Kovalan lost all his ancestral wealth by living a joyful aimless life. Then he felt very pity about his own life. Thus the myth related with Pandion kingdom and sea portrays a non-heroic character of the hero in both the epics of the Greek and Tamil languages.

One in a Pair

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

δηρὸν δ’ οὐ μετέπεπτα τεν κατὰ βάξιν ήσιν χειμερίοιο ἐρθεία κιόν δια ποσσιν Ἀναύρου ἄλλο μὲν ἔξεσάωσεν ὑπ’ ἕλεος. ἄλλο δ’ ἐνερθεν κάλλινον αὐθι τέθιλον ἐνισχόμενον προχορείν.

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

1. 8 – 11, Argonautica

(70). தவும் நு எவன் டாரனூட்டு தான்கையும் அதிகாரத்தில்;
மேனாம் பாதிக்கும் (Shame) குரு தக்கு (for me)

Kanath Theram Uraitha Kathai,
Pugark Gandam,
Silappathikaram.

(15). போராட் டொலும் (Kovalan) வங்கு வெளியாளர் முற்பாது காலியில் தேசியத்தக்க தோலியமான லான்டசியமான முற்பாது.

Ur Kan Kathai,
Madhuraik Gandam,
Silappathikaram.

(20). சும்மாது (low level) இருந்தே. லாம் சம்புத்தம்! முன்னாகிய;

(81). மாரியம் வாரித் (uncultured) போக்து;

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

One in a pair in Tamil Silappathikaram

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

Here Jason came with one sandal in a pair and Kovalan came with one silambu in a pair. Both the sandal and silambu were worn in the lower region of the leg. Thus the myth related with Pandion kingdom and sea, to 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 and Tamil literatures.

The myths related with one in a pair

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

(92), Θησεων Θησεως (anklet =silambu) παρεγερντες (one) Θεορουμενες, μονοσ Θησως, κατενανακεδας, σαμοποιηθει βοηθους’ ολοθρευτης.

(Hera) ... And he took pity on me in the likeness of an old crone, and raising me on his shoulders himself bore me through the headlong tide. So he is honoured by me unceasingly;

3. 72 – 4, Argonautica Book 3

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

**Tamil Silappathikaram**

Kovalan came with the one anklet in a pair. An old woman saint who was recognized as having an exceptional degree of holiness or likeness or closeness to God came with Kovalan and crossed the river. The Kingdom of Pandion was in danger.

Thus the myth related with Pandion kingdom and sea having a non-heroic hero carrying one silambu in a pair which was worn in the lower part of the leg, crossing the river accompanied by an old woman Goddess and because of him the kingdom was in danger are seen in both the Greek and Tamil languages.

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Nadu Kan Kathai,
Pugark Gandam,
Silappathikaram.
Goddess Hera and the Family of Jason

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

Buddhist Goddess and the Family of Kovalan

The ancestors of Kovalan met with a shipwreck. At that time a Buddhist Goddess saved the ancestors of Kovalan. So, a tradition of naming the offsprings with the Buddhist Goddess names was followed. Above all this Buddhist Goddess has relation with the offsprings of Kovalan, which will be discussed in the appropriate place later.

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<td>3</td>
<td>One in a pair</td>
<td>Anklet</td>
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<td>4</td>
<td>Crossing</td>
<td>River</td>
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<td>5</td>
<td>With</td>
<td>Woman Saint</td>
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<td>6</td>
<td>Danger</td>
<td>To the King</td>
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<td>7</td>
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<td>Sea Trader</td>
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<tr>
<td></td>
<td></td>
<td>Sea voyage</td>
</tr>
</tbody>
</table>

Stealing

Taking a thing upright or courageously is a heroic character. Stealing a thing is not considered heroic. In Greek epic, Jason got the golden fleece only by stealing and not by brave deed.

Now at the hour when men have cast sleep from their eyes—huntsmen, who, trusting to their bounds, never slumber away the end of night, but avoid the light of dawn lest, smiting with its white beams, it efface the track and scent of the quarry -- then did Aeson’s son and the maiden......

4. 109 – 114, Argonautica

These lines of Argonautica shows that Jason stealing the golden fleece during the night time.

Stealing in Tamil Silappathikaram

In the Tamil epic, Kovalan wanted to sell the silambu (anklet) of his wife. That anklet was very expensive and had rich artistic work which was the mark of richness. But Kovalan who carried it seemed very worried and...
confused, tired due to a very long journey and all of this added and created a feel that he was very poor. So the guards thought that he might be a thief.11

Thus Jason stealing the golden fleece and Kovalan was mistakenly blamed for stealing are common incidents of stealing that is seen in the epics of Greek and Tamil.

**Bull leaping**

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

Then grasping the tip of the horn of the right-hand bull, he dragged it mightily with all his strength to bring it near the yoke of bronze, and forced it down on to its knees, suddenly striking with his foot the foot of bronze. So also he threw the other bull on to its knees as it rushed upon him, and smote it down with one blow. And throwing to the ground his broad shield, he held them both down where they had fallen on their fore-knees, as he strode from side to side, now here, now there, and rushed swiftly through the flame. But Aeetes marvelled at the hero's might.

3. 1306 – 14, Argonautica

Thus bull was exaggerated in a super natural way. In Greek myth Theseus and Jason were related with this bull leaping. It is noted that only after the victory in the bull leaping which was considered the most heroic deed, they received love proposal.

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11 © 2021 Global Journals
Bull leaping is also described in Tamil Silappathikaram. Here it is a custom of the community related with cattle. So the ladies of that community proposed their love only to the brave men who were capable of taming the wild bulls.

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

Kolu,
Aayechyar Kuravai,
Madhuraik Gandam,
Silappathikaram.

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

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

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

So there is a need to research about the myth of Prometheus in Tamil Silappathikaram.

Sembean in Tamil Silappathikaram

Kovalan was related with a myth called Sembean. The other form of this word is Sibi or Sivi. In Greek it is mentioned as Sibae. He has resemblance with Prometheus. Jason who was related with bull leaping and blood of Prometheus has resemblance with the community from which Kovalan hailed, bull leaping and the descendents of Sembean or Sibi or Sivi or Sibae.

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Myths</th>
<th>Greek</th>
<th>Tamil</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Bull leaping</td>
<td>Jason</td>
<td>Kovalan community</td>
</tr>
<tr>
<td>2</td>
<td>Type of the bull</td>
<td>Super natural</td>
<td>Uncontrolled bulls</td>
</tr>
<tr>
<td>3</td>
<td>Bull leaping and Love</td>
<td>1. Ariadne loves Theseus 2. Medea loves Jason These are mentioned as incidents</td>
<td>Bull leaping is a custom in Tamil Nadu to select a brave bridegroom in the community related with bull.</td>
</tr>
<tr>
<td>4</td>
<td>Bull leapers related with Prometheus</td>
<td>Sembean or Sibi or Sivi or Sibae</td>
<td></td>
</tr>
</tbody>
</table>

Failure in earning wealth and the unlawful death

Jason wished to marry the daughter of Creon for the wealth. But this wish was not fulfilled because the daughter of Creon had been murdered. Besides, the children born to Jason and Medea were also murdered.

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

Personality of the Lover

Jason, who was related with sea had one sandal in a pair, non-heroic personality, crossed the river with Goddess and had a lover named Medea. He was portrayed as a personality with feminist thought.
danger at home while they fight with the spear. How wrong they are! I would rather stand three times with a shield in battle than give birth once.

230 – 251, Medea, Euripides, 480 BC

She was good at singing and had magical talents. 

τῇ δὲ καὶ αὐτόματοι θυρέων ἱπτόεις ὄχθες, ἱώκειας ἄμφοροι ἀναθρώσκοντες ἀοιδαῖς. 

But to her the bolts of the doors gave way self-moved, leaping backwards at the swift strains of her magic song.

4. 41 – 2, Argonautica

This magical song made the snake to sleep. Also she had a sound knowledge on medicinal herbs.

Madhavi

Kovalan who was related with sea, had one silambu in a pair, non-heroic personality and had a lover named Madhavi. She was very true and loyal to her lover. Her lover left her when she expressed her feminist thought. She was also well versed in music and dance. 

Madhavi

Kovalan who was related with sea, had one silambu in a pair, non-heroic personality and had a lover named Madhavi. She was very true and loyal to her lover. Her lover left her when she expressed her feminist thought. She was also well versed in music and dance.
Thus the lovers of Greek Jason and Tamil Kovalan were well versed in music. The knowledge of Medea was related with magic powers which were quite difficult to obtain whereas Madhavi was good at dancing which is a skill and anyone who practises can acquire it.

This skill of Madhavi and the magical powers of Medea played an important role in their lives.

**Jason and Love of Medea**

Hera thought that the daughter of the Colchian king, Medea might be very helpful to Jason in capturing the golden fleece and so made Medea to fall in love with Jason. Jason solemnly pledged to marry her and so she decided to help him by putting the snake to sleep with a magical music spell which made Jason to take the fleece that was guarded by snake. Thus the golden fleece and the proficiency of Medea in the music played an important role in the love of Medea and Jason.

She ended, and the goddesses fixed their eyes on the 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 (Eros) (if only he will obey) speed his shaft at the daughter of Aeetes, the enchantress, and charm her with love for Jason. And I deem that by her device he will bring back the fleece to Hellas.”

3.22-29, Argonautica

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

**Love of Kovalan**

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

Eros and Love

In Greek myth, Eros is the love God who is seen to create situations for love to evolve. Eros conquered the success of love by using his bow and arrow. This is also seen in Tamil epic. Tamil Eros also had bow and arrow for love to happen which would lead to marriage. Here the Tamil Eros’s bow is made up of sugarcane and arrow is made up of flowers. In Tamil, he was called as Gamon. In Greek γάμος (Gamos) means marriage. Thus resemblances are seen between the myths of Greek and Tamil that are related with Eros or Gamon.

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1. மேற்பகுதியில் மாற்று செய்யும், விரும்பத்து விளக்கியிருக்கும்.
2. கொவலன் மற்றும் மாத்தாவியை கோள்கள் கல்வு காமன் (Gamon God).

Kadal Aadu Kathai,
Pugark Gandam,
Silappathikaram.

(81).இன்னோ மேற்பகுதியில் (Flower Arrow) காழ்பந்த ஆர்யம் (Sugarcane Bow) காத்து

Anthi Malai Scruphu seai Kathai,
Pugark Gandam,
Silappathikaram.

45. மீண்டும் பார்ப்பு காத்து செய்ய

Manai Aram Padutha Kathai,
Pugark Gandam,
Silappathikaram.
In Greek Eros was related with the love of Jason and Medea. In Tamil, Madhavi performed a dance like this Gamon.\(^1\)

The proficiency of Madhavi in these types of dances plays an important role in the love of Madhavi and Kovalan. Thus in Greek Eros played an important place in the love of Medea and Jason and in Tamil the Eros (Gamon) dance played an important place in the love of Madhavi and Kovalan.
Thus the epics Greek Argonautica and Tamil Silappathikaram built the plot in the kingdom of Pandion and both the heroes possessed non-heroic personality. They had resemblances in situations related to falling in love.

**Myth related with Talos**

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

1638 Τοὺς δὲ Τάλως χάλκειος, ἐπίτευχε τοὺς δὲ Τάλως χάλκειος, ἐπίτευχε

1641 τόν μὲν χαλκείης μελιηγενέων ἀνθρώπων ῥίζης ὀξύνα τὸν Κρήτην ποσὶ διδύμων. ἔφασεν δὲ οἱ ἄνδρες τῶν ἀνθρώπων τὸν αὐτὸν τὸν θῆρα ἐξερευνήσατο. ἐν δὲ τούτῳ ἂν θάρσος καὶ μαχητικός καὶ ἀνθρώπινης αἰματόεσσας κατὰ σφυρόν: αὐτὸ ὁ ἄρρητος κατὰ σφυρόν

4.1638-48, Argonautica

And Talos, the man of bronze,........ He was of the stock of bronze, of the men sprung from ash-trees, the last left among the sons of the gods; and the son of Cronos gave him to Europa to be the warder of Crete and to stride round the island thrice a day with his feet of bronze. Now in all the rest of his body and limbs was he fashioned of bronze and invulnerable; but beneath the sinew by his ankle was a blood-red vein; and this, with its issues of life and death, was covered by a thin skin....

4.1654-58, Argonautica

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

4.1638-48, Argonautica

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4.1654-58, Argonautica

In this epic, Medea says that she could subdue that monster without the help of the hero.
forth like melted lead; and not long there after did he stand towering on the jutting cliff. But even as some huge pine, high up on the mountains, which wood men have left half hewn through by their sharp axes when they returned from the forest -- at first it shivers in the wind by night, then at last snaps at the stump and crashes down; so Talos for a while stood on his tireless feet, swaying to and fro, when at last, all strengthless, fell with a mighty thud.

4. 1676 - 88, Argonautica

Thus, a monster of metal alloy was killed by the woman without the help of the man in his presence.

**Argonautica**

**Metal Monster**

Metal Monster and Tamil Silappathikaram

Kovalan wanted to sell his wife’s anklet. One of the leading metal smiths who headed 100 smiths cheated Kovalan. As per his plan, Kovalan was killed thinking that the anklet belonged to the queen of the country was stolen and Kovalan wanted to make money out of the stolen anklet. Hearing this incident, the wife of Kovalan furiously approached the king and proved that Kovalan was innocent, by breaking open the anklet which her husband had, that contained precious stones called ‘Manikkam’, whereas the anklet of the queen had pearls inside it. Then the revolt broke out in which the leading metal smith and his 100 followers were killed by Kovalan’s wife for their mischief. More than that, the king of the country died for his wrong judgement given against the wife of Kovalan who was known for her chastity and divine power offered a human sacrifice of one thousand goldsmiths in a day. Thus in
Tamil Silappathikaram, the anklet became the cause of the death of 100 + 1000 metal smiths which was performed by the ferocious wife of Kovalan fighting against injustice.

Thus in both the languages the person who was related with that of metal was killed by the women, though men being present in that situation, were silent. Here, Ankle had an important place in the incident that is related to killing. In Tamil it was mentioned that 100 + 1000 smiths were killed whereas in Greek, a huge bronze monster was killed. Here it should be noted that the big in number can be compared with that of size. More than that, in Greek the monster was related with Minos whereas in Tamil the metal smiths were described as the messenger of death God sent to kill Kovalan. In the Tamil myths, the God of the death and judge of the underworld was nothing but Greek Minos.  

Thus the killing of bronze monster of the Greek had resemblance with the killing of 1100 metal smiths in Tamil. Further in Greek, ankle was the weak point and in Tamil anklet was the weak point.
Medea and Jason had children. In one situation, Jason wanted to marry another lady leaving Medea. At that
time, Medea decided to send her children to Jason who was living with another wife considering the safety and
future of the children.  

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

Thus, in both these myths the child faced problems from the society when their father left. For the sake of
protecting the children, the mother who gave birth to the child herself sent them to their father who lived with another
mother.

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22 Contrary to this, Medea herself killed her children

23 After Kovalan left, Madhavi, the child, faced many

problems. The society attached the same stigma as that of

Madhavi to the child. In this situation, to protect her child

from the society, Madhavi said that the child was not hers but that of Kovalan and another wife of him.

Thus, in both these myths the child faced problems from the society when their father left. For the sake of
protecting the children, the mother who gave birth to the child herself sent them to their father who lived with another
mother.
Killing of Children

Medea killing her own children is one of the main incidents in this myth. So, Medea was portrayed as a cruel mother. The motive of this killing was to give pain to Jason.

\[ '\text{Ἰάσων κἄπειτ' ἐκανες;} \]
\[ \text{Μήδεια σὲ γε πημαίνουσ} \]

Medea, Euripides

This was to punish Jason who did not keep his promise and left Medea.

Tamil Silappathikaram

After Kovalan left Madhavi, he was killed by the soldiers mistakenly. The author of the epic mentioned that it was his fate. Thus in both of the myths the hero who left his lover was punished.

In Greek myth, Medea was looked upon as a cruel mother. In Tamil myth, Madhavi is also viewed in the same way. Here, Madhavi made her child to become a saint by sacrificing her worldly happiness. So the society blamed Madhavi as a cruel mother.24

24 மளர் வநம் புரூகா காதை, மணி மேகாலை (cruel mother) குறுகியது.

Malar Vanam Phukka Kathai, Manimeakalai.
Thus in both of the myths, the wives showed their cruelty to their children to penalise their husband who cheated them. The main difference in the myth was the mother killing their own children. In some of the Greek myths, it was said that the children were killed by the people.

καὶ ὀλίγον ἀπωτέρω κρήνης καλουμένη Γλαύκης, ἐς γάρ ταύτην ἐρρίσε, ὡς λέγουσι, τῶν Μήδειας ἔσεσθαι φαρμάκων τὸ ὕδωρ νομίζουσαία ἐστι τοῖς Μηδείας παισίν: ὧν ὄνοματα μὲν σφίσι Μέρμερος καὶ Φέρης, καταλιθωθῆναι δὲ ὑπὲρ Κορινθίων λέγονται τῶν δώρων ἕνεκα ὧν τῇ Γλαύκῃ κομίσαι φασὶν.

So these variations led to consider the possibility that in this myth the children were not killed by their own mother. The another difference in these myths is that in Greek, Medea had two male children, but in Tamil, Madhavi had one daughter.

Daughter of Jason

One of the Greek myths mentioned that Jason had a daughter.

But Cinaethon of Lacedaemon, another writer of pedigrees in verse, said that Jason's children by Medea were a son Medeus and a daughter Eriopis; Paus. 2.3.9

According to this Greek myth, Medea and Madhavi both had daughters. The another important thing is that Medea took her children to the Goddess Hera.

Children of Jason and Goddess Hera

The Greek epic mentions that at the end, the children (body) of Medea were taken to the Goddess Hera.

Jason

Allow me to bury these dead children and to mourn them.

Medea

Certainly not. I shall bury them with my own hand, taking them to the sanctuary of Hera Akraia, so that none of my enemies may outrage them by tearing up their graves. And I shall enjoin on this land of Sisyphus a solemn festival and holy rites for all time to come in payment for this unholy murder.

1377 – 83, Medea, Euripides

The reason behind Hera taking her children to the sanctuary of Hera was not clearly mentioned in the Greek epic. But the Greek Historian Pausanias says that Hera believed that children would be immortal if she did so.

Through her Jason was king in Corinth, and Medea, as her children were born, carried each to the sanctuary of Hera and concealed them, doing so in the belief that so they would be immortal. Paus. 2.3.11
From these myths, it is understood that there was a possibility that Jason had a daughter and she might have been killed or might not have been killed but taken to the sanctuary of Hera thinking that she would get the immortal power.

Tamil Myth

After leaving Kovalan, Madhavi was not interested in the worldly pleasures. But the society compelled her to be a dancer. When Madhavi refused, then the society forced her daughter to be a dancer. So Madhavi made her daughter to profess Buddhism and made her a saint, to protect her from the societal compulsions. The society reprimanded Madhavi for her decision as it was against child rights and said it was an act of cruelty. The society continually troubled her daughter. A Buddhist Goddess who safeguarded the ancestors of Kovalan from the shipwreck came and safeguard her daughter from the troubles given by the society and showed the way to be a Buddhist Monk.

Thus, both the Greek and Tamil myths have some resemblances with regard to the children. Some of the Greek myths mentioned that Jason also had a daughter. In Tamil myth, Kovalan had a daughter. In the Greek myth, children were taken to the sanctuary of Hera and were hidden. In the Tamil myth, the daughter of Kovalan was taken to the Buddhist temple to get hidden. The Greek myth says the children were taken to the sanctuary of Hera believing that it would give the power to attain immortality. In the Tamil myth, the daughter became immortal after becoming a saint. In this way, both the myths are related. In the Greek myth the Medea was yelled at for her act of
cruelty by taking the children to the sanctuary of Hera and in the Tamil myth Madhavi was considered to be very unkind towards her child for making her a Buddhist monk which was her forced act that killed the pleasures of the child. In the Greek myth, children were taken to the God Hera and in the Tamil myth, it was the Buddhist Goddess to whom the daughter of Madhavi surrendered. So there is need to research between Buddhist Goddess and the Greek Goddess. As per the statement of the Greek historian Arrian, Theban Hercules was worshipped in the place called ‘Μέθορά (Madhural) of Pandion Kingdom of Tamil Nadu. The Greek Theban Hercules was worshipped by the people of Madhurai which is in Tamilnadu. In Greek, Hercules married the daughter of Hera. So there is a possibility that Hera might also be worshipped by Tamil people. This needs to be researched.

Greek Goddess Hera

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

τὸ δὲ ἁγάλμα τῆς Ἰορα ἔπὶ θρόνου κάθηται μεγέθει μέγα, χρυσοῦ μὲν καὶ έλέφαντος. Πολυκλείτου δὲ έργον: ἔπεσε δὲ οἱ στέφανος Χάριτας ἔχων καὶ Ὁρας ἐπεργασμένας, καὶ τῶν χειρῶν τῇ μὲν καρπῶν φέρει ροίας, τῇ δὲ σκῆτρον.

The statue of Hera is seated on a throne; it is huge, made of gold and ivory, and is a work of Polycleitus. She is wearing a crown with Graces and Seasons worked upon it, and in one hand she carries a pomegranate and in the other a sceptre.

Paus. 2.17.4

οὕτως μὲν ἄργυρου, χρυσοῦ δὲ καὶ λίθων λαμπτὸν Ῥακισάδος βασιλέως ταυτόν ἀνέθηκεν: ἀνέθηκε δὲ, ὅτι τὴν ὄρνιθα ιεράν τῆς Ἰορᾶς νομίζουσι. Paus.

This is of silver, but the peacock dedicated by the Emperor Hadrian is of gold and gleaming stones. He dedicated it because they hold the bird to be sacred to Hera.

Paus. 2.17.6

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

Greek Peacock and Tamil

Peacock is not a native bird of Greek land. It was imported from the foreign land.

‘Peacocks seem to have been first brought to Mediterranean lands by the merchants from India.’25

καὶ ταύς ἐξ Ἰνδίας

Luc. Nav. 2326

More over the Greek word ‘ταῶς’ means peacock, which is a Tamil word with meaning ‘Thogai’ that is ‘hanging tail’.27 Similarly, this ensures there are some myths related with the Greek Goddess Hera that have been associated with Tamil land.

Buddhist Goddess Kujaku Myoo

In Buddhism, there is a Goddess related with peacock called as Kujaku Myoo or Mahamayuri.28 This Goddess has peacock, pomegranate, lotus and crown as that of Greek Goddess Hera.

‘Her lotus throne is white or blue, but when she is represented in the Tai-zo kai mandala, it is red. She has four arms of which the two at the right hold a full blown lotus flower and a fruit called bijapuraka; the two at the left carry at the breast a pomegranate and the upper arm a peacock feather.’29

Thus the Buddhist Goddess with pomegranate, peacock and lotus has resemblance with the Greek Goddess Hera.

26 Lucian, Navigium, Karl Jacobitz, Ed.,
27 ‘There can be no doubt that the Hebrew word is of foreign origin. Gesenius [Thes. P. 1502] cites many authorities to prove that the tucci is to be traced to the Tamul or Malabaric togei, ‘peacock’ which opinion has been recently confirmed by Sir E. Tennent [Ceylon, ii, p. 102, and i.p.xx, 3rded.], who says ‘it is very remarkable that the terms by which these articles [ivory, apes, and peacocks] are designated in the Hebrew scriptures are identical with the Tamil names by which some of them are called in Ceylon to the present day – tukeyim may be recognized in tokei, the modern name for these birds.’
28 P. The Gods of Northern Buddhism, Alice Getty, Dover Publications, NewYork, 1988,
29 P. 188.
This clearly shows that Tamilians worshipped the Goddess Hera along with Hercules, who married the daughter of Hera. Thus the myths connected with children of Medea and Madhavi have resemblances in the both languages.

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<th>S. No.</th>
<th>Myths</th>
<th>Greek</th>
<th>Tamil</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Daughter</td>
<td>As per Pausanias Jason has a daughter</td>
<td>Kovalan has a daughter</td>
</tr>
<tr>
<td>2.</td>
<td>Killing</td>
<td>1. Medea killed her children</td>
<td>Madhavi killed the beauty and the joyful life of her daughter by forcing her to become a Buddhist Monk at her younger age.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. As per Pausanias, Corinthians killed the children of Medea (which means Medea did not kill her children)</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Related with Goddess</td>
<td>Children of Jason were taken to the sanctuary of Hera</td>
<td>Child of Kovalan worshipped the Buddhist Goddess</td>
</tr>
<tr>
<td>4.</td>
<td>Goddess</td>
<td>Greek Goddess Hera had pomegranate, peacock and lotus. Here peacock was imported from Tamil Nadu and the Greek word for peacock is a Tamil word.</td>
<td>Buddhist Goddess had pomegranate, peacock and lotus.</td>
</tr>
<tr>
<td>5.</td>
<td>Immortal</td>
<td>As per Pausanias Medea’s children were carried each to the sanctuary of Hera and hid them, with the belief that so they would be immortal</td>
<td>Child of Madhavi was forced into Buddhism and became immortal</td>
</tr>
</tbody>
</table>

**Golden Fleece and its Guardian Serpent**

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

**Snake Stone**

Tamil literatures mentioned about a particular type of snake. That particular type of snake is very poisonous. If that snake did not bite anyone in its lifetime, it is believed that the poison of that snake would become a precious 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.
Like they were afraid to touch a gem spit by a snake, nobody dared to go near your husband who was wearing stacks of garlands.

Puranānūru 30 294, Poet: Perunthalai Sāthanār,

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

This thought was used as a metaphor in the epic Silappathikaram. When Kovalan and his wife left their parents, they felt like a snake which lost its stone.

(like a snake who lost its stone)

Puran Cherry Irutta Kathai,  
Madhuraik Gandam,  
Silappathikaram.  

This Tamil myth which relate snake and the precious stone has a resemblance with the myth of golden fleece and its guardian serpent in the Greek myth.

30 Translations available at: https://sangamtranslationsbyvaidehi.com/ettuthokai-purananuru-201-400/
Snake and the Music

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

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

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

In these passages, the situations related with that of fate are mentioned, but it is not dealt in the way of cause and effect. The another important argument in this theory is about overcoming the effects of fate. The Greek epic clearly defined that even the soothsayers cannot escape from the fate.

"Ενθα δ’ Ἀβαντιάδην πεπρωμένη ἡλας μοίρα Ἰδιμονα. μαντοσύνης κεκασμένον ὁδήγησαν εἰς τοὺς τετείπταις ἔρκος.

"Ωμόμεθ' αἰνότατον δѣθεν μόρον. οὐδ' ὑπάλυζις ἔστ' ἄτης:

In these passages:

1. 79 – 81, Argonautica
Nor was the king to escape his fate and return home from battle to his bridal chamber and bed.
1. 1030 – 1, Argonautica
he rolled forward in the sand and filled up the measure of his fate.
1. 1035 – 6, Argonautica

And here his destined fate smote Idmon, son of Abas, skilled in soothsaying; but not at all did his soothsaying save him, for necessity drew him on to death.
1. 815 – 7, Argonautica

"Verily we are undone by a terrible doom; there is no escape from ruin;"
4. 1261 – 2, Argonautica

Katturai Kathai,
Madhuraik Gandam,
Silappathikaram.
Thus Argonautica emphasised the power of fate. The incident mentioned in the epic related with Cyzicus is more important in the philosophy of fate.

The Argonauts travelling through the Hellespont, they reach an island/peninsula that is home to savage Earth-born men (Γηγενέες) with six arms each. Their neighbours are the Doliones, a civilized people descended from Poseidon. The savages are hostile but the Argonauts receive a friendly welcome from Cyzicus, the newly wed king of the Doliones, about Jason's age. After departure from that place mistakenly again they came in the same place at night. Without knowing each other, the Argonauts and Doliones start fighting in the dark, mistaking one another for enemies. Cyzicus is killed by Jason. His widow Cleite hangs herself in despair. Shared grief and a magnificent funeral reconcile the two sides'.

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

An incident from the Greek epic shows the sequence of events that are designed by the God, Hera is shown to show the difference from that of the Tamil epic.

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

3. 1131-1136, Argonautica

Thus Greek epic compromises between God and fate. This was also seen in the love of Jason and Medea.

In one place the epic said that it was the action of the Goddess Hera and the Eros and in the other place it mentioned that it was due to the fate.

Finally the Greek myth gave important to God for the mystery behind sorrow.

Thus Tamil epic gave important only to fate, whereas the Greek epics gave important to both the fate and the God. In every human being’s flow of life, the dominance of fate and God can be pictured as given in the figure.
In one place the Greek epic talks about the cause and effect of the fate, saying that fate might be related with chastity. So there is a need to clarify the thought related with chastity.

Chastity and Feminism

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

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

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

Tamil myth mentions about a woman called Arundathi. She is a symbol of chastity and it is given place in the constellations.34

The mother of my son, wearing jewels of sapphire the size of tiny coconuts, her chastity like that of Arundathi in the celestial world above the dark sky, will receive guests very gladly, if the enraged king’s difficult battle business ends.

Ainkurunũru 442, Pēyanār, Sanga Ilakkiam.

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

61. ‘காதுப்பு மிரிப்பார், கோலுக்கு காச பிணிமல், திற்று அருப்பு!’ என புத்தி, கிள் மூர் விகடி துளியி, அந்த கடல் அருப்பு அருங்காடி (Arundhati) அண்மையலான
64. புத்தி இரு அமல் நுந்தினார்

Mangala Vazhtthu,
Pugark Gandam,
Silappathikaram.
Chastity and men in Argonautica

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

Here the whole of the men of the people together had been ruthlessly slain through the transgressions of the women in the year gone by. For the men had rejected their lawful wives, loathing them, and had conceived a fierce passion for captive maids whom they themselves brought across the sea from their forays in Thrace; for the terrible wrath of Cypris came upon them, because for a long time they had grudged her the honours due. O hapless women, and insatiate in jealousy to their own ruin! Not their husbands alone with the captives did they slay on account of the marriage-bed, but all the males at the same time, that they might thereafter pay no retribution for the grim murder.

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

Chastity and Fate

The chastity makes impact in the fate. Giving sorrow to the chaste woman will lead to catastrophic fate. The curse of the chaste is very powerful.

Tamil, Greek and Sanskrit

Angry of Chastity

Though this philosophy was not directly mentioned in the Greek epic, one description has resemblance with this philosophy.

But he was paying the sad penalty of his father's sin. For he when alone on the mountains, felling trees, once slighted the prayers of a Hamadryad, who wept and sought to soften him with plaintive words, not to cut down the stump of an oak tree coeval with herself, wherein for a long time she
The G index becomes true. Not defined in the epic. According to the Tamil philosophy of fate and chastity the curse of any living thing being that Medea is very chaste and whenever Jason was with Medea who has the chaste power, the God himself God directly helps Jason in all situations except in a situation that is connected with Medea. The reason for this is unable to impose its power to help or protect Jason.

Chastity and the Power

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

άλλ’ Ἡρη σκοτελεῖοι καθ’ Ἑρμικυίῳ ιάχχησιν οὐρανόθεν πρόθροσασθεὶν: φόβῳ δ’ εἶπον.πάντες ὄμως: δεινὸν γὰρ ἐπὶ μέγας ἐξέβραξεν Αἴθηρ. άυ ὥσ παπλιντρούων θεᾶς ὕπο, καὶ ἐνὸσιν τὴν οἶμόν, ἰόμεν τε καὶ ἐπίλοφο νόστος ιούσιν. δηνοι δ’ άκτας ἀλμυρέας εἰσαφίκετο Ἡρῆς ἐννεσίσθη, δι’ ἐθέναι μυρία Κέλτων καὶ Λυγών περισσότεροι άδηνι. ἄμφω γάρ αὐτὴν ἥρα χείρε θεά πάντ’ ἦματα νυσσόμενοι.

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

4.639 -649 , Argonautica

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

Εἰ δ’ ἄγε νῦν, Ἑρατή, παρά θ’ ἱστασο, καὶ μοι ἐνιστε, ἐνθεν ὡς ἐξ Ιωλκὸν άνήγαγεν κόινας ήθεν Μηδείς θ’ ἐρμπό. σύ γάρ καὶ Κύπριδος αἴσιον ἐμμορος; ἀδήντας δὲ τεσσαρεὶς μελαδῆμαι βλέπεις παρθενικάς: τό καὶ τοι ἐπιτρατον οὐνομ’ ἀνητίται.

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

3.1-5, Argonautica

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

‘Η, καὶ ἐπ’ οὐδέος αἴγε παδιῶν πάρος ὀμματ’ ἐπηθέν, ἄνδρα παροφύσασθαι ἀνίσιοι: αὐτίκα δ’ Ἡρη τοῖον μητιόωσα παραπερήκαν ἐκάρτο μύθον: ἁρείρ ίμαν καὶ Κύπριν: ἐπιθέλομαι δὲ μοι ἄμφω παιδί ἐξαι ἐπιτήρον μολύνομεν, αἱ κε πήθησε καύσην Αἴθης παλυφόρμακον οὐσί βέλεσσι πλήξαι διεστιούσις ἐπ’ ἱόσον. τόν δ’ ἄν οὐ χείρες ἐνεσίσθης ἐς Κάλλαδο κώς ανάθενην.’

She ended, and the goddesses fixed their eyes on the 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 of Aeetes, the enchantress, and charm her with love for Jason. And I deem that by her device he will bring back the fleece to Hellas.”

3.22-29, Argonautica

Here the Greek Goddess was not able to help Jason directly hence sought the help of Medea, for which the companions felt ashamed of being with Jason.

‘Ω τάτοι, ᾧ μαγναίης ὀμαστολοι ἔνθεδοβ’ ἐβηκαν, οἷς Κύπριν καλέουσιν ἐπιφύσθον ὄμμι πέλεσθαι, οὐκέτί Ἐνυαλίου μέγα σθένος: ἄδει τελείας καὶ κύριους λεούσσοντες ἐρημίσθης ἀθώων; ἀνείπε, μηδ’ ύμιν πολεμή έργα μέλοτο, παρθενικάς δὲ λείπῃς ἀνάλκιδας ἀπεροπεύεσ.”

“Shame on us, have we come here fellow voyagers with women, calling on Cypris for help and not on the mighty strength of Enyalus? And do ye look to doves and hawks to save yourselves from contests? Away with you, take thought not for deeds of war, but by supplication to beguile weakening girls.” 3.558-63, Argonautica
Thou this passage talks about the bravery of the men and it is considered disgrace or shame to get the help from the woman. So, the reason behind the magic of Medea which over shadows the power of the Greek Goddess needs to be researched. According to the philosophy of chastity, the chaste woman has more power than any men and also than that of God. Medea is a chaste woman. Her chastity guards the place where she lived. For this reason Greek Goddess cannot directly help Jason, the chaste Medea was the only way to help Jason. The only way is to use the chastity power of the Medea. Even though love is a basic instinct it is not so easy to break the chaste mind of the Medea towards love. To make Medea to fall a prey to the basic instinct was not that very easy. So, to succeed in this attempt the God himself got the help from many other God and Goddess. There is no other way the Goddess can help Jason except to make Medea fall in love with Jason and only through her power Jason can fulfil his aim. So, after Medea fell in love with Jason, the chaste characteristic falls under the philosophy of married. To make this happen, the Goddess Hera continually disturbs the mind of Medea towards love because the weak point to break chastity is only love.

But suddenly a deadly fear of hateful Hades came upon her heart. And long she held back in speechless horror, and all around her thronged visions of the pleasing cares of life. She thought of all the delightful things that are among the living, she thought of her joyous playmates, as a maiden will; and the sun grew sweeter than ever to behold, seeing that in truth her soul yearned for all. And she put the casket again from off her knees, all changed by the prompting of Hera, and no more did she waver in purpose;

3. 809 – 19, Argonautica

Thus in the epic Argonautica, even though many Gods appeared, no one was able to directly play a role in the achieving of the golden fleece around which all the events of the epic were centred. The Tamil philosophy of fate and chastity only gives the reason for the silence of the Gods in this regard.

Medea and the Power of Chastity

In Greek mythology Medea has certain powers.

"Ὑπνὸν ἀοσσητήρα, θεών ὑπάτον, καλέουσα

the maiden came before his eyes, with sweet voice calling to her aid sleep, 3 146, Argonautica"
It is said that Medea as a priestess of the Goddess Hecate can gain some power.

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

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

**Chastity and the Fight of Medea**

Medea is a chaste woman. She also expects the same character from her lover Jason. At first Jason agree with Medea point of view. Knowing the difficulties in keeping up his word, several times she warned Jason in this regard.

> "Ελλάδι ποι τά δέ καλά, συνημμούσαις ἀλεγύνειν. Αἰθήτας δ’ οὐ τάσις ἐν ἄνδραίσιν, οὖν ἔσσεις. Μὴν δὲ ταῖς στέφεσις πάσαι σὺς εἴμενες: οὖν Ἀριάδνη ἑσούμαι: τῶι μήτι φιλοξενιῶν ἀγόρευε."

> "In Hellas, I ween, this is fair to pay heed to covenants; but Aeetes is not such a man among men as thou sayest was Pasiphae's husband. Minos: nor can I liken myself to Ariadne; wherefore speak not of guest-love. 3. 1106 – 8, Argonautica

Even though the chaste Medea warned about the chastity, Jason failed to keep up his word and married another. According to the Tamil philosophy of chastity, this act should be punished. In Greek, he has punished by the chaste woman Medea and in Tamil he was punished by his own fate. Thus the Tamil philosophy of chastity has given many answers for which there were no answers in the Greek myth. According to the Tamil philosophy of chastity, a chaste woman is a human being who is considered divine. In this way, Medea is also portrayed as θεόν according the philosophy of chastity.

> ὅς ἁρ’ ἔφη, ἑλεενᾶ καταπροχέουσα παρειῶν δάκρυα: τὴν δ’ οὐκ ἔδησεν ὑποβλήθην προσέειπεν: Ἄδαιμονι, κενεός μὲν ἔα πλάξεσθαι ἅλλας, ὡς δὲ καὶ ἄγγελον ἄρει, ἐπεὶ μεταμώνιας βάζεις, εἶ δὲ κεν ἢθεα κείνα καὶ Εὔλλαδα γαίαν ἤκη, τῇμεσσα γναίναι καὶ ἀνάρσαν αἰδοίη τε ἔσσεαι: οἰ δ’ σε σάραῡς θεόν ὡς πορασάσαν, οὖν πάντων μὲν παίδες ὑποτροποίη αἰκάδ’ ἱκονὶ τῇ μη βουλή, τῶν δ’ αὐτή καυχηθοῦσα τε ἦτα τε και θαλεροὶ κακόττος ἀθῆνα ἠδώην ἀκούθαι. ἡμήτερον δὲ λέχος βαλαμώς ἐνι κουρίδιοισι πορασύνες: οὖν ἀμε διακρινέατι φιλότητος

Thus she spake with piteous tears falling down her cheeks, and to her Jason replied: "Let the empty blasts wander at will, lady, and the messenger-bird, for vain is thy talk. But if thou comest to those abodes and to the land of Hellas, honoured and reverenced shalt thou be by women and men; and they shall worship thee even as a goddess, for that by thy counsel their sons came home again, their brothers and kinsmen and stalwart husbands were saved from calamity. And

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36 Mangalavazthu Padal, Pugar Kandum, Song 25 

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Here it may be argued that Medea is the 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. So Goddess Medea did not originate from heaven as that of being a daughter of Sun God, but a human woman who because of her chastity became a Goddess. The attainment of power due to the chaste behaviour is also dealt in the same way in the Tamil philosophy. The Greek historian Herodotus, who belonged to 480 BC also mentioned about this power of chastity in his way of understanding which was related with South East Asian Countries.

When Sesōstris died, he was succeeded in the kingship (the priests said) by his son Pheros. This king waged no wars, and chanced to become blind, for the following reason: the Nile came down in such a flood as there had never been, rising to a height of thirty feet, and the water that flowed over the fields was roughened by a strong wind;

Hdt. 2.111.1

then, it is said, the king was so audacious as to seize a spear and hurl it into the midst of the river eddies. Right after this, he came down with a disease of the eyes, and became blind. When he had been blind for ten years, an oracle from the city of Buto declared to him that the term of his punishment was drawing to an end, and that he would regain his sight by washing his eyes with the urine of a woman who had never had intercourse with any man but her own husband.

Hdt. 2.111.2

Pheros tried his own wife first; and, as he remained blind, all women, one after another. When he at last recovered his sight, he took all the women whom he had tried, except the one who had made him see again, and gathered them into one town, the one which is now called “Red Clay”; having concentrated them together there, he burnt them and the town.

Hdt. 2.111.3

Here it is noted that chastity gives power. In this reference it was related with body. Whereas in Tamil, it is also related with mind. In the case of unmarried even if a one single thought connected with opposite sex comes across in a mind within a fraction of second, the power of the chastity will disappear. If the married one maintained bondage with only that person whom she had married, then the chastity will retain. This is the main philosophy of Tamil chastity.

Chaste Women and the Winged Chariot

At the end of the epic Medea, Medea got a winged chariot from her grandmother Helios.

Jason tries to open the doors of the house. Medea appears aloft in a winged chariot upon the mechean, which rises from behind the skene.

Medea

Why do you rattle these gates and try to unbar them, in search of the corpses and me who did the deed? Cease your toil. If you need anything from me, speak if you you...
like. But your hand can never touch me: such is the chariot Helios my grandfather has given me to ward off a hostile hand. 1317 – 22, Medea, Euripides

In no other place, the God and Goddess who are relatives of Medea offer their help to Medea. So, the winged chariot of Helios for Medea is also to be researched. According to the Tamil philosophy of chastity, a chaste woman, at the end of their life, can get a chariot from the sky as a mark of her divine power.36

Thus the scenes seen in the Greek epics have the resemblances and some differences with the philosophy of fate and chastity as shown in the Table.

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Concept</th>
<th>Greek</th>
<th>Tamil</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Reason for the Fate</td>
<td>- Not mentioned</td>
<td>1. Earlier Birth</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>2. Good deeds guard life and give</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>good future</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>3. Bad actions will give punishment</td>
</tr>
<tr>
<td>2.</td>
<td>Can God change the Fate ?</td>
<td>Not mentioned</td>
<td>Cannot</td>
</tr>
<tr>
<td>3.</td>
<td>Anybody can escape from the Fate ?</td>
<td>Never, even the soothsayers can’t escape</td>
<td>Never, No one can escape</td>
</tr>
<tr>
<td>4.</td>
<td>The relationship between Fate and Chastity</td>
<td>Not mentioned.</td>
<td>Wounding a chaste woman will lead to extreme bad fate</td>
</tr>
<tr>
<td>5.</td>
<td>Whether chastity give divine power?</td>
<td>Not clearly mention, but the God can teach/give the power</td>
<td>Men or Women can get the divine power through chastity</td>
</tr>
<tr>
<td>6.</td>
<td>Whether the person who wounded chastity will be punished?</td>
<td>Should be punish</td>
<td>Fate will punish</td>
</tr>
<tr>
<td>7.</td>
<td>Whether the curse will be proven?</td>
<td>Yes.</td>
<td>Yes.</td>
</tr>
</tbody>
</table>

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193 கீர்த்தனேசு சிற்றார் கோவை கற்றுவித்தாரே பிறகு ‘பலகார நீர் கிளை’ கான்யே உருக்குக்கனே பிறகு கற்று தொட்டேயுனில். தம்முடன் பெரும் வாழ்பாடு பெற்று. அல்லது அருகிய புரோம் உருக்கு. இதன் பொருள் சிற்றார் கற்றுவித்தாரே

199. வின்சேட் (Winged Chariot) எளியமை முறை
200. கீர்த்தனேசு சிற்றார் கற்று வின்சேட் எளியமை முறை

Katturai Kathai,
Madhuraik Gandam,
Silappathikaram.
Medea and Pandion

The situations that are related with Medea going to the kingdom of Pandion is also to be researched. She was in search of a safe place to escape from the opposing society.

There is no one. And so I shall wait a short country and a secure house and rescue me? What friend will give me receive me? What city will suppose they have been killed. What city will There is no one. And so I shall wait a short time yet, 380 - 9, Medea, Euripides.

That time Aegeus, son of Pandion met Medea and gave assurance for hiding her safe so that no one can follow and capture her.

Aigues

μών ού πέποιθας; ὃ τί σοι τὸ διυχερές; Medea

It shall be so. But if you were to give me a promise of this, I would have all I could wish from you.

Aegeus

Do you not trust me? What is your difficulty?

Medea

I trust you. But Pelias' house is hostile to me, and Creon as well. If you are bound by an oath, you will not give me up to them when they come to take me out of the country. But if you have made an agreement in mere words and have not sworn by the gods, you might become their friend and comply with diplomatic requests. For I am weak, while they have wealth and royal power.

Aegeus

You have shown much prudence in your speech. Well, if you like, I do not object to doing this. Not only is this plan safer for me, since I can show your enemies some pretext, but your own case is more secure. Name the gods I must swear by.

Medea

Swear by the plain of Earth, by Helios, my grandfather, and by the whole race of gods all together.

Aegeus

To do what or to refrain from what? You must say.

Medea

That you yourself will never banish me from your land and that, if any of my enemies ask to take me, you will not willingly give me up as long as you live.

Aegeus

I swear by Earth, by the holy light of Helios, and by all the gods that I will do as I have heard from your lips.

σημί δόμους ἐξαβαίνει, ἵνα ἐστρωται λέχος; ἀλλὰ ἐν τί μοι πρόσαντες; εἰ λῃσθήσομαι δόμους ὑπερβάλλουσα καὶ τεχνωμένη, θανοῦσα θῆσαι τοῖς ἔμοις ἐχθροὶς γέλων. κράτισσα τὴν εὐθείαν, ἢ περικάμεν σοφοὶ μάλιστα, φαρμάκοις αὐτῶς ἐλείν. εἰὲν: καὶ δὴ τεθνάς: τίς μὲ δέξεται πόλις; τὰς γῆν ἄσυλον καὶ δόμους ἐχεγγύες. ξένου παρασκῶν ρῦσαι τοῦμὸν δέμος; οὐκ ἔστιν μείνασ᾽ οἷν ἐπὶ σμικρὸν χρόνον, creeping into the house where the marriage-bed is spread? One thing, however, stands in my path: if I am caught entering the house and plotting its destruction, I will be killed and bring joy to my foes. Best to proceed by the direct route, in which I am the most skilled, and kill them with poison. So be it! Now let us suppose they have been killed. What city will receive me? What friend will give me a safe country and a secure house and rescue me? There is no one. And so I shall wait a short time yet,
That is good. But what punishment do you call down on yourself if you do not abide by your oath?

Aegeus

The punishment that befalls the impious among mortals.

Medea

Go your way with joy. For all is well, and I shall come to your city as soon as I can, when I have accomplished what I intend and gained what I wish.

Exit Aegeus

Thus only after that assurance by Aegeus, Medea went to Aegeus, son of Pandion.

Medea

As for myself, I shall go to the land of Erechtheus to live with Aegeus, son of Pandion.

But you, as is fitting, shall die the miserable death of a coward, struck on the head by a piece of the Argo, having seen the bitter result of your marriage to me.

1384 – 1388, Medea, Euripides

Thus Medea left Jason and went to the kingdom of Pandion. There may be a chance for Jason to follow Medea to see his children. This possible situation is ruled out in Greek, but it is present in the Tamil epic where Kovalan who had resemblances with Jason came back to Pandion kingdom. The Tamil myth mentioned that he was killed due to his fate. According the Greek myth it is the assurance of the Aegeus, son of Pandion to stop the person who has followed Medea in his land. Thus Tamil Silappathikaram seems to be a continuation of the Greek epic Medea.

According the myth in Tamil, the daughter of Kovalan professed Buddhism. The Greek Goddess Hera also had resemblances with the Buddhist Goddess Kujaku Myoo. Kovalan who had resemblances with the Greek Jason portrayed ‘Bodhisattva” (near to Buddha) in Buddhism. The Tamil Sembean or Sibi or Sivi or Sibae who had resemblance with the Greek Prometheus was portrayed as Buddhist Pantheons. The chaste wife of Kovalan was portrayed as Buddhist Goddess.

Thus the myth continues in Buddhism.

37 Gift of Shoes and Sea Goddess Sankha Jataka (No. 442), (Stories of former birth of Buddha).
39 Buddhist Pantheons and painted in the Dunhuang Cave #254, Northern Wei Dynasty, 4-6th Centuries Wall Painting, and the sculturs were made in the Buddhist temple of Borobudur, Indonesia.
40 Worship of chaste woman or Patthini Goddess

Part I Part II Part III Part IV
Argonautica Medea Silappathikaram Manimeagalai Buddhism

A Long Story
II. Conclusion

In the Greek epic, Medea mentioned that she was going to the Kingdom of Pandion. Like the Greece, Tamil Nadu also has the Kingdom of Pandion. The statement of Medea might denote the Kingdom of Pandion in Greece or in Tamil Nadu or both. The myths related with that of Jason, Medea and their children were in Greek Argonautica and Medea had full resemblances with the myths of Silappathikaram which has a linkage in the Tamil Kingdom of Pandion. The Greek historians also attested the sea trade between Greece and the Kingdom of Pandion in Tamil Nadu. So these myths might be passed by media or by the sea traders. Apart from the myths, the philosophies of fate and chastity also transacted between these two societies. The Tamil philosophy gives weightage to the human whereas in Greek it is to God. The philosophy of chastity and fate which is seen in the Greek epics can throw more light with Tamil philosophy. These transaction of myths and philosophy shows the relation between Greece and Tamil Nadu. In this, the role of Pandion is a remarkable one.

References Références Referencias

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