

Nalayira Divya Prabandham Kaṇṇaṇ and Greek Herakles - Union of Binary Oppositions in Fighting with Animals and the Formula for Variation

By D Pugazhendhi*

It is mentioned by Greek historian Arrian that Indians worshipped Greek Herakles. The myths related with Greek Herakles like fighting against living creatures and wild animals and displaying their extra-ordinary power against natural elements are all found in the myths of Tamil God Kaṇṇaṇ. So it is asserted that the Indian Herakles worshipped by Tamil people is none other than Tamil God Kaṇṇaṇ through myths. Greek Herakles with lion head cap becomes Lion headed God in Tamil myth. Thus the binary oppositions between 'Man and Animal' and between 'Man and God' united as the God with animal headed human body. This research attempts to compare the Greek and Tamil myths with their theories of mythology.

Keywords: Greek, Herakles, Krishna, myths, Tamil Kannan

Introduction

Every society has myths. It happens that two societies resemble each other in their myths. According to the theories of mythology, the resemblances seen in the myths are said to be influential and parallel. The comparative researches highlight the influence of Greeks on Indians (Campbell 1960,¹ Edmunds 2002, Allen 2007, Wulff 2009^{2,3}, Adluri 2012, Allen 2014, Wulff 2017).

* Associate Professor, Tamil Nadu Chennai Nandhanam Government Arts College, India.

¹The archaeology and ethnography of the past half-century have made it clear that the ancient civilizations of the old world— those of Egypt, Mesopotamia, Crete and Greece, India and China derived from a single base, and that this community of origin suffices to explain the homologous forms of their mythological and ritual structures.

²The conclusions drew from my book Grecia en la India: El repertorio griego del Mahābhārata, its main argument is that the Mahābhārata was written with a great quantity (and quality) of Greek materials near at hand, specifically using the Iliad as a kind of guideline or reference point. Nevertheless, it is important to stress that the Mahābhārata's author/s use this Greek "repertoire" brilliantly, creating a new and unique work for a new political, religious, and ideological purpose.

³Let us remember that the Iliad's Canto is entirely devoted to a night attack perpetrated by Diomedes and Odysseus. The Achaeans are under siege in their camp, but the two heroes escape at night to carry out a raid against the Trojans and allies, who have besieged them from the surrounding encampment. The side that had been besieging the city of Troy is now under attack and the heroes' raid is a violent rejoinder. Turning to the Mahābhārata now, we also have night attack by Aśvatthāman which occupies the entire tenth song. Following their victory, the Pāṇḍavas have occupied the Kaurava camp, but the situation now changes dramatically. Except for the five Pāṇḍavas and a Vṛṣṇi warrior, Sātyaki, whom Kṛṣṇa has led to a place of safety just before this massacre, all the sleeping Pāṇḍava forces are slain. Although the victims are protected by a god, he cannot fully avert the massacre. Apollo wakes up the Trojan allies during the raid to prevent further destruction, while Kṛṣṇa leads the Pāṇḍavas to another place to evade death.

Greek and Tamil are considered to be ancient classical languages. There is a resemblance between Herakles of Greek mythology and God Kannan of Tamil culture. The ancient Greek historian Arrian, who belonged to 86-146 AD mentions that Indians worshipped Theban Herakles, shows the influence of Greeks on Indians. This is the mythological theory of influence. On the contrary, Indians mention that the Herakles belonged to their own country. It gives the way to the theory of parallels. So there is need to compare these two myths based on these two mythological theories. This comparison leads to better understanding of these two myths (Strauss 1955)^{4,5}.

Historical Possibility of Influence

Mythological theory of parallels reveals that the resemblances between two myths are purely coincidental. But on the contrary, the mythological theory of influence emphasise the connection between these two people and the culture exchange takes place through trade. There is a mention of the relation between Greeks and Tamilians through trade in an ancient Greek work named 'Peripules of the Eritheranian Sea' (Wilfred 1912).

Βασιλείας δ' ἐστὶν ἡ μὲν Τύνδις Κηπροβότρου, κώμη 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 διὰ τε ποταμοῦ (καὶ 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

Finally, in both narratives, the main 'protagonist' is a horse; a false one in both cases. In the Iliad, it is a wooden horse; in the Mahābhārata, it is a man whose name includes the word horse (asva) in it, i.e., Aśvatthāman.

⁴Mythology confronts the student with a situation which at first sight could be looked upon as contradictory. On the one hand, it would seem that in the course of a myth anything is likely to happen. There is no logic, no continuity, any characteristic can be attributed to any subject; every conceivable relation can be met. With myth, everything becomes possible. But on the other hand, this apparent arbitrariness is believed by the astounding similarity between myths collected in widely different regions.

⁵Finally it can be understood why works on general mythology have yielded discouraging results. This arises from two reasons. First, comparative mythologists have picked up preferred versions instead of using them all. Second, we have seen that the structural analysis of one variant of one myth belonging to one tribe (in some cases, even one village) already requires two dimensions. When we use several variants of the same myth for the same tribe or village, the frame of reference becomes three dimensional and as soon as we try to enlarge the comparison the number of dimensions required increases to such an extent that it appears quite impossible to handle them intuitively. The confusions and platitudes which are the outcome of comparative mythology can be explained by the fact that multi-dimensional frames of reference cannot be ignored, or naively replaced by two or three dimensional ones.

πεζῇ) καὶ διὰ θαλάσσης, βασιλείας δέ ἐστιν ἑτέρας, τῆς Πανδίωνος· κεῖται δὲ καὶ αὕτη παρὰ ποταμὸν, ὥσπερ ἀπὸ σταδίων ἑκατὸν εἴκοσι τῆς θαλάσσης.

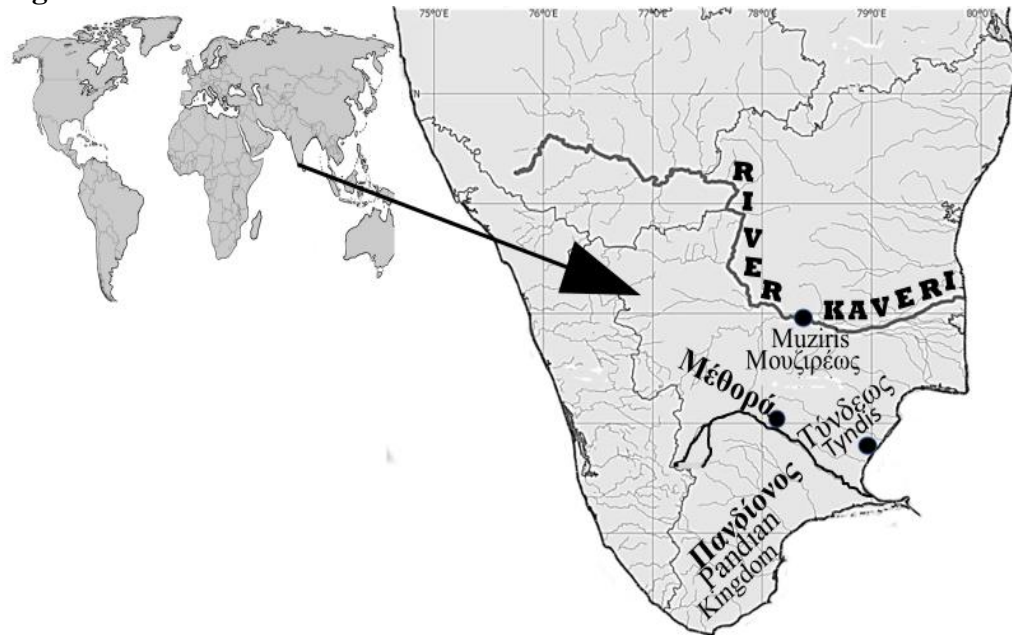
— παράγραφοι 53-54,

Περίπλους της Ερυθράς Θαλάσσης

about five hundred stadia, and is of another *Kingdom*, the *Pandian*. This place also is situated on a river, about one hundred and twenty stadia from the sea.

This is shown in Figure 1.

Figure 1. Greek and Tamil Nadu



This trade relation between Greeks and Tamils (Pugazhendhi 2020a, Pugazhendhi 2021f, Pugazhendhi 2022a, Warmington 1928⁶, Schoff 1917)⁷ provided way for transaction of many literary forms (Pugazhendhi 2020b, Pugazhendhi 2022a) and myths (Pugazhendhi 2021c, Pugazhendhi 2021d, Pugazhendhi 2021e, Pugazhendhi 2022b) with one another.

⁶Literature tells us that traders in coral and pearls frequented Kaviripaddinam of the Chola Kingdom, and this town consist of resident Greek merchants; similarly, a poet who visited Uraiyur, the ancient Chola. Capital, speaks of coral and pearls together, with rare gems also, and as is shown by the passage in the “Toy cart,” jewellers’ shopsregularly sold coral.

⁷The Tamil poem Paddinappalai gives us a vivid description of a busy port of the Chola Kingdom, Kaviripaddinam,... The goods were stamped with the royal tiger stamp after payment of customs duty and then released to the merchants. Close by were settlements of the Yavana merchants, which name included not only Ionians or Greeks, but Graeco-Bactrians and Parthians.

The Greek Historian Arrian

Theban Herakles mentioned in Greek mythology has resemblances with Indian Herakles. The place of worship of Indian Herakles is 'Methora' (Eberhard 1885).

- [4] Ἡρακλέα δέ, ὄντινα ἐς Ἰνδοῦς ἀπικέσθαι λόγος κατέχει, παρ' αὐτοῖσιν Ἰνδοῖσι γηγενέα λέγεσθαι. "The Herakles 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 Herakles, as Megasthenes asserts, and the Indians themselves assure us, uses the same habit with the Theban Herakles.
- [5] τοῦτον τὸν Ἡρακλέα μάλιστα πρὸς Σουρασηνῶν γεραίρεσθαι, Ἰνδικοῦ ἔθνεος, ἵνα δύο πόλεις μεγάλαι, Μέθορά τε καὶ Κλεισόβора: καὶ ποταμὸς Ἰωβάρης πλωτὸς διαρρέει τὴν χώραν αὐτῶν.
- [6] τὴν σκευὴν δὲ οὗτος ὁ Ἡρακλῆς ἦντινα ἐφόρει Μεγασθένης λέγει ὅτι ὁμοίην τῷ Θηβαίῳ Ἡρακλεῖ, ὡς αὐτοὶ Ἰνδοὶ ἀπηγέονται.
- Arrian, Indica, Chapter viii

The Heraklean mythology is explored among the Gods by the Tamil people of Tamil Nadu located in India. There is evidence to reveal the relation between the Greek Herakles and Tamil Gods (Pugazhendhi 2021c)⁸. So there is scope of more research to be carried out on these mythological concepts, which may arrive at new theories.

Tamil God Kaṇṇan

The ancient Tamil religious literature, highlights about Kaṇṇan (Kausalya 2018).

1172. Kaṇṇan, dark as a rain bearing cloud,
wore a thousand garlands,
ornaments of gold and pearl that shine like a waterfall.
23. Thillaichitrakudam,
Periya Thirumozhi,
Thirumangai Azhvar.

⁸Thus there are many resemblances seen in the myth of Herakles and Rama. The myth of Rama evolved as a great epic. So the obscure elements seen in the myth of Herakles were elaborated in the epic of Rama. The Greek Historian mentions that the Indians portrayed the Herakles as their own. The resemblances seen between Herakles and Rama prove that both are same. The same person can be seen in Greek religion, Hinduism and Buddhism. There are many sacred places called temples for Rama in Tamil Nadu and all over India. In Thailand the Temple of the Emerald Buddha or Wat Phra Kaew has the story of Phra Rama, the hero of Ramakien, as the Thai Ramayana. Further, in Sri Lanka Kelaniya is a Buddhist Temple related to Rama. Thus the Greek Herakles is worshipped in the name of Rama in many parts of the world.

‘Kaṇ’ means eye in Tamil. Since this God is dark in complexion, he is compared with the dark colour of the eye that is why his name is coined as Kaṇṇan. Other Indian languages call him as Krishna. ‘Krish’ means dark blue or black colour.^{9,10} The other name of this God is ‘Mal’ meaning strong as like in Greek¹¹. This God is also called by many more names as Raman, Vishnu and Narayanan. There are some researches about the resemblance of Herakles with Krishna (Bryant 2007)¹² and Rama (Pugazhendhi 2021c) who are the incarnations of Kannan. Some statement relates Herakles with Baldeva or Balarama (Tod 1873)¹³. Tamil God Kaṇṇan always wears peacock feathers. This is shown in Figure 2.

⁹And they also said, “Because this daughter is so dark in complexion, she should be called Krishna (the dark).”

Section CLXIX, Chaitraratha Parva, Book I, The Mahabharata (Kisari 1896)

¹⁰Vedic Literature is praising and worshipping Indra as God and not mentioned about Kaṇṇan, Raman, Vishnu and Narayanan as Gods. The epic Mahabharata is praising and worshipping Krishna as Supreme God and epic Ramayana also is praising and worshipping Rama as Supreme God. Having lifted the mighty Govardhan hill by Krishna and Ahalya stone touched by Rama are degrading the Vedic God Indra. This shows the shifting of the society from the worship of Indra to the incarnations of Kaṇṇan.

¹¹

190 Ἀρεά τε τὸν *μαλέρων*, ὃς νῦν ἄχαλκος
ἀσπίδων
φλέγει με περιβόατον, ἀντιάζω
Soph.OT.

[190] Grant that the *fierce* god of death,
who now without the bronze of shields,
though among cries like those of battle,
(Jebb 1887)

¹²There is a little doubt that the Sourasenoī refers to the Shurasenas, a branch of the Yadu dynasty to which Krishna belonged; Herakles to Krishna, or Hari-Krishna: Mehtora to Mathura, where Krishna was born; Kleisobora to Krishnapura, meaning “the city of Krishna”; and the Jobares to the Yamuna, the famous river in the Krishna story. Quintus Curtius also mentions that when Alexander the Great confronted Porus, Porus’s soldiers were carrying an image of Herakles in their vanguard.

¹³How invaluable such remnants of ancient race of Harikula! How refreshing to the mind yet to discover, amidst the ruins on the Yamuna, Hercules (Baldeva or Balarama, god of strength) retaining his club and lion’s hide, standing on his pedestal at Baldeo, and yet worshipped by Suraseni! This was name given to a large tract of country round Mathura, or rather round Surapura, the ancient capital founded by Surasena, the grandfather of the Indian brother-deities, Krishna and Baldeva, Apollo and Hercules. The title would apply to either; though Baldeva has the attributes of “god of strength”. Both are es (lords) of the race (kula) of Hari (Hari-kul-es), of which the Greeks might have made the compound Hercules.

Figure 2. Tamil God Kaṇṇan with Peacock Feathers
Tamil God Kaṇṇan and Greek



These peacock feathers which were the very important article of export from Tamil Nadu to Greek and Hebrew lands (Pugazhendhi 2020c). The religious poets called Azhvvars have registered many myths that are related with Kaṇṇan. There are twelve Azhvvars who have written 4000 songs (Nālāyira Divya Prabhandam) about this God. The myths mentioned in this literature can be compared with the myths of Greek Herakles.

Reason for the Birth of Herakles

The reason for the birth is mysterious, but the reason for the birth of Herakles is mentioned as follows.

τοῖς δὲ θεοῖς λόγιον ἦν ὑπὸ θεῶν μὲν
μηδένα τῶν Γιγάντων ἀπολέσθαι
δύνασθαι, συμμαχοῦντος δὲ θνητοῦ τινος
τελευτήσιν.....καὶ Διὸς κεραυνώσαντος
αὐτὸν Ἡρακλῆς τοξεύσας ἀπέκτεινε.
Apollod. 1.6.1-2.

Now the gods had an oracle that none of the giants could perish at the hand of gods, but that with the help of a mortal they would be made an end of..... The other giants Zeus smote and destroyed with thunderbolts and all of them shot with arrows by Hercules, as they were dying.

(Frazer 1921)

Thus the birth of Herakles is related with God and man. It is also related with the welfare of the world.

Reason for the Birth of Kaṇṇaṇ

The birth of Kaṇṇaṇ also has reasons and is related with the welfare of the world. His birth is related with 'avatāra' that stands equivalent to 'incarnation' or 'rebirths' (Kisari 1896).

'Lord Vishnu, God of world-wide fame, and worshipped throughout the world, was born of Devaki through Vasudeva, for the benefit of the three worlds. He has neither birth nor death, has radiant splendour, the Creator of the universe and the Lord of all! He is the cause of everything, he knows no deterioration, he is the all-pervading soul, the centre around which everything revolves, the substance in which the three attributes of Sattwa, Rajas and Tamas co-incide, the universal soul, the immutable, the material out of which this universe is created, the Creator himself, the controlling lord, the unseen dweller in every object, progenitor of this universe of five elements, who is united with the six high attributes, is the Pranava or Om of the Vedas, is infinite, incapable of being moved by any force save his own will, illustrious, the embodiment of the mode of life called Sannyasa, who floated on the waters before the creation, who is the source whence hath sprung this mighty frame, who is the great combiner, the uncreated, the invisible essence of all, the great immutable, bereft of those attributes that are knowable by the senses, who is the universe itself, without beginning, birth, and decay,--is possessed of infinite wealth, that Grandsire of all creatures, became incarnate in the race of the Andhaka-Vrishnis for the increase of virtue.'

Section LXIII, Book I,

Adivansavatarana Parva, The Mahabharata.

Thus it is mentioned that the God took human form to safeguard the world. In this way both the births of Greek Herakles and Tamil God Kaṇṇaṇ are related to themetology (Penglase 1994¹⁴, Strauss 1955)¹⁵.

And also the numerous births (avatāra, incarnation, rebirths) of Tamil God Kaṇṇaṇ which is not visible among other Gods have resemblance with the Labours of Greek Herakles to some extent.

Twelve Labours of Herakles

Herakles strives to attain the power of immortality through the twelve labours of Herakles through the heroic myth. Taken into consideration the myth of Kannan, a religious myth in which the God came down from the upper world and took many births to protect mankind. From the above incidents it is revealed that both the myths seem to fall in a structure of reciprocal with one another.

¹⁴The term 'idea' is generally used to refer to a complex concept, like that of the ascent sequence, which usually involves many motifs. However, it is sometimes employed to refer to an element that is otherwise described as a motif, but this occurs when it stresses that the motif is a concept in the myth under discussion. The context makes the relevant meaning of the term clear in the exposition of the myths.

¹⁵If there is a meaning to be found in mythology, this cannot reside in the isolated elements which enter into the composition of a myth, but only in the way those elements are combined.

In the Greek myth, Herakles is a hero and a God (Eisner 1987)¹⁶.

βωμοὶ δὲ εἰσιν Ἡρακλέους τε καὶ Ἥβης, ἣν Διὸς παῖδα οὖσαν συνοικεῖν Ἡρακλεῖ νομίζουσιν: Ἀλκμήνης τε βωμὸς καὶ Ἰολάου πεποιήται, ὃς τὰ πολλὰ Ἡρακλεῖ συνεπόνησε τῶν ἔργων.
Paus.1.19.3

There are altars of Herakles and Hebe, who they think is the daughter of Zeus and wife to Herakles. An altar has been built to Alkmene and to Iolaos, who shared with Herakles most of his labours.
(Jones 1918)

Though a God, his life was full of pain and hardship which is mentioned in the ‘Twelve labours of Herakles’. There are many references about these twelve labours of Herakles in Greek paintings and literatures (Oldfather 1989).

τὸν δὲ Δία καταστρατηγηθέντα βουλευθῆναι τὴν τε ὑπόσχεσιν βεβαιῶσαι καὶ τῆς Ἡρακλέους ἐπιφανείας προνοηθῆναι: διό φασιν αὐτὸν τὴν μὲν Ἥραν πείσαι συγχωρῆσαι βασιλέα μὲν ὑπάρξει κατὰ τὴν ἰδίαν ὑπόσχεσιν Εὐρυσθέα, τὸν δ’ Ἡρακλέα τεταγμένον ὑπὸ τὸν Εὐρυσθέα τελέσαι δώδεκα ἄθλους οὓς ἂν ὁ Εὐρυσθεὺς προστάξῃ, καὶ τοῦτο πράξαντα τυχεῖν τῆς ἀθανασίας.
Diod. 4.9.5.

and to take thought for the future fame of Herakles; consequently, they say, he persuaded Hera to agree that Eurystheus should be king as he had promised, but that Herakles should serve Eurystheus and perform twelve Labours, these to be whatever Eurystheus should prescribe, and that after he had done so he should receive the gift of immortality.

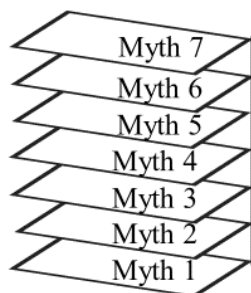
This type of naming as ‘labours’ is not found in any other Greek mythology. These are the characteristics that ought to be researched among the Tamil God Kaṇṇaṇ.

This is a horizontalized structure of myths which are loosely joined with one another and so are easily interchangeable (Strauss 1955).^{17,18} This structure is opposite to the vertical structure, which cannot be easily interchangeable as shown in Figure 3.

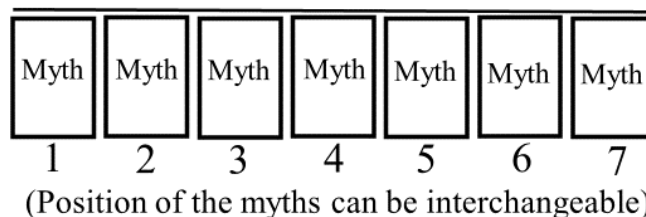
¹⁶Here is that the hero cults signify that certain mortal individuals, ancestors of the Iron Age Greeks, were regarded as more than mere men. The stories told often assign them a divine and a mortal parent and even if they themselves were not semi-divine, they certainly enjoyed the favour of the gods. Their abilities, possibly due to their being related to the gods, and their achievements, bolstered by divine assistance, ensured an enduring impact on mortal society. On their death, they were worshipped – an honour normally preserved for the gods. While not immortal themselves, heroes were immortalised in the fame their deeds earned them.

¹⁷So that three different readings become possible: left to right, top to bottom, front to back. All of these charts cannot be expected to be identical; but experience shows that any difference to be observed may be correlated with other differences, so that a logical treatment of the whole will allow simplifications of the final outcome being the structural law of the myth.

¹⁸The technique which has been applied so far by this writer consists in analyzing each myth individually breaking down its story into the shortest possible sentences and writing each such sentence on an index card bearing a number of corresponding to the unfolding of the story..... The true constituent units of a myth are not the isolated relations but bundles of such relations and it is as bundles that these relations can be put to use and combined so as to produce a meaning. Relations pertaining to the same bundle may appear diachronically at remote intervals, but when we have succeeded in grouping them together, we have reorganized our myth.

Figure 3. *Structure of the Myths***Vertical Structure**

(Position of the myths can't be interchangeable)

Horizontal Structure

Horizontal and vertical structures are opposite to each other. The myths of Tamil God Kaṇṇaṇ and Greek Herakles have both horizontal and vertical structures. Even though these two structures are opposite to one another, they are also related. That is each segment of the horizontal is made up of a vertical structure. For example the myth of Herakles related with Iole and Deianira has a vertical structure stresses about monogamy. It is also same in the myth of Rama. In the horizontal structure both Rama (in the name of Kaṇṇaṇ or Krishna) and Herakles are related with polygamy. Thus the theme present in the vertical structure seems to be opposite to the horizontal structure. Besides, this vertical structure operates the horizontal structure. This mythological theory of binary opposition is seen in both these myths. Further, it is possible that within a vertical structure there can be binary opposition that which is seen in both of these myths. The characters of the Herakles in the play 'Herakles' by Euripides is an example for the binary opposition in a play. The main variants that are there in the myth of Herakles is transformation from hero to God where as in the myth of Tamil Kaṇṇaṇ it is from God to hero.

Occasion of the Birth of Herakles

The myth behind the birth of Herakles is mentioned by Hesoid who belongs to eighth century BC. It was elaborated by later Historians like Apollodorus, C2nd BC.

πρὸ τοῦ δὲ Ἀμφιτρύωνα παραγενέσθαι εἰς
Θήβας Ζεὺς, διὰ νυκτὸς ἔλθων καὶ τὴν μίαν
τριπλασιάσας νύκτα, ὅμοιος Ἀμφιτρώωνι
γενόμενος Ἀλκμήνῃ συνευνάσθη καὶ τὰ
γενόμενα περὶ Τηλεβοῶν διηγήσατο.
Ἀμφιτρώων δὲ παραγενόμενος, ὥς οὐχ ἑώρα
φιλοφρονουμένην πρὸς αὐτὸν τὴν γυναῖκα,
ἐπυνθάνετο τὴν αἰτίαν· εἰπούσης δὲ ὅτι τῇ
προτέρᾳ νυκτὶ παραγενόμενος αὐτῇ
συγκεκοίμηται, μανθάνει παρὰ Τειρεσίου
τὴν γενομένην τοῦ Διὸς συνουσίαν.
Ἀλκμήνῃ δὲ δύο ἐγέννησε παῖδας, Διὶ μὲν

But before Amphitryon reached Thebes,
Zeus came by night and prolonging the one
night threefold he assumed the likeness of
Amphitryon and bedded with Alcmena and
related what had happened concerning the
Teleboans. But when Amphitryon arrived
and saw that he was not welcomed by his
wife, he inquired the cause; and when she
told him that he had come the night before
and slept with her, he learned from Tiresias
how Zeus had enjoyed her. And Alcmena
bore two sons, to wit, Hercules, whom she

Ἡρακλέα, μιᾷ νυκτὶ πρεσβύτερον, had by Zeus and who was the elder by one
Ἀμφιτρύωνι δὲ Ἴφικλέα. night, and Iphicles, whom she had by
Apollod. 2.4.1. Amphitryon.
(Frazer 1921)

Thus the birth of Herakles occurred by Zeus in the form of different man with the wife of that man. The same myth is also seen in Tamil.

Some say, 'This is Indiran as a cat'.
Some say, 'This is Akalikai who was desired by Indiran'.
Some say, 'This is her husband Gauthaman, the sage
who left, tricked by Indiran'. Some say, 'This rock is
the hapless Akalikai cursed by her angry husband'.
19. Paripādal, Sanga Ilakkiyam
(Tamil Virtual University 1995)

The same is also present in Sanskrit (Ralph 1874).

On a day
It chanced the saint (Husband Gautam) had gone away,
When Town-destroying Indra came,
And saw the beauty of the dame.
The sage's form the God endued,
And thus the fair Ahalyā wooed:
'Love, sweet! should brook no dull delay
But snatch the moments when he may.'
She knew him in the saint's disguise,
Lord Indra of the Thousand Eyes,
But touched by love's unholy fire,
She yielded to the God's desire.
Canto XLVIII. Indra And Ahalyā, Book I.
Rāmāyan of Vālmīki

Thus the mythical birth of Herakles mentioned in Greek is also present both in Tamil and Sanskrit. Here this myth is not related with the birth of Tamil God Kaṇṇaṇ, but in the realization of the divine power in Rama, which is one of the incarnations of Tamil God Kaṇṇaṇ. The birth of Tamil God Kaṇṇaṇ is related with another myth which is mentioned by the ancient Greek Historian Apollodorus.

Ἀκρίσιω δὲ περὶ παίδων γενέσεως ἀρρένων
χρηστηριαζομένω ὁ θεὸς ἔφη γενέσθαι
παῖδα ἐκ τῆς θυγατρὸς, ὃς αὐτὸν ἀποκτενεῖ.
δείσας δὲ ὁ Ἀκρίσιος τοῦτο, ὑπὸ γῆν
θάλαμον κατασκευάσας χάλκεον τὴν
Δανάην ἐφρούρει. ταύτην μὲν, ὥς ἔνιοι
λέγουσιν, ἔφθειρε Προῖτος, ὅθεν αὐτοῖς καὶ
ἡ στάσις ἐκινήθη: ὥς δὲ ἔνιοι φασι, Ζεὺς
μεταμορφωθείς εἰς χρυσὸν καὶ διὰ τῆς
ὀροφῆς εἰς τοὺς Δανάης εἰσρυεὶς κόλπους
When Acrisius inquired of the oracle how
he should get male children, the god said
that his daughter would give birth to a son
who would kill him. Fearing that, Acrisius
built a brazen chamber underground and
there guarded Danae. However, she was
seduced, as some say, by Proetus, whence
arose the quarrel between them; but some
say that Zeus had intercourse with her in
the shape of a stream of gold which poured

συνήλθεν. αἰσθόμενος δὲ Ἀκρίσιος ὕστερον ἐξ αὐτῆς γεγεννημένον Περσέα, μὴ πιστεύσας ὑπὸ Διὸς ἐφθάρθαι, τὴν θυγατέρα μετὰ τοῦ παιδὸς εἰς λάρνακα βαλὼν ἔρριπεν εἰς θάλασσαν. προσενηχθείσης δὲ τῆς λάρνακος Σερίφῳ Δίκτυς ἄρας ἀνέτρεφε τοῦτον.
Apollod. 2.4.1.

through the roof into Danae's lap. When Acrisius afterwards learned that she had got a child Perseus, he would not believe that she had been seduced by Zeus, and putting his daughter with the child in a chest, he cast it into the sea. The chest was washed ashore on Seriphus, and Dictys took up the boy and reared him.
(Frazer 1921)

Thus ancient Greek Historian Apollodorus mentioned a myth which is also related with Zeus as a father, who is the father of Herakles. Resemblance with this Greek myth is related with the birth of Tamil God Kaṇṇaṇ.

Kamsa's sister Devaki got married to Vasudeva. Just after the wedding, when Kamsa himself was driving the newlywed couple in his chariot, an astral voice made a prophecy. This voice said from the sky, "Oh Kamsa, very happily you are driving your sister after her wedding. The eighth child born to this sister of yours will slay you. That will be your end." Kamsa arranges to kill all of Devaki's children. Kamsa kept his sister and his brother-in-law under a kind of house imprisonment so that they were constantly watched. When Kaṇṇaṇ was born, Vasudeva secretly carries the infant away across the river and exchanges with another baby. When Kamsa tries to kill the new born, the exchanged baby appears as Goddess, warning him that his death has arrived in his kingdom, and then disappears.

This is the mythological birth of Tamil God Kaṇṇaṇ. Thus both the myths is present in Sanskrit and Tamil. In Greek both the myths are related with the offspring of the Zeus. Herakles and Tamil God Kaṇṇaṇ, both were reared not by biological father, but by step farther. And the resemblance continues also in afterbirth incidents. One of the afterbirth incidents is related with breast feeding of the wicked step mothers both to Greek Herakles and Tamil God Kaṇṇaṇ.

Baby Herakles and Wicked Step Mother

The Greek Herakles was named for his robustness. He was strong from the time of his birth. This is highlighted by an incident (Oldfather 1989).

6. Ἀλκμήνη δὲ τεκοῦσα καὶ φοβηθεῖσα τὴν τῆς Ἥρας ζηλοτυπίαν, ἐξέθηκε τὸ βρέφος εἰς τὸν τόπον ὃς νῦν ἂπ' ἐκείνου καλεῖται πεδίον Ἡράκλειον. καθ' ὃν δὴ χρόνον Ἀθηνᾶ μετὰ τῆς Ἥρας προσιοῦσα, καὶ θαυμάσασα τοῦ παιδίου τὴν φύσιν, συνέπεισε τὴν Ἥραν ὑποσχεῖν τὴν θηλήν. τοῦ δὲ παιδὸς ὑπὲρ τὴν ἡλικίαν βιαίτερον ἐπισπασαμένου τὴν θηλήν, ἡ μὲν Ἥρα διαλγίσασα τὸ βρέφος ἔρριπεν, Ἀθηνᾶ δὲ κομίσασα αὐτὸ πρὸς τὴν μητέρα τρέφειν παρεκελεύσατο.
Diod. 4.9.6

Now at this very time Athena, approaching the spot in the company of Hera and being amazed at the natural vigour of the child, persuaded Hera to offer it the breast. But when the boy tugged upon her breast with greater violence than would be expected at his age, Hera was unable to endure the pain and cast the babe from her, whereupon Athena took it to its mother and urged her to rear it.

Here Hera had enmity even before the birth of Herakles. So, with this bad intention when she approached to feed the baby Herakles, he behaved roughly towards her which scared Hera and thereby forfeit her bad intention. This peculiar myth is only attributed to Herakles in Greek. This strange characteristics need to be researched among the Tamil Gods.

Tamil Kaṇṇaṇ and Putanā

The Uncle of Kaṇṇaṇ, King Kamsa who has failed to kill the baby God at the time of his birth repeatedly tried to kill Kaṇṇaṇ on various occasions. In one of his attempt he sent a lady called Putanā to kill the baby Kaṇṇaṇ (Kausalya 2018).

993. The lord dark as a kāyām flower
drank the poisonous milk of Putanā
when she came as a mother and killed her
5. Sāḷakkirāmam, Periya Thirumozhi,
Thirumangai Azhvar.

Putanā had smeared her breast with poison and placed the infant Kaṇṇaṇ to lie on her lap to breast-feed him. But the baby killed Putanā. This is shown in Figure 4.

Figure 4. *Infant Kaṇṇaṇ and Wicked Step Mother*



Thus in Greek myth, the baby Herakles knowing the step-mother's evil intention protected himself by threatening the breast-feeding step mother. In Tamil myth the baby Kaṇṇaṇ killed the breast-feeding lady who tried to kill him. In this way both the myths of Greek Herakles and Tamil God Kaṇṇaṇ have resemblances

on the basis of the mythological theory of parallel. This resemblances and the variants in the resemblances can be researched by using the mythological theory of binary opposition (Pugazhendhi 2022b), (Asghari 2011¹⁹, Aimukhambet et al. 2017)^{20,21}.

Man and animal are two poles of binary opposition. In the same way man and God are two poles of another binary opposition as shown in Figure 5.

Figure 5. Binary Opposition



Sometimes these binary oppositions may unite and form a new form called 'Union of Binary Opposition'²² (Aimukhambet et al. 2017)^{23,24} as shown in the Figure 6.

¹⁹Comparison of two myths is done following mythical three indices: 1) Structure; 2) Binary Oppositions; 3) Archetypal patterns.

²⁰Any myth there is an opposition; any myth starts with a binary opposition, for example: life and death, heaven and earth, day and night, right and left, up and down, sacred and miserable, raw and ripe, black and white and etc.

²¹'According to Sossyur, the language elements function in opposition system which distinguishes them from each other and connect with each other'

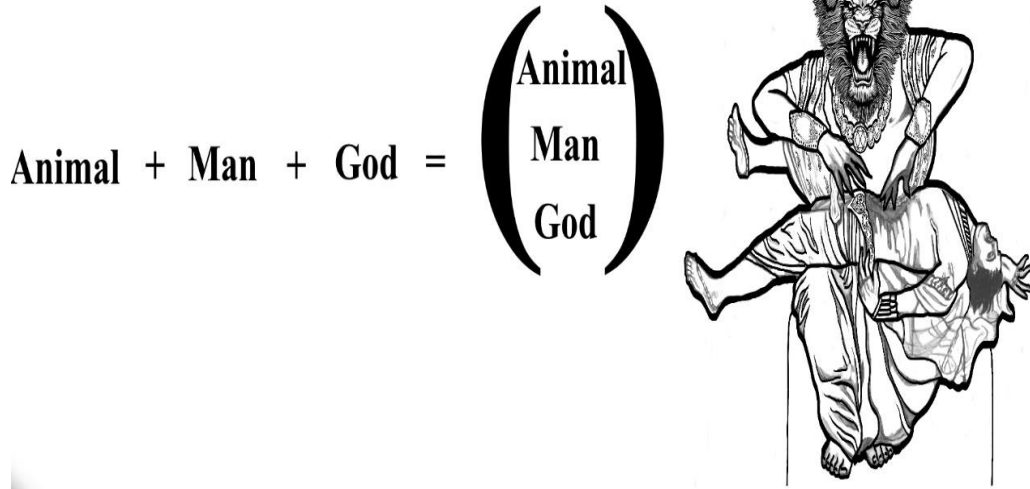
²²Binary opposition originated in Saussurean structuralist theory.

²³German philosopher Friedrich Nietzsche proposed the concept of "Appolo" and "Dionysus". Both Apollo and Dionysus are the characters of Greek myth and Zeus, the god of lightning is considered their father. According to Nietzsche's statement western thinkers Plutarch and Thomas Mun give their views. They systematize different qualities in the nature of the sun god Apollo and Dionysus the god of wine, which are different from each other, and define their opposite way of life. Heaven and earth, black and white, darkness and light, hot and cold, day and night, height and bottom, north and south, east and west, good and evil, angel and demon in the mythical knowledge create the pairs opposed to each other, but inseparable from each other. Although they are fighting among themselves, they cannot function without each other. From a philosophical point of view, we know that one of the basic laws of dialectics is the unity and law of struggle. According to this law, it is known that there are contradictions of phenomenon and processes on the basis of development. These contradictions will become the cornerstone of development. Unity and struggle of opposites are the source of movement and the whole being.

²⁴Recognizing the shadow archetype as the beginning of a man's animal instinct, K. Jung explains that "the body is an animal, with the nature of the animal, which is a living system integrated with the instinct, the instinct of the beginning. To be with the shadow is to tell the instinct "yes", as well as to approve the scandalous trend in the depth of the heart". Here the problem of the struggle between mind and body, spirit and lust are taken into account. When it comes to binary opposition and artistic transformation of the notion of a dyadic unity, we can give examples from world literature. The source of metamorphosis, which has become a regular motive of fairy tales, is mythical variability. Changeability in myth, transition from one form to another indicates duality and struggle. Transformation of a person into an animal at night and into a human by day is found in the tales of Turkic and Slavic people.

Figure 6. Union

UNION OF BINARY OPPOSITION



Here the animal headed God with the human body pierced the body of the enemy with his sharp nails like lion is the example for the 'Union of Binary Opposition'. The reference of this God will be discussed around Figure 14.

These types of binary oppositions are seen both in Greek Herakles and Tamil God Kaṇṇaṇ with a formula (Strauss 1955).²⁵

$$\underset{x}{f}^y(a) = \underset{x}{f}^y(b) + \underset{x}{f}^y(c)$$

This is a formula, in which 'f' is a function, x and y are lower and higher limits and 'a,b,c' are variables. By using this formula for these two myths the sequence of the variations can be found out.

Herakles and Kaṇṇaṇ with Animals

Man and animal are binary opposition. The fight between Herakles and four animals have an important place in myth.

1. Herakles and Snake
2. Herakles and Eagle

²⁵When we have succeeded in organizing a whole series of variants in a kind of permutation group, we are in a position to formulate the law of that group. Although it is not possible at the present stage to come closer than an approximate formulation which will certainly need to be made more accurate in the future, it seems that every myth (considered as the collection of all its variants) corresponds to a formula of the following type:

$fx(a) : fy(b) = fx(b) : fa-x(y)$

3. Herakles and Horse
4. Herakles and Hart

These myths are related with Herakles and compared with Tamil God Kannan.

Herakles and Snake

The snake being a poisonous creature evokes fear amongst all. Those who are unafraid of snakes are really courageous. In Greek myth there are two instances that are related with that of the snake which highlights the courage of Herakles. In one instance, Hera sends the snake to kill Heracles (Oldfather 1989).

μετὰ δὲ ταῦτα ἢ μὲν Ἥρα δύο δράκοντας ἀπέστειλε τοὺς ἀναλώσοντας τὸ βρέφος, ὃ δὲ παῖς οὐ καταπλαγεῖς ἑκατέρᾳ τῶν χειρῶν τὸν αὐχένα σφίγγας ἀπέπνιξε τοὺς δράκοντας.
Diod. 4.10.1

After this Hera sent two serpents to destroy the babe, but the boy, instead of being terrified, gripped the neck of a serpent in each hand and strangled them both.

In another incident, Herakles needs to fight with a snake which has the special ability to shift²⁶ its shape (Oldfather 1989).

5. δεύτερον δ' ἔλαβεν ἄλλον ἀποκτεῖναι τὴν Λερναίαν ὕδραν, ἧς ἐξ ἐνὸς σώματος ἑκατὸν αὐχένες ἔχοντες κεφαλὰς ὄφεων διετετύπωντο. τούτων δ' εἰ μία διαφθαρεῖη, διπλάσιος ὁ τμηθεὶς ἀνίει τόπος: δι' ἣν αἰτίαν ἀήττητος ὑπάρχειν διείληπτο, καὶ κατὰ λόγον: τὸ γὰρ χειρωθὲν αὐτῆς μέρος διπλάσιον ἀπεδίδου βοήθημα.

5 The second Labour which he undertook was the slaying of the Lernaean hydra, springing from whose single body were fashioned a hundred necks, each bearing the head of a serpent. And when one head was cut off, the place where it was severed put forth two others; for this reason it was considered to be invincible, and with good reason, since the part of it which was subdued sent forth a two-fold assistance in its place.

6. πρὸς δὲ τὴν δυστραπέλειαν ταύτην ἐπινοήσας τι φιλοτέχνημα προσέταξεν Ἰολαῷ λαμπάδι καομένη τὸ ἀποτμηθὲν μέρος ἐπικάειν, ἵνα τὴν ῥύσιν ἐπίσχη τοῦ αἵματος. οὕτως οὖν χειρωσάμενος τὸ ζῷον εἰς τὴν χολὴν ἀπέβαπτε τὰς ἀκίδας, ἵνα τὸ βληθὲν βέλος ἔχη τὴν ἐκ τῆς ἀκίδος πληγὴν ἀνίατον.

6 Against a thing so difficult to manage as this Heracles devised an ingenious scheme and commanded Iolaüs to sear with a burning brand the part which had been severed, in order to check the flow of the blood. So when he had subdued the animal by this means he dipped the heads of his arrows in the venom, in order that when the missile should be shot the wound which the point made might be incurable.

Diod. 4.11.5,6

²⁶Shape shifting -- shape shifting is the ability to physically transform through an inherently superhuman ability, divine intervention, demonic manipulation, sorcery, spells or having inherited the ability.

Thus there were two myths that are related with snake which is attributed to Herakles to highlight his strength and courage. Here the formula for the variants shall be used to calculate.

$$\begin{array}{c}
 \begin{array}{ccc}
 \overset{y}{\underset{x}{f}}(a) = \overset{y}{\underset{x}{f}}(b) + \overset{y}{\underset{x}{f}}(c) \\
 \text{hero} & \text{super natural} & \text{courage} \\
 \underset{\text{baby}}{f}(\text{Herakles}) = \underset{\text{natural}}{f}(\text{Snake}) + \underset{\text{fear}}{f}(\text{Action}) \\
 \text{hero} & \text{super natural} & \text{fear courage} \\
 \underset{\text{baby}}{f}(\text{Herakles Super baby}) = \underset{\text{natural}}{f}(\text{Natural Snake}) + \underset{\text{fear}}{f}(\text{Playing Courage}) \\
 \text{hero} & \text{super natural} & \text{fear courage} \\
 \underset{\text{baby}}{f}(\text{Herakles Super Hero}) = \underset{\text{natural}}{f}(\text{Super Natural Snake}) + \underset{\text{fear}}{f}(\text{Killing Courage})
 \end{array}
 \end{array}$$

Here based on the value of 'b' and 'c' the value of 'a' alters. Playing with the natural snake elevates the baby, but not the grown up man. The hero becomes more heroic killing the super natural snake. Depending on the power of the supernatural snake the acts of the hero goes up. Here Herakles played with the snake instead of killing it. The snake episode was exaggerated as a five headed reptile. Suppose if the snake kills the hero, the worth of the hero will decrease. Thus according to the value of the variables 'b' and 'c' in the formula, the value of 'a' is estimated. The same research can be conducted in the case of Tamil God Kaṇṇaṇ.

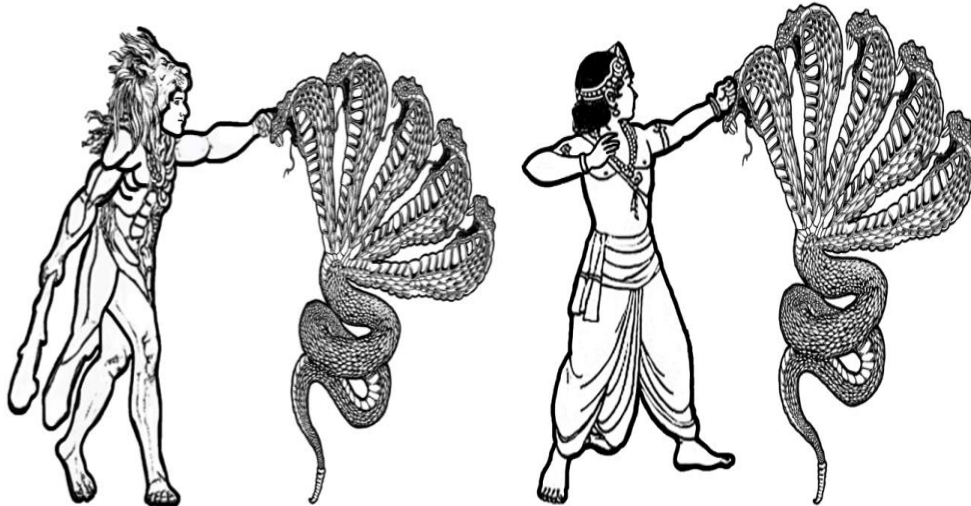
Tamil God Kaṇṇaṇ and the Snake

There are instances to attest the bravery of Tamil God Kaṇṇaṇ with snake. In one situation it occurs wild whereas in the other it is treated as a pet (Kausalya 2018).

1171. When Kaṇṇaṇ plunged into a cool pond blooming with lotus
 fought and danced on the head of the sharp-toothed snake Kālingan,
 the Gods in the sky, astonished, looked on
 23. Thillaichitrakūḍam,
 Periya Thirumozhi,
 Thirumangai Azhvar.

King Kamsa sent Aghasura to kill Kaṇṇan. Aghasura assumed the form of 8-mile-long serpent²⁷, disguising his open mouth against a mountain. Kaṇṇan entered the serpent upon his arrival and then enlarged the size of his own body. In response, the demon too extended his own body size. Nonetheless, his breath stopped. Suffocating, his eyes rolled here and there and then popped out. The demon's, however, could not pass through any outlet, and therefore it finally burst out through a hole in the top of Aghasura's head. Thus, the demon met its end through Kaṇṇan. The above thoughts are figuratively compared in Figure 7.

Figure 7. *Herakles, Kaṇṇan and Snake*



Thus Greek Herakles and Tamil Kaṇṇan are both associated with many headed snake. Because of this commonality seen, the same mythological theory of parallels is used in both these situations. As per the theory of binary opposition Herakles fought with extraordinary snake and Tamil Kaṇṇan fought with demon which was in the form of venomous snake. The difference in the binary opposition depends upon the personality of the Hero and God. Also, Tamil Kaṇṇan had a pet snake that is used as a bed (Cook 1894).²⁸

1510. Our lord Nambi who rests
on the shining snake Adishesha on the clear milky ocean
shot his arrow and killed Marisan
when the Raksasan came in the form of a swiftly running deer
and went to king Mahabali as a dwarf, asked for three feet of land,
and measured the world and the sky with his two feet.
57. Thirunaṛaiyur

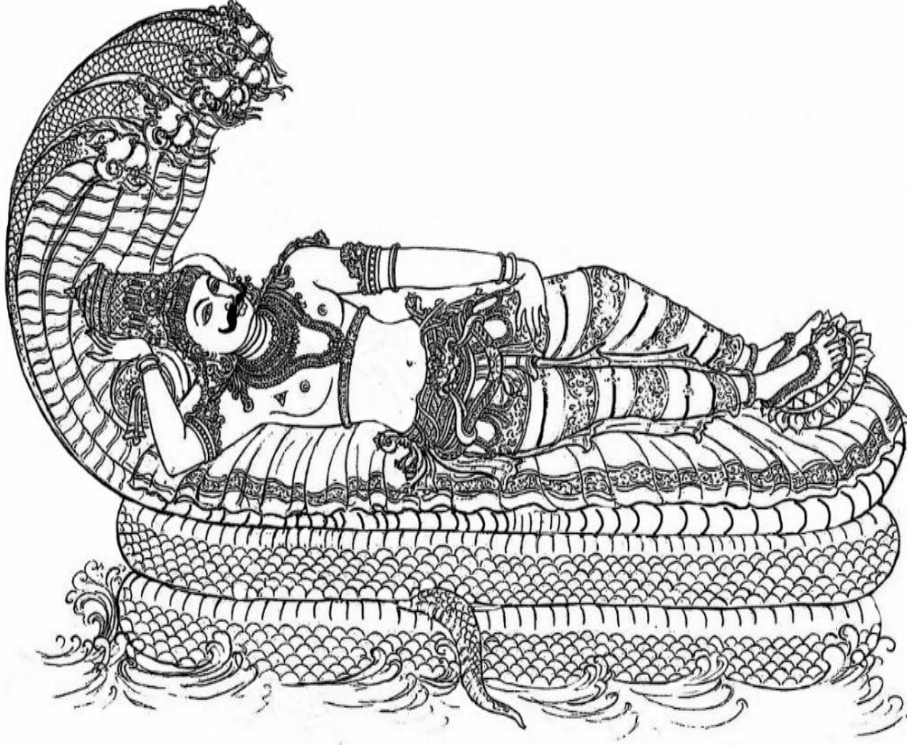
²⁷Therianthropy --- Therianthropy is the mythological ability of human beings to metamorphose into other animals by means of shapeshifting.

²⁸Being nursed by an animal is another kind of recurring interaction between man and beast. The frequent exposure of illegitimate or unwanted children provided ample opportunity for adoption by animals, and this is typically told of persons who later gained special significance or who were blessed with special abilities

Periya Thirumozhi,
Thirumangai Azhvar.

This is shown in Figure 8.

Figure 8. *Kaṇṇan and Snake Bed*



Fighting with the super natural reptile increases the rating of the hero. Fighting with the demon which was in the form of the super natural reptile snake the super natural qualities as that of the God. After fighting with that animal and making it as his pet further increases the power equal to that of God. And the variants shall be estimated using the formula applied for Herakles.

$$\begin{array}{c}
 \begin{array}{ccc}
 \overset{y}{\underset{x}{f}}(a) & = & \overset{y}{\underset{x}{f}}(b) + \overset{y}{\underset{x}{f}}(c) \\
 \text{hero} & & \text{super natural} \quad \text{courage} \\
 \underset{\text{baby}}{\overset{\text{hero}}{f}}(\text{Herakles}) & = & \underset{\text{natural}}{\overset{\text{super natural}}{f}}(\text{Snake}) + \underset{\text{fear}}{\overset{\text{courage}}{f}}(\text{Action}) \\
 \underset{\text{baby}}{\overset{\text{hero}}{f}}(\text{Super baby}) & = & \underset{\text{natural}}{\overset{\text{natural}}{f}}(\text{Natural Snake}) + \underset{\text{fear}}{\overset{\text{courage}}{f}}(\text{Playing Courage})
 \end{array}
 \end{array}$$

$$\begin{array}{c} \text{hero} \\ \text{baby} \end{array} f^{\text{(Herakles)}}_{\text{(Super Hero)}} = \begin{array}{c} \text{super natural} \\ \text{natural} \end{array} f^{\text{(Super)}}_{\text{(Natural Snake)}} + \begin{array}{c} \text{courage} \\ \text{fear} \end{array} f^{\text{(Killing)}}_{\text{(Courage)}}$$

This formula can be applied with the myth of Tamil Kannaṇ.

$$\begin{array}{c} \text{God} \\ \text{hero} \\ \text{God} \end{array} f^{\text{(Kannaṇ)}}_{\text{(Super God)}} = \begin{array}{c} \text{super natural} \\ \text{natural} \\ \text{Demon} \\ \text{super natural} \end{array} f^{\text{(Super)}}_{\text{(Natural Snake)}} + \begin{array}{c} \text{courage} \\ \text{fear} \\ \text{courage} \end{array} f^{\text{(Killing)}}_{\text{(Courage)}}$$

$$\begin{array}{c} \text{God} \\ \text{hero} \\ \text{God} \end{array} f^{\text{(Kannaṇ)}}_{\text{(Super God)}} = \begin{array}{c} \text{super natural} \\ \text{natural} \end{array} f^{\text{(Demon)}}_{\text{(In the form of Super Natural Snake)}} + \begin{array}{c} \text{courage} \\ \text{fear} \\ \text{courage} \end{array} f^{\text{(Killing)}}_{\text{(Courage)}}$$

$$\begin{array}{c} \text{God} \\ \text{hero} \end{array} f^{\text{(Kannaṇ)}}_{\text{(Super God)}} = \begin{array}{c} \text{super natural} \\ \text{natural} \end{array} f^{\text{(Super)}}_{\text{(Natural Snake)}} + \begin{array}{c} \text{courage} \\ \text{fear} \end{array} f^{\text{(Using as Bed)}}_{\text{(Courage)}}$$

In all these formulae the segments are same, only the components vary, due to the difference in the values that ranges from hero to God.

Herakles and Eagle

Herakles wants to free the God Prometheus who was under the custody of Zeus. At that time the eagle of the Zeus fought with Herakles and was killed (Oldfather 1989).

Ζεύς δέ, Προμηθέως παραδόντος τὸ πῦρ τοῖς ἀνθρώποις, δεσμοῖς κατελάβετο καὶ παρέστησεν αἰτὸν τὸν ἐσθίοντα τὸ ἥπαρ αὐτοῦ. Ἡρακλῆς δ' ὁρῶν τῆς τιμωρίας αὐτὸν τυγχάνοντα διὰ τὴν τῶν ἀνθρώπων εὐεργεσίαν, τὸν μὲν αἰτὸν κατετόξευσε, τὸν δὲ Δία πείσας λῆξαι τῆς ὀργῆς ἔσωσε τὸν κοινὸν εὐεργέτην.

And Zeus, when Prometheus had taken fire and given it to men, put him in chains and set an eagle at his side which devoured his liver. But when Herakles saw him suffering such punishment because of the benefit which he had conferred upon men, he killed the eagle with an arrow, and then persuading Zeus to cease from his anger he rescued him who had been the benefactor of all.

Diod. 4.15. 2

In this myth, Herakles fought with the eagle of Zeus and killed it. If it is an ordinary bird there is no credit in killing it. But the bird was that of God Zeus and so killing it was considered to be an immense task.

$$\begin{array}{c} \text{y} \\ \text{f(a)} = \text{f(b)} + \text{f(c)} \\ \text{x} \end{array}$$

hero
super natural
courage

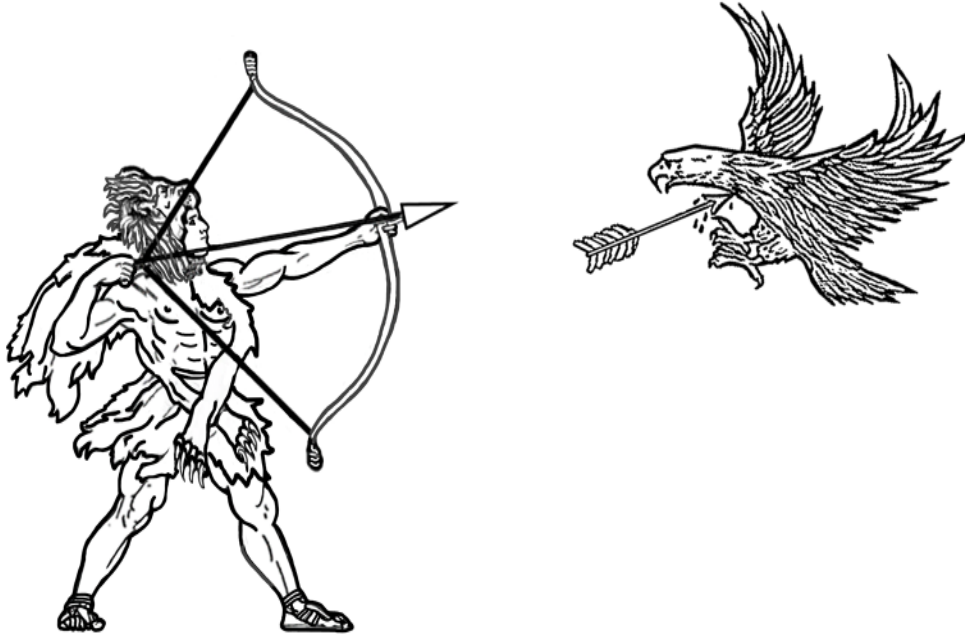
$$\begin{array}{c} \text{f}^{\text{(Herakles)}} \\ \text{(Super Hero)} \\ \text{baby} \end{array} = \begin{array}{c} \text{f}^{\text{(Zeus)}} \\ \text{(God Eagle)} \\ \text{natural} \end{array} + \begin{array}{c} \text{f}^{\text{(Killing)}} \\ \text{(Courage)} \\ \text{fear} \end{array}$$

In this way Herakles becomes a super hero by killing the bird of the God Zeus. Likewise, the Tamil God Kaṇṇaṇ also killed a bird which was actually a demon (Kausalya 2018).

1018.and who as a cowherd split open the beak of the Asuran
that came as a bird
8. Thiruvēṇkaṭam, Periya Thirumozhi,
Thirumangai Azhvar

Thus the mythological theory of parallels shall be used between these two myths. The above thoughts are figuratively compared in Figure 9.

Figure 9. Herakles, Kaṇṇaṇ and Bird





Further the Tamil Kanna also had a pet eagle, Garuda (Kausalya 2018).

1094. The lord who rests on the roaring ocean and rides on Garuda
crushed the mountain-like arms of the strong undefeated Rākshasas
15. Thirukkaḍalmallai, Periya Thirumozhi,
Thirumangai Azhvar

This is shown in Figure 10.

Figure 10. *Kanna and Bird*



In these ways, killing the demon which was in the form of a bird, eagle and having the same species as a pet, increases the degree of power of Tamil Kanna to make him a super God. Thus the mythological theory of parallels is used in

these two myths and both have variants in a determined order as that seen in a formula. Here these are the formulae used for Herakles.

$$\begin{array}{c} \text{y} \\ \text{f(a)} = \text{f(b)} + \text{f(c)} \\ \text{x} \quad \text{super natural} \quad \text{courage} \\ \text{f}^{\text{Herakles}}_{\text{baby}} = \text{f}^{\text{Zeus God Eagle}}_{\text{natural}} + \text{f}^{\text{Killing Courage}}_{\text{fear}} \end{array}$$

This formula can be applied with the myth of Tamil Kaṇṇan.

$$\begin{array}{c} \text{God} \\ \text{f}^{\text{Kannan}}_{\text{hero}} = \text{f}^{\text{Demon super natural}}_{\text{natural}} + \text{f}^{\text{courage}}_{\text{fear}} \\ \text{f}^{\text{Kannan}}_{\text{hero}} = \text{f}^{\text{Demon super natural}}_{\text{natural}} + \text{f}^{\text{courage}}_{\text{fear}} \end{array}$$

Here it is to be noted that the wild animals were tamed and made as vehicle for the Gods of the Tamil myth.

Herakles and Horse

The myth of Greek Herakles was related to a strange horse. This horse is not a herbivorous animal but a carnivore (Oldfather 1989).

3. μετὰ δὲ ταῦτα ἔλαβεν ἄθλον ἀγαγεῖν τὰς Διομήδους τοῦ Θρακὸς ἵππους. αὗται δὲ χαλκᾶς μὲν φάτνας εἶχον διὰ τὴν ἀγριότητα, ἀλύσεσι δὲ σιδηραῖς διὰ τὴν ἰσχὺν ἐδεσμεύοντο, τροφήν δ' ἐλάμβανον οὐ τὴν ἐκ γῆς φυομένην, ἀλλὰ τὰ τῶν ξένων μέλη διαιρούμεναι τροφήν εἶχον τὴν συμφορὰν τῶν ἀκληρούντων. ταύτας ὁ Ἡρακλῆς βουλόμενος χειρώσασθαι τὸν κύριον Διομήδην παρέβαλε, καὶ ταῖς τοῦ παρανομεῖν διδάξαντος σαρξὶν ἐκπληρώσας τὴν ἔνδειαν τῶν ζώων εὐπειθεῖς ἔσχεν.

Diod. 4.15.3

3. The next Labour which Herakles undertook was the bringing back of the horses of Diomedes, the Thracian. The feeding-troughs of these horses were of brass because the steeds were so savage, and they were fastened by iron chains because of their strength, and the food they ate was not the natural produce of the soil but they tore apart the limbs of strangers and so got their food from the ill lot of hapless men. Herakles, in order to control them, threw to them their master Diomedes, and when he had satisfied the hunger of the animals by means of the flesh of the man who had taught them to violate human law in this fashion, he had them under his control.

Thus the natural character of the horse was exaggerated to show its wildness nature in the myth of Herakles. Here the formula for the variants shall be applied.

$$\begin{array}{c}
 \text{hero} \\
 \text{baby}
 \end{array}
 \overset{y}{\underset{x}{f}}(a) = \overset{y}{\underset{x}{f}}(b) + \overset{y}{\underset{x}{f}}(c)$$

$$\begin{array}{c}
 \text{super natural} \\
 \text{natural}
 \end{array}
 \overset{y}{\underset{x}{f}}(\text{Man}) = \begin{array}{c} \text{super natural} \\ \text{natural} \end{array} \overset{y}{\underset{x}{f}}(\text{Horse}) + \begin{array}{c} \text{courage} \\ \text{fear} \end{array} \overset{y}{\underset{x}{f}}(\text{Normal})$$

Here horse is not dangerous and fearful like that of a snake. So playing with the horse is not considered as a heroic act as that with a poisonous snake. There are evidences which show that the horses were killed. Since killing of a horse is considered ordinary, these myths does not eliminate these incidents instead add the value of horse saying that it is carnivores and so was extraordinary. Thus the value is added to 'b' so as to increase the value for 'a' as per the formula.

$$\begin{array}{c}
 \text{hero} \\
 \text{baby}
 \end{array}
 \overset{y}{\underset{x}{f}}(\text{Herakles Super Hero}) = \begin{array}{c} \text{super natural} \\ \text{natural} \end{array} \overset{y}{\underset{x}{f}}(\text{Flesh eating Super Natural horse}) + \begin{array}{c} \text{courage} \\ \text{fear} \end{array} \overset{y}{\underset{x}{f}}(\text{Controlling Courage})$$

Tamil Kaṇṇaṇ and Horse

The myth of Tamil Kaṇṇaṇ was also related with a strange horse (Kausalya 2018).

1168. The lord danced on a pot,
 went between two marudam trees and killed the Asurans,
 wrestled with the Mallars sent by Kamsan and killed them,
 killed Kesi when he came in the form of a horse,
 23. Thillaichitrakuḍam,
 Periya Thirumozhi,
 Thirumangai Azhvar.

In the myth of Tamil Kaṇṇaṇ the horse was metaphorized as a demon. The above thoughts are figuratively compared in Figure 11.

Figure 11. Herakles, Kaṇṇan and Horse



Thus Greek Herakles and Tamil Kaṇṇan have resemblances in the myths that are related to the abnormal nature of the horse. Thus these resemblances in the myths shall form the basis to use the mythological theory of parallel. Here the following formula is used for nature of Herakles.

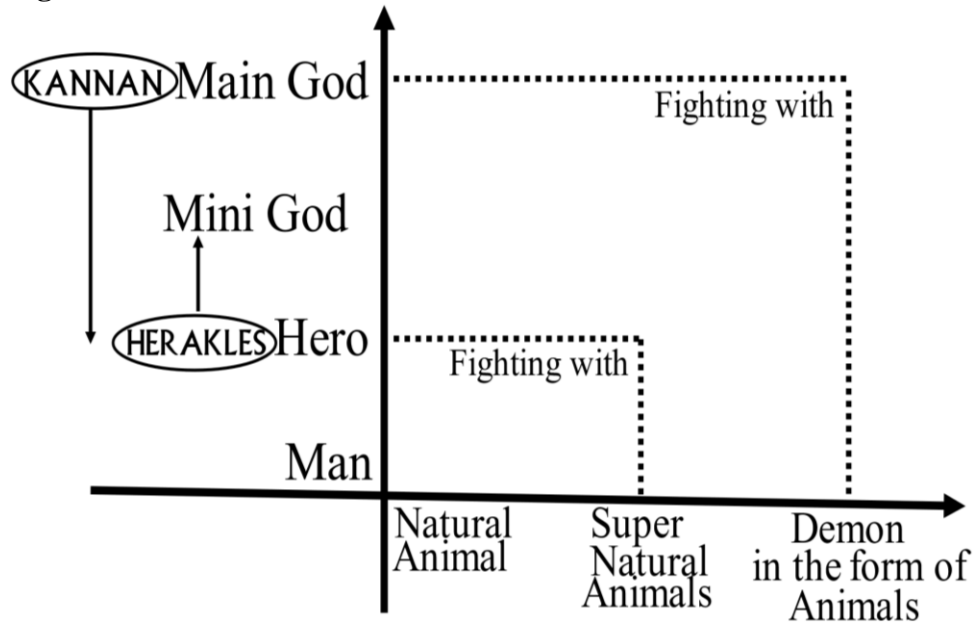
$$\begin{array}{c}
 \text{y} \\
 \text{f(a)} = \text{f(b)} + \text{f(c)} \\
 \text{x} \quad \text{x} \quad \text{x} \\
 \text{hero} \quad \text{super natural} \quad \text{courage} \\
 \text{f(Herakles)} = \text{f(Flesh eating Super Natural horse)} + \text{f(Controlling Courage)} \\
 \text{baby} \quad \text{natural} \quad \text{fear}
 \end{array}$$

This formula can be applied with the myth of Tamil Kaṇṇan.

$$\begin{array}{c} \text{God} \\ \text{f}^{\text{(Kannan)}} \\ \text{hero} \end{array} = \begin{array}{c} \text{Demon} \\ \text{super natural} \\ \text{f}^{\text{(In the form of)}} \\ \text{natural} \end{array} + \begin{array}{c} \text{courage} \\ \text{f}^{\text{(Killing)}} \\ \text{fear} \end{array} \begin{array}{c} \text{Super} \\ \text{God} \end{array} \begin{array}{c} \text{Demon} \\ \text{In the form of} \\ \text{Super} \\ \text{Natural} \\ \text{Horse} \end{array} \begin{array}{c} \text{Killing} \\ \text{- Courage} \end{array}$$

In these ways, both the Greeks and Tamil were related with the beasts which took the form as a snake, deer, eagle, bull and horse. All of these forms are living creatures. There also exist myths in both the Greek and Tamil having resemblances with the non-living things. In all these three topics both the defendant and the opponent have more or less equal strength. Then the victory goes to defendant. It proves the strength of the defendant. Depending upon the strength of the opponent the strength of the defendant is decided whether it is a hero or God. This is shown in Figure 12.

Figure 12. *Hero and God*



Apart from this animals which are not known for the bravery are also found in these two myths.

Herakles and Hart

The Greek Herakles was associated with an animal called hart which had golden horns. There are different types of opinion that exist in the victory of Herakles over this animal (Oldfather 1989).

μετὰ δὲ ταῦτ' ἔλαβε πρόσταγμα τὴν χρυσόκερων μὲν οὖσαν ἔλαφον, τάχει δὲ διαφέρουσιν, ἀγαγεῖν. τοῦτον δὲ τὸν ἄθλον συντελῶν τὴν ἐπίνοιαν ἔσχεν οὐκ

The next Command which Herakles received was the bringing back of the hart which had golden horns and excelled in swiftness of foot. In the performance of

ἀγρηστοτέραν τῆς κατὰ τὸ σῶμα ῥώμης. οἱ μὲν γάρ φασιν αὐτὴν ἄρκυσιν ἐλεῖν, οἱ δὲ διὰ τῆς στιβείας χειρώσασθαι καθεύδουσιν, τινὲς δὲ συνεχεῖ διωγμῷ καταπονῆσαι: πλὴν ἄνευ βίας καὶ κινδύνων διὰ τῆς κατὰ τὴν ψυχὴν ἀγχινοίας τὸν ἄθλον τοῦτον κατειργάσατο.
Diod. 4.13.1

this Labour his sagacity stood him in not less stead than his strength of body. For some say that he captured it by the use of nets, others that he tracked it down and mastered it while it was asleep, and some that he wore it out by running it down. One thing is certain, that he accomplished this Labour by sagacity of mind, without the use of force and without running any perils.

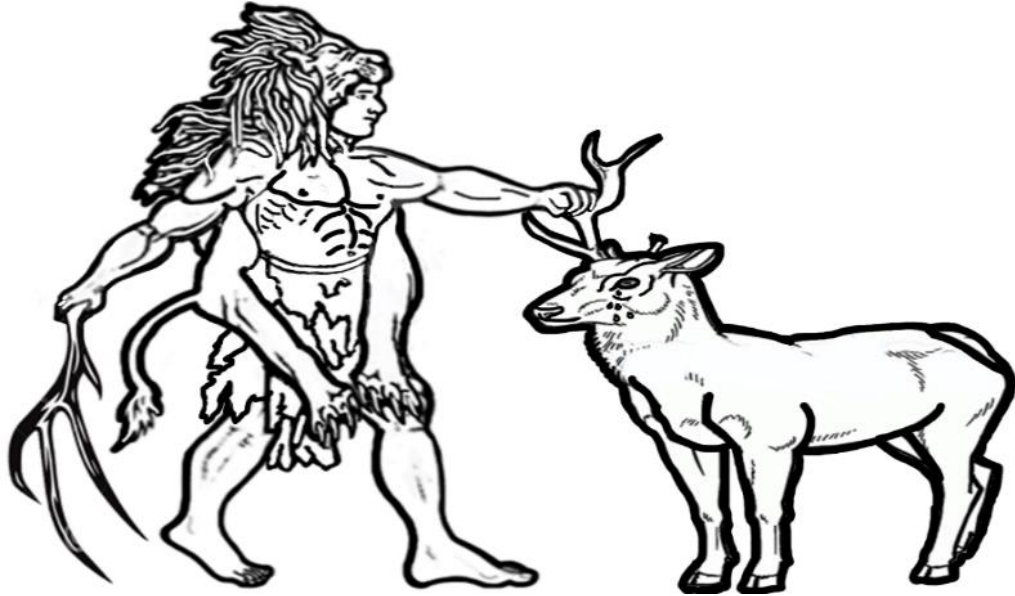
Tamil Kaṇṇan and Deer

When Kaṇṇan lived in the name of Raman with his wife, she saw a golden deer and asked for it. Then Kaṇṇan chased the deer with the intention of catching it. But he could not succeed in his attempt of catching it alive. So he used the bow and arrow and killed the deer. The myth says that it was a demon called Mareecha in the form of a deer (Kausalya 2018).

985. Our lord who became angry, bent his curved bow and killed the Rākshasa Marisan when he came as a golden deer,
4. Thiruvadariyāchiramam,
Periya Thirumozhi,
Thirumangai Azhvar.

The above thoughts are figuratively compared in Figure 13.

Figure 13. *Herakles, Kaṇṇan and Deer*





Thus the myth of Herakles with the hart has resemblance with the myth of Tamil God Kannan on the basis of the mythological theory of parallel. Here this animal did not have any role in highlighting the strength of the defendant. At the same time this animal was killed in the life of both the hero and the God. As mentioned in the myth of the horse this myth also does not want to eliminate this incident, the reason being it is not a dreadful animal. So it is shown as a demon in one of the myth to add value to 'b' so as to increase the value of 'a' in the formula. In both of the myths this particular animal did not harm them, but it was being liked by their partner and based on their request it was hunted. So one more component is added to the structure.

$$\begin{array}{l}
 \text{hero} \\
 \text{baby} \\
 \text{God} \\
 \text{f}^{\text{(Herakles)}}_{\text{(Super Hero)}} = \text{f}^{\text{(Golden horns, swiftness of foot, Super Natural hart)}}_{\text{(super natural)}} + \text{f}^{\text{(Catching Skill)}}_{\text{(courage)}} \\
 \text{God} \\
 \text{hero} \\
 \text{f}^{\text{(Kannan)}}_{\text{(Super God)}} = \text{f}^{\text{(Demon, In the form of super natural Golden Deer)}}_{\text{(natural, super natural)}} + \text{f}^{\text{(Killing - Courage)}}_{\text{(fear, courage)}}
 \end{array}$$

Thus all the animals killed in the myth of Tamil Kannan were exaggerated as demon and the reason being to add the value of 'a' as 'Super God'. Where as in the myth of Herakles it was mentioned as super natural animal in place of 'b' to add the value to 'a' as Hero.

The Theory of Influence

1. Greek to Tamil – Wild Boar and world
2. Tamil to Greek – Bull leaping and Marriage

Greek to Tamil – Wild Boar and World

The myths related with boar and carrying the world on his shoulders is seen in the myth of Tamil God Kaṇṇaṇ²⁹.

1180. The lord who took the form of a boar³⁰ with sharp horns,³¹
split open the earth and brought the earth goddess from the underworld,
and cut off the thousand strong arms
of Vāṇāsuram with his sharp discus smeared with oil
24. Seerkāzi Shrirāmaviṇṇaharam,
Periya Thirumozhi,
Thirumangai Azhvar.

In the myth, the demon stole the earth and hide underneath the waters. The Tamil God Kaṇṇaṇ took an incarnation with a boar's head.³² (Porada 1987)³³. This boar incarnation slew the demon and retrieved the earth from the ocean, lifting it on his tusks, and restored to its place in the universe.

There is no more information available regarding this myth. Stole the earth, retrieved the earth by a wild boar can be understood with the aid of Herakles myth.

²⁹Zoanthropy - A kind of delusion in which the patient believes himself transformed into one of the lower animals.

³⁰Theriocephaly - to beings which have an animal head attached to an anthropomorphic or human body as the animal-headed forms of gods depicted in ancient Egyptian religion (such as Ra, Sobek, Anubis).

³¹That the difference between monster and hero is not that great at all, and that both are frequently assigned similar attributes – fearlessness, stamina, supernatural power – and that they behave in similar ways (Gilmore 2003).

³²Clinical lycanthropy is defined as a rare psychiatric syndrome that involves a delusion that the affected person can transform into, has transformed into, or is, an animal. Its name is associated with the mythical condition of lycanthropy, a supernatural affliction in which humans are said to physically shapeshift into wolves. It is purported to be a rare disorder. A patient reports in a moment of lucidity or reminiscence that they sometimes feel as an animal or have felt like one. A patient behaves in a manner that resembles animal behavior, for example howling, growling, or crawling. It also seems that lycanthropy is not specific to an experience of human-to-wolf transformation; a wide variety of creatures have been reported as part of the shape-shifting experience. A review of the medical literature from early 2004 lists over thirty published cases of lycanthropy, only the minority of which have wolf or dog themes. Canines are certainly not uncommon, although the experience of being transformed into a hyena, cat, horse, bird or tiger has been reported on more than one occasion. Transformation into frogs, and even bees, has been reported in some instances.

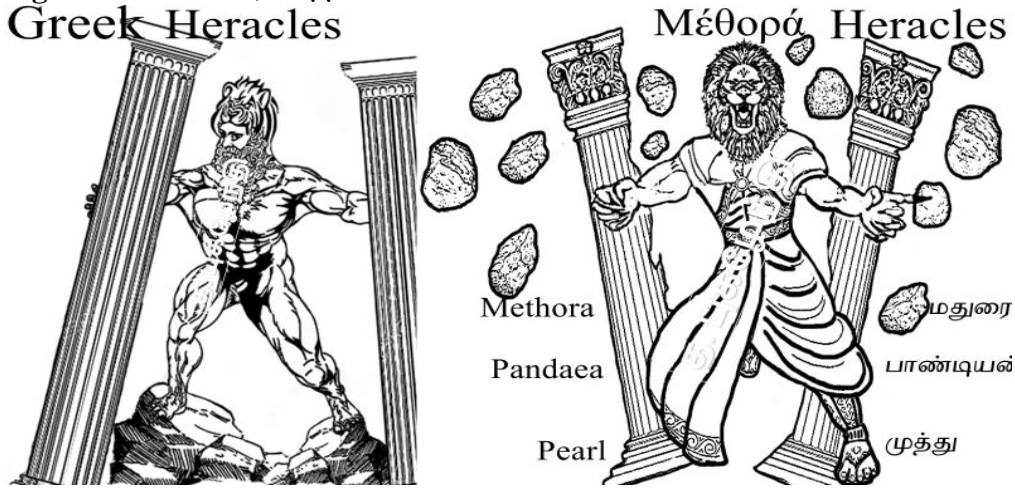
³³Those human/animal hybrids that walk upright on two legs are referred to as “Demons”, while those that walk on four and seem more animal-like are called “Monsters” – a distinction in terminology that is unique to this area.

Herakles and lion are binary opponents (Strauss Clay 2003).³⁴ Herakles wore the lion's head is the union of binary opposition. One more step is also there, that is Herakles became lionised man. This animalized form is seen in the myth of Tamil God Kaṇṇaṇ (Vernant 1982³⁵, Porada 1987)³⁶.

1042. You, the god of the tall majestic Thiruvenkaṭam 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. Thiruvenkaṭam,
Periya Thirumozhi,
Thirumangai Azhvar.

The above thoughts are figuratively compared in Figure 14.

Figure 14. *Herakles, Kaṇṇaṇ Related with Pillar*
Greek Heracles



Here the Lion cap of Greek Heracles becomes united with the head in Tamil God Kaṇṇaṇ and produce a new form as shown in the Figure 15.

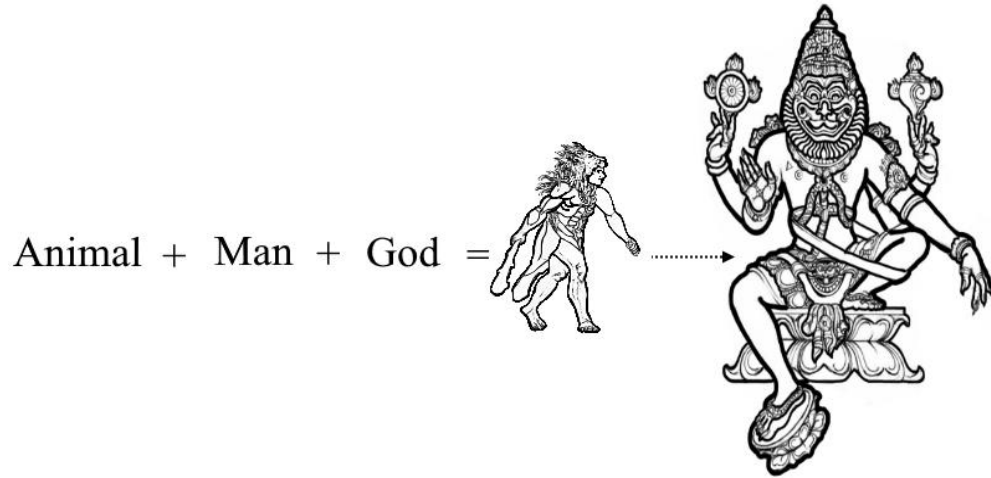
³⁴The Nemean lion's conduct is an "inversion of the proper relations between men and beasts through his 'ruling over' men."

³⁵In Greek Mythology the relationship between god, man and animal forms a linear arrangement with man positioned mid-way between god and animal.

³⁶But theirs is a hieroglyphic representation and according to Fischer their very elegance is "proof against them being monstrous". Fischer also points out that these depictions possess an inner logic absent in hybrid monsters: In representations of the king, various aspects of his power are displayed by placing the head of the king - a constant feature - on the bodies of various animals like the falcon, snake or lion. This basic arrangement remains regular, but there is variation in degree of human / animal proportions which implies shape-shifting. This, according to Fischer, is entirely appropriate in depicting a king who of all people stands on the edge of divinity as the link between man and god. In the same way it must not be assumed that the elements of composition necessarily carry a standard significance. The serpent for instance does not always represent that which is dangerous: in Iran and Bactria serpents were used to signify life death but also because the wave-like motion of their bodies was associated with life-giving water.

Figure 15. The Formation of Lion Headed God

Union of Binary Oppositions



This God not only has lion head, but also behave like a lion as mentioned in Figure 5.

Herakles not only fought with lion, but also with many animals including wild boar. When he carried the wild boar the king hid himself in a vessel (Oldfather 1989).

τρίτον δὲ πρόσταγμα ἔλαβεν ἐνεγκεῖν τὸν Ἑρμάνθιον κάπρον ζῶντα, ὃς διέτριβεν ἐν τῇ Λαμπεΐᾳ τῆς Ἀρκαδίας.....πλέον δὲ τοῦ δέοντος καταπολεμήσας ἀπέκτεινεν, ὥστε τὸν ἄθλον ὑπάρχειν ἀσυντέλεστον.

2 ὁμῶς δὲ κατὰ τὴν μάχην ταμειυσάμενος ἀκριβῶς τὴν συμμετρίαν ἀπήνεγκε τὸν κάπρον ζῶντα πρὸς Εὐρυσθέα: ὃν ἰδὼν ὁ βασιλεὺς ἐπὶ τῶν ὤμων φέροντα, καὶ φοβηθεὶς, ἔκρυπεν ἑαυτὸν εἰς χαλκοῦν πίθον.

Diod. 4.12. 1&2






The third command which he received was the bringing back to lift the Erymanthian boar which lived on Mount Lampeia in Arcadia.and should he attack it more violently than was proper, then he would have killed it and so the Labour would remain unfulfilled.

2 However, when it came to the struggle he kept so careful an eye on the proper balance that he brought back the boar alive to Eurystheus; and when the king saw him carrying the boar on his shoulders, he was terrified and hid himself in a bronze vessel.

Thus he fought with wild boar much technically and brought the bore alive by carrying it on his shoulders. On seeing this, the king got terrified and hid himself. Thus Heracles is related with the myth of boar.

This can be compared with the myth of wild boar headed Tamil God Kaṇṇaṇ based on the theory of 'Union of Binary Opposition' in Table 1.

Table 1. Comparison

Lion	Wild Boar	Theory of Binary Opposition
 <p>Herakles</p>	 <p>Herakles</p>	<p>Man versus animal (Binary Opposition)</p>
 <p>Herakles</p>	<p>Herakles does not wear Boar cap.</p>	<p>Man with animal (head) (Union of Binary Opposition)</p>
 <p>Tamil God Kannan</p>	 <p>Tamil God Kannan</p>	<p>Animalized with the body of the Man (Tamil Kannan)</p>

Thus the theory of union of binary opposition gave light to the myth of boar headed Tamil God Kannan. In the myth of Herakles related with boar the king was frightened and so hid himself in a closed vessel. Likewise here the world was

hidden in a sea, which is like a closed vessel. Here the myth about the world should be found out (Aimukhambet et al. 2017)³⁷. It sheds light on the myth.

Herakles and World

The Herakles who was related with the myth of boar is also related with the knowledge of Astronomy and the world (Oldfather 1989).

4 τοὺς δὲ ληστὰς ἐν κήπῳ τινὶ παιζούσας
τὰς κόρας συναρπάσαι, καὶ ταχὺ φυγόντας
εἰς τὰς ναῦς ἀποπλεῖν. τοῦτοις δ' ἐπὶ τινος
ἀκτῆς δεῖπνοποιοιμένοις ἐπιστάντα τὸν
Ἡρακλέα, καὶ παρὰ τῶν παρθένων μαθόντα
τὸ συμβεβηκός, τοὺς μὲν ληστὰς ἅπαντας
ἀποκτείνει, τὰς δὲ κόρας ἀποκομίσαι πρὸς
Ἄτλαντα τὸν πατέρα: ἀνθ' ὧν τὸν Ἄτλαντα
χάριν τῆς εὐεργεσίας ἀποδιδόντα μὴ μόνον
δοῦναι τὰ πρὸς τὸν ἄθλον καθήκοντα
προθύμως, ἀλλὰ καὶ τὰ κατὰ τὴν
ἀστρολογίαν ἀφθόνως διδάξαι

5 περιττότερον γὰρ αὐτὸν τὰ κατὰ τὴν
ἀστρολογίαν ἐκπεπονηκότα καὶ τὴν τῶν
ἄστρον σφαῖραν φιλοτέχνως εὐρόντα ἔχειν
ὑπόληψιν ὡς τὸν κόσμον ὅλον ἐπὶ τῶν
ῥάμων φοροῦντα. παραπλησίως δὲ καὶ τοῦ
Ἡρακλέους ἐξενέγκαντος εἰς τοὺς
Ἕλληνας τὸν σφαιρικὸν λόγον, δόξης
μεγάλης τυχεῖν, ὡς διαδεδεγμένον τὸν
Ἀτλαντικὸν κόσμον, αἰνιττομένων τῶν
ἀνθρώπων τὸ γεγονός.

Diod. 4.27. 4&5

4 Meanwhile the pirates had seized the girls while they were playing in a certain garden and carried them off, and fleeing swiftly to their ships had sailed away with them. Heracles came upon the pirates as they were taking their meal on a certain strand, and learning from the maidens what had taken place he slew the pirates to a man and brought the girls back to Atlas - their father; and in return Atlas was so grateful to Heracles for his kindly deed that he not only gladly gave him such assistance as his Labour called for, but he also instructed him quite freely in the knowledge of Astrology.

5 For Atlas had worked out the science of astrology to a degree surpassing others and had ingeniously discovered the spherical nature of the stars, and for that reason was generally believed to be bearing the entire firmament upon his shoulders. Similarly in the case of Heracles, when he had brought to the Greeks the doctrine of the sphere, he gained great fame, as if he had taken over the burden of the firmament which Atlas had borne, since men intimated in this enigmatic way what had actually taken place.

In the myth it is mentioned that Herakles saved the daughters of Atlas from the pirates. Atlas praised him for his kindness and as a mark of his gratitude he shared his knowledge of Astronomy with Herakles. So, Herakles gained knowledge about Astronomy that which is shown metaphorically as carrying the world on his shoulders (Strauss 1955)³⁸. The above thoughts are figuratively compared in Figure 16.

³⁷Division of a character into two and becoming an antagonist/protagonist person in T. Abdikov's story "Battlefield of sanity" is compared with the image of Harry Haller in Hermann.

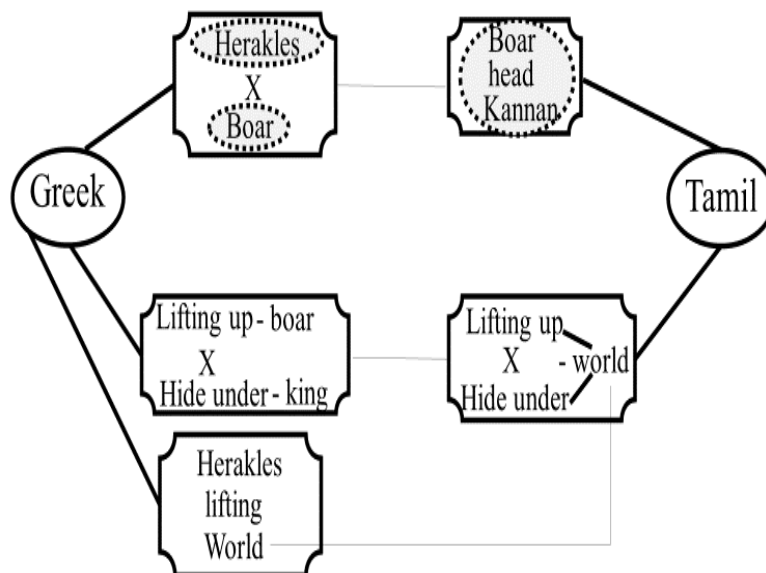
³⁸Mythological figures are considered as personified abstractions, divinized heroes or decayed gods.

Figure 16. *Herakles, Kaṇṇan and Boar*

As lion head and the wild boar both belonged to Herakles, the lion head was changed in the myth of Tamil God Kaṇṇan. Thus the myth of Herakles influenced the myth of wild boar headed Tamil God Kaṇṇan. This is shown in Figure 17.

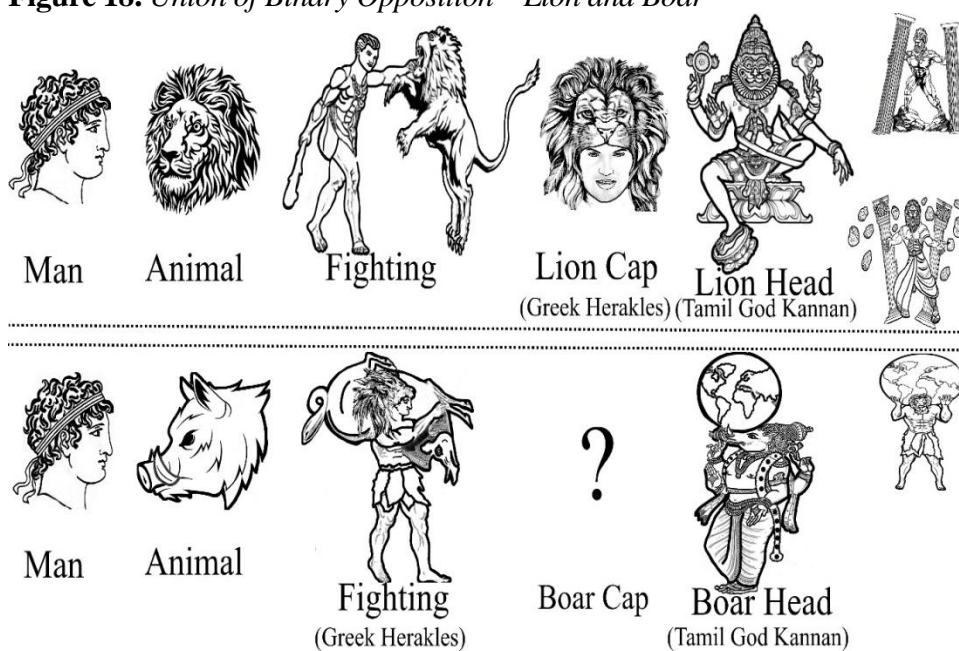
Figure 17. Hero and God with Boar

Binary Oppositon and Transformation



Thus the lion cap of Herakles killed the Lion that becomes lion head of Tamil God Kannan. Even though Herakles has not worn the boar cap by which he has killed, but it becomes boar head of Tamil God Kannan. Thus, some of the incarnations of Tamil God Kannan are the union of binary oppositions of ‘Animal + Man + God’ as shown in the Figure 18.

Figure 18. Union of Binary Opposition – Lion and Boar



The Theory of Influence

Tamil to Greek – Bull Leaping and Marriage

In Greek mythology, both Jason and Theseus were related with the love of women (Graf 2003)³⁹ by controlling the bull monster (Cook 1894)⁴⁰. Herakles also is related with this type of myth. Here it is noted that the women falling in love with a person who control a bull is not seen to happen in the land of Greece (Frazer 1921).

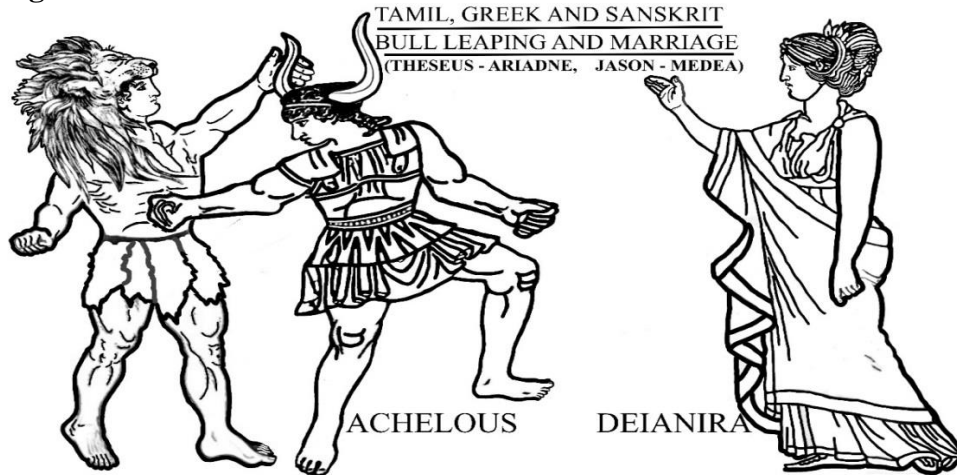
παραγενόμενος δὲ Ἡρακλῆς εἰς Καλυδῶνα
τὴν Οἰνέως θυγατέρα Δηϊάνειραν
ἐμνηστεύετο, καὶ διαπαλαίσας ὑπὲρ τῶν
γάμων αὐτῆς πρὸς Ἀχελῶν εἰκασμένον
ταύρῳ περιέκλασε τὸ ἕτερον τῶν κεράτων.
καὶ τὴν μὲν Δηϊάνειραν γαμεῖ, τὸ δὲ κέρας
Ἀχελῶος λαμβάνει, δούς ἀντὶ τούτου τὸ τῆς
Ἀμαλθείας. Ἀμάλθεια δὲ ἦν Αἰμονίου
θυγάτηρ, ἥ κέρας εἶχε ταύρου. τοῦτο δέ, ὡς
Φερεκύδης λέγει, δύναμιν εἶχε τοιαύτην
ὥστε βρωτὸν ἢ ποτὸν, ὅπερ ἂν εὕξαιτό τις,
παρέχειν ἄφθονον.

And having come to Calydon, Hercules
wooed Deianira, daughter of Oeneus. He
wrestled for her hand with Achelous, who
assumed the likeness of a bull; but
Hercules broke off one of his horns. So
Hercules married Deianira, but Achelous
recovered the horn by giving the horn of
Amalthea in its stead. Now Amalthea was
a daughter of Haemonius, and she had a
bull's horn, which, according to
Pherecydes, had the power of supplying
meat or drink in abundance, whatever one
might wish.

Apollod. 2.7.

This is shown in Figure 19.

Figure 19. Herakles and Bull



³⁹It is also assumed, though not explicitly stated, that Theseus obtains the sword, with which a plethora of Attic vase paintings show him killing the Minotaur, from Ariadne. It is appropriate that this masculine symbol comes from Ariadne as it is her role to initiate Theseus into sexuality.

⁴⁰The bull was closely associated with fertility; as such it was associated with Demeter, Dionysos and Zeus.

In this myth bull horned man (Goodnick Westenholz 2004⁴¹, Childs 2003)⁴² and its relation with the marriage are obscure. In the same way the bull monster in the Greek myths of Jason and Theseus also have obscurity (Shear 1923)⁴³ It is because these myths didnot happen in the land of Greeks, but in a foreign land (Lenfant 1999)⁴⁴ Greeks have only heard about these myths. This makes some exaggeration in this myth (Gantz 1996⁴⁵, Goodnick Westenholz 2004⁴⁶, Bronowski 1973)⁴⁷. It can be understood only with the help of the myths of foreign land. In this way the myth of Tamil God Kaṇṇaṇ provide light.

Tamil Kaṇṇaṇ and the Bull

Tamil Kaṇṇaṇ fought with seven bulls and married a woman called Napphinai (Kausalya 2018).

983. The dark cloud-coloured God
who fought with seven humped bulls and killed them
to marry Nappinnai with beautiful fish eyes
4. Thiruvadariyāchiramam,
Periya Thirumozhi,
Thirumangai Azhvar.

There was a marriage system in Tamil culture that is to marry a girl it is mandatory that the male should show his bravery by controlling the vigorous bulls

⁴¹As early as the beginning of 3000 BCE the bull-man of Mesopotamia was portrayed with the same general composition.

⁴²In the literature of the area, the bull-man's dual nature as both enemy and associate of deities is frequently called to the fore.

⁴³So, as with many of the hybrid monsters of ancient Greece, the Minotaur also had its roots firmly in the East. Shear contends that narrative aspects as well as the iconographical tradition associated with the Theseus-myth was transferred from Asia Minor to the Mediterranean via Lydia. In support of this theory he calls on the composition of the Minotaur which closely resembles the Mesopotamian bull-man configuration in literature and art.

⁴⁴By believing the outside world to be inhabited by beings that are physically and morally corrupted, the Greeks emphasised their own cultural identity.

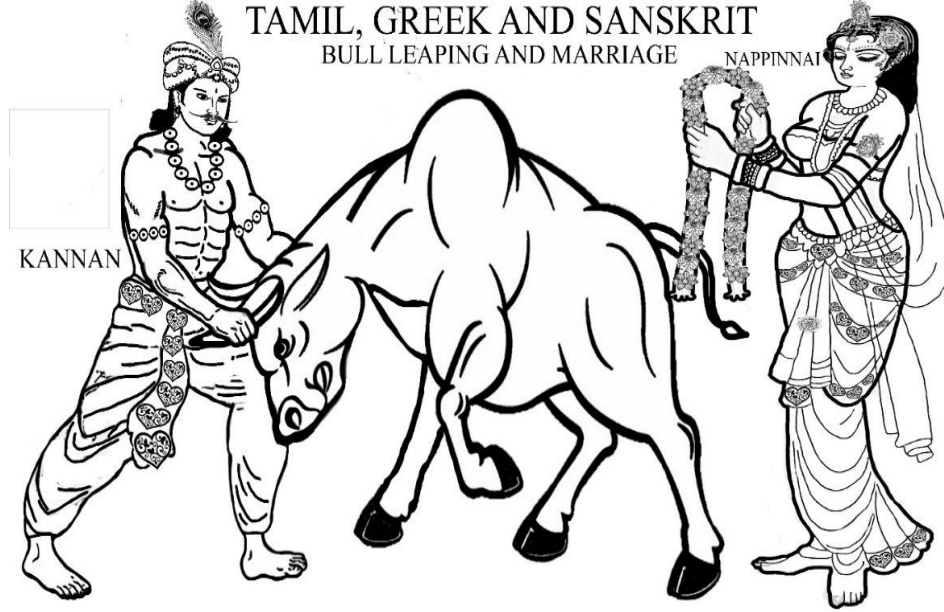
⁴⁵Minotaur's very existence is attributed either to Poseidon's punishment for Minos' snub (by not sacrificing his favourite bull) or to Aphrodite's reprimand of Pasiphae for neglecting her rites.

⁴⁶On a linguistic level this is illustrated neatly by the *suhurmašû*, a hybrid creature of the Ancient Near East. It is believed that the word *suhurmašû* originally referred to the common seal, but a literal interpretation of the composite Sumerian name (*suhur*: carp, *maš*: goat) resulted in depictions of a hybrid monster with both goat and fish attributes.

⁴⁷The same thing could happen on a conceptual level when what is seen is misinterpreted due to the limitations of the observer's frame of reference. Nash cites this as a hypothesis put forward to explain the Centaur: quoting Bronowski, he describes the impact that riders on horseback would have on people with no experience of such a practice and who did not know domesticated horses. The associated speed and noise of thundering hooves would be bewildering enough, but mounted by skilled riders with hostile intent the sight would be truly terrifying. The consummate horsemanship displayed by the Scythian riders, aided by the disorientation brought on by the fear at the sight of them, is believed to have left the Greeks with the impression that the horse and rider were a single being.

(Pugazhendhi 2021d)⁴⁸. According to this custom Kannan married Nappinnai by bringing the bull under his control. This is shown in Figure 20.

Figure 20. Kannan and Bull



⁴⁸Bull 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 பாய்ந்தாணைக் காழறும், இவ்
வேரி மலர்க் கோதையாள்; கட்டு,

The lady will love who controls the black bull

(2) நெற்றிச் செகிலை அடர்த்தாற்கு உரிய, இப்
பொன் கொடி மாதரான் தோள்.

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

(3) மல்லல் மழ விடை ஊர்த்தாற்கு உரியன், இம்
முல்லை அம் பூங் குழல்-தான்.

The lady is for who will control this strong bull

(4). நுண் பொறி வெள்ளை அடர்த்தாற்கே ஆகும், இப்
பெண் கொடி மாதர்-தன் தோள்.

The lady is for who will control the white dotted
bull

(5). பொன் பொறி வெள்ளை அடர்த்தாற்கே ஆகும்: இந்
நன் கொடி மென்முலை-தான்.

The lady is for who will control the gold dotted
bull

(6). வென்றி மழ விடை ஊர்த்தாற்கு உரியவன், இக்
கொன்றை அம் பூங் குழலான்.

This lady is for who will control the successful
bull

(7). தூ நிற வெள்ளை அடர்த்தாற்கு உரியன், இப்
பூவைப் புது மலரான்.

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

ஆங்கு,

தொழுவிடை ஏறு குறித்து வளர்த்தார்

Thus these seven ladies were grown to be
controller of the bulls

எழுவர் இளங் கோதையார்,-...

Kolu,
Aaychiyar Kuravai,
Madhuraik Gandam,
Silappathikaram.

To exaggerate the bravery of Kaṇṇaṇ, it is mentioned that he fought with seven humped bulls and killed them to marry Nappinnai. It is also a way to mention the myth as per the formula.

$$\begin{array}{c}
 \text{God} \\
 \text{Hero}
 \end{array}
 \overset{y}{f}(\overset{x}{a}) = \overset{y}{f}(\overset{x}{b}) + \overset{y}{f}(\overset{x}{c})$$

$$\begin{array}{c}
 \text{God} \\
 \text{Hero}
 \end{array}
 \overset{y}{f}(\text{Hero}) = \overset{\text{super natural}}{\underset{\text{natural}}{f}}(\overset{\text{one Bull trained in fighting}}{b}) + \overset{\text{courage}}{\underset{\text{fear}}{f}}(\text{Control})$$

To Marry a Woman

$$\begin{array}{c}
 \text{God} \\
 \text{Hero}
 \end{array}
 \overset{y}{f}(\text{God}) = \overset{\text{super natural}}{\underset{\text{natural}}{f}}(\overset{\text{seven Bulls trained in fighting}}{b}) + \overset{\text{courage}}{\underset{\text{fear}}{f}}(\text{Control})$$

To Marry a Woman

$$\begin{array}{c}
 \text{Hero} \\
 \text{Man}
 \end{array}
 \overset{y}{f}(\overset{\text{Theseus Jason Herakles}}{a}) = \overset{\text{super natural}}{\underset{\text{natural}}{f}}(\overset{\text{Super natural Bulls}}{b}) + \overset{\text{courage}}{\underset{\text{fear}}{f}}(\overset{\text{Control - courage}}{c})$$

To Marry a Woman

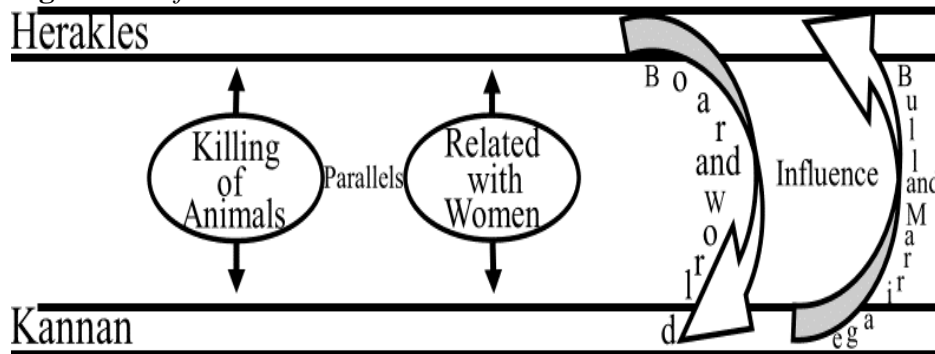
Thus, the mystery in the myth of Herakles related with controlling the horned bull and marriage can be defined with the help of the myth which is related with Tamil God Kaṇṇaṇ. And it is also clear that there is influence of the Tamil myth on Greek myth. Thus the myths belonging to both the languages have influence on one another.

Conclusion

The ancient Greek historian Arrian who belonged to 86-146 AD mentioned that Indians worshipped Theban Herakles. Many researchers identified the God in India and Tamil Nadu which was mentioned by Arrian. Tamil God Kaṇṇaṇ have resemblances with Greek Herakles in the myths related with biting the breast of

the cruel step mother, fighting against living creatures like that of snake, lion, boar, horse, bull, deer and eagle. Thus the mythological theory of parallels is seen to be applied between these two myths. More than that the Tamil myth of bull leaping and marriage had influence on the Greek myth of Herkules who wooed Deianira. In the same way the myth of wild boar headed Tamil Kannaṇ carrying the world was influenced by the Greek myth. The variants seen between these resemblances in the myths also flows in a manner like a formula. It ensures the oneness of these two myths. And it also mentions about the gradual development of the myths from the level of hero to God (Allison Scott 2017)⁴⁹ as shown in Figure 21.

Figure 21. Influence



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⁴⁹Evolutionary biologists have identified two types of transformations of species: phyletic gradualism describes the slow transformation of one species into a new one, and punctuated gradualism describes sudden evolutionary shifts.

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