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MARRYING A KING'S DAUGHTER

Marrying a king's daughter and, subsequently, gaining the governing authority within the kingdom is one of the ways of obtaining the superlative position.

This model is so popular and distinguished that it often serves as a traditional plot-story for various people's fairy-tales. Though, beyond the seemingly romantic story we could notice a very "strict" ritual, which will be described below.

Let's discuss different variations of the ancient Greek mythoritual model – "Obtaining a wife". It is a common knowledge that there are various myths and legends created on the ground of analogy with the "major", "initial" myth. In this way, a whole kaleidoscope of resembling stories is being gradually formed. And further, applying the methods of excluding and summarizing this variety is brought down to one restricted story, which could be conditionally called an archetype model, using the terminology of Jung.

As we mentioned above, seeking hand in marriage and obtaining governing authority in such myths are equivalent to each other. Marrying a king's daughter means capturing authority. Here we come to describing the central image-symbols of this mythoritual model:

1. The Father of a bride
2. A youth seeking hand in marriage.

Both these symbols are related to capturing power. The former acknowledges that by letting his daughter get married he loses the throne, while the latter, on the contrary, having obtained the desired woman, seizes the throne.

The Model of the Father

Oenomaus reigned in Peloponesos, Pisa city in Elis. He was the son of Ares and Asterope, daughter of Atlas. He got famous for his wonderful herds of

horses,¹ gift of Ares himself. Oenomaus had several sons but they have only nominal function in the myth, and a daughter Hippodameia² – the "horse tamer". The king didn't want his daughter to get married. There were two different reasons according to the versions: Oenomaus either desired to marry his daughter himself, or had been warned by an oracle that he would die by the hand of the man who married her. Hippodameia's father competed with fiancés in carriage racing. Oenomaus used to kill the defeated fiancés, cut their heads and extremities, nail them over the door of his palace leaving the bodies unburied. This way the king had disposed of twelve or thirteen rivals for his daughter's hand. Finally Pelops beat him.

Danaos – was a descendant of Io from Argos – the fourth generation. He was obstinately against marrying his daughters to his nephews – sons of Aegyptus. Danaos escaped with his 50 daughters from Egypt to Argos. Danaos ran away to Argos in approximately the same period when his cousin – Cadmos arrived in Greece. Cadmos was looking for his sister – Europa and Danaos accompanied his daughters and sought a shelter in Argos. According to one version of the myth, Danaos had claimed the legal right to Argos' throne as a descendant of Io from Argos. The discussion over this issue was scheduled for the next day. But a very strange thing happened that very night. A wolf that ran out of the forest rushed into the Argos' cattle and ripped into pieces the leader of cattle herd. Argos' people considered that this was the divine sign and gave the throne to Danaos.

The compulsory marriage of Danaos' daughters to the sons of Aegyptus had a tragical end. The girls took their father's side and killed their husbands

¹ The horse is one of the central figures of mythoritual. Mural paintings of wild horses of the Ice Age have been found on cave walls. Presumably the horse was domesticated in the IV millennium BC in East Europe or Central Asia (Hans Biedermann. *Knaurs Lexikon der Symbole* 1996). The overall Indo-European similarity of the root of the word "horse" is identified in all dialects. There are certain proofs of faith and imagination regarding the horse. In the ancient Greek tradition the horse appears in the texts of the Mycenaean period. The horse is a ritual animal and its cult is symbolized by a particular goddess. In Mycenae they called this goddess "Horses' Lady". Гамкрелидзе Т. В. Иванов Вяч. Вс. *Индоевропейский язык и индоевропейцы*, Т. II Тб. 1984: 550. The horse is an animal for the sacrifice ritual. This moment was very important in the burial rituals. The horse generally is assumed to have a "transferring role" and has death semantics. Being an sacrificial animal, its parts possess a big power. The horse is also a "Helper". Пропп В.Я. *Исторические корни волшебной сказки*. Л. 1946:152-163. The horse portrayals and skulls were believed to be powerful amulets.

² Hippodameia is associated with the cult of the horse. This connection is not limited to the etymology of the name. The fiancés were obliged to win in carriage racing. Myrtilos, the faithful coachman of her father was in love with Hippodameia. He betrayed his master under the sole condition that he would have been granted the right of first night with Hippodameia. And finally, Hippodameia is the person who establishes the annual sports competition dedicated to Hera.

on the night of the marriage. Only one daughter betrayed the father preferring the husband.

50 daughters are 50 priestesses of the highest deity, i. e. a huge force enabling Danaos to prove to the people of Argos that their appearance is a divine sign and will. According to the myth the establishment of Demeter's cult and Thesmophoria festival in Argos is connected to Danaids' name.

Tyndareus – the king of Sparta, Leda's husband. Leda was the partner both of Zeus and Tyndareus simultaneously. With these two partners, she had two twins – Helen and Clytemnestra, Polydeuces and Castor. Out of these twins Helen and Polydeuces are considered to have been conceived by Zeus and Clytemnestra and Castor – by Tyndareus. Although Tyndareus patronized all of them equally.

Helen's fiancés gathered in Sparta. Tyndareus wanted to avoid disturbance and following Odysseus' advice, dismembered the horse. Then he made fiancés stand on horse parts and swear that they would cause no trouble to each other in case of defeat. Afterwards, when Menelaos got Helen's hand, he became governor of Sparta.

The story on Adratos, king of Argos, can also be viewed in the same "Father's Model". He had two marriageable daughters, of whom an oracle told him to give one daughter to a lion and the other to a boar. When Adratos noticed Polyneices and Tydeus with lion and boar emblems respectively, he understood the meaning of the oracle. He did not object to their marriage, moreover, he even tried to help these two heroes during the competition process.

If we consider the Argonaut myth very carefully, we shall find that Aeetes also fits into the "Father's Model". Aeetes tries to give Jason very hard tasks. He sends Apsyrtus to pursue the kidnapped sister and tries to get his daughter back. We could look at some other samples: e.g. Teukros has his daughter Batia marry to Dardanus of Krete (or Samothraky) and leaves the throne to him. Also, Eneas from Troy got married to Lavinia and received the kingdom of Italy.

We could call up other samples from ancient myths, but I think that an additional material wouldn't add to the concept.

The model of the Fiancé

Pelops – son of Tantalos – sought hand of Hippodameia, Oenomaus' daughter. This is the very Pelops dismembered, boiled up and presented to Gods by his father. Pelops revived due to Gods' will who have supported him afterwards as well. Pelops is a hero with "sign". His right shoulder was made of ivory. All his descendants had a white sign on their right shoulder.

Pelops was under Poseidon's protection. Poseidon presented him the golden chariot drawn by winged steeds. Pelops overcame the sea³ and the earth with this carriage. He reached Peloponesos from Asia Minor (Lydia or Phrygia) and competed with Oenomaus in carriage racing.

Pelops won the victory himself or was helped by someone else (Myrtilios – the Oenomaus's charioteer, a son of Hermes) and, subsequently, he got Hippodameia.⁴ Later Pelops subdued most of the rest of the peninsula and named to Peloponnesus. Previously the region was called Apia.

Agamemnon and Menelaos are descendants of Pelops and they also are fiancés seeking a throne. But they do not have to fight against their future father-in-laws. Menelaos got Helen's hand and throne after competing with other fiancés.

Sons of Aegyptus are also known as fiancés who strive to marry Danaides and subsequently, reinforce their real power and win the Gods' sympathy.

I propose that Jason is also a "seeking" fiancé. See below why:

Jason's goal is to get the throne. To reach this goal he has to fulfill a task – to capture the golden fleece. According to the popular version, Medea is helping Jason in the fulfillment of this task. She, actually, facilitated the capture of the golden fleece and accompanied Jason to Greece. The main thing is that the action in the myth follows a strict logic. If Jason had no need in Medea, he could have left her like Theseus abandoned Ariadne.⁵ According to rules of myth the "supporting hero" disappears from the action as soon as he/she fulfills his/her function.⁶ But Medea accompanied Jason to Greece and gave birth to his children.

Now let us consider the logic of this myth:

Jason arrived to Colchis and fulfilled Aeetes' tasks: yoked the team, ploughed the valley, and killed the giants that grew from the dragon's teeth. Giving the task, that is the model of examining is incorporated into the story of "looking for" fiancés. The extract of seeking hand of a woman who betrays her father also belongs to the line of the same stories.

³ Ships of Phoenicians furrowed the Mediterranean Sea from the ancient times. The small size ships were called "horses", because the top and backside of the ships were decorated by heads of horses. Циркин Ю. Мифы Финикии и Угаритта, М. 200:12.

⁴ Hippodameia is a correlate of Hera. see Robert Graves. The Greek Myths. Transl to Rus. 1992: 301.

⁵ Ariadne has provided the same assistance to Theseus as Medea has done to Jason. If not for the ball of threads, Theseus wouldn't have been able to overcome the labyrinth. It is also important that both ladies are supporting the heroes to solve the buffalo related problems. These two ladies, who have betrayed their fathers, are relatives. Ariadne is Medea's cousin.

⁶ See: Joseph Campbell. The Hero with a Thousand Faces. Transl. to Rus. 1997; Claude Levi-Strauss. Mythologiques. Le Cru et le Cuit. Transl. to Rus. 2000; Понн 1946.

Jason had an opportunity to marry Medea and settle in Colchis, but he went to Greece and continued struggle for the throne. In fact Jason could not reach the satisfactory result by obtaining the golden fleece. He couldn't get the kingdom of his father – Aeson. The kingdom was ruled over by the daughters of Pelias. Jason left for Corinth seeking for the throne. I think this is exactly where the archaic version of the myth circles. Why? According to Corinthian version of the Argonaut myth, Corinth was assigned under Aeetes authority and his descendants had all rights for getting the throne.⁷ Hence, according to the Corinthian version Medea is a legal ruler of the Corinth kingdom. It should not be excluded, that Euripides made an allusion to this version in his "Medea."

In Euripides tragedy the king⁸ has nominated Jason as his daughter's fiancé. Jason wants to receive the desired throne through marring the princess.

Now we shall try to summarize.

On Peloponesos (also in different regions of Greece: e.g. Boeotia) in an ancient period the throne assignment was inherited through maternal line. "The Princesses" (the same as "Queens" e.g. Jokasta, Helen, Clytemnestra) became priestess and hypostases of the supreme Goddess. They had the right to rule the weather, regulate the fruit growing, ensuring the sympathy of the Goddess. As to the priestess' partners that is their husbands, initially they had only nominal rights. These partners were even substituted after the lapse of time or due to unaccomplished responsibilities. It is proposed that priestess' male partners were offered to Deity as a divine partners of "Great Mothers" (Tamuz, Adonis, Jason...). The echo of this mythoritual model must be reflected in Danaides myth that killed their husbands. Clytemnestra, also, kills and dismembers her husband. She thinks that she sacrifices Agamemnon to Deity. Male⁹ throne keepers, apparently, were very tense and sometimes resorted to use "substitution" tool and instead of themselves offered the Deity their first child, for example: Tantalos – Pelops, Agamemnon – Iphigenia, Aeetes – Apsyrtos... or another close relative. Some examples of self-sacrifices were also witnessed.

Numerous myths have reached our times stating about fathers' attempts to lock their marriageable daughters into the castles and underground just to

⁷ A. Urushadze, Ancient Kolchis in the Myth of Argonauts (in Georgian). Tbilisi 1964: 21-22.

⁸ It may be intentional that the name of king is Creon in the tragedy. The fact is that readers of Theban tragedies have the impression that there was a temporary governor under the name Creon. We can say that Creon "fill in the gap" between two legal governors.

⁹ See Frazer G.G. The Golden Bough. Transl. to Rus. 1980.

avoid the hated competitors, future son-in-laws pretending to get the throne.¹⁰ As we have stated above, at the end father is forced to set a competition to identify a fiancé. The king competes with the fiancé himself or fiancés are competing with one another.

It is identified that the competition is an ancient ritual and it continues the ritual of burying. All Greek "game"– competitions starting from Olympic and ending with Heraee, were dedicated to the death of a certain hero and served to perpetuate his name.

The scientists had paid their attention to a most interesting fact: sportsmen move against the Sun and counter-clockwise at stadiums even nowadays. The same thing happens on hippodromes, car racing and cycle track. There is no doubt that the contemporary competitions are based on the old traditions. It is also known that in the mythoritual language movement against the Sun has the death semantics. This is proved by the ancient texts from Greece, India and Hittite. E. Gardiner investigated the relation between competition and a burying ritual. Horse carriage racing has the same semantics.¹¹

Scientist can not name the date of the foundation of the competition. But they regard it as an ancient ritual conceived in the ancient epoch. The competition ritual is universal as is evidenced in lifes and imaginations of various peoples of the world.¹²

According to Pausanias the first carriage racing was held on Arkadiosis' son Azano's funeral in Greece (Paus. VIII 4.5). Starting from Homer, Greek writers used to describe sports competitions conducted after the burying ritual. So, materials to analyze are numerous, and therefore, we shall stop here.

Based of the material considered in the present paper, we come to the following conclusion: at the stage of social structure when the governing power was handed down through the maternal line, the struggle for obtaining the

¹⁰ Gardiner E.W. Greek Athletic Sports and Festivals. Lond. 1910.

¹¹ Балонов Ф. Р. Колесничные ристания как форма погребального жертвоприношения, В сб. Жертвоприношения, М. 2000.

¹² It should be admitted that Ethiz ritual has found its way in *The Knight in the Panther's Skin*. If we consider the poem with regard to the myth model, we shall see there are two similar situations in the poem: the throne keepers had two beautiful daughters. One of them T'hinat'hin ascended the throne and needed a partner, while the other princess was locked in the castle. In the first case a hunting competition was held between the king and the fiancé. Actually in Arabia the future status and the destiny of the kingdom was determined after that hunting competition of Rostevan and Avt'handil. Proposing Avt'handil as T'hinat'hin's husband and the throne keeper was a matter of time.

As to P'harsadan's, he often competed with Tariel (though the results are concealed). He was expecting a fiancé from far away. This case is modeled after a different pattern: fiancés must struggle with each other to liberate and marry the beauty locked up in the castle and afterwards obtain the throne.

throne was merciless and severe. This battle implied killing of the current/old throne keeper – which meant a ritual murder, e.g. sacrifice that was the necessary requirement for the future well being of the social group. In honor of the murdered i. e. a sacrificial person, ritual competitions were held. This event finalized one circle of mythoritual spiral. Those moved by a strong desire of obtaining throne were involved in this severe circle until other principles and world outlines were established. These new principles can conditionally be called as a "Dynasty Serenity". But through this "Serenity" another fault and sin occurred.