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VOLUME 21 ISSUE 10 VERSION 1.0



GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: A
ARTS & HUMANITIES - PSYCHOLOGY



GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: A
ARTS & HUMANITIES - PSYCHOLOGY

VOLUME 21 ISSUE 10 (VER. 1.0)

OPEN ASSOCIATION OF RESEARCH SOCIETY

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CONTENTS OF THE ISSUE

- i. Copyright Notice
 - ii. Editorial Board Members
 - iii. Chief Author and Dean
 - iv. Contents of the Issue
-
1. Coding Properties of the Nominative Metaphor in the Title of the Novel “Shutter Island” by D. Lehane. *1-4*
 2. In the Face of Fear, Rebellion (Liv., IV 49, 7-50). *5-9*
 3. The Veiled Curriculum and the Capability of Youth to Resist Negative Peer Pressure. *11-17*
 4. Influence of Psychoactive Substance use on Students’ Self-Esteem among Nasarawa State University Undergraduate, Keffi. *19-24*
 5. Tamil Silappathikaram and the Greek Argonautica and Medea – Comparative Literary Mythological Studies on Characterising and the Philosophy of Fate and Chastity. *25-67*
-
- v. Fellows
 - vi. Auxiliary Memberships
 - vii. Preferred Author Guidelines
 - viii. Index



GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: A
ARTS & HUMANITIES - PSYCHOLOGY
Volume 21 Issue 10 Version 1.0 Year 2021
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Coding Properties of the Nominative Metaphor in the Title of the Novel “Shutter Island” by D. Lehane

By Natalia Alexandrovich

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Abstract- This paper addresses semantic analysis of the metaphorical title of Dennis Lehane’s novel “Shutter Island”. The nominative metaphor in the strong position of the text (its title) contains coding properties as it combines two lexical units similar in semantics so that main senses are supplemented with peripheral ones. This technique enhances the effect on the reader and accentuates the meaning of the book. This paper addresses semantic analysis of the metaphorical title of Dennis Lehane’s novel “Shutter Island”. The nominative metaphor in the strong position of the text (its title) contains coding properties as it combines two lexical units similar in semantics so that main senses are supplemented with peripheral ones. This technique enhances the effect on the reader and accentuates the meaning of the book.

Keywords: *semantic analysis. literary text. nominative metaphor. coding properties.*

GJHSS-A Classification: *FOR Code: 330205p*



CODINGPROPERTIESOFTHE NOMINATIVE METAPHOR IN THE TITLE OF THE NOVEL SHUTTER ISLAND BY D. LEHANE

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Natalia Alexandrovich

Abstract- This paper addresses semantic analysis of the metaphorical title of Dennis Lehane's novel “Shutter Island”. The nominative metaphor in the strong position of the text (its title) contains coding properties as it combines two lexical units similar in semantics so that main senses are supplemented with peripheral ones. This technique enhances the effect on the reader and accentuates the meaning of the book.

This approach is also supported at the syntactic, graphic and structural levels, which reveals the content of the whole text and becomes the main means of accentuating its meaning. Shutter Island is associated with the disturbed psyche of the hero and becomes the ideal place for him to find solution in his way to accepting reality.

Keywords: *semantic analysis. literary text. nominative metaphor. coding properties.*

I. INTRODUCTION

The title of a literary text is one of its most important components. Standing in front of the main text, the title occupies an absolutely strong position in it. It expresses the main theme of the text in a concise form, defines its plot and indicates the main conflict (Nikolina 2003: 168).

The title of the book is known to implement various intentions of an author. Firstly, it correlates the text with its artistic world; secondly, it ensures the integrity of the text; and, thirdly, it establishes contact with the reader, initiating their associations and feelings (Nikolina 2003, Babenko 2004).

The research is based on the novel “Shutter Island” (2003), by modern American writer Dennis Lehane. The book was adapted for a big screen by Martin Scorsese in 2010. The title of the novel refers to a fictional island on which there is a hospital for the criminally insane. The main character of the book is a hospital patient Teddy Daniels, a former US marshal, a veteran of World War II, who suffers from post-traumatic stress disorder (a psychological condition that occurs as a result of traumatic situations, for example, in combat participants after the end of the war).

The subject-logical information of the novel is that in order to return Daniels into the reality, doctors use an investigation imitation. As a result of this experiment the marshal really regains his memory and consciousness, but he cannot and does not want to live

as a murderer, and therefore decides to undergo a lobotomy.

II. OBJECTIVES

The study is aimed at revealing the coding properties of the nominative metaphor Shutter Island.

III. METHODOLOGY

The choice of the island chronotope is far from a new tradition in the world literature. In English-speaking culture, it is associated with the names of T. More, D. Defoe, W. Shakespeare, R. Stevenson, D. Fowles, W. Golding, G. Wells, etc. Being in a limited space activates new qualities and capabilities of the characters, opens up new sides of their image.

Following this tradition in the book, the author programmes associative links of various kinds. In D. Lehane's novel, the island becomes the key image organizing the whole text. Despite the fact that the name of the island is fictitious, there is no perfectly organized society here, as on Utopia, as there are no monstrous experiments in the spirit of Dr. Moreau. The book shows the medical community with a differentiated approach to the treatment of the criminally insane. The novel describes in detail the crimes due to which the characters are isolated from society. The attitude of the medical staff to them is rather humane, and the methods of treatment are individual.

For D. Lehane, it is extremely important from the very beginning to build up the reader's perception uniformly with the perception of the hero. The scenes in the book are described as if the camera starts shooting from afar, gradually bringing the objects closer. Dialogues often follow without the author's comments. In this regard, the novel is very cinematic, so the author is often called a cinematic writer.

“From the sea, it [the lighthouse] didn't look like much. You have to picture it the way Teddy Daniels saw it on that calm morning in September of 1954. A scrub plain in the middle of the outer harbor. Barely an island, you'd think, so much as the idea of one. What purpose could it have, he may have thought. What purpose.”

So, the first description of the island shows, on the one hand, its ordinariness, and, on the other hand, its mysteriousness. The strange name is explained further and makes the reader remember “Treasure Island” by R. L. Stevenson.

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"Out past them all, the one they called Shutter lay like something tossed from a Spanish galleon. Back then, in the spring of '28, it had been left to itself in a riot of its own vegetation, and the fort that stretched along its highest point was strangled in vines and topped with great clouds of moss.

'Why Shutter?' Teddy asked. His father shrugged. 'You with the questions. Always the questions.' 'Yeah, but why?' 'Some places just get a name and it sticks. Pirates probably.' 'Pirates?' Teddy liked the sound of that. He could see them – big men with eye patches and tall boots, gleaming swords. His father said, 'This is where they hid in the old days.' His arm swept the horizon. 'These islands. Hid themselves. Hid their gold.' Teddy imagined chests of it, the coins spilling down the sides."

However, the allusion to the precedent image created by R. Stevenson is not confirmed in the further unfolding of the plot and this results in creating a "deceived expectation" effect. The name is concise and metaphorical, that is, it has coding properties and needs decoding.

Explanatory dictionaries offer the following definitions of the word island: 1) a piece (tract) of land (usually of moderate extent; smaller than a continent) (which is) (completely; entirely) surrounded by water; 2) anything (isolated) like (compared to) an island; 3) a piece (patch) of (wood-) land differentiated from (surrounded by) the surrounding area (prairie; flat open country).

Component analysis reveals that the word island includes the semantic components "land", "water", "environment", "isolation", "border". This word is associated with the idea of some isolated space that has qualitative differences and boundaries with another space (or spaces).

This intention is reinforced by the name Shutter Island. The word "shutter" is polysemantic, it can be used in direct and metaphorical meanings. Shutter is defined in dictionaries, as:

- 1: One that shuts
- 2: A usually movable cover or screen for a window or door
- 3: A mechanical device that limits the passage of light especially: a camera component that allows light to enter by opening and closing an aperture
- 4: The movable louvers in a pipe organ by which the swell box is opened

The verb "shutter" means: to cover (a window) with shutters; to close (a business, store, etc.) for a period of time or forever.

Shutter, in photography, device through which the lens aperture of a camera is opened to admit light and thus expose the film (or the electronic image sensor of a digital camera).

The semantics of this name contains the main seme "isolation from the rest of the (external) world" and peripheral semes "border", "closeness", "controllability". It is obvious that the semantic components "isolation", "closeness" and "border" coincide in the contents of both words. Moreover, "shutter" supplement these senses with the peripheral, but still very essential sense "control", which may be treated as a hint to interpret the final decision of the hero.

Combining two lexical units that are similar in semantics into one nominative metaphor enhances the effect on the reader and accentuates the meaning. This function is also supplemented by linguistic means. In particular, different characters in different contexts of the book speak about the same thing – about impossibility to hide or leave the island.

- 1) "It's an island," Cawley said. "Where's anyone going to go? It's not like they can catch a ferry, scoot over to Boston, and wreak havoc. If they're in manual restraints and that facility floods, gentlemen, they'll all die. That's twenty-four human beings. If, god forbid, anything happens in the compound? To the other forty-two? I mean, good Christ. Can you live with that? I can't."
- 2) "That's great!" Chuck said. "I'm glad. I'm never getting off this island."
"No?"
"No, but it's okay, boss. It really is. I belong here. This is my home."
- 3) "They say this is home. I'll never leave." (Noyce)
- 4) "She's dead. Let her go."
"I can't."
"Then you'll never leave this island."

The last remark clearly states the condition under which Daniels will be able to leave the island – for this it is necessary to forget the deceased wife or, in other words, let her go and accept his situation as it is. The closed space becomes an ideal place where the hero must comprehend the real state of things.

IV. RESULTS AND DISCUSSION

According to P. Conkling (Conkling 2007: 191), islandness is a metaphysical sensation that derives from the heightened experience that accompanies physical isolation. Islandness is reinforced by boundaries of often frightening and occasionally impassable bodies of water that amplify a sense of a place that is closer to the natural world because you are in closer proximity to your neighbors. Islandness is a sense that is absorbed by islanders through the obstinate and tenacious hold of island communities, but visitors can also experience the sensation as an instantaneous recognition.

A.V. Lugovskoy points out the presence of universal archetypal features in the concept of islandness, which are manifested, "firstly, through the

study of the elements, water and land allocated in its semantics, and, secondly, through the consideration of the problem of circumference, delineation as an important archetypal category" (Lugovskoy 2015: 177). The "island" of our consciousness is the search for the land that was once lost and found again" (Lugovskoy 2015: 178).

K. G. Jung compares the mental world of a person with an island: "The psyche goes so far beyond consciousness that it can easily be compared to an island in the ocean. The island is not large, it is narrow, the ocean is immensely wide and deep. Therefore, it is not so important, if we are talking about the spatial location, where the gods are located outside or inside [Jung 1991]."

All continents on Earth are islands, because they are surrounded by water. Water, like the island, becomes the text-forming concept of the book. According to the observations of M. M. Makovsky, the following chain of meanings is outlined in the Indo-European languages: "move, movement > "river, water" (a symbol of salvation, a second birth) > "soul" ("man") > "new, fresh" ("resurrected to life from death" or "passed to death from life") (Makovsky 1996: 194). This semantic chain is also traced in Lehane's novel, but the author interprets its final link in his own way.

The hero's arrival at the island is a rite of passage from one space to another, where different laws are applied. This is not only a physical displacement, but also a spiritual transformation, resulted in a radical restructuring of the personality, up to its destruction, which is supposed in the final of the novel. Lehane's book differs in this respect only in the fact that the hero goes to this restructuring, and actually renounces his own personality, having made a conscious decision to lobotomize.

"Teddy nodded and leaned back against the stairs. He had a minute. Maybe even a few minutes. He watched Chuck raise his hand and shake his head at the same time and he saw Cawley nod in acknowledgment and then Cawley said something to the warden and they crossed the lawn toward Teddy with four orderlies falling into step behind them, one of the orderlies holding a white bundle, some sort of fabric, Teddy thinking he might have spied some metal on it as the orderly unrolled it and it caught the sun.

Teddy said, 'I don't know, Chuck. You think they're onto us?'

'Nah.' Chuck tilted his head back, squinting a bit in the sun, and he smiled at Teddy. 'We're too smart for that'.

'Yeah,' Teddy said. 'We are, aren't we?'

The contrast of simple sentences and a complicated syntactic structure with a mixed type of connection can be distinguished as the author's preference. The first three sentences are short and simple, as they show that it was a conscious and

therefore quick and final decision of the hero. Then a complex syntactic structure with a compositional connection dominated follows, so that the reader sees the dynamics, sequence and refinement of the orderlies and guards' actions just as Teddy Daniels saw them that morning.

It is interesting to note that in the final of M. Scorsese's film extra remark is added, as obviously a hint for the viewer that Daniels controls the situation and he makes a conscious decision.

"You know, this place makes me wonder... Which would be worse, to live as a monster or to die as a good man?"

This hint is not necessary in the book, since the author has already implemented his intentions. The use of violence and consequences of the war for human psyche are the main themes of Lehane's book. They are also connected with microthemes, these are: medical care for the criminally insane, love and loss of loved people, loneliness. These microthemes are convincingly supported with both structural and linguistic means: in particular, by syntactic and graphical (punctuation) means.

The syntactic contrast of simple sentences and a complex structure is quite common in the text, for example, in the following context we will see almost the same syntactic scheme.

"And Teddy screamed. He screamed so loudly that Dolores fell out of the swing and he jumped over her and jumped over the railing at the back of the gazebo and ran screaming, screaming no, screaming God, screaming please, screaming not my babies, screaming Jesus, screaming oh oh oh.

And he plunged into the water. He stumbled and fell forward on his face and went under and the water covered him like oil and he swam forward and forward and came up in the center of them. The three logs. His babies."

The expressive effect is also enhanced by reduced (elliptical and parcelled) constructions that perform, in addition to the expressive, a characterological function, that is, they show the thinking and speech of the person with disturbed psyche. The writer does not recognize his hero as sick – rather, injured, since he is a veteran of the Second World War, who even after the end of the war defended law and order in his country, risking his life. Daniels is experiencing PTSD, or survivor's guilt, since all of his fellow soldiers and family died. Actually, the final scene – the conscious (controllable) choice of lobotomization – confirms this.

V. CONCLUSION

So, the title Shutter Island becomes a generalizing metaphor, which can be interpreted as a hopeless but still controllable situation for the hero. Daniels cannot accept the reality that has disturbed his

psyche and the psyche of his wife, so he consciously renounces his own memories and chooses death – not the physical death of the body, but the death of his memory and consciousness. Thus, the nominative metaphor of the novel, supported at the syntactic, graphic and structural levels, reveals the content of the whole text and becomes the main means of accentuating its meaning.

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GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: A
ARTS & HUMANITIES - PSYCHOLOGY
Volume 21 Issue 10 Version 1.0 Year 2021
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

In the Face of Fear, Rebellion (Liv., IV 49, 7-50)

By Paula López Cruz

Universidad Nacional Autónoma de México

Abstract- This work aims to show that the Livian text of the patrician M. Postumius Regillensis was created as an exemplary tale with the intention of offering a moral lesson on the political concept of moderation (*moderatio*). Through the configuration of the bad ruler, who acts based on emotions such as anger, the author illustrates the fatal consequences for the ruler himself, as well as for those ruled by him, who let themselves be dragged by similar emotions.

Keywords: *Livy, history of Rome, M. Postumius, exemplary tale, moderatio.*

GJHSS-A Classification: FOR Code: 330205



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In the Face of Fear, Rebellion (Liv., IV 49, 7-50)

Ante El Miedo, La Rebelión (Liv., IV 49, 7-50)

Paula López Cruz

Resumen- Este trabajo se propone mostrar que el relato liviano sobre el patricio M. Postumio Regilense fue elaborado como un relato ejemplar con la intención de ofrecer una lección moral acerca del concepto político de moderación (*moderatio*). Mediante la configuración del mal gobernante, que actúa con base en emociones como la ira, el autor ilustra las consecuencias fatales para el propio gobernante y para los gobernados que se dejen arrastrar por emociones semejantes.

Palabras clave: Livio, historia de Roma, M. Postumio, relato ejemplar, moderatio.

Abstract- This work aims to show that the Livian text of the patrician M. Postumius Regillensis was created as an exemplary tale with the intention of offering a moral lesson on the political concept of moderation (*moderatio*). Through the configuration of the bad ruler, who acts based on emotions such as anger, the author illustrates the fatal consequences for the ruler himself, as well as for those ruled by him, who let themselves be dragged by similar emotions.

Keywords: Livy, history of Rome, M. Postumius, exemplary tale, moderatio.

INTRODUCTION

En la *Historia de Roma* existe una gran cantidad de pasajes que Livio consideró dignos de ser recordados por cumplir con la función más importante de la historia, es decir, con la función de ser la *magistra vitae*. Un rasgo distintivo del quehacer histórico-narrativo de Livio fue el aprovechar ciertos acontecimientos para formar modelos de conducta (*exempla*), de diverso tamaño y de diversa índole, que contribuyeran a mejorar, desde un punto de vista moral, el comportamiento de los jóvenes romanos. La historia, para ser la maestra de la vida, debía proporcionar, como si se tratara de una argumentación retórica, las pruebas necesarias para convencer a sus lectores de la utilidad de seguir los principios o normas morales de aquellos hombres victoriosos en las guerras o de aquellos que supieron afrontar los problemas de la política interna; así como inducirlos a evitar los errores y las malas decisiones de quienes fracasaron.

Para este trabajo he escogido el relato del asesinato del tribuno militar con poder consular M. Postumio Regilense que se encuentra en el libro IV de dicha obra. Este abarca un periodo de cuarenta años (445-404), durante los cuales se narran las continuas guerras contra diversos pueblos (volscos, ecuos,

veyentes, fidenates, capenates, faliscos) y los asuntos internos que comprenden la creación de nuevas magistraturas (el tribunado militar con poder consular, la censura, la cuestura militar) y los enfrentamientos políticos entre los cónsules y los tribunos de la plebe. En los primeros 20 capítulos del libro se encuentran los episodios de Cayo Canuleyo, de Espurio Melio-Servilio Ahala y de Cornelio Coso, los cuales dan una mayor articulación a los acontecimientos; en el resto del libro, en cambio, la presentación de los hechos adopta una estructura más lineal, propia del esquema analítico empleado. Lo que da unidad a todo el libro es el tema (o motivo) de *modestia-moderatio*, pero que se desvanece, según la opinión de Ogilvie, “cuando los detalles analíticos comienzan a amontonarse rápidamente”.¹ Bajo esta percepción, considera que el relato dedicado a M. Postumio es sólo una escena pasajera, inserta en la lucha patricio-plebeya, pero no desarrollada en una unidad aislada (*an isolated unity*) como el relato de Servilio Ahala o el de Cornelio Coso.²

No obstante, cabe la posibilidad de que Livio sí haya tratado como una unidad narrativa la crónica del año 414, en la que se ilustran las causas que dieron lugar a la lapidación de M. Postumio. Esta historia corta se asemeja, por su estructura y su intención, a los *exempla virtutis* de Horacio Cocles, C. Mucio Escévola y Clelia, narrados durante la guerra contra Porsena, tres relatos singulares que contienen las hazañas gloriosas de esos jóvenes.³ Es mi propósito mostrar que Livio adecuó su relato al concepto de *moderatio* para convertir a Postumio en una figura ejemplar del mal gobernante. De ahí que mi intención no sea discutir la autenticidad de este hecho histórico, sino destacar la enseñanza moral hacia los contemporáneos del autor e invitar a reflexionar sobre cuál podría ser la lección para nosotros, hombres y mujeres del siglo XXI.

Con el término *moderatio* se hacía referencia al buen gobierno, eficaz, que contribuía a las buenas relaciones (*concordia*) entre los órdenes, es decir, entre patricios y plebeyos, y durante las campañas militares a mantener la disciplina del ejército. Por tanto, se esperaba que un magistrado tuviera la capacidad de

¹ Ogilvie, 1965: 526.

² Ibid., p. 609.

³ Alonso del Real, pp. 274-276.

governar moderando sus actos, sus palabras y sus emociones (pasiones) a través de la razón. Para Livio, esta cualidad aplicaba tanto para el magistrado patricio como para el plebeyo, incluso para toda la población. En el siguiente pasaje se observa el equilibrio con el que debía gobernarse:

otros cónsules o habían adulado a la plebe, traicionando la dignidad de los senadores, o, protegiendo severamente los derechos de su orden, habían vuelto dura a la multitud al domarla; T. Quincio había pronunciado un discurso que recordaba la majestad de los senadores, la concordia de los órdenes y, sobre todo, las circunstancias.⁴

De acuerdo con este principio político del buen gobierno, Livio juzga el desempeño de Postumio como tribuno consular. En su explicación de los hechos históricos, Livio pone más atención en las características psicológicas que en cualquier otro aspecto. Las causas de los acontecimientos están directamente relacionadas con las emociones de los actores.⁵ La historia de Postumio es un ejemplo más que muestra cómo la naturaleza humana sirve para explicar la evolución histórica. Fueron los comportamientos y las reacciones basadas en las emociones (ira, miedo, indignación) de los diferentes personajes los que contribuyeron al fin del protagonista principal.

La historia de M. Postumio se ubica, en efecto, dentro la lucha de los plebeyos cuyas causas fueron distintas en cada periodo de su desarrollo, pero que pueden resumirse en tres cuestiones generales: legislación sobre deudas, derecho de acceso a la tierra pública (*ager publicus*) e igualdad de derechos políticos.⁶ Como contexto histórico sirva saber que desde el año 444 los plebeyos ya contaban con la facultad de participar como candidatos al cargo de tribuno militar con poder consular (o tribuno consular).⁷ Pero, según los datos que registra Livio, ningún candidato plebeyo había podido ejercer ese cargo. En diferentes lugares del relato, aparecen algunos discursos puestos en boca de los tribunos de la plebe para hablar de esta situación, en los que hay un ejercicio de reflexión sobre cómo entender lo que había estado sucediendo en las elecciones. En uno de esos discursos se perfilan dos posturas: una explicaba que los propios plebeyos despreciaban a sus candidatos

prefiriendo votar por los patricios;⁸ la otra, quizá la más acertada, identificaba al sistema electoral como el principal obstáculo.⁹ En los años 421-420, los tribunos de la plebe también habían logrado que se les reconociera el derecho a ejercer el cargo de cuestor militar,¹⁰ pero en su primera participación ningún candidato plebeyo alcanzó la victoria. Más tarde, en el 416, los tribunos de la plebe Sp. Mecilio y M. Metilio presentan una iniciativa de ley para que se repartiera de manera individual (*viritim*) la tierra conquistada al enemigo. Esto implicaría, como aclara el propio autor, confiscar los bienes de gran parte de los nobles.¹¹ Al año siguiente, la propuesta legislativa del tribuno de la plebe L. Decio para enviar una colonia a Bola y otra a Labico tampoco prospera a causa del veto de sus colegas, quienes anuncian, además, que sólo aceptarían los proyectos que contaran con la autorización previa del senado.¹² En este ambiente de continuas derrotas electorales para la plebe y de firme oposición a la legislación sobre asignación de las tierras públicas (*ager publicus*), Livio narra el asesinato de M. Postumio.

El inicio de este relato ejemplar coincide con el de la crónica de ese año 414. Después de los nombres de los magistrados y de la información sobre la nueva guerra con los ecuos para recuperar la ciudad de Bola, Livio relata que se confía la guerra al tribuno consular M. Postumio. A partir de aquí el pasaje se desarrolla en tres escenas que corresponden a sendos conflictos y a través de los cuales se observa claramente el inicio, el medio y el final de todo buen relato, construido con los principios narrativos de cuño aristotélico.¹³ El primer conflicto surge en el campamento cuando se niega a repartir a los soldados el botín de la ciudad de Bola, a pesar de habérselos prometido; el segundo sucede en Roma, donde se debaten las leyes agrarias que proponía el tribuno de la plebe M. Sextio, y el último ocurre en el campamento, donde, en su intento por reprimir la revuelta de los soldados, es apedreado por éstos.

Para configurar la imagen de Postumio como la del antihéroe romano implementará la estrategia narrativa del retrato. Los rasgos psicológicos se plasmarán en el lector a partir de los comentarios del

⁴ Liv., III 69, 4: *Alios consules aut per proditionem dignitatis patrum plebi adulatos aut acerbe tuendo iura ordinis asperiores domando multitudinem fecisse: T. Quincium orationem memorem maiestatis partum concordiaeque ordinum et temporum in primis habuisse.*

⁵ Ducos, 1987: 133-138.

⁶ Kovaliov, 1979: 84.

⁷ Livio cuenta como un logro de los tribunos de la plebe el que en el año 445 se creara el tribunado militar con poder consular a fin de que los plebeyos pudieran participar en el gobierno a través de esa magistratura, pero también con la intención de que los patricios mantuvieran la exclusividad del consulado (Liv., IV 2-6, 4).

⁸ El hablar de desprecio a los candidatos plebeyos es un tema de gran calado, porque, aunque Livio no se lo haya propuesto, visibiliza una manera de pensar de los romanos. Para entender esto, hay que tener presente lo que S. Castán (2012: 767) señala sobre los requisitos que los candidatos debían cubrir: "la fama, la experiencia, la dignitas, el patrimonio, el recuerdo (*imagines maiorum*) de sus antepasados".

⁹ Liv. IV 25, 10-12.

¹⁰ Liv. IV 43-44.

¹¹ Liv. IV 48, 2-3.

¹² Liv., IV 49, 6.

¹³ Walsh, 1961: 178; Luce, 1977: 25-28.

autor, de los actos del personaje y de los discursos. Desde el primer momento en que se sabe que Postumio dirigirá la guerra contra los ecuos, su personalidad es definida como la de un “hombre de mente perversa” (*pravae mentis homini*), y a lo largo de todo el relato continuarán apareciendo diferentes términos que indican su forma de ser y de actuar. Por ejemplo, son calificadas de torpes y casi insensatas (*stolida ac prope vecors*) sus palabras pronunciadas en la asamblea y, más adelante, de cruel e inhumano (*saevum atque inhumanum*) lo dicho por él; se hace referencia también a su carácter soberbio y su lengua inmoderada (*superbum ingenium immodicamque linguam*) y a su incapacidad de poner límites a su ira (*modum irae nullum faceret*).

Es tan importante para el autor señalar a Postumio como el principal responsable de lo sucedido, que, después de mencionar sólo las acciones indispensables sobre la guerra,¹⁴ comenta que, luego de la victoria, Postumio dirigió sus ataques contra los soldados. Este ataque consistió en no permitirles que tomaran su parte de botín, a pesar de habérselos prometido.¹⁵ Esta decisión provocó el enojo (*irae causam*) de los soldados. El término clave que nos permite entender la gravedad del asunto es *fides*. En la mentalidad romana, *fides* encerraba un principio ético, significaba la lealtad y el respeto a los compromisos y juramentos. La irritación del ejército se debía a que su general estaba faltando al compromiso de concederles parte del botín.

El segundo conflicto se desarrolla en Roma, en un ambiente asambleístico. De los debates que sin duda tuvieron lugar, Livio resume la mayor parte de las intervenciones y sólo se extiende en el discurso del tribuno de la plebe M. Sextio. Igual que antes, se trata más de comentarios sobre la actuación de los protagonistas que de una narración sobre el debate.

M. Sextio estaba presentando una ley agraria, de la que no hay mayor información sobre su contenido, pero que su mención sólo sirve como un elemento narrativo para indicar la exacerbación del problema entre patricios y plebeyos.¹⁶ Postumio, en efecto, fue

llamado por sus colegas precisamente debido a la sedición tribunicia.¹⁷ M. Sextio, caracterizado como astuto y elocuente (*acer nec infacundus*),¹⁸ añade que también propondría enviar una colonia a Bola, con la idea de que esa ciudad y su territorio pertenecieran a quienes habían participado en el asalto (IV 49.11). Es decir que repartiría a los soldados una parte del botín que Postumio, como general del ejército, les había negado.

La estrategia de M. Sextio resulta eficaz, porque Postumio en lugar de argumentar en contra de las iniciativas, hace una dura advertencia a sus soldados: “¡Castigo¹⁹ para mis soldados, si no se mantienen tranquilos!” Cabe señalar que éstas son las únicas palabras expresadas por Postumio en todo el relato, las cuales, calificadas de torpes y casi insensatas (*stolida ac prope vecors*) no sólo aumentaron la ira de los soldados sino también ofendieron a quienes escuchaban en la asamblea, es decir, a plebeyos y patricios. Hasta aquí se observa el mismo esquema narrativo con el que en otras ocasiones el autor ha presentado a cónsules que actúan en contra de la plebe. Durante la primera secesión plebeya, por ejemplo, Apio Claudio, el opositor más enérgico de entonces, es descrito como un hombre de carácter violento (*vehementis ingenii vir*),²⁰ soberbio (*insita superbia animo*),²¹ cruel y salvaje por su odio hacia la plebe (*et natura immitis et efferatus hinc plebis odio*);²² además se añade que sus opiniones no son del agrado

agraria”, como lo hizo Maurilio Pérez, pero nada impide traducir: “donde el tribuno de la plebe M. Sextio, que presentaba la ley agraria”. Con esta segunda traducción podríamos aventurar que se trata de la iniciativa de ley de los tribunos de la plebe Sp. Mecilio y Metilio, hecha dos años antes (Liv., IV 48, 1-2). No sería la primera vez que los tribunos de la plebe retoman una propuesta de sus colegas. Entre 461 y 454, los colegios del tribunado de la plebe presentaron insistentemente la propuesta legislativa sobre poner límites al poder consular (*legibus de imperio consulariscribendis*), que C. Terentilio Harsa había hecho en el 462 (Liv., III 9-31, 6).

¹⁷ El término *seditio* se refiere a un conflicto interno, causado normalmente por una iniciativa de ley que el tribunado de la plebe estuviera presentando.

¹⁸ Liv., IV 49, 12.

¹⁹ Liv., IV 49, 11: “*Malum quidem militibus meis*” inquit, “*nisi quieverint.*” En su comentario a la palabra *malum*, Ogilvie (49. 11) señala que se trata de una imprecación, forma abreviada de *malum habebis*, encontrada normalmente en oraciones interrogativas, y además dice que en este pasaje debe sobreentenderse un verbo como *fiet*. No obstante, es preciso resaltar que en las palabras de Postumio no se percibe ningún tono diferente al de una advertencia o amenaza. Más adelante, M. Sextio usa la misma palabra *malum* para recordar a los oyentes la amenaza de castigo de Postumio: “*Auditus*” inquit, “*Quirites, sicut servis malum minantem militibus?*” Por todo esto, me inclino por una traducción más literal en la que sobreentiendo el verbo *esse*.

²⁰ Liv., IV 23, 15.

²¹ Liv., IV 27, 1.

²² Liv., IV 29, 9.

¹⁴ Liv., IV 49, 9.

¹⁵ En aquella antigüedad romana, ser soldado era una actividad reductible, porque, en efecto, solía recibir una parte del botín como recompensa por sus servicios en la guerra (cf. Liv., II 60, 3; III 70, 13; IV 47, 4). Así que resulta creíble que los soldados se molestaran, cuando su general tomaba una decisión contraria (cf. Liv., III 31, 4; IV 59, 8-10). Vale la pena observar que esta época coincide más o menos con la creación de los cuestores militares cuya tarea principal fue apoyar a los cónsules durante la guerra en los asuntos administrativos, como la venta del botín de guerra. Quizá la decisión de Postumio se relacione con una de las primeras ocasiones en que el gobierno intentó tener un mayor control de las ganancias de la guerra (Liv. IV 53, 10). Véase también Ogilvie, 1965:346-347.

¹⁶ Meunier, 2013: 313. Puesto que en latín no hay artículos, la frase *qua M. Sextio tribuno plebis legem agrariam ferenti* puede traducirse: “donde el tribuno de la plebe M. Sextio, que presentaba una ley

de los propios patricios (*multis, ut erat, horrida et atrox videbatur Appi sententia*).²³ Tanto el comportamiento de M. Postumio como el de Ap. Claudio no se regían conforme al principio de la moderación, por eso molestaron.

A continuación, Livio recurre a otro esquema narrativo en el que M. Sextio funciona como instigador. Al percatarse del comportamiento de Postumio debido a su carácter soberbio y a su habla sin mesura (*superbum ingenium immodicamque linguam*), continúa provocándolo a él en particular, pero también a los demás. Su intención era suscitar odio contra Postumio y contra todos. Es la misma técnica que usa el autor para narrar cómo el joven patricio Cesón Quincio, hijo de Cincinato, es provocado por el tribuno de la plebe A. Virginio, quien también en aquel año 462 presentaba una ley. En este caso, Virginio aprovecha la temeridad de su contrincante para provocar su ruina. Luego a fin de conseguir su objetivo, pronuncia un discurso ante los plebeyos.²⁴

También aquí, M. Sextio se dirige a la asamblea con un discurso en estilo directo.²⁵ Para llevar a su público al terreno que le interesa, es decir, al de las futuras elecciones, hace evidente la diferencia entre los patricios, representados por M. Postumio, y los tribunos de la plebe, representados por él mismo; de ahí que su argumentación se base en el comportamiento político de ambos: por un lado, están Postumio que trata a sus soldados como si fueran esclavos, y los demás patricios que son adversarios crueles y soberbios; por el otro, están los defensores del pueblo romano, los que velan por sus intereses, los que proponen el reparto de tierras y los que se enfrentan a los patricios. En el fondo, M. Sextio está reprochándoles el que los plebeyos prefieran elegir, para los cargos políticos, a hombres como Postumio. En la parte final de su discurso, señala que algunos tribunos de la plebe no se sienten motivados a presentar iniciativas a favor de la plebe, por no ser retribuidos con el cargo más importante al que podían aspirar: el de tribuno consular. Por ello, pocos tribunos como él, continúan presentando iniciativas de ley. Con cierta decepción, termina reconociendo que, en las elecciones, los plebeyos seguirán prefiriendo a patricios como Postumio: "Si ahora se diera el voto, ustedes preferirían a éste que los amenaza con castigarlos, a aquellos que quieren asegurarles tierras, hogares y fortunas".²⁶

Además del contenido del discurso que, en efecto, se relaciona con el momento histórico en el que está inserto este episodio, M. Sextio contribuye a alterar

más al personaje, por la actitud poco correcta que adopta, puesto que al principio del discurso ofende al tribuno consular, al dirigirse a él como "esta bestia" (*haec bellua*). En los años 472-471, el tribuno de la plebe Volerón propuso una ley para transferir la elección de los tribunos de la plebe a los comicios por tribus, un asunto que no fue del agrado de los patricios porque no podrían influir más en los resultados a través de los votos de sus clientes. Traigo a colación este acontecimiento porque Livio comenta que Volerón hace su propuesta sin maltratar de palabra a los cónsules (*ne verbo quidem violatis consulibus, rogationem tulit ad populum*) y más adelante dice que supo abstenerse de hacer algún reproche a los cónsules (*cum Volero nihil praeterquam de lege loqueretur, insectatione abstinens consulum*).²⁷

Se ha reconocido que Livio fue un gran conocedor de la psique humana. Podemos suponer el estado anímico de Postumio al llegar al campamento, donde ocurrió el último conflicto. En un primer momento, el que va a jugar el mismo papel que Postumio será el cuestor P. Sextio, quien se había quedado al mando del ejército. En unas cuantas líneas, el autor logra transmitir un ambiente de mucha tensión. Los soldados empezaron a protestar cuando se enteraron de que su general se había opuesto por segunda ocasión a que obtuvieran alguna parte del botín. Durante su protesta abiertamente lo llamaban "usurpador y defraudador de botín" (*praedae... interceptorem fraudatoremque*). El cuestor, sin detenerse a pensar que el fuego no se apaga con el fuego, intentó disciplinar a los soldados, pero resultó herido de una piedra. Como si se tratara de un anuncio sobre el fin que le esperaba a Postumio, alguien le grita que "el cuestor tenía eso con lo que el general había amenazado a los soldados" (*habere quaestorem quod imperator esset militibus minatus*).

Por esta revuelta, Postumio regresa al campamento. El autor va a mostrar su descomposición anímica: primero lo describe severo y cruel (*acerbis quaestionibus, crudelibus suppliciis*) durante la investigación para castigar a los responsables de la revuelta; luego, incapaz de controlar su ira (*modum irae nullum*), cuando los soldados se protegen para evitar el castigo, y finalmente, fuera de sí (*vecors*), cuando él mismo se dirige hacia los que protestan, provocando en ellos tanta indignación que lo apedrean: *eo indignatio erupit ut tribunus militum ab exercitu suo lapidibus cooperiretur*.

El comportamiento de Postumio hasta cierto punto es normal, puesto que la desobediencia de sus soldados representa una afrenta a su autoridad como general del ejército, pero la descripción de su personalidad a través de *mens prava* y *vecors* apunta hacia una patología del personaje, que lo conduce a la

²³ Liv., IV 30, 1.

²⁴ Liv., III 11, 6-13.

²⁵ Liv., IV 49, 13-16.

²⁶ Liv., IV 49, 16: *iam si suffragium detur, hunc qui malum vobis minatur, iis qui agros sedesque ac fortunas stabilire volunt praeferetis*. Para el tema del sistema electoral a propósito del relato de Postumio véase Jehne, 2020.

²⁷ Liv., II 56, 2 y 56, 7.

exacerbación de su rabia, de su enojo, que a su vez lleva a la misma situación a los soldados.

El epílogo de este relato aparece hasta que la situación interna vuelve a tomar su cauce. Cuando los cónsules concluyen la investigación sobre la muerte de Postumio, deciden actuar con mucha moderación y suavidad al castigar a pocos, los cuales, añade Livio, se habían quitado la vida.²⁸ Al no tratarse de una acción gloriosa, el relato ejemplar concluye con los castigos de quienes no supieron controlar sus emociones. Postumio fue generando malestar a todos debido a su mal carácter que lo llevó a no cumplir con sus compromisos, a decir insensateces, a no saber controlar sus emociones que, a su vez, provocó en los soldados ira, indignación. Las consecuencias son fatales porque una multitud no puede ser controlada cuando actúa por miedo. Aunque Livio no habla de miedo, es posible que los soldados además de indignación sintieran miedo al verse amenazados de muerte muchos de ellos. La enseñanza no sólo es para los gobernantes, porque al final algunos soldados, quizá los que como Postumio se dejaron llevar por su indignación, por su miedo, también perdieron la vida.

Por supuesto que la intención de Livio no fue promover la sublevación de quienes se sintieran amenazados por malos gobernantes, sino hacer una advertencia sobre la necesidad de actuar con cordura. Por ello, en este relato ejemplar, Livio suspende su función como narrador para hacer juicios de valor sobre el proceder de los personajes. La enseñanza es para todos, tanto gobernantes como gobernados: toda la sociedad romana debía estar atenta para que la barbarie no resurgiera en su seno.

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²⁸ Liv., IV 50, 6-51, 4.



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GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: A
ARTS & HUMANITIES - PSYCHOLOGY
Volume 21 Issue 10 Version 1.0 Year 2021
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

The Veiled Curriculum and the Capability of Youth to Resist Negative Peer Pressure

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Abstract- Most parents/guardians hope their children would be faced with only positive peer pressure, but many young people grapple with negative peer pressure-that seemingly overwhelming push to conform to harmful behaviors like drug abuse. This article reports research findings from a research conducted on the role played by accidental messages arising from social interactions in learning contexts on young people's choices to follow their peers or not to imitate them. The target population of the investigation included 1246 young people from higher learning institutions in Nairobi city county. The researcher employed Taro Yamennes' sample size calculation formula in determining the sample size. The researcher used a self-made questionnaire with 64 items with a consistency coefficient of 0.83 and an interview guide with 14 items to gather data. The study results showed that inadvertent messages arising from peer interrelationships shape youths' ways of thinking, decision making, and their behavior.

Keywords: *peers, veiled curriculum, at-risk youth, resist, negative peer pressure.*

GJHSS-A Classification: FOR Code: 330205



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The Veiled Curriculum and the Capability of Youth to Resist Negative Peer Pressure

Dinah Katindi Nyamai

Abstract- Most parents/guardians hope their children would be faced with only positive peer pressure, but many young people grapple with negative peer pressure—that seemingly overwhelming push to conform to harmful behaviors like drug abuse. This article reports research findings from a research conducted on *the role played by accidental messages arising from social interactions in learning contexts on young people's choices to follow their peers or not to imitate them*. The target population of the investigation included 1246 young people from higher learning institutions in Nairobi city county. The researcher employed Taro Yamennes' sample size calculation formula in determining the sample size. The researcher used a self-made questionnaire with 64 items with a consistency coefficient of 0.83 and an interview guide with 14 items to gather data. The study results showed that inadvertent messages arising from peer interrelationships shape youths' ways of thinking, decision making, and their behavior.

Keywords: *peers, veiled curriculum, at-risk youth, resist, negative peer pressure.*

I. INTRODUCTION

Everybody experiences peer pressure, but young people are more vulnerable to negative peer pressure and its damaging consequences because of their strong desire to belong and fit in. Peer pressure is mostly subtle and young people express it through behaving in ways that their peers believe is appropriate but other times social or peer pressure is more direct—coercing young people to do things they know are not right. Some young people are currently experiencing pressure that is influencing their willingness and ability to maintain safe behaviors around COVID-19 pandemic (Loriggio, 2020 & Koenig, 2020). A research conducted by Wilson et al., in 2020 revealed that some young people were experiencing “social or peer pressure to not wear a mask—reportedly receiving ‘negative reactions’ or ‘odd looks’ from their peers when wearing a mask or feeling ‘weird’ about wearing a mask” (p.1498). As defined by Hartney (2020) and Dabū (2018, p. 1), peer pressure is the influence peers have on one another while peers are part of one’s social circle who tend to be of similar age group or share similar circumstances like same abilities, or status.

A peer does not always refer to a close friend because peers can include one’s classmates, playmates, neighbors, churchmates or even classmates. Peers spend a lot of time together and that is why sometimes they unintentionally pick up some of their

peers’ habits and take risks they would avoid in the absence of their friends (Kleinschmidt 2018, p. 1). This observation concurs with Lipoff (2011) who claimed that peer pressure is not only stressful and overwhelming on young people, but it also alters the way one’s brain behaves and as a result emotionally insecure young people feel crippled to control their own lives.

One’s desire to belong persuades him or her to do things he or she knows are wrong while others succumb to negative peer pressure because of fear of the thought of getting kicked out of the peer group. Low levels of self-confidence and poor self-esteem are major reasons why some young people succumb to negative peer pressure. According to Aragon (2006), insecure young people often yield to risky behaviors like drug abuse, promiscuous sexual behavior, and even radicalization. Cummings & Miller-Graff (2015) defined “emotional security as a regulatory process mirrored in people’s higher-order organization response systems covering various cognitive, social, physiological, and emotional domains, which enable an individual to positively endure negative life situations (p.1). While emotionally secure people make decisions for themselves based on their core values and do not easily bow to negative peer pressure, emotionally insecure people lack the endurance to carry on and are easily overwhelmed by life challenges (Degges-White, 2017). The more insecure a person is, the easier it is for social groups to influence him or her to behave in particular ways.

Negative peer pressure can lead to high stress levels among young people, depression, antisocial behaviors, and poor decision-making. Both the silent and articulated peer pressure shape young people’s ways of thinking and their choices to conform or not to conform (Calv’o-Armengol & Jackson, 2009). Passive or silent peer pressure stems from a young person who feels pressured to dress or behave like those who appear to have high social status among his or her peer group members while the articulated or active peer pressure involves young people intentionally behaving in a manner to pressure their peers to change their attitude towards certain things and behavior in certain ways which can be as simple as a high school student making fun of another student’s way of dressing.

Peer pressure is strongest in learning contexts where young people spend on average 900 hours a year, interacting, and socializing with other peers (Bush,

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Ryan & Rose, 2011), during their formative years. This means creating conducive learning contexts would empower young people to not only say NO to negative peer pressure but to positively engage their brains in choosing friends wisely—peers who will not pressure them into doing paraphernalia that are likely to ruin their present and future lives ((Lipoff, 2011). Attention is however often directed towards young people's formal schooling because as noted by Melhuish et al. (2015) and Montaigne's (2013) it is perceived as significant in developing young peoples' competencies that reflect positively on their whole lives including their academic performance. The veiled curriculum however accounts for close to 90 percent of all young people's learning experiences (Massialas & Joseph, 2009 & Cubukcu, 2012). According to Alsubaie (2015), among other researchers, the veiled curriculum is more penetrative than the formal curriculum and its impact is felt by all in every learning context. This observation is echoed by Crossman (2019) who suggested that the veiled curriculum remains the most effective in inculcating moral values among upcoming generations as compared to the official curriculum. The researcher's desire to offer viable ways of holistically nurturing young people to be in sync with upright norms that can guide them in making wise choices, augmented the need to investigate on the role played by accidental messages arising from social interactions in learning contexts on young people's ability to resist negative peer pressure. The research was majorly guided by two specific objectives:

1. To examine the relationship between accidental messages arising from how role models in learning contexts say what they say and do what they do and young people's ability to resist negative peer pressure.
2. To determine the relationship between accidental messages arising from the values and beliefs role models cherish and young people's ability to resist negative peer pressure.

II. REVIEW OF RELATED LITERATURE

Learning context are characterized by three sorts of curricula (Sharpe, 2013 and Azimpour & Khalilzad, 2015). The first type of curriculum is generally referred to as the 'official' curriculum. It contains detailed objectives and set learning activities and is prepared by authorized specialists. The second sort of curriculum comprises elements that are not included in the officially planned learning activities and is often referred to as 'the informal curriculum.' The third type of curriculum comprise accidental lessons arising from how activities in learning contexts are conducted as well as how people say what they say and do what they do-generally referred to as the hidden curriculum. One of the key aspects of the veiled curriculum that affects young

people's learning and behavior involves peer influence (Rietveld, 2010). According to a research conducted by Rex in 2000) and Crossman in 2019 peers can diminish or enhance young peoples' enthusiasm to participate in learning activities and feel appreciated or be part of a specific peer group which is sometimes a cause of rebellion and misbehavior. This observation is in line with Ndakwa (2013) and Lukman and Kamadi (2014) who claimed that young people take up their peers at school as their role models.

The concept of a veiled curriculum dates back more than a century to John Dewey (1938), but the phrase hidden curriculum was coined by Phillip Jackson in 1968. It is based on the recognition that young people engross unrecorded lessons such as how they should relate with peers which are not openly recorded in any official curriculum. The main aim in this research is to spur educators to explore the intersections between the veiled curriculum and students' ability to resist negative peer pressure. The endeavor is informed by researchers like Massialas & Joseph (2009), Çubukçu (2012) and Crossman (2019), among other researchers who suggested that accidental lessons arising from the emotional, and social atmosphere of learning contexts, accounts for close to 90 percent of all young people's learning outcomes and have strong influence on young people's ways of thinking including their decision making.

According to Yazdeli et al., (2014); Yuksel (2006); Jerald (2006); Azimpour & Khalilzad (2015); Yousefzadeh (2014) and Alsubaie (2015 the accidental messages arising from ethical inclinations like how staff members say what they say and do what they do shape young people's beliefs, attitudes, and moral principles as well as their behavior have significant effects on learners' attitude, feelings, and their ethical conduct. Peer pressure is not exclusive in learning institutions, but students' anxiety is compounded by academic coursework demands, which more often than not, increases their risk of sexual promiscuity, substance abuse, stress and sometimes radicalization (Mahmoud, Staten, Hall & Lennie, 2012). The stress weakens their self-confidence and negatively influences their ways of thinking, their behavior, and the kind of people they become.

Substantial amount of research has explored inner workings of learning institutions as well as the mechanisms through which schooling can reinforce cultural ideologies that serve dominant interests like ethnic, class, gender, or market interest (Apple 1995). For example, Giroux (2001), who is functionalist, argued that learning contexts not only provides instructions but also values, norms, and principles throughout young people's lives. Curriculum re-conceptualists like Apple (2004) saw the veiled curriculum as conveying values, beliefs, and attitude to young people as part of the overall school culture, but such learning is not explicitly

stated in the official curriculum document. According to Dickerson (2007), the veiled curriculum comprises unintended lessons young people imbibe through experiences of being in a learning context rather than what they learn through the specified educational objectives. Other scholars like Margolis (2001) focused on the cognitive side of the veiled curriculum—the content of the subject matter because they believed every subject a teacher teaches has a veiled curriculum which is sometimes in contradiction with the goals of the official curriculum. Fyock (2008) and Killick (2016) emphasized on the physical facets of the veiled curriculum as they argued that good-looking, well ornamented classrooms, with enough physical teaching equipment and good lightening are crucial factors in not only young people’s academic achievement but also their moral development. According to Bayanfar et al. (2014); Nami, et al. (2014) and Alsubaie (2015) students not only learn the content officially taught but also pick numerous unspoken lessons arising from undersigned teacher-student interactions which directly and indirectly exert both positive and negative force on their behaviour. This article focused on the relationship between young peoples’ experiences in learning contexts and their succumbing to negative peer pressure. This is because veiled curricular exists whether educators want it to or not and we are better advised if we were cognizant of the accidental lessons arising from interrelationships in learning contexts and how best we can tap its positive elements to holistically nurture young people to resist negative peer pressure.

III. METHODS

The research employed mixed methods—"a research approach whereby researchers collect and analyse both quantitative and qualitative data within the same study" (Shorten and Smith, 2017).

a) Design

The research employed sequential mixed methods design to minimize limitations of either approach. The researcher began with quantitative data collection and analysis phase, which informed the

follow-up qualitative phase to explain and enrich the quantitative data as suggested by Creswell & Plano Clark (2011) and Hubbard (2010). The researcher went through the filled questionnaires to identify factors tested in the first phase that respondents had perceived as having significant (strongly agree) or not having significant (strongly disagree) influence on their ways of thinking and used them to develop an interview guide with 14 open-ended items to gather in-depth explanations through face-to-face interviews.

b) Environment

The target population of the research was 1246 undergraduate students in Christian universities in Nairobi City County. The researcher employed Taro Yamane’s sample size calculation formula. The formula is given by $n = N / (1 + Ne^2)$: where n =corrected sample size, N = population size, and e = Margin of error (MoE), $e=0.05$. Hence at 5% MoE., the sample size from Africa International University was $680 / (1+680(0.05^2)) = 680/2.7 = 251.85 \sim 252$ while from Kenya Methodist University was $566 / (1+566(0.05^2)) = 566/2.42 = 233.884 \sim 234$ —a total of 486 youth. The researcher stratified students in each university and proportionately selected random samples of students. According to Creswell (2009), stratified sampling produces are more inclusive because they incorporate sub-groups of small populations, which researchers are likely to leave out if they employ other sampling procedures.

c) Respondents

The sub-groups at KeMu students were also divided according to three schools: school of education & social sciences (SESS), school of business and economics (SBE) and school of medicine, health sciences & technology (SMHST) while at AIU the sub-groups included school of theological studies (STS), school of business and economics (SBE) and school of education arts & social sciences (SEAS). Table 1 summarized samples drawn from the universities’ student populations.

Table 1: Sample Summary

University	Target Sample	Schools						
		STS	Sample	SEAS	Sample	SBE	Sample	Totals
AIU	680	207	76	255	94	220	82	252
KeMU	566	163	67	157	65	246	102	234
Total	1,246	370	143	377	147	501	196	486

d) Instruments

The researcher used a self-developed questionnaire with five-point rating scale: strongly agree, agree, not sure, disagree and strongly disagree. The content validity of the 64-item questionnaire was determined by four research experts determined while its reliability was determined through Chronbach's alpha which gave a reliability coefficient of 0.83.

e) Data Gathering

With permission from National Commission for Science, Technology & Innovation (NACOSTI), the researcher personally distributed 486 questionnaires. Out the distributed questionnaires 417 were correctly filled and returned. The researcher also conducted face-to-face interviews with 10 key informants to comprehensively explore the why and how of accidental lessons. The researcher met all the participants, and after explaining the aims of the research, she invited each of them to participate in the research.

f) Treatment of Data

Data was analyzed using descriptive and Pearson correlation statistics in the SPSS program version 25 program. The descriptive statistics determined frequency of respondents' views on the Likert scales while the Pearson correlation coefficient tested, the relationship between independents and dependent variables. The grounded theory analysis approach was utilized in analyzing the qualitative data because it offers researchers a more neutral view of understanding human behavior their normal social context.

IV. FINDINGS AND DISCUSSIONS

As revealed by the findings reported in this article, the primary value of the veiled curriculum is that it calls attention to aspects of schooling that are rarely acknowledged and majorly remains unexamined. The descriptive statistics indicated that most of the respondents agreed that accidental messages arising from learning institution's interrelationships have both positive and negative effects on young people's decisions and behavior. 84.4% of the young people who participated in the said research agreed that moral principles cherished by role models in learning contexts instil in them a craving to stand up for what is right even sometimes against their friends' points of view. 80.3% of the young people who participated in the said research agreed that unspoken messages arising from the ways people in their learning institutions intervene when they have challenges in life encourage them to be more cautious in how they live. 79.8% of the young people who participated in the said research agreed that the way older peers behave makes them see free thought as a fruitful practice in the teaching-learning processes which means unintended messages arising from social

interactions can inspire independence and reduce chances of yielding to negative peer pressure among young people. 69.6% of the young people who participated in the research agreed that unplanned messages arising from how appraisal is carried out in learning contexts inspire them to prioritize competition over collaboration. 69.4% of the young people who participated in the research agreed that unplanned messages arising from learning contexts' ways of dealing with students caught in the wrong inspire in them a desire to freely associate with people of the opposite sex which can lead promiscuous behavior. 68.7% of the young people who participated in the research agreed that rules that require young people to handle their academic tasks inculcates in them a desire to work independently which can reduce negative peer influence. 65.7% of the young people who participated in the research agreed that the way some peers treat younger peers emphasize interrelationships are mostly one-way—that is older peers have higher knowledge and are more powerful and young peers must be respectful and compliant. These findings concur with Jerad (2006) who argued that providing young people with safe surroundings not only protects teaching-learning time from needless interruptions but promotes values and norms that motivates hard work in young people.

A univariate analysis conducted on null hypothesis 1: *there is no significant relationship between accidental lessons arising from how role models say what they say and do what they do and students' ability to resist negative peer pressure*, indicated a positive and significant relationship between unintended lessons arising from learning institutions' interrelationships and young people's attitude, decisions, choices, and behavior. The coefficient of determination also known as the R square results in table 2 indicated a p value of 0.000 which was less than the conventional probability of 0.05. This led to the rejection of null hypothesis 1: *there is no significant relationship between accidental lessons arising from how role models in learning institutions say what they say and do what they do and young people's ways of thinking and their choices to yield to negative peer pressure*.

Table 2: Analysis of Variance

Indicator	Sum of Squares	Df	Mean Square	F	Sig.
Regression	78.291	1	78.291	1180.354	.000 ^b
Residual	24.143	364	.066		
Total	102.434	365			

The univariate analysis conducted to test null hypothesis 2: *there are no significant relationship between values and beliefs cherished by role models and students' ability to resist negative peer pressure*, indicated a positive and significant relationship between unintended lessons arising from values and beliefs cherished by role models and young people's attitude, decisions, choices, and behavior. The coefficient of

determination also known as the R square results in table 3 indicated a p value of 0.000, which was less than the conventional probability of 0.05. This led to the rejection of null hypothesis 2. *there is no significant relationship between accidental lessons arising from values and beliefs cherished by role models in learning institutions and young people's ways of thinking and their choices to yield to negative peer pressure.*

Table 3: Analysis of Variance

Indicator	Sum of Squares	Df	Mean Square	F	Sig.
Regression	82.141	1	82.141	550.010	.000b
Residual	50.777	340	.149		
Total			132.918		

The interviewed participants' responses generally concurred with the quantitative data. 9 participants out of the interviewed 10 key informants claimed that the veiled curriculum was more influential in determining students' worldviews, decisions, and choices. According to the key informants the accidental messages were ingrained in learning institutions' social atmosphere and casual interrelationships and neither curriculum designers nor instructors were very familiar with the accidental messages young people pick and they influence their response to negative peer pressure. Participants 02, 06, 09 and 10 claimed that veiled messages conveyed through how instructors evaluate students' learning, especially those emphasize the importance of learners wholeheartedly obeying every teacher's instruction were detrimental to student's critical thinking skills. Participant 05 echoed the same sediments when she asserted "some accidental messages arising from values and cultural inclinations learning institutions cherish shape young people's knowledge acquisition styles, their view of self as well as how they relate with peers. According to participant 10 instructors including parents or guardians are better advised if they thoroughly understood influences of accidental messages arising from learning institutions' interrelationships on young people's responses to peer pressure.

When the researcher probed the participants on why they perceived accidental messages arising from learning institutions' interrelationships as having

significant influence on their learning experiences, the 10 participants suggested that learning atmosphere is crucial in how students learn and turn out to become in their adult years. Participants 07 and 09 claimed that "the first day they entered their university classroom, the emotional atmosphere of the classroom immediately separated them from their high school world relaxed world." The researcher prompt to understand what they meant by 'university's classroom emotional atmosphere separated them from their high school world' and they said "the university's learning context created wide open doors of free interactions with unlike in high school where teachers strictly monitored students' movement. According to the two participants, freedom in higher learning institution immediately begins to grow one up. Participants 01 and 08 claimed that "benefits of a learning institution's emotional atmosphere that is friendly and a little bit strict are endless because such an environment discourages students from being passive receivers of ideas, boosts their self-esteem as well as nurtures their problem-solving skills which in turn helps to resist negative peer pressure.

Both the quantitative and qualitative findings suggest that conducive learning contexts are more likely to have a positive impact on young people's ways of thinking and their choices to conform or not to conform to negative peer pressure while negative (unconducive) learning environments are likely to cause some young people to engage in risk behaviors. The implication here is that it is not advisable for educators to be ignorant of

the veiled curriculum if they desire to holistically nurture young people to resist negative peer pressure. Things as simple as how educators rebuke a weak student in class can either reinforce negative attitude in a student leading to low self-confidence in his or her competencies while in other students it can cause lack of hope instead of inspiring them to work on improving themselves. This means social learning environments can impose unnecessary stress on young people and encourages incorrect views of reality which in turn can enhance anxiety and undermine their ability to resist negative peer pressure.

V. CONCLUSION

Current researcher concludes that when designing and implementing any curricula, educators must consider the presence of the veiled curriculum and map its positive elements on the official curriculum to holistically nurture young people's inner self-confidence, their resilience and perseverance to enable them to resist negative peer pressure. This is because one's experiences in social contexts can either positively or negative shape his or her whole life including his or her decisions to conform or not to conform to negative peer pressure. We are therefore better advised if we created conducive learning contexts to not only nurture a holistic worldview in young people but to also nurture critical thinking skills to enable them to overcome negative peer pressure. This means education implementers must also set humane rules, and reasonable expectations proportional to young people's capability so as to nurture them to wisely choose when and what to conform to and when to simply say NO to negative peer pressure.

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GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: A
ARTS & HUMANITIES - PSYCHOLOGY
Volume 21 Issue 10 Version 1.0 Year 2021
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Influence of Psychoactive Substance use on Students' Self-Esteem among Nasarawa State University Undergraduate, Keffi

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Abstract- This study examine the Influence of psychoactive substance use on students' self-esteem among Nasarawa State University Undergraduate, Keffi. 100 participants were randomly selected from four different departments of Nasarawa state university, keffi they include: Political Science Department, History Department, Christian Religious Studies Department and Geography Department out of which 50 were males and 50 were females, their age ranged from 8-40 years. The purpose of the study is to examine whether male indulge in psychoactive substance use than female, and to also investigate the degree of self-esteem of students and the possible cause of psychoactive substance use among students. Data were collected using questionnaire and chi-square statistics was used for data analysis. The result shows that; there will be a significant difference in self-esteem of male and female in the perception of substance $X^2=0.25$; $df=1$; $p>0.05$, and Student with high self-esteem will have significantly more negative perception of psychoactive substance use than students with low self-esteem at $X^2=1.8$; $df=1$; $p>0.05$.

Keywords: *psychoactive, substance use, self-esteem.*

GJHSS-A Classification: FOR Code: 170199



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Influence of Psychoactive Substance use on Students' Self-Esteem among Nasarawa State University Undergraduate, Keffi

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Abstract- This study examine the Influence of psychoactive substance use on students' self-esteem among Nasarawa State University Undergraduate, Keffi. 100 participants were randomly selected from four different departments of Nasarawa state university, keffi they include: Political Science Department, History Department, Christian Religious Studies Department and Geography Department out of which 50 were males and 50 were females, their age ranged from 8-40 years. The purpose of the study is to examine whether male indulge in psychoactive substance use than female, and to also investigate the degree of self-esteem of students and the possible cause of psychoactive substance use among students. Data were collected using questionnaire and chi-square statistics was used for data analysis. The result shows that; there will be a significant difference in self-esteem of male and female in the perception of substance $X^2=0.25$; $df=1$; $p>0.05$, and Student with high self-esteem will have significantly more negative perception of psychoactive substance use than students with low self-esteem at $X^2=1.8$; $df=1$; $p>0.05$. The study concluded that, one basic fact is that, its stands out, that there is a significant difference when comparing the number of students with high self-esteem and those with low self-esteem under psychoactive substance use. The study also, recommended that, research should be carried out in the aspect of self-esteem and psychoactive substance use so as to cover other part and also, it would be necessary to extend such investigation to finding relationship between self-esteem and other variables such as parental socio-economic background, assertions e.t.c.

Keywords: *psychoactive, substance use, self-esteem.*

I. BACKGROUND TO THE STUDY

A psychoactive substance is a substance that affects the body's central nervous system (CNS) and changes how people behave or perceive what is happening around them. Psychoactive substances include illicit/illegal drugs and some medications; medications have the potential to prevent or cure disease or enhance a person's physical or mental well-being, but psychoactive medications (like those used to treat anxiety or pain) also have the potential to create problems (Colombo Plan, 2017).

The central nervous system (CNS) is that part of the nervous system that consists of the brain and spinal cord; our brains are protected by a membrane called

the "blood-brain barrier". This barrier is a series of tightly pressed-together cells that allows for the passage of only certain chemicals, because the cells of the blood-brain barrier are so tightly pressed together, substance with a large molecular structure and that are water soluble (meaning that they dissolve easily in fluid) can't get through the barrier. Most medications we take, like aspirin or antibiotics, are in this category (Norman H.S., 2018).

However, psychotropic medications used to treat major mental disorders (like antipsychotics and antidepressants) are psychoactive substances; they are not abused substances because they do not produce the same immediate pleasurable effects (Olatude, B., 2015).

In addition to their direct effects in the brain, psychoactive substances can alter the biochemical processes of body tissues and organs (Okie, S., 2018). The primary characteristics of psychoactive substances is that they alter mood, thoughts, judgment, sensory perception, and behaviour; examples of how a substance might alter mood include:

- Feeling more alert
- Feeling more relaxed
- Feeling more or less depressed than usual;
- Feeling irritable or angry
- Feeling more sociable
- Feeling happy
- Feeling more or less sexual and
- Feeling fearful.

Examples of how a substance might alter thinking and judgment include:

- Racing thoughts
- Inability to plan or make a decision
- Distorted perceptions
- Increased clarity of thoughts
- Paranoid thought and
- Poor judgment

Examples of how a substance might alter sensory perceptions include:

- Perceptual distortions
- Changes in temperature perception and
- Changes in pain perception

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Examples of how a substance might alter behaviour include:

- Decreased or increased activity
- Increased risk-taking, dangerous activities;
- Behaviour not in line with personal values
- Aggression or violence
- Passivity and
- Increased or decreased sexual behaviour.

There are four main classes, or types, of psychoactive substance:

- Stimulants
- Opioids (sometimes called narcotics)
- Depressants and
- Hallucinogens

These classes are based on the substance's primary effects on the CNS; *stimulants* increase the activity of the CNS. They tend to increase heart rate and breathing and offer a sense of excited euphoria.

Opioids selectively depress the CNS; these analgesics reduce pain and tend to induce sleep.

Depressants decrease the activity of the CNS, they tend to decrease heart rate and breathing and offer a relaxed, sometimes sleepy, sense of well-being or euphoria.

Hallucinogens produce a spectrum of vivid sensory distortions and markedly alter mood and thinking.

In a general overview, psychoactive substances produce a variety of effects, both positive and negative. These effects depend in large part on the type of substance taken.

a) *Statement of the Problem*

Substance dependence falls into two broad categories. When a person compulsory uses a substance to maintain bodily comfort and physical dependence (or addiction). Exist physical dependence occurs most often with substances that cause withdrawal symptoms. Withdrawal from substances such as alcohol, barbiturate, and opiates can be extremely unpleasant. Quitting opiates for example, violent flu-like symptoms of nausea, vomiting, diarrhea, chills, sweating and cramps (Feldman, 2017). Addiction is often accompanied by a substance tolerance in which the user must take larger and larger dose to get the desired effect. Many people do not understand why or how other people became addicted to substances. It is often mistakenly assumed that psychoactive substance users lack moral principles or will power and that they could stop using substances simply by choosing to change their behavior. In reality, substance addiction is a complex disease, and quitting takes more than good intentions or strong will. In fact, because substance change the brain in ways that foster compulsive psychoactive substance use, quitting is difficult even for those who are ready to do so. Through scientific advances, we know more about how substances work in

the brain than ever and we also know that substance addiction can be successfully treated to help people stop abusing substances and lead productive lives when a person develops a psychological dependence, he or she feels that a substance is necessary to maintain emotional or psychological well-being (Oloyede, 2020).

Usually this is based on an intense craving for the substance and its rewarding qualities (Feldman and Querzer, 2017). However, psychological dependence affect a psychoactive substance user as powerful as physical addiction dose. This is why some psychologists prefer to define addiction more broadly as any compulsive habit pattern, by this definition, a person who has lost control over his or her psychoactive substance use for whatever reason, is addicted to some substances of course, have a higher potential for abuse than others. Heroin is certainly more dangerous than caffeine.

However, this is only one side of the picture often it is as useful to classify substance taken behavior as it is to raid substance for example, some people remain social drinkers for life; whereas others become alcoholic within weeks of taking their first drink. In this sense, psychoactive substance use can be classified as experimental (short term use on curiosity), social recreational (occasional social use for pleasure or relaxation), situation (use to cope with a specific problem such as boredom or staying awake for night work), intensive (daily use with element of dependence, or compulsive (intense use and extreme dependence) (National Commission of Marihuana and Psychoactive Substance Use, 2019).

Most students have low self-esteem and this has been affecting their performance negatively. Psychoactive substance use among students is on the increase and this has constituted a threat to the peace, integrity, stability and many societies as well as schools and families (Aduku, 2017). Academic performance of students varies greatly at the end of their four year program. This study aimed at finding out how school factors such as school environment, teachers, peers and home factors such as parents and parenting style, parent-adolescent relationships and demographic factors such as age, peer influence, gender and peer statuses affect the students' self-esteem in relation to their academic performance (Berkey, 2018).

b) *Research Questions*

In order to have a comprehensive study of the phenomenon the researcher wishes to present the following questions:

- i. Why do males have low self-esteem than females under the influence of psychoactive substance use?
- ii. Why do people with high self-esteem indulge in psychoactive substance use?

c) *Objective of Study*

The main aim of this research paper is not merely an academic endeavor only but most importantly to add to the existing information on the influence of psychoactive substance use on student's self-esteem policy and intervention particularly, the study aim at:

- i. To examine the cause of psychoactive substance use among students of Nasarawa State University, Keffi.
- ii. To examine the degree or level of self-esteem among male and female students of Nasarawa State University, Keffi.

II. LITERATURE REVIEW

This chapter introduces us to some of the theoretical review and empirical review which has to do with existing theories and empirical study that help to shape this study.

a) *Theoretical Frame Work*

i. *Self-Theory*

This theory was propounded by Carl roger (1959). The theory focused on the individual subjective perception of self. The world and the self-redeemed world, Carl roger theory (1959, 1961) grew out of his client centered approach to psychotherapy and behavior change. Like psychoanalysis the theory grew from effort to help trouble people but Rogers theory does not involves conflict personality structure or stages of development instead, Roger emphasized the whole of experience, the phenomenal field. This is the individual subjective frame of references. It may not correspond the external reality.

The theory posited that the self is an important climate in the experience and in some odd sense his goal was to become his real self. That is, self-person would like to be trouble occurs when there are mismatching or incongruence, the perceived self may not match the idea of self, and this can be very disturbing. And because we need esteem, we may distort perception of our experience in self-sinking ways. In doing this, we may use condition of worth characteristic of our behavior that we may learn in childhood to associate with acceptance or disapproval.

ii. *Biological Theory*

The theory posited that there is some structure in the nervous system that contains nuclei and fiber traits which are related to biological sort, a desire for pleasure; hypothalamus is the organ responsible for such behavior, family history, adoption and twins. Studies suggest that genetics play a substantial role in at least some form of behaviors, which psychoactive substance use is not in absinthial (Devor, 1994). The biological perspective shares some important assumption and practice, one share assumption is that

behavior of both people and animals should be considered in terms of biological functioning.

How the individual nerve cell are joined together, how the inheritance characteristics from parents and other ancestors influence behavior, how the functioning of the body affects hopes and fear, what behavior are due to instincts. (Feldman R.S, 1997). Chromosomal inheritance and metabolic unbalance all result to behavior that has this chemicals can have direct reinforcing effect on the brain that may be intimately involved in the effect of psychoactive substances is the mesolimbic dopamine system. This system is activated by natural reward of many kinds, such as the taste of good food and the physical pleasure. Chronic use of substance may produce permanent changes in the mesolimbic dopamine system, causing craving for this substance. (Nolen its, 1998).

iii. *Behavioural Theory*

Behavioral oriented scholars subscribe to the view that all behaviors are learnt. Following from this theoretical premise, substances and behaviors are learnt in the same manner that normal behaviors are learnt. There are several theoretical explanations as to how this takes place particularly in the recognition of the role of the reinforcement in the learning process.

Learning is a consequence of reward, incentive or reinforcement and punishment obtained by the organism for responding to environmental demand or stimulations. Just as stated by this theory, human behavior and personality are shaped by reinforcement, psychoactive substance use behaviors are not in an exception. The tendency for one to use or abuse substances depend on reinforcement, him or she receives from the environment. (Watson, 1910).

b) *Empirical Review*

Substance or substance abuse will be described according to psychodynamic (Freudian) theory from a developmental perspective. Psychodynamic theories believe that people vulnerable to substance abuse have powerful dependency need that can be traced to their early years (Johnson, R., 2015). They claimed that when parent failed to satisfy a young child need for nurturance, the child is likely to grow up depending on the other for help and comfort, trying to find to the nurturance that was lacking during their early years. If this search for outside support includes experimentation with substance, the person may develop a dependent relationship with the substance which they lead to substance abuse (Joane, J., 2014). Some psychodynamic theory also believes that certain people respond to their early deprivation by developing a substance abuse personality that leave them particularly prone to substance abuse. Personality inventory and patience interview have in fact indicate

that people who abuse substance or dependent on substances tend to be more dependent antisocial, impulsive, nobility-seeking and depressive than other people. These findings are correlated, however, and do not clarify whether such personality traits lead to substance abuse or whether substance use cause people to be dependent, impulsive, and so on (Brown, 2011).

In summary, certain theories has provided a developmental view which may be helpful in understanding some of the specify traits which have been found to correlate with the abuse of alcohol and other substance. However, overall, this theoretical perspective has not provided much assistance in the everyday treatment as substance abuse (Freud, 1856-1939).

c) *Hypotheses*

- i. There will be a significant difference in self-esteem of male and female in the perception of psychoactive substance use.
- ii. Students with high self-esteem will have significantly more negative perception of psychoactive substance use than students with low self-esteem.

III. METHOD

a) *Design*

A survey research method was adopted among Nasarawa State University Undergraduate, Keffi.

b) *Participants*

The participants of the study were sample of student of Nasarawa state university Keffi, the participants were randomly selected; all the participants in the larger students population were given equal chances to be selected for the study. The sampling techniques that was used took consideration of equal male and female participants, by distributing 100

a) *Test of Hypotheses*

Hypothesis 1: There will with be a significant difference in self-esteem of male and female in the perception of substance.

Table 1: Summary of chi-square values on gender difference on self-esteem.

Gender	X ²	Df	P=0.05
Self-esteem/sex	0.25	1	Not Sig.
Psychoactive/sex	4.6	1	Sig.

Field Survey, 2021

The table 1 above shows the level of self-esteem of male and female. The result does not indicated statistical significant difference in the level of self-esteem of male and female: Hence the result is not significant from the table above the calculated X²=0.25; df=1; p>0.05.

(one hundred) questionnaires that was designed by the researcher. In other to reflect the equitable representation of the entire student's population, four department of the university were randomly selected for the study. The participant age range from (18-40) years.

c) *Instrument*

Questionnaires are the major instrument that was used by the researcher for the study. The questionnaire was designed by the researcher for data collected, it contain two section A and B, the section A is made up of personal data and instruction to guide the participants on how they should full the questionnaires. Section B comprises of 19 items. The questionnaires was designed according to the liked question format, where each item have 5(five) responses which consist of "strongly disagree", "disagree", "strongly agree" and "neutral".

d) *Procedures*

One hundred (100) questionnaires were administered to randomly sampled participants of the Nasarawa state university keffi, the four departments that were randomly picked are geography department, Political science department, history department and CRS department. The participants were approached in their lecture hall immediately after their lectures through the assistance of their various class captains.

e) *Statistics Used*

Chi-square was used by the researcher for data presentation and analysis Ax2x2 factorial design.

IV. RESULTS

For the purpose of this study, the data collected were analyzed and the hypotheses stated were tested using SPSS v20 (Statistical Program for Social Sciences) for more clarifications.

Hypothesis II: Student with high self-esteem will have significantly more negative perception of psychoactive substance use than students with low self-esteem.

Table 2: Summary of Chi-square value on Academic Performance difference on Self- esteem.

Academic Performance	X ²	df	P=0.05
Psychoactive/academic performance	1.8	1	Sig.

Field survey, 2021

The table 2 above revealed that people with low self-esteem indulge more in psychoactive substance use towards academic performance. Hence the result supported the hypothesis, by using chi-square analysis it was calculated thus; X²=1.8; df=1; p>0.05

V. DISCUSSION

The first hypothesis state that there will be a significant difference in the self-esteem of male and female in the perception of psychoactive substance use. The result of hypothesis one on the first variable "self-esteem and sex" is revealed in table 1 and the result of table one does not show support to the hypothesis. Hence, previously documented findings that some individuals have a higher self-esteem than others do, this attribute can have a profound influence on the way they think and feel about themselves was confirmed (Adesina S., 2015).

The second hypothesis stated that students with high self-esteem will have significantly more negative perception of psychoactive substance use that students with low self-esteem. The findings of hypothesis II is presented in tables 2 and the result of table 2 shows support for the hypothesis that students with high self-esteem have negative perception of psychoactive substance use towards academic performances. This is because they have objective judgment of their actions and reactions to social demands than students with low self-esteem which are very easy to be influenced by others to do certain things. Their moral reason is low when compared with those with high self-esteem (Char, D., 2019).

VI. CONCLUSION

From the foregoing analysis, one basic fact is that, its stands out, that there is a significant difference when comparing the number of students with high self-esteem and those with low self-esteem under psychoactive substance use. The two hypotheses that were tested in this study have presented the fundamental on the influence of psychoactive substance use on students' self-esteem in respect of agreement and disagreement (Cohen, 2019). The numbers of students with low self-esteem were greater than those with high self-esteem, but the result shows statistically significant because students with high self-esteem were rated low in psychoactive substance use index. Base on the difference in the self-esteem between the genders,

female score low on high self-esteem while male score high in high self-esteem, however, the difference were not statistically significant because female were rated high in perception of psychoactive substance use than the male, it was concluded that female do not abuse substance like their male counterparts because of environmental, cultural expectation and the physiological effect of substance in their body system. They enjoy seeing people abusing substance, but they will not experiment because of social sanction or punishment (Brockner, 2018).

VII. RECOMMENDATIONS

The findings from this research paper have led to the following recommendations.

- i. More research should be carried out in the aspect of self-esteem and psychoactive substance use so as to cover other part. Since this study alone is not enough to make generalization about students in the whole country.
- ii. It would be necessary to extend such investigation to finding relationship between self-esteem and other variables such as parental socio-economic background, assertions e.t.c. in tracing the antecedents of psychoactive substance use.
- iii. In the university that was tested, the number of students with low self- esteem was greater than those with high self-esteem, the gap of the difference is too bad, it implies that the school should have room for improvement in this area. There should be a conscious effort to make this an essential part of schools. To operate and enhance students self-esteem and telling them the danger associated to psychoactive substance use.

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GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: A
ARTS & HUMANITIES - PSYCHOLOGY
Volume 21 Issue 10 Version 1.0 Year 2021
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

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

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

Keywords: chastity, fate, hera, pandion, silappathikaram.

GJHSS-A Classification: FOR Code: 420220



TAMIL SILAPPATHIKARAM AND THE GREEK ARGONAUTICA AND MEDEA COMPARATIVE LITERARY MYTHOLOGICAL STUDIES ON CHARACTERISING AND THE PHILOSOPHY OF FATE AND CHASTITY

Strictly as per the compliance and regulations of:



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I. INTRODUCTION

The Greek and Tamil are classical languages that deal with 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 Greek¹.

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.

ἠελίω δ' ἀκάμαντι τέκεν κλυτὸς Ὠκεανίη
Περσηὶς Κίρκην τε καὶ Αἰήτην βασιλῆα.
Αἰήτης δ' υἱὸς φαεσιμβρότου Ἡελίοιο
κούρην Ὠκεανοῖο τελέηεντος ποταμοῖο
γῆμε θεῶν βουλήσιν Ἴδυϊαν καλλιπάρηον.
ἦ δέ οἱ Μήδειαν εὐσφυρον ἐν φιλότῃτι
γεῖναθ' ὑποδηθεῖσα διὰ χρυσεῖν Ἀφροδίτην.

And Perseis, the daughter of Ocean, bore to
unwearying Helios Circe and Aeetes the king.
And Aeetes, the son of Helios who shows light
to men, took to wife fair-cheeked Idyia, daughter
of Ocean the perfect stream, by the will of the
gods: and she was subject to him in love
through golden Aphrodite and bore him neat-
ankled Medea.

956 – 963, Theogony, Hesiod.

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 his friends on their journey was due to their fate. He took the voyage to attain the golden

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¹ D Pugazhendhi (2020) Comparison between the Grammar of Greek Sapphic and Tamil Seppal Songs. Athens Journal of Philology.

D Pugazhendhi (2021) Tamil, Greek, Hebrew and Sanskrit: Sandalwood (Santalum album) and its Semantics in Classical Literatures. Athens Journal of Philology.

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

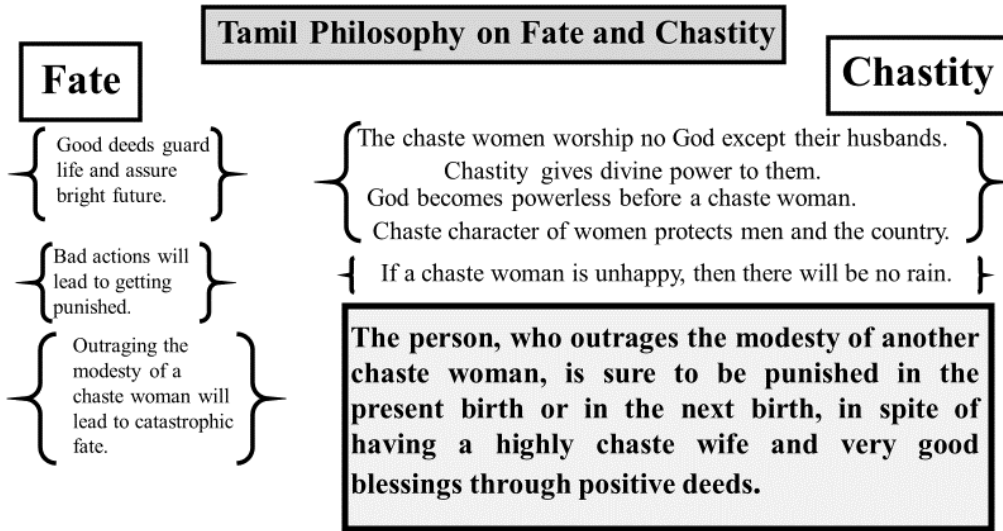
Tamil language is one of the classical languages like that of the Greek. It has a vast literary heritage. Many foreign contacts were mentioned in this literature. The first available literature called Sangam literature had some of the poems that belonged to 1200 BC.² This literature mentioned a myth 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.



² 'According to a research on ancient Greek literature which is related with Atthi 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.

'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



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 Madavi. 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.

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55. அரைசியல் பிழைத்தோர்க்கு அறம் கூற்று ஆவதாஉம்,
உரைசால் பத்தினிக்கு (Chastity) உயர்ந்தோர் ஏத்தலு
ஊழ்வினை (Fate) உருத்து வந்து ஊட்டும் என்பதாஉம்,
குழ் வினைச் சிலம்பு காரணமாக,
சிலப்பதிகாரம் என்னும் பெயரால்
60. நாட்டுதும் யாம் ஓர் பாட்டு உடைச் செய்யுள்'

Pathigam. Silappathikaram

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

		Tamil	Greek
1	Epics	1. Silappathikaram 2. Manimegalai	1. Argonautica 2. Medea
2	Myth	Sea Traders	Sea Voyage
3	Related with	Pandion Historical Person	Pandion
4	Hero	Unheroic	Unheroic
5	Hero having	One in a pair of Anklet	One in a pair of Sandal
6	Love	Guest-love	Guest-love
7	Lover	Proficiency in Music and Dance	Proficiency in Music and Drug
8	Love Related with	Gold	Gold
9	Child Related with	Buddhist Goddess	Greek Goddess
10	Philosophy	Chastity and Fate	Chastity and Fate

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.

αὐτὴ δὲ γαῖαν εἶμι τὴν Ἐρεχθέως,
Αἰγεῖ συνοικήσουσα τῷ Πανδίωνος.
σὺ δ', ὥσπερ εἰκός, καθανῆ κακῶς,
Ἄργοῦς κάρη σὸν λειψάνῳ πεπληγμένως,
πικρὰς τελευτὰς τῶν ἐμῶν γάμων ἰδών.

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.

Βασιλείας δ' ἐστὶν ἡ μὲν Τύνδις Κηπροβοθρου, κόμη παραθαλάσσιος ἔνσημος· ἡ δὲ Μουζιρίς βασιλείας μὲν τῆς αὐτῆς, ἀκμάζουσα δὲ τοῖς ἀπὸ τῆς Ἀριακῆς εἰς αὐτὴν ἐρχομένοις πλοίοις καὶ τοῖς Ἑλληνικοῖς· κεῖται δὲ παρὰ ποταμὸν, ἀπέχουσα ἀπὸ μὲν Τύνδεως διὰ τοῦ ποταμοῦ καὶ διὰ θαλάσσης σταδίου πεντακοσίου, ἀπὸ δὲ τοῦ κατ' αὐτὴν εἴκοσι. Ἡ δὲ Νέλκυνδα σταδίου μὲν ἀπὸ Μουζιρέως ἀπέχει σχεδὸν πεντακοσίου, ὁμοίως δὲ τε ποταμοῦ (καὶ πεζῆ) καὶ διὰ θαλάσσης, βασιλείας δὲ ἐστὶν ἐτέρας, τῆς Πανδίωνος· κεῖται δὲ καὶ αὐτὴ παρὰ ποταμὸν, ὥσει ἀπὸ σταδίων ἑκατὸν εἴκοσι τῆς θαλάσσης.

— παράγραφοι 53-54,

Περίπλους της Ερυθράς Θαλάσσης

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

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 δέ, ὄντινα ἐς Ἰνδοὺς ἀπικέσθαι λόγος κατέχει, παρ' αὐτοῖσιν Ἰνδοῖσι γηγενέα λέγεσθαι. τοῦτον τὸν Ἡρακλέα μάλιστα πρὸς Σουρασηνῶν γεραίρεσθαι, Ἰνδικοῦ ἔθνεος, ἵνα δύο πόλεις μεγάλαι, Μέθορά τε καὶ Κλεισόβορα: καὶ ποταμὸς Ἰωβάρης πλωτὸς διαρρέει τὴν χώραν αὐτῶν. τὴν σκευὴν δὲ οὗτος ὁ Ἡρακλῆς ἦντινα ἐφόρει Μεγασθένης λέγει ὅτι ὁμοίην τῷ Θηβαίῳ Ἡρακλεῖ, ὡς αὐτοὶ Ἰνδοὶ ἀπηγόρευονται.

"The Hercules who penetrated so far, the Indians tell 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.^{5,6} The Argonautica also attested the relationship between Thebes and India.

ὄκα δὲ Καλλιχόροιο παρὰ προχοῶς ποταμοῦ ἤλυθον, ἐνθ' ἐνέπουσι Διὸς Νυσηῖον υἱά, Ἰνδῶν ἠνίκα φύλα λιπῶν κατενάσσατο Θήβας,

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 (Μέθορά) 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 Ἰνδῶν περὶ Ἡρακλέος λέγουσιν, ἐπελθόντα αὐτὸν πᾶσαν γῆν καὶ θάλασσαν καὶ καθήραντα ὅ τι περ κακόν, καινὸν εἶδος ἐξευρεῖν ἐν τῇ θαλάσῃ κόσμου γυναικίῳ, ὄντινα καὶ ἐς τοῦτο ἔτι οἷ τε ἐξ Ἰνδῶν τῆς χώρας τὰ ἀγώγισμα παρ' ἡμέας ἀγινέοντες σπουδῆ ὠνεόμενοι ἐκκομίζουσι, καὶ Ἑλλήνων δὲ πάλαι καὶ Ῥωμαίων νῦν ὅσοι πολυκτέανοι καὶ εὐδαίμονες μέζονι ἔτι σπουδῆ ὠνέονται τὸν μαργαρίτην δὴ τὰν θαλάσσιον οὕτω τῇ Ἰνδῶν γλώσση καλεόμενον. τὸν γὰρ Ἡρακλέα, ὡς καλὸν οἱ ἐφάνη τὸ φόρημα, ἐκ πάσης θαλάσσης ἐς τὴν Ἰνδῶν δυναγινέειν τὸν μαργαρίτην δὴ τοῦτον, τῇ θυγατρὶ τῇ ἑωυτοῦ 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 viii, Indica, Arrian

καὶ τούτῳ ἄρσενας μὲν παῖδας πολλοὺς κάρτα γενέσθαι ἐν τῇ Ἰνδῶν γῆ — πολλῆσι γὰρ δὴ γυναιξίν ἐς γάμον ἐλθεῖν καὶ τοῦτον τὸν Ἡρακλέα —, θυγατέρα δὲ μουνογενέην. οὖνομα δὲ εἶναι τῇ παιδί Πανδαίην, καὶ τὴν χώραν.

[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 δ' ἐπεὶ περὶ τῶν Ἡρακλέους στηλῶν ἐμνήσθημεν, οἰκεῖον εἶναι νομίζομεν περὶ αὐτῶν διελθεῖν. Ἡρακλῆς γὰρ παραβαλὼν εἰς τὰς ἄκρας τῶν ἠπειρῶν τὰς παρὰ τὸν ὠκεανὸν κειμένας τῆς τε Λιβύης καὶ τῆς Εὐρώπης ἔγνω 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 Thiruvēnkaṭam 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. Thiruvēnkaṭam, 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.

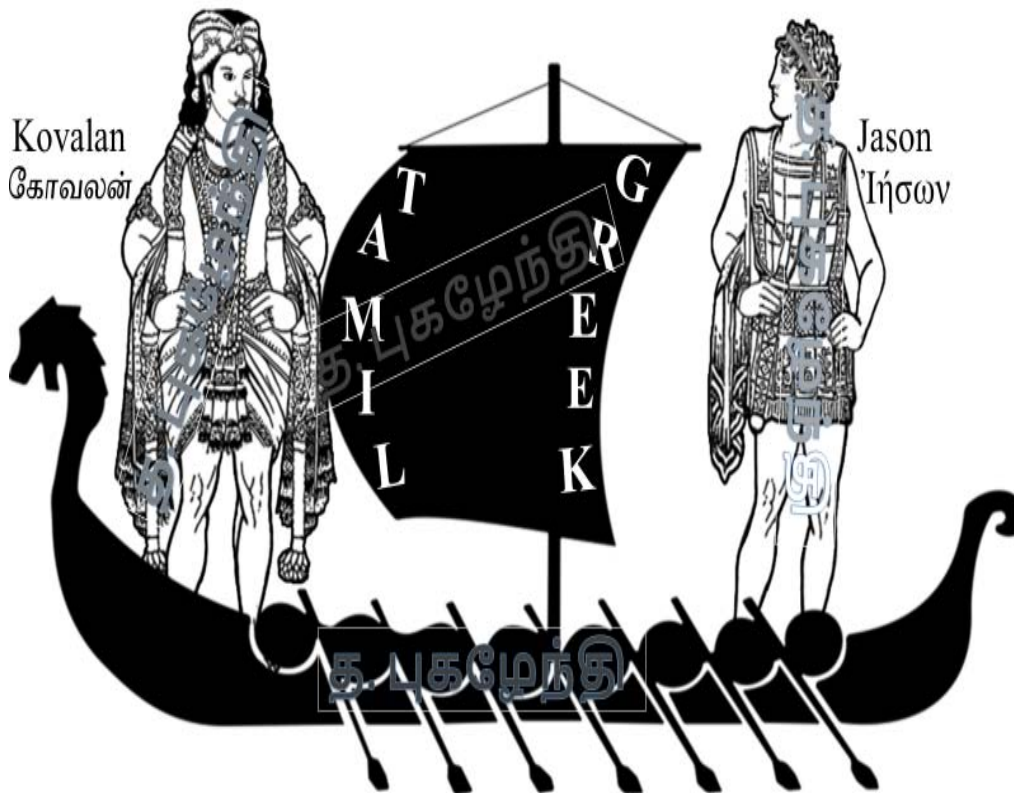
Thus, Arrian confirmed both the occurrence of pearls and that of Methora (Μέθορα). Besides, he also gave the reason behind the name of the place which clarifies the reason behind root word Pandion. Thus, the Pandion kingdom, the capital city of Pandion Kingdom (Μέθορα) Madhurai and the precious pearls 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 (Μέθορα) 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 Eritheranian 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.⁷ 'Ma' means big and 'Naikkan' 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.



7

23. மாக வான்நிகர் வண்கை மாநாய்கன் (Big Ship Owner) குலக் கொம்பர்

Mangala Vazhththu,
Pugark Gandam,
Silappathikaram.

Heroism

In many stories, there is a hero, heroin 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 characters 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' Ἀφάρχιος ἄνθορον Ἴδας,
δαίην' ἐπαλαστήσας μεγάλη ὀπί, φώνησέν τε:
"ὦ πόποι, ἦ ῥα γυναιξίν ὁμόστολοι ἐνθάδ' ἔβημεν,
οἱ Κύπριν καλέουσιν ἐπίρροθον ἄμμι πέλεσθαι,
οὐκ ἐτ' Ἐνυαλίῳ μέγα σθένος; ἐς δὲ πελείας
καὶ κίρκους λεύσσοντες ἐρητύεσθε ἀέθλων;
ἔρρετε, μηδ' ὕμιν πολεμήσια ἔργα μέλοιτο,
παρθενικάς δὲ λιπῆσιν ἀνάγκιδας ἠπεροπεύειν."

but all alone leapt up *ApharcianIdas* 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 **Enyalios**? 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."
3. 556 – 63, Argonautica

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.⁸ 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 μετέπειτα τήν κατὰ βάξιν Ἴησων
χειμερίῳ ῥέεθρα κιών διὰ ποσσίν Ἀναύρου
ἄλλο μὲν ἐξεσάωσεν ὑπ' ἰλύος, ἄλλο δ' ἔνερθεν
κάλλιπεν αὐθιπέδιλον ἐνισχόμενον προχοῆσιν.

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

8

(70). குலம் தரு வான் பொருள்-குன்றம் தொலைந்த;
இலம்பாடு நாணுத் (Shame) தரும் எனக்கு' (for me)

Kanath Theram Uraitha Kathai,
Pugark Gandam,
Silappathikaram.

(15). கோவலன் (Kovalan) சென்று, கொள்கையின் இருந்த
கவந்தி ஐயையைக் கைதொழுது ஏத்தி,
'நெறியின் நீங்கியோர் நீர்மையேன் ஆகி,
நறு மலர் மேனி நடுங்கு துயர் எய்த,
அறியாத் தேயத்து ஆர் இடை உழந்து,

(20). சிறுமை (low level) உற்றேன், செய் தவத்தீர்! யான்:

Ur Kan Kathai,
Madhuraik Gandam,
Silappathikaram.

(81). போற்றா ஒழுக்கம் (uncultured) புரிந்தீர்;

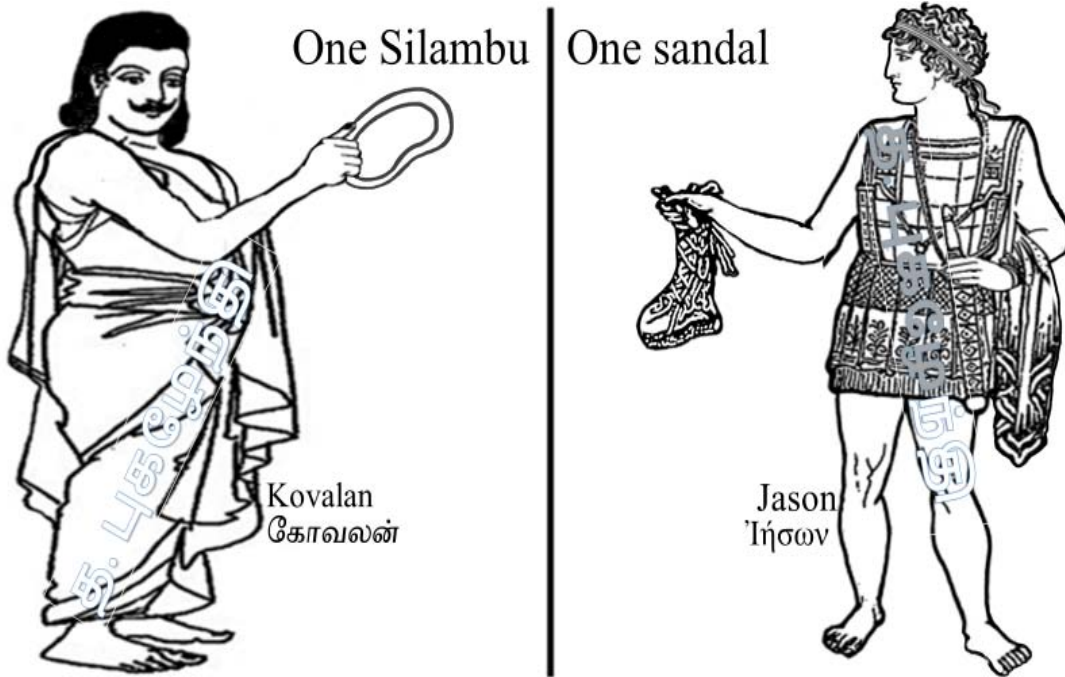
Kolaikalak Kathai,
Madhuraik Gandam,
Silappathikaram.

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.

γρηῖ δὲ μ' εἰσαμένην ὀλοφύρατο, καί μ' ἀναείρας
αὐτὸς ἑὸς ὤμοισι διέκ προαλῆς φέρεν ἕδωρ.
τῷ νύ μοι ἄλληκτον περιτίεται:

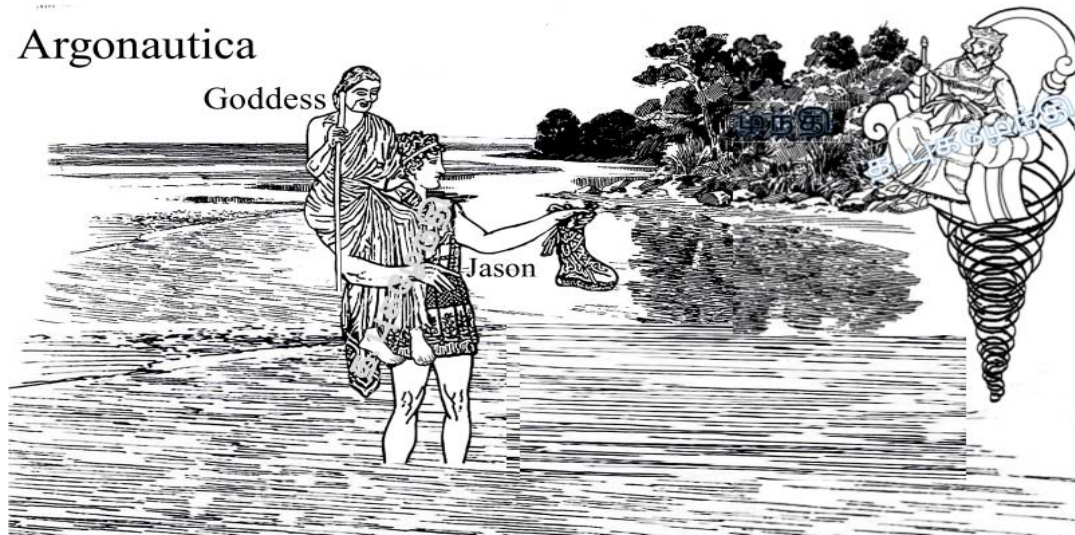
(Hera) ... And he took pity on me in the likeness of
an old crone, and raising me on his shoulders
himself bore me through the headlong tide. So he is
honoured by me unceasingly;
3. 72 – 4, Argonautica Book 3

9

(92). சிறிடிச் சிலம்பின் (anklet = silambu) ஒன்று (one) கொண்டு, யான் போய், மாறி வருவன்; மயங்கா தொழிக்' என-

Kolaikalak Kathai,
Madhuraik Gandam,
Silappathikaram.

Argonautica

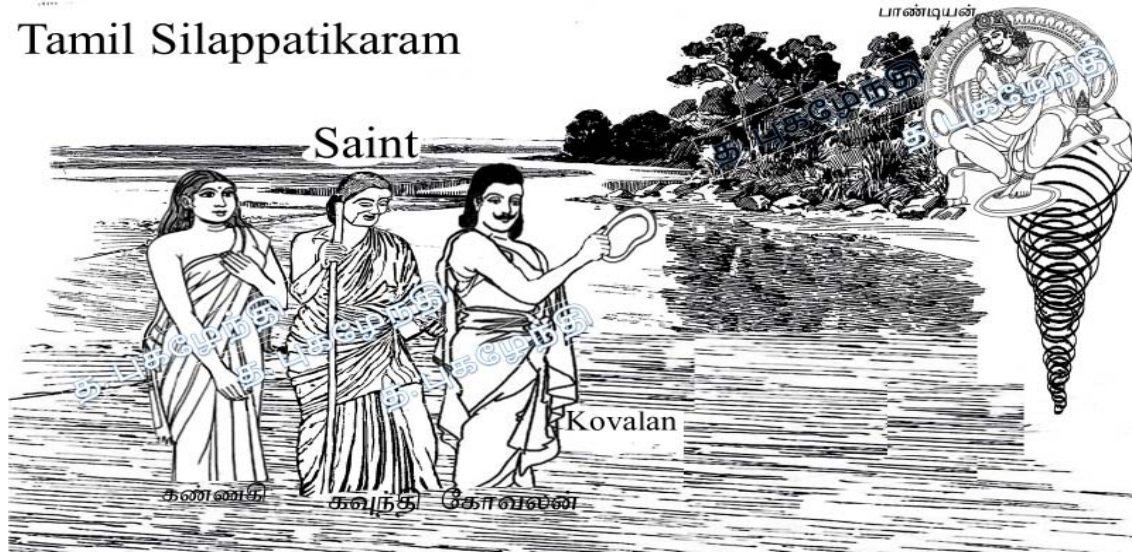


The kingdom would be in danger due to a person who came with one sandal in a pair. Thus the Greek myth dealt with related incidents such as a non-heroic hero with one sandal in a pair, crossing the river with the old Goddess and because of him the kingdom was in danger.

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.¹⁰ The Kingdom of Pandion was in danger.

Tamil Silappatikaram



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.

கார் அணி பூம் பொழில் காவிரிப் பேர் யாற்று (Kaveri River)
(215). நீரணி-மாடத்து நெடுந் துறை போகி,
மாதரும், கணவனும் (Kovalan), மாதவத்து ஆட்டியும் (Saint),
தீது தீர் நியமத் தென் கரை எய்தி,

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.

		Silappathikaram	Argonautica
1	Name	Kovalan	Jason
2	Personality	Unheroic	Unheroic
3	One in a pair	Anklet	Sandal
4	Crossing	River	River
5	With	Woman Saint	Goddess
6	Danger	To the King	To the King
7	Related with Sea	Sea Trader	Sea voyage

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.

Ἦμος δ' ἄνδρες ὕπνον ἀπὶ ὀφθαλμῶν ἐβάλοντο
ἀγρόται, οἳ τε κύνεσσι πεποιθότες οὔποτε νύκτα
ἄγχαυρον κνώσσοισιν, ἀλευάμενοι φάος ἠοῦς,
μὴ πρὶν ἀμαλδύνη θηρῶν στίβον ἠδὲ καὶ ὄδμῆν
θηρείην λευκῆσιν ἐνισκίμψασα βολῆσιν:
τῆμος ἄρ' Αἰσονίδης κούρη

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.

καί ρ' ὄγε δεξιπεροῖο βοῶδς κέρας ἄκρον ἐρύσσας
εἶλκεν ἐπικρατέως παντὶ σθένει, ὄφρα πελάσση
ζεύγλι χαλκείῃ, τὸν δ' ἐν χθονὶ κάββαλεν ὀκλάξ,
ρίμφα ποδὶ κρούσας πόδα χάλκεον. ὥς δὲ καὶ
ἄλλον
σφῆλεν γνύξ ἐπιόντα, μιῆ βεβολημένον ὀρμη.
εὐρύ δ' ἀποπροβαλὼν χαμάδις σάκος, ἔνθα καὶ
ἔνθα
τῆ καὶ τῆ βεβαῶς ἄμφω ἔχε πεπτηῶτας
γούνασιν ἐν προτέροισι, διὰ φλογὸς εἶθαρ
ἔλυσθεις.
θαύμασε δ' Αἰήτης σθένοσ ἀνέροσ.

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.

11

(25).¹¹ அரசு (king) உறை கோயில் (palace) அணி ஆர் நெடுகிழ
கரையாமல் வாங்கிய கள்வனாம் (thief) என்றே.
கரையாமல் வாங்கிய கள்வனாம் (thief) என்றே.
குரை கழல் மாக்கள் கொலை குறித்தனரே!

Thunba Malai,
Madhuraik Gandam,
Silappathikaram.

Bull leaping in Tamil Silappathikaram

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.

- (1). 'காரி கதன் அஞ்சான் பாய்ந்தானைக் காமுறும், இவ்
வேறி மலர்க் கோதையாள்; சுட்டு,
- (2) நெற்றிச் செகிலை அடர்த்தாற்கு உரிய, இப்
பொன் தொடி மாதராள்தோள்.
- (3) மல்லல் மழ விடை ஊர்த்தாற்கு உரியள், இம்
முல்லை அம் பூங் குழல்-தான்.
- (4). நுண் பொறி வெள்ளை அடர்த்தாற்கே ஆகும், இப்
பெண் கொடி மாதர்தன் தோள்.
- (5). பொன் பொறி வெள்ளை அடர்த்தாற்கே ஆகும்: இந்
நன் கொடி மென்முலை-தான்.
- (6). வென்றி மழ விடை ஊர்த்தாற்கு உரியவள், இக்
கொன்றை அம் பூங் குழலாள்.
- (7). தூ நிற வெள்ளை அடர்த்தாற்கு உரியள், இப்
பூவைப் புது மலராள்.
ஆங்கு,
தொழுவிடை ஏறு குறித்து வளர்த்தார்
எழுவர் இளங் கோதையார்,...

The lady will love who control the black bull

This lady is for who will control the fore head of a bull

The lady is for who will control this strong bull

The lady is for who will control the white dotted bull

The lady is for who will control the gold dotted bull

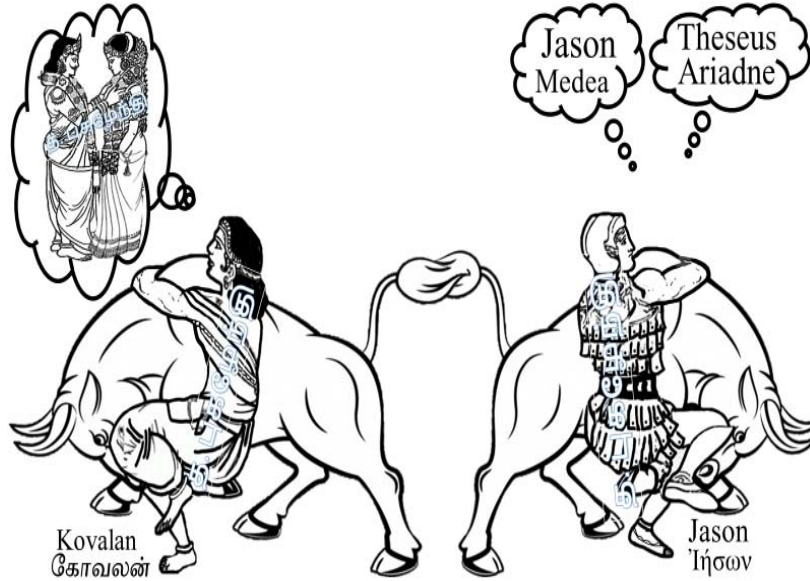
This lady is for who will control the winner bull

This flower like lady is for who will control the pure white bull

Thus these seven ladies were grown for the controller of the bull

Kolu, Aaychiyar 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.¹² 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.



(100).இமில் ஏறு (bull) எதிர்த்தது, இழுக்கு என அறியான்
தன் குலம் அறியும் தகுதி அன்று ஆதலின்

(lack of knowledge in his own custom)

Kolaikalak Kathai,
Madhuraik Gandam,
Silappathikaram.

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.

ἡ δὲ τέως γλαφυρῆς ἐξείλετο φωριαμοῖο
φάρμακον, ὃ ῥά τέ φασι **Προμηθεῖον** καλέεσθαι.
τῷ εἴ κ' ἐννυχίοισιν ἀρεσσάμενος θυέεσσιν
Κούρην μουνογένειαν ἐδὸν δέμας ἰκαίνοιτο,
ἦ τ' ἂν ὄψ' οὔτε ῥηκτὸς εἶο χαλκοῖο τυπῆσιν,
οὔτε κεν αἰθομένῳ πυρὶ εἰκάθοι: ἀλλὰ καὶ ἀλκῆ
λῳίτερος κείν' ἦμαρ ὁμῶς κάρτει τε πέλοιτο.
πρωτοφυῆς τόγ' ἀνέσχε καταστάξαντος ἔραζε
αἰετοῦ ὠμηστῆω κνημοῖς ἐνὶ Καυκασίοισιν
αἱματόεντ' ἰχώρα **Προμηθῆος** μογεροῖο.
τοῦ δ' ἦτοι ἄνθος μὲν ὅσον πῆχυιον ὑπερθεῖν
χροιῆ Κωρυκίω ἴκελον κρόκω ἐξεφάνθη,
καυλοῖσιν διδύμοισιν ἐπήρορον: ἡ δ' ἐνὶ γαίῃ
σαρκὶ νεοτμήτω ἐναλιγκίῃ ἔπλετο ρίζα.
τῆς οἴην τ' ἐν ὄρεσσι κελαϊνῆν ἰκμάδα φηγοῦ
Κασπίῃ ἐν κόχλω ἀμήσατο φαρμάσσεσθαι,

ἦρι δὲ μυθήνας τόδε φάρμακον, ἡτύ' ἀλοιφῆ
γυμνωθεὶς φαῖδρυνε τεδὸν δέμας: ἐν δὲ οἱ ἀλκῆ
ἔσσει' ἀπειρεσίῃ μέγα τε σθένος, οὐδέ κε φαίης
ἀνδράσιν, ἀλλὰ θεοῖσιν ἰσαζέμεν ἀθανάτοισιν.
πρὸς δὲ καὶ αὐτῷ δουρὶ σάκος πεπαλαγμένον ἔστω
καὶ ζῆφος. ἐνθ' οὐκ ἂν σε διατμήξειαν ἀκῶκαὶ
γηνγενῶν ἀνδρῶν, οὐδ' ἄσχετος αἰσσοῦσα
φλόξ ὀλοῶν ταύρων. τοῖός γε μὲν οὐκ ἐπὶ δηρὸν
ἔσσειαι, ἀλλ' αὐτῆμαρ: ὁμῶς σύγε μὴ ποτ' ἀέθλου
χάζεο.

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 there withal, 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

And at dawn steep this charm in water, strip, and anoint thy body therewith as with oil; and in it there will be boundless prowess and mighty strength, and thou wilt deem thyself a match not for men but for the immortal gods. And besides, let thy spear and shield and sword be sprinkled. There upon the spear-heads of the earthborn men shall not pierce thee, nor the flame of the deadly bulls as it rushes forth resistless. But such thou shalt be not for long, but for that one day; still never flinch from the contest.
3.1042 – 1051, 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 Prometheus¹³. 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 .

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

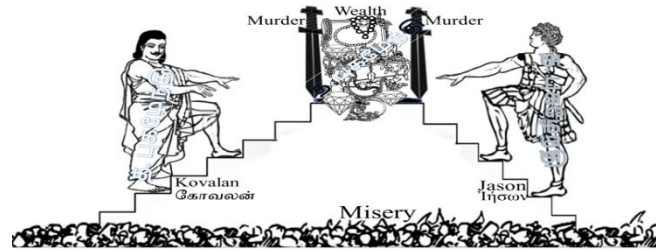
¹³ D Pugazhendhi (2021) Greek, Tamil and Sanskrit: Comparison between the Myths of Prometheus, Sembian and Sibi. Athens Journal of Philology.

S.No.	Myths	Prometheus	Sembean or Sibi or Sivi or Sibae
1.	Donating mentality	Punished by God	Tested by God
2.	Fire	Steal the Fire	Hide the Fire God as in the form of pigeon
3.	Flesh	Eagle eat the liver for the theft of fire	Hawk demanded the flesh for the fire God
4.	Thigh	Cheating thigh-bones for the part of Zeus	Thigh flesh was demanded
5.	Race	Belongs to the oceanus race	Belongs to the oceanus race In some myth he belongs to nara (Sibinara, Usinara) family. Nara means water ¹⁴ or sea as in Nereus in Greek. ¹⁵

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.

πάντων δ' ὄσ' ἔστ' ἔμψυχα καὶ γνῶμην ἔχει
 γυναῖκες ἔσμεν ἀθλιώτατον φυτόν:
 ἄς πρῶτα μὲν δεῖ χρημάτων ὑπερβολῇ
 πόσιν πρίασθαι, δεσπότην τε σώματος
 [λαβεῖν: κακοῦ γὰρ τοῦτ' ἔτ' ἄλγιον κακόν].
 κὰν τῷδ' ἀγών μέγιστος, ἢ κακὸν λαβεῖν
 ἢ χρηστόν: οὐ γὰρ εὐκλεεῖς ἀπαλλαγαι
 γυναιξίν οὐδ' οἶόν τ' ἀνήνασθαι πόσιν.
 ἐς καινὰ δ' ἦθη καὶ νόμους ἀφιγμένην
 δεῖ μάντιν εἶναι, μὴ μαθοῦσαν οἴκοθεν,
 ὅπως ἄριστα χρήσεται ξυνευέτη.
 κὰν μὲν τάδ' ἡμῖν ἐκπονουμεναισιν εὖ
 πόσις ξυνοικῆ μὴ βία φέρων ζυγόν,
 ζηλωτὸς αἰών: εἰ δὲ μὴ, θανεῖν χρεών.
 ἀνὴρ δ', ὅταν τοῖς ἔνδον ἀχθηται ξυνών,
 ἔξω μολῶν ἔπαυσε καρδίαν ἄσης
 [ἢ πρὸς φίλον τιν' ἢ πρὸς ἡλικα τραπεῖς]:
 ἡμῖν δ' ἀνάγκη πρὸς μίαν ψυχὴν βλέπειν.
 λέγουσι δ' ἡμᾶς ὡς ἀκίνδυνον βίον
 ζῶμεν κατ' οἴκους, οἱ δὲ μάρνανται δορί,
 κακῶς φρονούντες: ὡς τρίς ἂν παρ' ἀσπίδα
 στήναι θέλοιμ' ἂν μᾶλλον ἢ τεκεῖν ἄπαξ.

Of all creatures that have breath and sensation, we women are the most unfortunate. First at an exorbitant price we must buy a husband and master of our bodies. [This misfortune is more painful than misfortune.] And the outcome of our life's striving hangs on this, whether we take a bad or a good husband. For divorce is discreditable for women and it is not possible to refuse wedlock. And when a woman comes into the new customs and practices of her husband's house, she must somehow divine, since she has not learned it at home, how she shall best deal with her husband. If after we have spent great efforts on these tasks our husbands live with us without resenting the marriage-yoke, our life is enviable. Otherwise, death is preferable. A man, whenever he is annoyed with the company of those in the house, goes elsewhere and thus rids his soul of its boredom [turning to some male friend or age-mate]. But we must fix our gaze on one person only. Men say that we live a life free from

¹⁴ "In ancient times I called the waters by the name of Nara 3 & 4, Chapter 187, Book 3, The Mahabharata

¹⁵ "But to them appeared Glaucus from the depths of the sea, the wise interpreter of divine Nereus [Νηρηῖος]," 1. 1311, Argonautica

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.

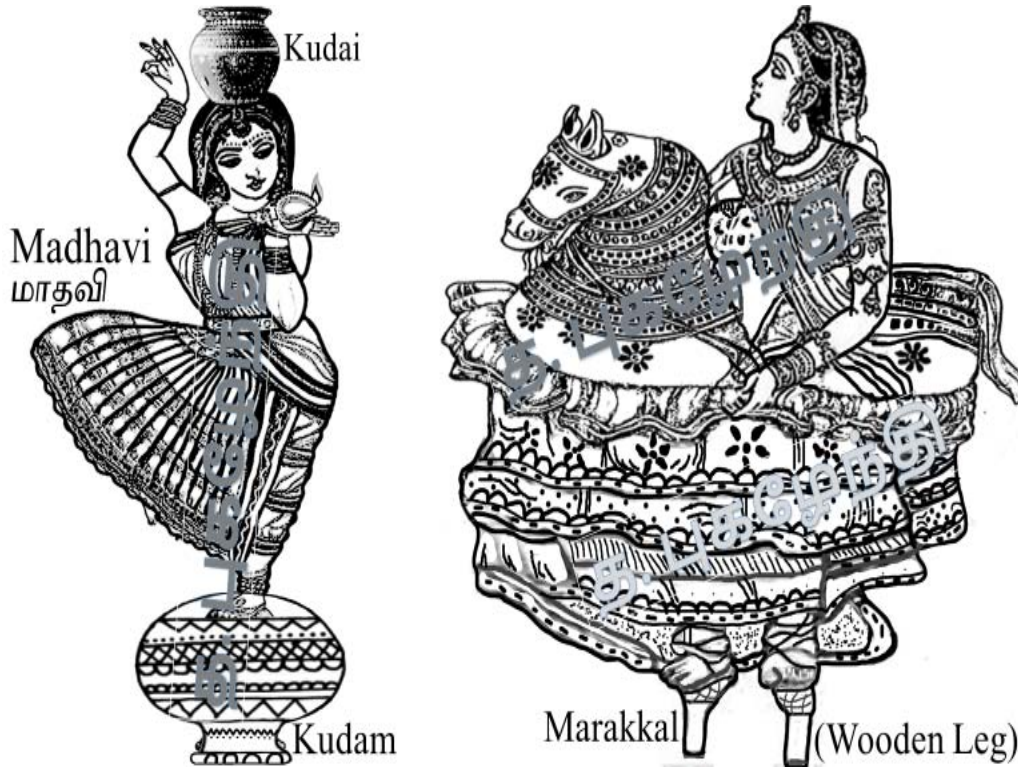
τῆ δὲ καὶ αὐτόματοι θυρέων ἰπτοίειξαν ὀχῆρες,
ὤκειαις ἄσποροι ἀναθρώσκοντες ἄοιδαίς.

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.¹⁶



இரு வகைக் கூத்தின் (two ways of dances) இலக்கணம் அறிந்து,
பல வகைக் கூத்தும் (many more dances) விலக்கினில் புணர்த்து,
பதினோர் ஆடலும் (eleven) types of dances), பாட்டும், கொட்டும்,
(15). விதி மாண் கொள்கையின் விளங்க அறிந்து - ஆங்கு,
ஆடலும், பாடலும் (songs), பாணியும், தூக்கும்,
சூடிய நெறியின் கொளுத்தும்காலை -
பிண்டியும், பிணையலும், எழில் கையும், தொழில் கையும்,
கொண்ட வகை அறிந்து, கூத்து வரு காலை -
(20). கூடை செய்த கை வாரத்துக் களைதலும்,
வாரம் செய்த கை கூடையில் களைதலும்,
பிண்டி செய்த கை ஆடலில் களைதலும்,
ஆடல் செய்த கை பிண்டியில் களைதலும்,
குரவையும் வரியும் விரவல செலுத்தி,

Actions during
the dances

Aragkerttruk Kathai,
Pugark Gandam,
Silappathikaram.

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.

Ἥ, καὶ ἐπ' οὐδέος αἶγε ποδῶν πάρος ὄμματ'
ἔπηξαν,
ἄνδιχα πορφύρουσαι ἐνὶ σφίσι· αὐτίκα δ' Ἥρη
τοῖον μητιόωσα παροϊτέρη ἔκφατο μῦθον:
"Δεῦρ' ἴομεν μετὰ Κύπριν· ἐπιπλόμεναι δέ μιν ἄμφω
παιδί ἐὼ εἰπεῖν ὄτρύνομεν, αἶ κε πίθηται
κούρην Αἰήτεω πολυφάρμακον οἷσι βέλεσσιν
θέλξαι οἰστεύσας ἐπ' Ἰήσονι. τὸν δ' ἂν οἴω
κείνης ἐννεσίησιν ἐς Ἑλλάδα κῶας ἀνάξειν."

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 Aetes, 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 flowers¹⁸. 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.

‘அதுவே

நூறு பத்து அடுக்கி எட்டுக் (1008) கடை நிறுத்த,

(165). வீறு உயர் பகம் பொன் (pure gold) பெறுவது; இம் மாலை,

மாலை வாங்குநர் சாலும் நம் கொடிக்கு’ (for Madhavi) என,

மான் அமர் நோக்கி ஓர் கூனி கைக் கொடுத்து,

நகர நம்பியர் திரிதரு மறுகில்,

பகர்வனர் போல்வதோர் பான்மையின் நிறுத்த -

(170). மா மலர் நெடுங் கண் மாதவி (Madhavi) மாலை

கோவலன் (Kovalan) வாங்கி, கூனி - தன்னோடு

மணமனை புக்கு, மாதவி - தன்னோடு

அணைவுறு வைகலின் அயர்ந்தனன் மயங்கி -

விடுதல் - அறியா விருப்பினன் ஆயினன் -

(175). வடு நீங்கு சிறப்பின் தன் மனை, அகம் மறந்து - என்.

Aragkerttruk Kathai,
Pugark Gandam,
Silappathikaram.

18

1. வெள்ளி மால் வரை, வியன் பெரும் சேடி,

கள் அவிழ் பூம் பொழில் காமக் கடவுட்கு (Gamon God),

கருங் கயல் நெடுங் கண் காதலி-தன்னோடு

விருந் தாட்டு அயரும் ஓர் விஞ்சைவீரன்-

Kadal Aadu Kathai,
Pugark Gandam,
Silappathikaram.

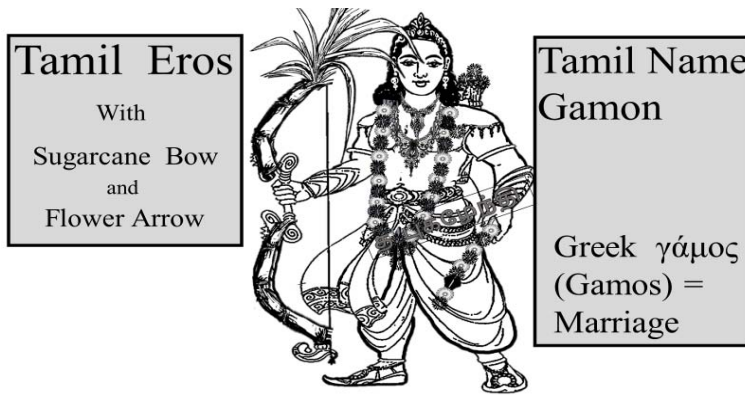
(81).விரை மலர் வாளியொடு (Flower Arrow) கருப்பு வில் (Sugarcane Bow) ஏந்தி

Anthi Malai Serapphu sei Kathai,
Pugark Gandam,
Silappathikaram.

உருவிலாளன் ஒரு பெரும் கருப்பு வில் (Sugarcane Bow)

45. இரு கரும் புருவம் ஆக ஈக்க

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.¹⁹

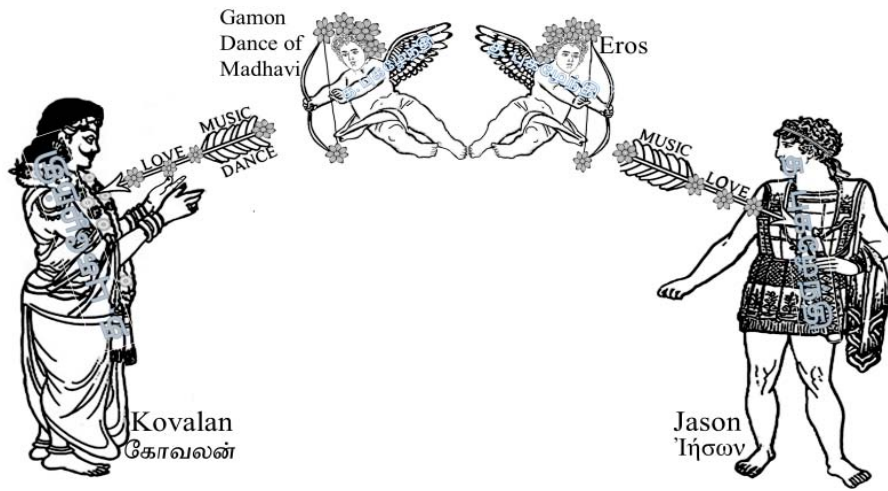


The proficiency of Madhavi in these types of dances plays an important role in the love of Madhavi and Kovalan. Thus in Greek Eros played an important place in the love of Medea and Jason and in Tamil the Eros (Gamon) dance played an important place in the love of Madhavi and Kovalan.

19

(55). நீள் நிலம் அளந்தோன் ஆடிய குடமும்;
ஆண்மை திரிந்த பெண்மைக் கோலத்துக்
காமன் (Gamon Dance) ஆடிய பேடி ஆடலும்;

Kadal Adu Kathai,
Pugark Gandam,
Silappathikaram.



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.

S. No.	Myths	Greek	Tamil
1.	Lover	Medea	Madhavi
2.	Type of the Love	Guest love	Guest love
3.	Maker of the Love	Eros	Greek Eros is equal to Tamil Gamon. Gamon dance is also one of the reason for the love.
4.	Reason for the Love	Golden Fleece	1008 Gold
5.	Personality of the Lover	Proficiency in Music, Herbs and Magic	Proficiency in Music and Dance
5.	Continuity of the Love	Jason leaves Medea after had the children	Kovalan leaves Medea after had the child

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 Τους δὲ Τάλως χάλκειος,
.....
1641 τὸν μὲν χαλκείης μελιγενέων ἀνθρώπων
ρίξης λοιπὸν ἔοντα μετ' ἀνδράσιν ἡμιθέοισιν
Εὐρώπῃ Κρονίδης νήσου πόρεν ἔμμεναι σύρον,
τρὶς περὶ χαλκείοις Κρήτην ποσὶ δινεύοντα.
ἀλλ' ἦτοί τὸ μὲν ἄλλο δέμας καὶ γυῖα τέτυκτο
χάλκεος ἢ δ' ἄρρηκτος: ὑπαὶ δὲ οἱ ἔσκε τένοντος
σύριγξ αἰματόεσσα κατὰ σφυρόν: αὐτὰρ ὃ τ' ἦγγε
λεπτὸς ὑμῖν ζωῆς ἔχε πείρατα καὶ θανάτοιο.....

"Κέκλυτέ μευ. μούνη γὰρ οἴομαι ὑμμι δαμάσσειν
ἄνδρα τόν, ὅστις ὄδ' ἐστί, καὶ εἰ παγχάλκεον ἴσχει
ὄν δέμας, ὅπποτε μὴ οἱ ἐπ' ἀκάματος πέλοι αἰών.
ἀλλ' ἔχει' αὐτοῦ νῆα θελήμονες ἐκτός ἐρωῆς
πετραίων, εἰως κεν ἐμοὶ εἴξειε δαμῆναι."

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....

4.1638- 48, Argonautica

(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

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

ὣς ὄγε χάλκειός περ ἔων ὑπόειξε δαμῆναι
Μηδεῖης βρίμη πολυφαρμάκου. ἂν δὲ βαρείας
ὀχλίζων λάιγγας, ἐρυκέμεν ὄρμον ἰκέσθαι.
πετραίῳ στόνουχι χρίμψε σφυρόν: ἐκ δὲ οἱ ἰχώρ
τηκομένῳ ἴκελος μολίβῳ ῥέεν: οὐδ' ἔτι δηρόν

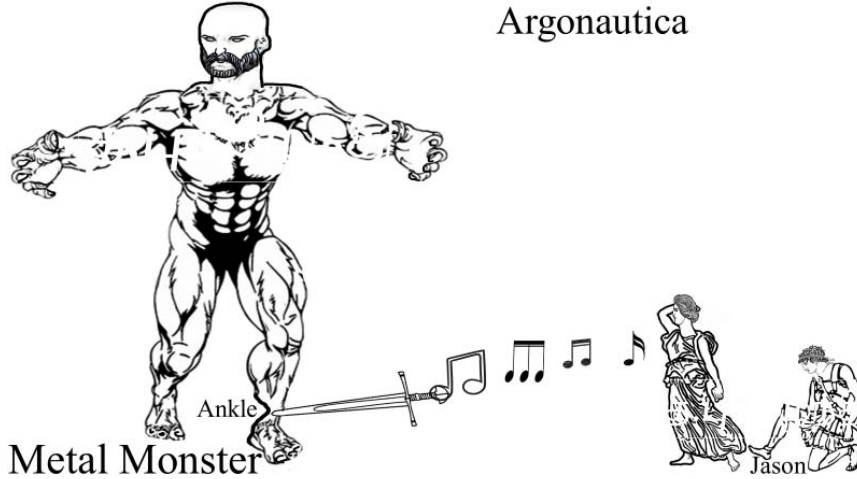
So Talos, for all his frame of bronze, yielded the victory to the might of Medea the sorceress. And as he was heaving massy rocks to stay them from reaching the haven, he grazed his ankle on a pointed crag; and the ichor gushed

είσθῆκει προβλήτος ἐπεμβεβαῶς σκοπέλοιο.
ἀλλ' ὡς τίς τ' ἐν ὄρεσσι πελωρή ὑπόθι πεύκη,
τήν τε θοοῖς πελέκεσσιν ἔθ' ἡμιπλήγα λιπόντες
ὑλοτόμοι δρυμοῖο κατήλυθον: ἢ δ' ὑπὸ νυκτὶ
ῥιπήσιν μὲν πρῶτα τινάσσεται, ὕστερον αὖτε
πρυμνόθεν ἐξαγεῖσα κατήριπεν: ὡς ὄγε ποσσὶν
ἀκαμάτοις τείως μὲν ἐπισταδὸν ῥῆρεῖτο,
ὕστερον αὖτ' ἀμενηνὸς ἀπείροني κάππεσε δούπῳ.

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.



Metal Monster and Tamil Silappathikaram

Kovalan wanted to sell his wife's anklet. One of the leading metal smiths who headed 100 smiths²⁰ 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', where as 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 gold smiths in a day. Thus in

20

(106).கண்ணுள் வினைஞர், கைவினை முற்றிய (skilled)

நுண்வினைக் கொல்லர் (Smith), நாற்றுவர் பின் வர (with 100 persons),

மெய்ப்பை புக்கு, விலங்கு நடைச் செலவின்

கைக் கோல் கொல்லனைக் கண்டனாகி,

(110). 'தென்னவன் பெயரொடு சிறப்புப் பெற்ற

பொன் வினைக் கொல்லன் இவன்' எனப் பொருந்தி,

'காவலன் தேவிக்கு ஆவதோர் காற்கு அணி (anklet=silambu)

நீ விலையிடுதற்கு (to value) ஆதியோ?' என-

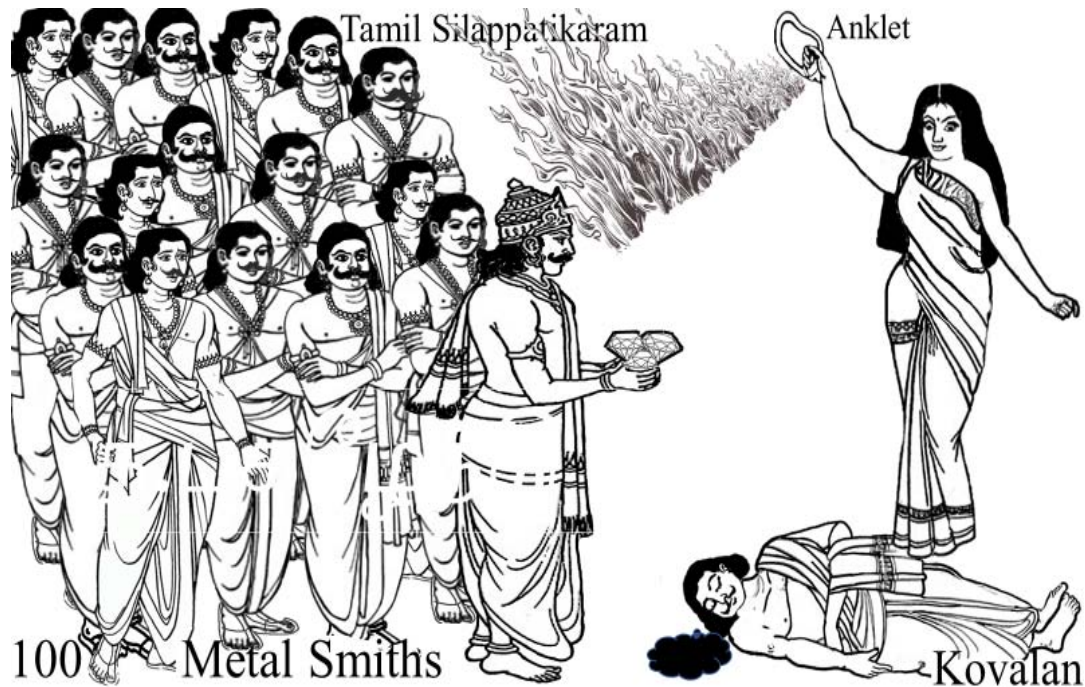
'அடியேன் அறியேன் ஆயினும், வேந்தர்

முடி முதல் கலன்கள் சமைப்பேன் யான்' (smith for kings) என,

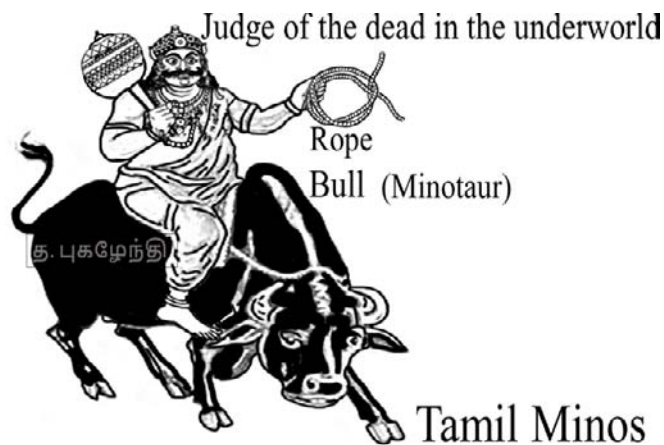
(115). கூற்றத் தூதன் (messenger from Minos) கைதொழுது ஏத்த-

Kolaikalak Kathai,
Madhuraik Gandam,
Silappathikaram.

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, Anklet 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.²¹



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.

		Silappathikaram	Argonautica
1	Name	Thalai (Head of Person)	Talos
2	Related with Metal	Metal Smith	Bronze made
3	Size	Coming with 100 persons	Giant Monster
4	Messenger	of Tamil Minos	of Crete Minos
5	Weakness	Anklet	Ankle
6	Killed by	Woman	Woman
7	Action of the man	Silent	Silent

Transfer of Children

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.²²

In Tamil epic, Madhavi and Kovalan had a child.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.

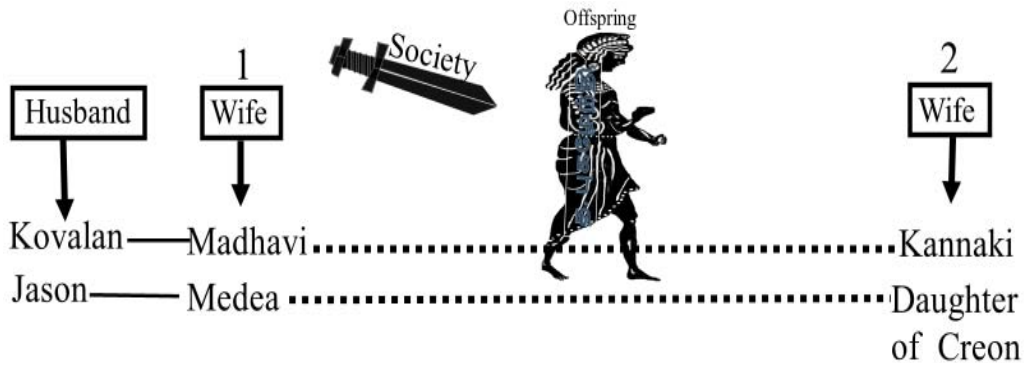
Thus, in both these myths the child faced problems from the society when their father left. For the sake of protecting the children, the mother who gave birth to the child herself sent them to their father who lived with another mother.

²² Contrary to this, Medea herself killed her children

²³

காவலன் பேர்ஊர் கனைளி ஊட்டிய
55. மாபெரும் பத்தினி மகள் மணிமேகலை
(child of other woman)

Ur Alar Uraitha Kathai,
Manimekalai.



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.

Ἰάσων
κᾶπειτ' ἔκανες;
Μήδεια
σέ γε πημαίνουσ

Jason
And so you killed them?
Medea
Yes, to cause you grief.
1398 – 99,
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

மணிமேகலை தனை வந்துபுறம் சுற்றி,
அணியமை தோற்றத்து அருந்தவப் படுத்திய
150 தாயோ கொடியள் (cruel mother) தகவுஇலள்

Malar Vanam Phukka Kathai,
Manimeekalai.

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 κρήνη καλουμένη
Γλαύκης: ἐς γάρταυτην ἔρριπεν αὐτήν, ὡς
λέγουσι, τῶν **Μηδείας** ἔσσεσθαι φαρμάκων
τὸ ὕδωρ νομίζουσαίμα. ὑπὲρ ταύτην
πεποιήται τὴν κρήνην καὶ τὸ καλούμενον
Ὠιδεῖον, π ἀρὰ δὲ αὐτόμνημά ἐστι τοῖς
Μηδείας παισίν: ὧν ὀνόματα μὲν σφισι
Μέρμερος καὶ **Φέρης**, καταλιθωθῆναι δὲ
ὑπὸ **Κορινθίων** λέγονται τῶν δῶρων ἔνεκα
ᾧν τῇ Γλαύκη κομίσαιφασιν αὐτούς:

on a well called the Well of **Glauce**. Into this they say she threw herself in the belief that the water would be a cure for the drugs of **Medea**. Above this well has been built what is called the **Odeum** [Music Hall], beside which is the tomb of **Medea's children**. Their names were **Mermerus** and **Pheres**, and they are said to have been stoned to death by the **Corinthians** owing to the gifts which legend says they brought to Glauce.
Paus. 2.3.6

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.

Κιναίθων δὲ ὁ **Λακεδαιμόνιος** ἐγενεαλόγησε γὰρ καὶ οὗτος ἔπεισι **Μηδεῖον** καὶ θυγατέρα **Ἐριώπιν** **Ἰάσονι** εἶπεν ἐκ **Μηδείας** γενέσθαι:

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.

Ἰάσων
θάψαι νεκρούς μοι τούσδε καὶ κλαῦσαι
πάρες.

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

Μήδεια
οὐ δῆτ', ἐπεὶ σφας τῆδ' ἐγὼ θάψω χερί,
φέρουσ' ἐς **Ἥρας** **τέμενος** **Ἀκραιάς**
θεοῦ,
ὡς μή τις αὐτοῦς πολεμίων καθυβρίση
τύμβους ἀνασπῶν: γῆ δὲ τῆδε Σισύφου
σεμνήν ἐορτήν καὶ τέλη προσάψομεν
τὸ λοιπὸν ἀντὶ τοῦδε δυσσεβοῦς φόνου.

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.

βασιλεύειν μὲν δὴ δι' αὐτήν **Ἰάσωνα** ἐν **Κορινθῶ**, **Μηδεία** δὲ παῖδας μὲν γίνεσθαι, τὸδὲ αἰεὶ τικτόμενον κατακρύπτειν αὐτὸ ἐς τὸ ἱερὸν φέρουσαν τῆς **Ἥρας**, κατακρύπτειν δὲ ἀθανάτους ἔσσεσθαι νομίζουσαν:

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

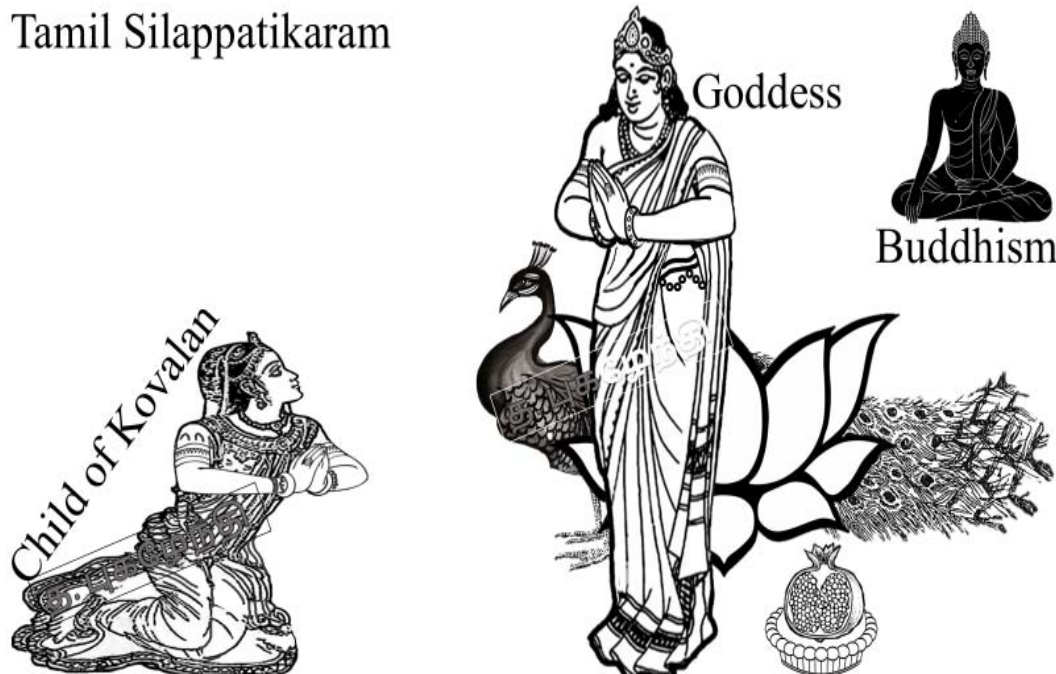
From these myths, it is understood that there was a possibility that Jason had a daughter and she might have been killed or might not have been killed but taken to the sanctuary of Hera thinking that she would get the immortal power.



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.

Tamil Silappatikaram



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' (Madhurai) 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 ἄγαλμα τῆς Ἥρας ἐπὶ θρόνου κάθηται
μεγέθει μέγα, χρυσοῦ μὲν καὶ ἐλέφαντος,
Πολυκλείτου δὲ ἔργον: ἔπεισι δὲ οἱ στέφανος
Χάριτας ἔχων καὶ Ὠρας ἐπειργασμένας, καὶ τῶν
χειρῶν τῇ μὲν καρπὸν φέρει ροιᾶς, τῇ δὲ
σκῆπτρον.

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

οὗτος μὲν ἀργύρου, χρυσοῦ δὲ καὶ λίθων
λαμπόντων Ἀδριανὸς βασιλεὺς ταῶν ἀνέθηκεν:
ἀνέθηκε δὲ, ὅτι τὴν ὄρνιθα ἱερὰν τῆς Ἥρας
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 ταῶς ἐξ Ἰνδίας

the bird was a native of India

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.

²⁵ P. 186, Pausanias's Description Of Greece - Translated With A Commentary, J. G. Frazer, London, Macmillan And Co., Limited, New York: The Macmillan Company, 1898

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.'

- Dictionary of the Bible, William Smith, Oxford University, London, (1863), pp. 763 - 64.

²⁸ P. The Gods of Northern Buddhism, Alice Getty, Dover Publications, NewYork, 1988,

²⁹ P. 188,

**Greek Goddess
Hera**



**Buddhist Goddess
Kujaku Myoo**



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 the languages.

S. No.	Myths	Greek	Tamil
1.	Daughter	As per Pausanias Jason has a daughter	Kovalan has a daughter
2.	Killing	1. Medea killed her children 2. As per Pausanias, Corinthians killed the children of Medea (which means Medea did not kill her children)	Madhavi killed the beauty and the joyful life of her daughter by forcing her to become a Buddhist Monk at her younger age.
3.	Related with Goddess	Children of Jason were taken to the sanctuary of Hera	Child of Kovalan worshipped the Buddhist Goddess
4.	Goddess	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.	Buddhist Goddess had pomegranate, peacock and lotus.
5	Immortal	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	Child of Madhavi was forced into Buddhism and became immortal

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.

‘அரவு உமிழ் மணி’

– 294, புறம்
பெருந்தலைச்
சாத்தனார்

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.
Puranānūru³⁰ 294, Poet: Perunthalai Sāthanār,

‘.....மால் வரை

மைபடு விடரகம் துழைஇ ஓய்யென

அருவி தந்த அரவு உமிழ் திருமணி

பெருவரைச் சிறுகுடி மறுகு விளக்கு உறுத்தலின்

இரவும் இழந்தனள்.....’

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.

- 192, அகம்,

பொதும்பில் கிழான்

வெண் கண்ணனார்

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.

இரு நிதிக் கிழவனும் பெரு மனைக் கிழத்தியும்

(57). அரு மணி இழந்த நாகம் போன்றதும்;

(like a snake who lost its stone)

இன் உயிர் இழந்த யாக்கை என்ன,

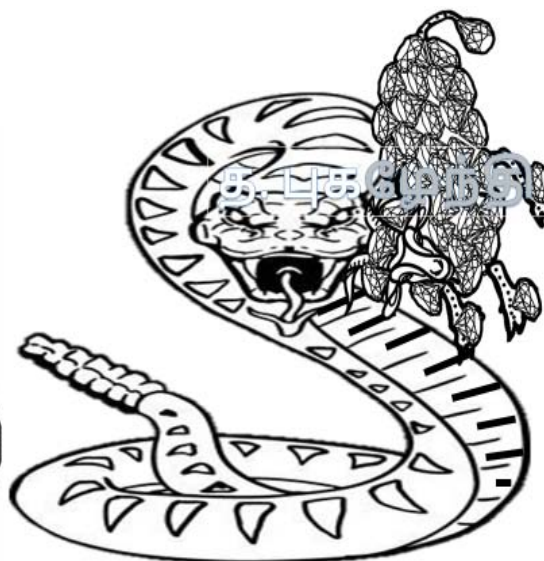
Puran Cherry Iruttha Kathai,
Madhuraik Gandam,
Silappathikaram.

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/>



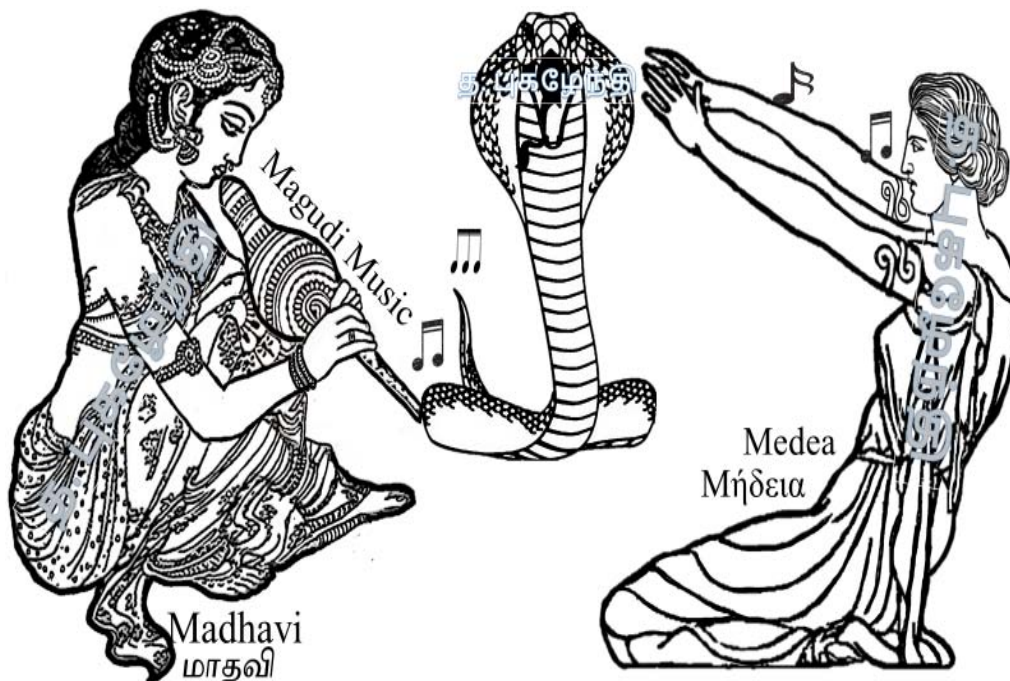
Snake Stone
Silappathikaram



Golden Fleece
Argonautica

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.³¹ 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 fate³². Thus the philosophy of fate in the Tamil Silappathikaram is mainly related with chastity.³³ The Greek epics also reveal some situations related with fate.

νοστήσειν Κήρινθον ὑπότροπος. αἰσα γὰρ ἦεν
αὐτὸν ὁμῶς Μόψον τε δαήμονα μαντοσυνάων
πλαγχθέντας Λιβύης ἐνὶ πείρασι δηωθῆναι,

return to Cerinthus. For fate had ordained
that he and Mopsus, skilled in the seer's art,
should wander and perish in the furthest
ends of Libya.

1. 79 – 81, Argonautica

οὐδ' ὄγε διοτήτος ὑπὲρ μόρον αὐτίς ἔμελλεν
οἴκαδε νυμφιδίους θαλάμους καὶ λέκτρον
ικέσθαι.

Nor was the king to escape his fate and
return home from battle to his bridal
chamber and bed.

1. 1030 – 1, Argonautica

τὴν γὰρ θέμις οὔ ποτ' ἀλύξει
θνητοῖσιν: πάντη δὲ περὶ μέγα πέπταται ἔρκος.

he rolled forward in the sand and filled up the
measure of his fate.

1. 1035 – 6, Argonautica

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.

"Ἐνθα δ' Ἄβαντιάδην πεπρωμένη ἦλασε μοῖρα
Ἴδμονα, μαντοσύνησι κεκασμένον. ἀλλὰ μιν οὔτι
μαντοσύναι ἐσάσσαν, ἐπει χρεῶ ἦγε δαμῆναι:

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

"Ὀλόμεθ' αἰνότατον δῆθεν μόρον, οὐδ' ὑπάλυξίς
ἔστ' ἄτης:

"Verily we are undone by a terrible doom;
there is no escape from ruin;

4. 1261 – 2, Argonautica

(170). ஒழிக என ஒழியாது ஊட்டும் வல் வினை (fate won't go)

இட்ட வித்தின் எதிர்த்துவந்து எய்தி (it must be payback),

ஒட்டும்காலை ஒழிக்கவும் ஒண்ணா;

Nadu Kan Kathai,
Pugark Gandam,
Silappathikaram.

31

32

152. முந்தைப் பிறப்பில் (formar birth), பைந்தொடி! கணவன் (Kovalan)

.....

158. (killed) கொலைக்களப் பட்ட (Sangaman) சங்கமன் மனைவி,
நிலைக்களம் காணாள், நீலி (chastity wife Neeli) என்போள்,

.....

167. “எம் உறு துயரம் செய்தோர் யாவதும்

(the same will happen to you)

தம் உறு துயரம் இற்று ஆகு” என்றே

விழுவோள் இட்ட வழ இல் சாபம் (hard words)

(170). பட்டனீர் ஆதலின், கட்டுரை கேள் நீ:

Katturai Kathai,
Madhuraik Gandam,
Silappathikaram.

33

136. உரைசால் மதுரையோடு அரைசு கேடுறும்” எனும்

உரையும் உண்டே,

(The Fate of the Madhurai City)

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 .

εὐρομεν. ἀλλ' οἴγ' ἄνδρες ἀπήλασαν, ἔξαποβάντες
νηὸς ἔης προτέρω ἐνὶ ἡμάτι: καὶ σφ' ἀπέρυκεν
ἡμέας οἰκτεῖρων Ζηνὸς νόος, ἥε τις αἴσα,
αὐτίκ' ἐπεὶ καὶ βρώσιν ἄλις καὶ εἶματ' ἔδωκαν,

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 fate, detained them there,
3. 326 – 329, Argonautica

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.

Ἵως φάτο: τῆ δ' ἔντοσθε κατειβετο θυμὸς
ἀκουῆ, ἔμπης δ' ἔργ' αἰδηλα κατερρίγησεν
ιδέσθαι. σχετλίη: οὐ μὲν δηρὸν ἀπαρνήσεσθαι
ἔμελλεν Ἑλλάδα ναιετάειν. ὥς γὰρ τότε μῆδετο
Ἥρη, ὄφρα κακὸν Πελίη ἱερὴν ἐς Ἴωλκὸν ἴκοιτο
Αἰαίη Μῆδεῖα, λιποῦσ' ἄπο πατρίδα γαῖαν.

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
Aeaeon 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.

εὖτ' ἂν ἐς Ἠλύσιον πεδίον τεὸς υἱὸς ἴκηται,
ὄν δὴ νῦν Χείρωνος ἐν ἤθεσι Κενταύροιο
νηιάδες κομέουσι τεοῦ λίπτοντα γάλακτος,
χρειῶ μιν κούρης πόσιν ἔμμεναι Αἰήταο
Μηδεΐης:

When thy son shall come to the Elysian plain, he whom
now in the home of Cheiron the Centaur water-nymphs
are tending, though he still craves thy mother milk, it is
fated that he be the husband of Medea, Aetes'
daughter;
4. 811 – 15, Argonautica

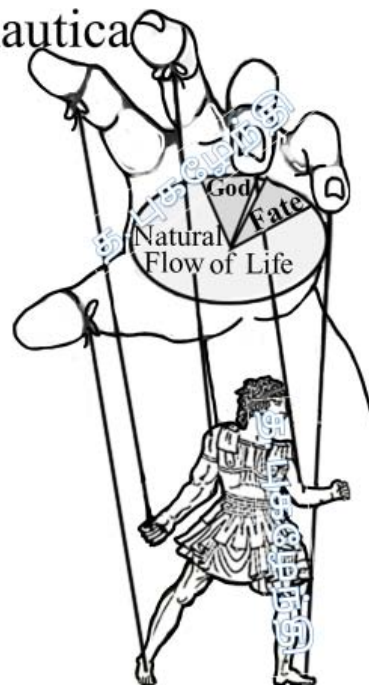
Finally the Greek myth gave important to God for the mystery behind sorrow.

Χορός
πολλῶν ταμίας Ζεὺς ἐν Ὀλύμπῳ,
πολλὰ δ' ἀέλπτως κραίνουσι θεοί:
καὶ τὰ δοκηθέντ' οὐκ ἐτελέσθη,
τῶν δ' ἀδοκῆτων πόρον ἤϊρε θεός.
τοιόνδ' ἀπέβη τότε πρᾶγμα.

Chorus-Leader
Zeus on Olympus has many things in his
treasure-house, and many are the things the
gods accomplish against our expectation. What
men expect is not brought to pass, but a god
finds a way to achieve the unexpected. Such is
the outcome of this story
1415 – 19, Medea, Euripides

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 picturised as given in the figure.

Silappatikaram Argonautica



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

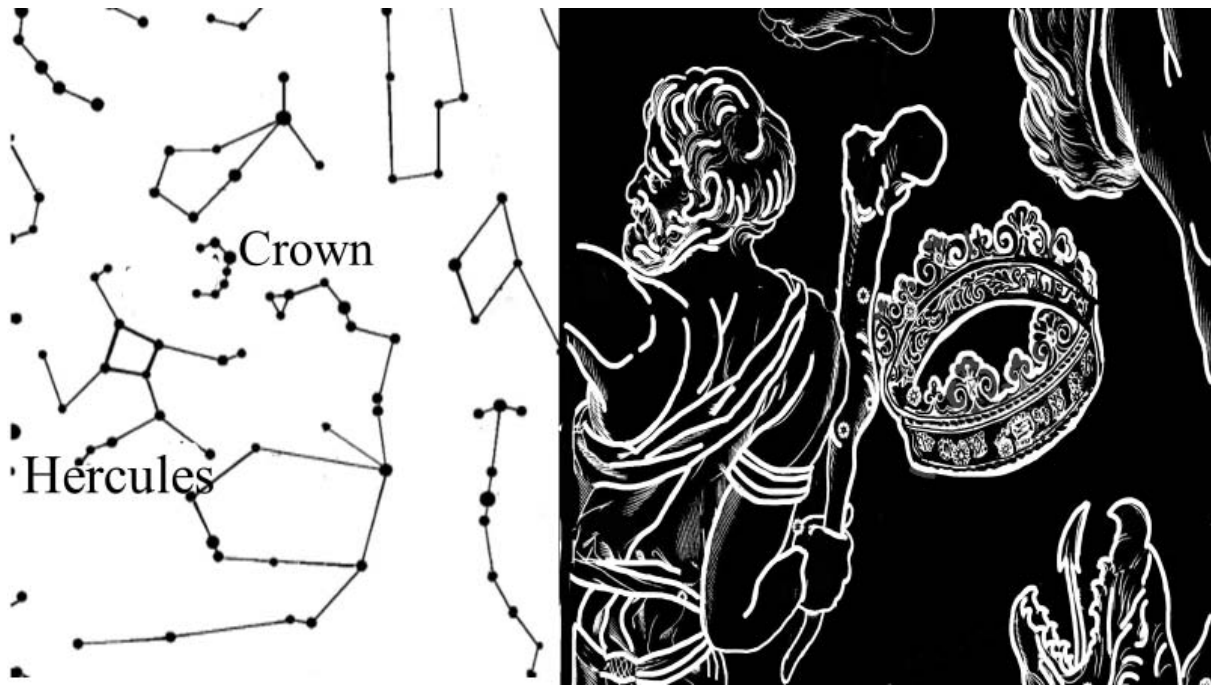
The Greek epics Argonautica and Medea gives much important to the concept of chastity dealt in the form of story and through explanations. Further, it also describe about the respect given for chastity.

δή ποτε καὶ Θησῆα κακῶν ὑπελύσατ' ἀέθλων παρθενικῆ
Μινωῖς εὐφρονέουσ' Ἀριάδνη, ἦν ῥά τε Πασιφάη κούρη
τέκεν Ἥελίοιο. ἀλλ' ἡ μὲν καὶ νηός, ἐπεὶ χόλον εὐνάσε
Μίνως, σὺν τῷ ἐφεζομένη πάτρην λίπε: τὴν δὲ καὶ αὐτοὶ
ἀθάνατοι φίλαντο, μέσῳ δὲ οἱ αἰθέρι τέκμαρ ἀστερόεις
στέφανος, τόν τε κλείουσ' Ἀριάδνης, πάννυχος
οὐρανίοισιν ἐλίσσειται εἰδώλοισιν.

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 bore. 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.

3.997-1004, Argonautica

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.

Ainkurunūru 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.

34

61. 'காதலற் பிரியாமல், கவவுக் கை றெுகிழாமல்,
தீது அறுக!' என ஏத்தி, சில் மலர் கொடு தூவி,
அம் கண் உலகின் அருந்ததி (Arundhati) அன்னாளை
64. மங்கல நல் அமளி ஏற்றினார்

Mangala Vazhththu,
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.

“Ἐνθ’ ἄμυδις πᾶς δῆμος ὑπερβασίησι
γυναικῶν νηλειῶς δέδμητο παροιχομένω
λυκάβαντι. δῆ γὰρ κουριδίας μὲν
ἀπηνήναντο γυναίκας ἄνδρες ἐχθήραντες,
ἔχον δ’ ἐπὶ ληιάδεσσιν τρηχὺν ἔρον, ἃς
αὐτοὶ ἀγίνεον ἀντιπέρηθεν Ἰθρηκίην
δηοῦντες; ἐπεὶ χόλος αἰνὸς ὄπαζεν
Κύπιδος, οὐνεκά μιν γεράων ἐπὶ δηρὸν
ἄπισσαν. ὦ μέλαι, ζήλοιο τ’ ἐπισμυγεῶς
ἀκόρητοι. οὐκ οἶον σὺν τῆσιν ἐοῦς
ἔρραισαν ἀκοίτας ἀμφ’ εὐνή, πᾶν δ’ ἄρσεν
ὁμοῦ γένος, ὡς κεν ὀπίσσω μήτινα
λευγαλέοιο φόνου τίσειαν ἀμοιβήν.

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.

1. 609 – 19, Argonautica

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



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

ἀλλ’ ὄγε πατρὸς ἐοῖο κακὴν τίναςκεν
ἀμοιβὴν ἀμπλακίης. ὁ γὰρ οἶος ἐν οὔρεσι
δένδρεα τέμνων δὴ ποθ’ ἀμαδρυάδος
νύμφης ἀθέριξε λιτάων, ἢ μιν ὄδυρομένη
ἀδινῶ μιλίσσετο μύθῳ, μὴ ταμέειν
πρέμνον δρυὸς ἡλικος, ἧ ἔπι πουλὺν αἰῶνα

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

τρίβεσκε διηνεκές; αὐτὰρ ὁ τήνγε
ἀφραδέως ἔτμηξεν ἀγνηρορή γεότητος. τῷ
δ' ἄρα νηκερδῆ νύμφη πόρεν οἶτον ὀπίσσω
αὐτῷ καὶ τεκέεσσιν.

had lived continually; but he in the arrogance of
youth recklessly cut it down. So to him the nymph
thereafter made her death a curse, to him and to
his children.

2. 475 – 483, Argonautica

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

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 chastic 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.

ἀλλ' Ἥρη σκοπέλοιο καθ' Ἑρκυνίου ἰάχησεν
οὐρανόθεν προθοροῦσα: φόβῳ δ' ἔτίναχθεν αὐτῆς
πάντες ὁμῶς: δεινὸν γὰρ ἐπὶ μέγας ἔβραχεν αἰθήρ.
ἄψ δὲ παλιντροπῶντο θεᾶς ὕπο, καὶ ῥ' ἐνόησαν
τὴν οἶμον, τῆπέρ τε καὶ ἔπλετο νόστος ἰοῦσιν.
δηναῖοι δ' ἀκτὰς ἀλιμυρέας εἰσαφίκοντο Ἥρης
ἐννεσίησι, δι' ἔθνεα μυρία Κελτῶν καὶ Λιγύων
περόωντες ἀδήιοι. ἀμφὶ γὰρ αἰνήν ἡέρα χεῦε θεὰ
πάντ' ἤματα νισσομένοισιν.

But Hera leaping forth from heaven pealed her
cry 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, Ἐρατώ, παρά θ' ἴστασο, καί μοι ἔνισπε,
ἐνθεν ὅπως ἐς Ἴωλκὸν ἀνήγαγε κῶας Ἴησων
Μηδείης ὑπ' ἔρωτι. σὺ γὰρ καὶ Κύπριδος αἴσαν
ἔμμορες, ἀδηήτας δὲ τεοῖς μελεδήμασι θέλγεις
παρθενικάς: τῷ καὶ τοι ἐπήρατον οὖνομ' ἀνήπται.

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 love-
cares dost 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 with the help of Medea, Jason can succeed in his aim.

Ἥ, καὶ ἐπ' οὐδὲος αἴγε ποδῶν πάρος ὄμματ' ἔπηξαν,
ἀνδιχα πορφύρουσαι ἐνὶ σφίσι: αὐτίκα δ' Ἥρη
τοῖον μητιόωσα παροϊτέρη ἔκφατο μῦθον: "Δεῦρ'
ἴομεν μετὰ Κύπριν: ἐπιπλόμεναι δέ μιν ἄμφω παιδὶ
ἐῷ εἰπεῖν ὄτρύνομεν, αἶ κε πίθηται κούρην Αἰήτεω
πολυφάρμακον οἴσι βέλεσσιν θέλξει οἰστεύσας ἐπ'
Ἴησωνι. τὸν δ' ἂν οἴω κείνης ἐννεσίησιν ἐς Ἑλλάδα
κῶας ἀνάξειν."

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 Aetes, 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.

"ὦ πόποι, ἦ ῥα γυναξίν ὁμόστολοι ἐνθάδ' ἔβημεν,
οἱ Κύπριν καλέουσιν ἐπίρροθον ἄμμι πέλεσθαι,
οὐκέτ' Ἐνυαλίω μέγα σθένος; ἐς δὲ πελείας καὶ
κίρκους λεύσσοντες ἐρητύεσθε ἀέθλων; ἔρρετε,
μηδ' ὕμιν πολεμήια ἔργα μέλοιο, παρθενικάς
δὲ λιτήσιν ἀνάλικδας ἡτεροπεύειν."

"Shame on us, have we come here fellow
voyagers with women, calling on Cypris for
help and not on the mighty strength of
Enyalios? 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." 3.558-
63, Argonautica

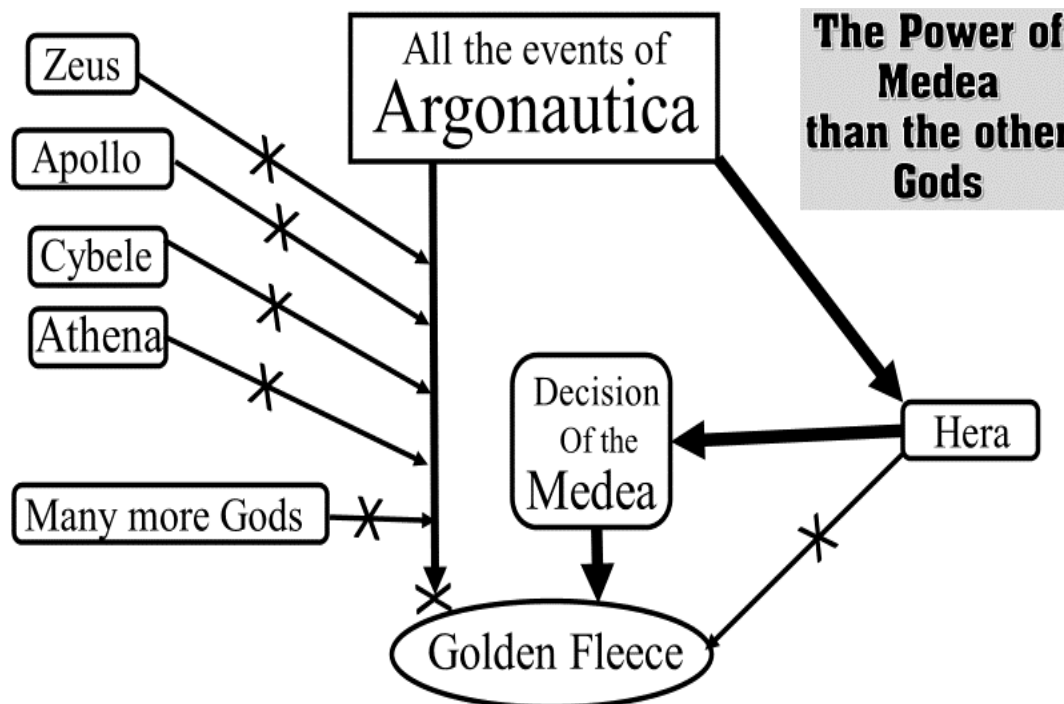
Thus this passage talks about the bravery of the men and it is considered disgrace or shame to get the help from the woman. So, the reason behind the magic of Medea which over shadows the power of the Greek Goddess needs to be researched. According to the philosophy of chastity, the chaste woman has 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.

ἀλλά οἱ ἄφνω δεῖμ' ὄλοον στυγεροῖο κατὰ φρένας
ἦλθ' Αἴδαιο. ἔσχετο δ' ἄμφασίη δηρὸν χρόνον, ἀμφὶ
δὲ πᾶσαι θυμηδεῖς βίοτιοιο μεληδόνες ἰνδάλλοντο.
μνήσατο μὲν τερπνῶν, ὅσ' ἐνὶ ζωσῖσι πέλονται,
μνήσαθ' ὀμηλικῆς περιγηθέος, οἷά τε κούρη· καί τε
οἱ ἥελιος γλυκίων γένετ' εἰσοράσθαι, ἢ πάρος, εἰ
ἔτεόν γε νόω ἐπεμαίεθ' ἕκαστα. καὶ τὴν μὲν ῥα
πάλιν σφετέρων ἀποκάθετο γούνων, Ἥρης
ἐννεσίησι μετάρροπος, οὐδ' ἔτι βουλάς ἄλλη
δοιάζεσκεν:

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.

“Υπνον ἄοσσητήρα, θεῶν ὑπατον, 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.

κούρη τις μεγάροισιν ἐνιτρήφειτ' **Αἰήταο**, τὴν
Ἐκάτη περιάλλα θεὰ δάε τεχνήσασθαι
φάρμαχ', ὅσ' ἤπειρός τε φύει καὶ νήχυτον
ὔδωρ, τοῖσι καὶ ἀκαμάτοιο πρὸς μείλισσετ'
ἀυτμή, καὶ ποταμοὺς ἴσησιν ἄφαρ κελαδεῖνὰ
ῥέοντας, ἄστρα τε καὶ μήνης ἱέρης ἐπέδησε
κελεύθους.

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 to 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 που τάδε καλά, συνημοσύνας ἀλεγύνειν.
Αἰήτης δ' οὐ τοῖος ἐν ἀνδράσιν, οἷον ἔειπας
Μίνω Πασιφάης πόσιν ἔμμεναι: οὐδ' **Ἀριάδνη**
ἰσοῦμαι: τῷ μήτι φιλοξενίην 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,**³⁵ **wherefore speak not of guest-love.**
3. 1105 – 8, Argonautica

ἀλλ' οἷον τύνη μὲν ἐμεῦ, ὅτ' Ἴωλκὸν ἴκηαι, μνώεο:
σεῖο δ' ἐγὼ καὶ ἐμῶν ἀέκητι τοκήων μνήσομαι. ἔλθοι
δ' ἡμῖν ἀπόπροθεν ἡέ τις ὄσσα, ἡέ τις ἄγγελος ὄρνις,
ὅτ' ἐκλελάθοιο ἐμεῖο: ἢ αὐτήν με ταχεῖαι ὑπὲρ πόντοιο
φέροιεν ἐνθὲνδ' εἰς Ἴωλκὸν ἀναρπάξασαι ἄελλαι,
ὄφρα σ', ἐν ὀφθαλμοῖσιν ἐλεγχείας προφέρουσα,
μνήσω ἐμῇ ἰότητι πεφυγμένον. αἶθε γὰρ εἴην
ἀπροφάτως τότε σοῖσιν ἐφέστιος ἐν μεγάροισιν."

But only do thou, when thou hast reached
Iolcus, remember me, and thee even in my
parents' despite, will I remember. And from
far off may a rumour come to me or some
messenger-bird, when thou forgettest me;
or me, even me, may swift blasts catch up
and bear over the sea hence to Iolcus, that
so I may cast reproaches 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 unexpected guest!"
3. 1109 – 17, 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 **θεὸν** according the philosophy of chastity.

Ἦς ἄρ' ἔφη, ἔλεινὰ καταπροχέουσα παρειῶν
δάκρυα: τὴν δ' ὄγε δῆθεν ὑποβλήδην προσέειπεν:
"Δαιμονίη, κενεὰς μὲν ἔα πλάζεσθαι ἀέλλας, ὥς δὲ
καὶ ἄγγελον ὄρνιν, ἐπεὶ μεταμῶνια βάζεις. εἰ δὲ κεν
ἦθεα κείνα καὶ Ἑλλάδα γαῖαν ἴκηαι, τιμήεσσα
γυναίξι καὶ ἀνδράσιν αἰδοίη τε ἔσσειαι: οἱ δὲ σε
πάγχυ **θεὸν** ὥς πορσανέουσιν, οὕνεκα τῶν μὲν
παῖδες ὑπότροποι οἴκαδ' ἴκοντο σῆ βουλή, τῶν δ'
αὐτε κασίγνητοι τε ἔται τε καὶ θαλεροὶ κακόητος
ἄδην ἐσάωθεν ἀκοῖται. ἡμέτερον δὲ λέχος
θαλάμοις ἐνι κουριδοῖσιν πορσυνέεις: οὐδ' ἄμμε
διακρινεῖ φιλόητος

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 revered 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

³⁶Mangalavazhthu Padal, Pugar Kandum, Song 25

போதில் ஆர்திருவினாள்புகழ் உடைவடிவு என்றும்,
தீது இலாவடமீனின்றி மீவள்திறம் என்றும்,
மாதரார்தொழுது ஏத்தவயங்கிய பெரும் குணத்துக்
காதலாள்; பெயர் மன்னும் கண்ணகி என்பாள் மன்னோ.

ἄλλο, π ἄρος θάνατόν γε μεμορμένον in our bridal chamber shalt thou prepare
ἀμφικαλύψαι." our couch; and nothing shall come
between our love till the doom of death
fold us round."
3.1118-1130, Argonautica

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.

Σεσώστριος δὲ τελευτήσαντος ἐκδέξασθαι
ἔλεγον τὴν βασιλίην τὸν παῖδα αὐτοῦ Φερῶν,
τὸν ἀποδέξασθαι μὲν οὐδεμίαν στρατηίην,
συνενειχθῆναι δὲ οἱ τυφλὸν γενέσθαι διὰ τοιόνδε
πρῆγμα. τοῦ ποταμοῦ κατελθόντος μέγιστα δὴ
τότε ἐπ' ὀκτωκαίδεκα πῆχτας, ὡς ὑπερέβαλε τὰς
ἀρούρας, π νεύματος ἔμπεσόντος κυματῆς ὁ
ποταμὸς ἐγένετο:

When Sesostris 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

τὸν δὲ βασιλέα λέγουσι τοῦτον ἀτασθαλίῃ
χρησάμενον, λαβόντα αἰχμὴν βαλεῖν ἐς
μέσας τὰς δίνας τοῦ ποταμοῦ, μετὰ δὲ αὐτίκα
καμόντα αὐτὸν τοὺς ὀφθαλμοὺς τυφλωθῆναι.
δέκα μὲν δὴ ἔτεα εἶναι μιν τυφλόν, ἐνδεκάτῳ
δὲ ἔτει ἀπικέσθαι οἱ μαντήιον ἐκ Βουτοῦς
πόλιος ὡς ἐξήκει τέ οἱ ὁ χρόνος τῆς ζημίας
καὶ ἀναβλέψει γυναικὸς οὐρῶ νισάμενος
τοὺς ὀφθαλμοὺς, ἦτις παρὰ τὸν ἑωυτῆς
ἄνδρα μῦνον πεφοίτηκε, ἄλλων ἀνδρῶν
ἐοῦσα ἄπειρος,

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

καὶ τὸν πρώτης τῆς ἑωυτοῦ γυναικὸς
πειρᾶσθαι, μετὰ δὲ, ὡς οὐκ ἀνέλεπε, ἐπεξῆς
πασῶν πειρᾶσθαι: ἀναβλέψαντα δὲ
συναγαγεῖν τὰς γυναῖκας τῶν ἐπειρήθη, πλὴν ἢ
τῆς τῷ οὐρῶ νισάμενος ἀνέβλεψε, ἐς μίαν
πόλιν, ἣ νῦν καλέεται Ἐρυθρὴ βῶλος: ἐς
ταύτην συναλίσαντα ὑποπρῆσαι πάσας σὺν
αὐτῇ τῇ πόλι:

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 the 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

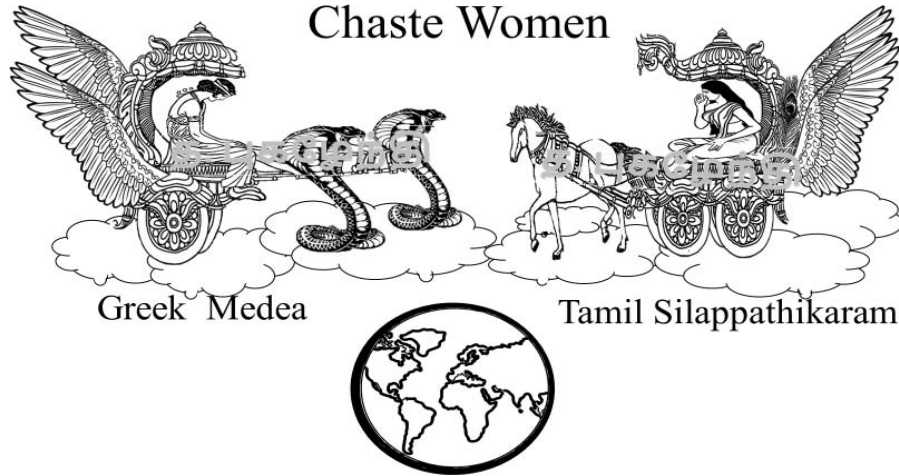
At the end of the epic Medea, Medea got a winged chariot from her grandfather Helios.

Μῆδεια
τί τάσδε κινεῖς κἀναμοχλεύεις πύλας,
νεκρούς ἐρευνῶν κάμῃ τὴν εἰργασμένην;
παῦσαι πόνου τοῦδ'. εἰ δ' ἐμοῦ χρεῖαν ἔχεις,
1320 λέγ' εἴ τι βούλη, χειρὶ δ' οὐ ψαύσεις ποτέ:
τοιόνδ' ὄχημα πατρός' Ἥλιος πατήρ
δίδωσιν ἡμῖν, ἔρυμα πολεμίας χερρός.

Jason tries to open the doors of the house.
Medea appears aloft in a winged chariot
upon the mechane, 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

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.

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

36

193 எழு நாள் இரட்டி எல்லை சென்ற பின்
'தொழு நாள் இது' எனத் தோன்ற வாழ்த்தி,
பீடு கெழு நங்கை பெரும் பெயர் ஏத்தி,
வாடா மா மலர் மாரி பெய்து, ஆங்கு,
அமரர்க்கு அரசன் தமர் வந்து ஏத்த,
கோநகர் பிழைத்த கோவலன் தன்னொடு

199. வான ஊர்தி (Winged Chariot) ஏறினள்-மாதோ-

200. கான் அமர் புரி குழல் கண்ணகி-தான்-என்.

**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.

σιγή δόμους ἐσβᾶσ', ἴν' ἔστρωται λέχος;
ἀλλ' ἔν τί μοι πρόσαντες: εἰ ληφθήσομαι
δόμους ὑπερβαινουσα καὶ τεχνωμένη,
θανοῦσα θήσω τοῖς ἐμοῖς ἐχθροῖς γέλων.
κράτιστα τὴν εὐθειάν, ἧ πεφύκαμεν
σοφοὶ μάλιστα, φαρμάκοις αὐτοὺς ἐλεῖν.
εἶέν: καὶ δὴ τεθνᾶσι: τίς με δέξεται πόλις;
τίς γῆν ἄσυλον καὶ δόμους ἐχεγγύους
ξένος παρασχῶν ῥύσεται τοῦμόν δέμας;
οὐκ ἔστι. μείνας' οὖν ἔτι 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,

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.

Μήδεια

ἔσται τάδ': ἀλλὰ πίστις εἰ γένοιτό μοι
τούτων, ἔχοιμ' ἂν πάντα πρὸς σέθεν καλῶς.

Αἰγεύς

μῶν οὐ πέποιθας; ἢ τί σοι τὸ δυσχερές;

Μήδεια

πέποιθα: Πελίου δ' ἐχθρός ἐστί μοι δόμος
Κρέων τε. τούτοις δ' ὀρκίοισι μὲν ζυγεῖς
ἀγουσιν οὐ μεθεῖ' ἂν ἐκ γαίας ἐμέ:
λόγοις δὲ συμβᾶς καὶ θεῶν ἀνώμοτος
φίλος γένοι' ἂν κάπικηρυκεύμασιν
τάχ' ἂν πίθοιο: τάμα μὲν γὰρ ἀσθενῆ,
τοῖς δ' ὄλβος ἐστί καὶ δόμος τυραννικός.

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.

Αἰγεύς

πολλὴν ἔδειξας ἐν λόγοις προμηθίαν:
ἀλλ', εἰ δοκεῖ σοι, δρᾶν τάδ' οὐκ ἀφίσταμαι.
ἐμοὶ τε γὰρ τάδ' ἐστὶν ἀσφαλέστερα,
σκῆψίν τιν' ἐχθροῖς σοῖς ἔχοντα δεικνύναι,
τὸ σὸν τ' ἄραρε μᾶλλον: ἐξηγοῦ θεοῦς.

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.

Μήδεια

ὄμυ πεδὸν Γῆς πατέρα θ' Ἥλιον πατρός
τούμου θεῶν τε συνπιθεῖς ἅπαν γένος.

Medea

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

Αἰγεύς

τί χρῆμα δράσειν ἢ τί μὴ δράσειν; λέγε.

Aegeus

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

Μήδεια

μήτ' αὐτὸς ἐκ γῆς σῆς ἔμ' ἐκβαλεῖν ποτε,
μήτ', ἄλλος ἢ τις τῶν ἐμῶν ἐχθρῶν ἄγειν
χρήζη, μεθήσειν ζῶν ἐκουσίω τρόπῳ.

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.

Αἰγεύς

ὄμυμι Γαῖαν Ἥλιου θ' ἀγνὸν σέλας
θεοῦς τε πάντας ἐμμενεῖν ἅ σου κλύω.

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.

Μήδεια
ἀρκεῖ: τί δ' ὄρκω τῷδε μὴ ἰμμένων πάθοις;

Medea
That is good. But what punishment do you call down on yourself if you do not abide by your oath?

Αἰγεύς
ἂ τοῖσι δυσσεβοῦσι γίγνεται βροτῶν.

Aegeus
The punishment that befalls the impious among mortals.

Μήδεια
χαίρων πορεύου: πάντα γὰρ καλῶς ἔχει.
κἀγὼ πόλιν σὴν ὡς τάχιστ' ἀφίξομαι,
πράξασ' ἂ μέλλω καὶ τυχοῦσ' ἂ βούλομαι.

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
731 - 755, Medea, Euripides.

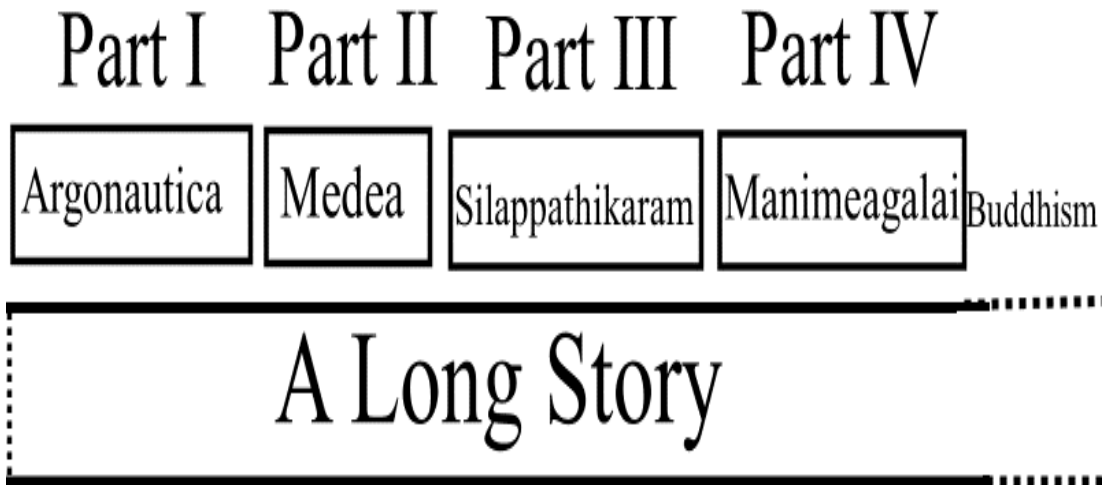
Thus only after that assurance by Aegeus, Medea went to Aegeus, son of Pandion.

Μήδεια
αὐτὴ δὲ γασίαν εἶμι τὴν Ἐρεχθέως,
1385 Αἰγεῖ συνοικήσουσα τῷ Πανδίωνος.
σύ δ', ὡσπερ εἰκός, καθανῆ κακὸς κακῶς,
Ἄργοῦς κἀρα σὸν λειψάνω πεπληγμένος,
πικρὰς τελευτὰς τῶν ἐμῶν γάμων ἰδῶν.

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.^{37, 38} The Tamil Sembean or Sibi or Sivi or Sibae who had resemblance with the Greek Prometheus was portrayed as Buddhist Pantheons.³⁹ The chaste wife of Kovalan was portrayed as Buddhist Goddess.⁴⁰



Thus the myth continues in Buddhism.

³⁷ Gift of Shoes and Sea Goddess Sankha Jātaka (No. 442), (Stories of former birth of Buddha).

³⁸ Beckwith, C. (2015) Greek Buddha: Pyrrho's Encounter with Early Buddhism in Central Asia (Princeton).

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

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.



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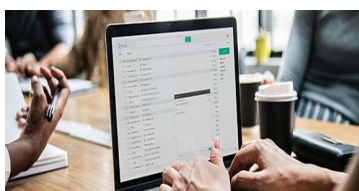
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11. Pick a good study spot: Always try to pick a spot for your research which is quiet. Not every spot is good for studying.

12. Know what you know: Always try to know what you know by making objectives, otherwise you will be confused and unable to achieve your target.

13. Use good grammar: Always use good grammar and words that will have a positive impact on the evaluator; use of good vocabulary does not mean using tough words which the evaluator has to find in a dictionary. Do not fragment sentences. Eliminate one-word sentences. Do not ever use a big word when a smaller one would suffice.

Verbs have to be in agreement with their subjects. In a research paper, do not start sentences with conjunctions or finish them with prepositions. When writing formally, it is advisable to never split an infinitive because someone will (wrongly) complain. Avoid clichés like a disease. Always shun irritating alliteration. Use language which is simple and straightforward. Put together a neat summary.

14. Arrangement of information: Each section of the main body should start with an opening sentence, and there should be a changeover at the end of the section. Give only valid and powerful arguments for your topic. You may also maintain your arguments with records.

15. Never start at the last minute: Always allow enough time for research work. Leaving everything to the last minute will degrade your paper and spoil your work.

16. Multitasking in research is not good: Doing several things at the same time is a bad habit in the case of research activity. Research is an area where everything has a particular time slot. Divide your research work into parts, and do a particular part in a particular time slot.

17. Never copy others' work: Never copy others' work and give it your name because if the evaluator has seen it anywhere, you will be in trouble. Take proper rest and food: No matter how many hours you spend on your research activity, if you are not taking care of your health, then all your efforts will have been in vain. For quality research, take proper rest and food.

18. Go to seminars: Attend seminars if the topic is relevant to your research area. Utilize all your resources.

Refresh your mind after intervals: Try to give your mind a rest by listening to soft music or sleeping in intervals. This will also improve your memory. Acquire colleagues: Always try to acquire colleagues. No matter how sharp you are, if you acquire colleagues, they can give you ideas which will be helpful to your research.

19. Think technically: Always think technically. If anything happens, search for its reasons, benefits, and demerits. Think and then print: When you go to print your paper, check that tables are not split, headings are not detached from their descriptions, and page sequence is maintained.



20. Adding unnecessary information: Do not add unnecessary information like "I have used MS Excel to draw graphs." Irrelevant and inappropriate material is superfluous. Foreign terminology and phrases are not apropos. One should never take a broad view. Analogy is like feathers on a snake. Use words properly, regardless of how others use them. Remove quotations. Puns are for kids, not grunt readers. Never oversimplify: When adding material to your research paper, never go for oversimplification; this will definitely irritate the evaluator. Be specific. Never use rhythmic redundancies. Contractions shouldn't be used in a research paper. Comparisons are as terrible as clichés. Give up ampersands, abbreviations, and so on. Remove commas that are not necessary. Parenthetical words should be between brackets or commas. Understatement is always the best way to put forward earth-shaking thoughts. Give a detailed literary review.

21. Report concluded results: Use concluded results. From raw data, filter the results, and then conclude your studies based on measurements and observations taken. An appropriate number of decimal places should be used. Parenthetical remarks are prohibited here. Proofread carefully at the final stage. At the end, give an outline to your arguments. Spot perspectives of further study of the subject. Justify your conclusion at the bottom sufficiently, which will probably include examples.

22. Upon conclusion: Once you have concluded your research, the next most important step is to present your findings. Presentation is extremely important as it is the definite medium through which your research is going to be in print for the rest of the crowd. Care should be taken to categorize your thoughts well and present them in a logical and neat manner. A good quality research paper format is essential because it serves to highlight your research paper and bring to light all necessary aspects of your research.

INFORMAL GUIDELINES OF RESEARCH PAPER WRITING

Key points to remember:

- Submit all work in its final form.
- Write your paper in the form which is presented in the guidelines using the template.
- Please note the criteria peer reviewers will use for grading the final paper.

Final points:

One purpose of organizing a research paper is to let people interpret your efforts selectively. The journal requires the following sections, submitted in the order listed, with each section starting on a new page:

The introduction: This will be compiled from reference matter and reflect the design processes or outline of basis that directed you to make a study. As you carry out the process of study, the method and process section will be constructed like that. The results segment will show related statistics in nearly sequential order and direct reviewers to similar intellectual paths throughout the data that you gathered to carry out your study.

The discussion section:

This will provide understanding of the data and projections as to the implications of the results. The use of good quality references throughout the paper will give the effort trustworthiness by representing an alertness to prior workings.

Writing a research paper is not an easy job, no matter how trouble-free the actual research or concept. Practice, excellent preparation, and controlled record-keeping are the only means to make straightforward progression.

General style:

Specific editorial column necessities for compliance of a manuscript will always take over from directions in these general guidelines.

To make a paper clear: Adhere to recommended page limits.



Mistakes to avoid:

- Insertion of a title at the foot of a page with subsequent text on the next page.
- Separating a table, chart, or figure—confine each to a single page.
- Submitting a manuscript with pages out of sequence.
- In every section of your document, use standard writing style, including articles ("a" and "the").
- Keep paying attention to the topic of the paper.
- Use paragraphs to split each significant point (excluding the abstract).
- Align the primary line of each section.
- Present your points in sound order.
- Use present tense to report well-accepted matters.
- Use past tense to describe specific results.
- Do not use familiar wording; don't address the reviewer directly. Don't use slang or superlatives.
- Avoid use of extra pictures—include only those figures essential to presenting results.

Title page:

Choose a revealing title. It should be short and include the name(s) and address(es) of all authors. It should not have acronyms or abbreviations or exceed two printed lines.

Abstract: This summary should be two hundred words or less. It should clearly and briefly explain the key findings reported in the manuscript and must have precise statistics. It should not have acronyms or abbreviations. It should be logical in itself. Do not cite references at this point.

An abstract is a brief, distinct paragraph summary of finished work or work in development. In a minute or less, a reviewer can be taught the foundation behind the study, common approaches to the problem, relevant results, and significant conclusions or new questions.

Write your summary when your paper is completed because how can you write the summary of anything which is not yet written? Wealth of terminology is very essential in abstract. Use comprehensive sentences, and do not sacrifice readability for brevity; you can maintain it succinctly by phrasing sentences so that they provide more than a lone rationale. The author can at this moment go straight to shortening the outcome. Sum up the study with the subsequent elements in any summary. Try to limit the initial two items to no more than one line each.

Reason for writing the article—theory, overall issue, purpose.

- Fundamental goal.
- To-the-point depiction of the research.
- Consequences, including definite statistics—if the consequences are quantitative in nature, account for this; results of any numerical analysis should be reported. Significant conclusions or questions that emerge from the research.

Approach:

- Single section and succinct.
- An outline of the job done is always written in past tense.
- Concentrate on shortening results—limit background information to a verdict or two.
- Exact spelling, clarity of sentences and phrases, and appropriate reporting of quantities (proper units, important statistics) are just as significant in an abstract as they are anywhere else.

Introduction:

The introduction should "introduce" the manuscript. The reviewer should be presented with sufficient background information to be capable of comprehending and calculating the purpose of your study without having to refer to other works. The basis for the study should be offered. Give the most important references, but avoid making a comprehensive appraisal of the topic. Describe the problem visibly. If the problem is not acknowledged in a logical, reasonable way, the reviewer will give no attention to your results. Speak in common terms about techniques used to explain the problem, if needed, but do not present any particulars about the protocols here.



The following approach can create a valuable beginning:

- Explain the value (significance) of the study.
- Defend the model—why did you employ this particular system or method? What is its compensation? Remark upon its appropriateness from an abstract point of view as well as pointing out sensible reasons for using it.
- Present a justification. State your particular theory(-ies) or aim(s), and describe the logic that led you to choose them.
- Briefly explain the study's tentative purpose and how it meets the declared objectives.

Approach:

Use past tense except for when referring to recognized facts. After all, the manuscript will be submitted after the entire job is done. Sort out your thoughts; manufacture one key point for every section. If you make the four points listed above, you will need at least four paragraphs. Present surrounding information only when it is necessary to support a situation. The reviewer does not desire to read everything you know about a topic. Shape the theory specifically—do not take a broad view.

As always, give awareness to spelling, simplicity, and correctness of sentences and phrases.

Procedures (methods and materials):

This part is supposed to be the easiest to carve if you have good skills. A soundly written procedures segment allows a capable scientist to replicate your results. Present precise information about your supplies. The suppliers and clarity of reagents can be helpful bits of information. Present methods in sequential order, but linked methodologies can be grouped as a segment. Be concise when relating the protocols. Attempt to give the least amount of information that would permit another capable scientist to replicate your outcome, but be cautious that vital information is integrated. The use of subheadings is suggested and ought to be synchronized with the results section.

When a technique is used that has been well-described in another section, mention the specific item describing the way, but draw the basic principle while stating the situation. The purpose is to show all particular resources and broad procedures so that another person may use some or all of the methods in one more study or referee the scientific value of your work. It is not to be a step-by-step report of the whole thing you did, nor is a methods section a set of orders.

Materials:

Materials may be reported in part of a section or else they may be recognized along with your measures.

Methods:

- Report the method and not the particulars of each process that engaged the same methodology.
- Describe the method entirely.
- To be succinct, present methods under headings dedicated to specific dealings or groups of measures.
- Simplify—detail how procedures were completed, not how they were performed on a particular day.
- If well-known procedures were used, account for the procedure by name, possibly with a reference, and that's all.

Approach:

It is embarrassing to use vigorous voice when documenting methods without using first person, which would focus the reviewer's interest on the researcher rather than the job. As a result, when writing up the methods, most authors use third person passive voice.

Use standard style in this and every other part of the paper—avoid familiar lists, and use full sentences.

What to keep away from:

- Resources and methods are not a set of information.
- Skip all descriptive information and surroundings—save it for the argument.
- Leave out information that is immaterial to a third party.



Results:

The principle of a results segment is to present and demonstrate your conclusion. Create this part as entirely objective details of the outcome, and save all understanding for the discussion.

The page length of this segment is set by the sum and types of data to be reported. Use statistics and tables, if suitable, to present consequences most efficiently.

You must clearly differentiate material which would usually be incorporated in a study editorial from any unprocessed data or additional appendix matter that would not be available. In fact, such matters should not be submitted at all except if requested by the instructor.

Content:

- Sum up your conclusions in text and demonstrate them, if suitable, with figures and tables.
- In the manuscript, explain each of your consequences, and point the reader to remarks that are most appropriate.
- Present a background, such as by describing the question that was addressed by creation of an exacting study.
- Explain results of control experiments and give remarks that are not accessible in a prescribed figure or table, if appropriate.
- Examine your data, then prepare the analyzed (transformed) data in the form of a figure (graph), table, or manuscript.

What to stay away from:

- Do not discuss or infer your outcome, report surrounding information, or try to explain anything.
- Do not include raw data or intermediate calculations in a research manuscript.
- Do not present similar data more than once.
- A manuscript should complement any figures or tables, not duplicate information.
- Never confuse figures with tables—there is a difference.

Approach:

As always, use past tense when you submit your results, and put the whole thing in a reasonable order.

Put figures and tables, appropriately numbered, in order at the end of the report.

If you desire, you may place your figures and tables properly within the text of your results section.

Figures and tables:

If you put figures and tables at the end of some details, make certain that they are visibly distinguished from any attached appendix materials, such as raw facts. Whatever the position, each table must be titled, numbered one after the other, and include a heading. All figures and tables must be divided from the text.

Discussion:

The discussion is expected to be the trickiest segment to write. A lot of papers submitted to the journal are discarded based on problems with the discussion. There is no rule for how long an argument should be.

Position your understanding of the outcome visibly to lead the reviewer through your conclusions, and then finish the paper with a summing up of the implications of the study. The purpose here is to offer an understanding of your results and support all of your conclusions, using facts from your research and generally accepted information, if suitable. The implication of results should be fully described.

Infer your data in the conversation in suitable depth. This means that when you clarify an observable fact, you must explain mechanisms that may account for the observation. If your results vary from your prospect, make clear why that may have happened. If your results agree, then explain the theory that the proof supported. It is never suitable to just state that the data approved the prospect, and let it drop at that. Make a decision as to whether each premise is supported or discarded or if you cannot make a conclusion with assurance. Do not just dismiss a study or part of a study as "uncertain."



Research papers are not acknowledged if the work is imperfect. Draw what conclusions you can based upon the results that you have, and take care of the study as a finished work.

- You may propose future guidelines, such as how an experiment might be personalized to accomplish a new idea.
- Give details of all of your remarks as much as possible, focusing on mechanisms.
- Make a decision as to whether the tentative design sufficiently addressed the theory and whether or not it was correctly restricted. Try to present substitute explanations if they are sensible alternatives.
- One piece of research will not counter an overall question, so maintain the large picture in mind. Where do you go next? The best studies unlock new avenues of study. What questions remain?
- Recommendations for detailed papers will offer supplementary suggestions.

Approach:

When you refer to information, differentiate data generated by your own studies from other available information. Present work done by specific persons (including you) in past tense.

Describe generally acknowledged facts and main beliefs in present tense.

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BY GLOBAL JOURNALS

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Topics	Grades		
	A-B	C-D	E-F
<i>Abstract</i>	Clear and concise with appropriate content, Correct format. 200 words or below	Unclear summary and no specific data, Incorrect form Above 200 words	No specific data with ambiguous information Above 250 words
<i>Introduction</i>	Containing all background details with clear goal and appropriate details, flow specification, no grammar and spelling mistake, well organized sentence and paragraph, reference cited	Unclear and confusing data, appropriate format, grammar and spelling errors with unorganized matter	Out of place depth and content, hazy format
<i>Methods and Procedures</i>	Clear and to the point with well arranged paragraph, precision and accuracy of facts and figures, well organized subheads	Difficult to comprehend with embarrassed text, too much explanation but completed	Incorrect and unorganized structure with hazy meaning
<i>Result</i>	Well organized, Clear and specific, Correct units with precision, correct data, well structuring of paragraph, no grammar and spelling mistake	Complete and embarrassed text, difficult to comprehend	Irregular format with wrong facts and figures
<i>Discussion</i>	Well organized, meaningful specification, sound conclusion, logical and concise explanation, highly structured paragraph reference cited	Wordy, unclear conclusion, spurious	Conclusion is not cited, unorganized, difficult to comprehend
<i>References</i>	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring



INDEX

A

Absinthial · 25
Addicted · 24
Attentive · 9

C

Cautious · 19
Components · 1, 2
Concise · 1, 2, 6
Conscious · 3, 4, 27
Cowardice · 35
Craving · 19, 24, 25
Culminating · 8

D

Deceived · 2
Dissertation · 5, 6,

E

Exaggerated · 39
Existential · 9, 10

G

Gladly · 61
Grazed · 47

I

Implement · 1
Intelligible · 7
Isolated · 1, 2, 11

M

Manifested · 3
Membrane · 23

O

Overwhelmed · 16

P

Persuades · 16
Pleasurable · 23
Promiscuous · 16, 19

R

Resembles · 8
Revealing · 1

S

Savage · 59
Screamed · 3
Shrugged · 2
Stumbled · 3

T

Triune · 7

V

Veiled · 16, 17, 18, 19,
Vulnerable · 16, 25

Y

Yelled · 53



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ISSN 975587

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