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THE JOURNEY OF THE HERO IN NIGEL TRANTER'S THE BRUCE
TRILOGY AND KALKI'S PONNIYIN SELVAN

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Abstract

The fact of human life is always comparative. Man lives comparing with the life of others. It is his innate moral quality to justify his soul with the benevolent ideas and the malevolent ideas that oozed from his subconscious level. Art and Literature has been evolved in this manner in all cultures. All of them have been developed in a comparative manner. Literature has been a medium inculcating life and how it ought to be and would not be. It shows the ideas through the images, symbols and recurrent patterns of life. They are called as Archetypes. They are the primordial images that dominate every mind from the myths all over the world. One such archetype that has been dominating in the literary genre is the Journey of the Hero. This type completely keeps the quest of the hero as its base. Nigel Tranter and Kalki are from British and Tamil Literatures respectively. Both are adept historical novelists. They have strong patriotism for their national identities. Their characters are the national heroes of Scotland and Tamil Nadu. The characters such as William Wallace, Robert Bruce, Aditya Karikalan, Arulmozhi Varman, 7and Vanthiyathevan from “The Wallace”, “The Bruce Trilogy”, and “Ponniyin Selvan” are well-known for their quest, adventures, feuds, battles and wars. Their journey and their accomplishment have been perfect examples for the journey of the Hero Archetype. Hence, the paper traces the quest of the heroes’ and their accomplishments to identify their archetypes.

Introduction

The comparison of the two great writers of the twentieth century belong to the discipline Comparative Literature in literary world, due to the state that the two writers Nigel Tranter and Kalki belongs to the British and Tamil literature which differs in culture and heritage but shows the nationalistic feelings on the part of their nationalities. The principles laid by the International Comparative Literature Association (ICLA) suggest such sort of

comparison and study of the writers' works on the basis of culture, history and heritage. Nigel Tranter and Kalki are chosen for study so that they are commonly branded as historical novelists. Both of them have a strong love in the history of their nations and with verve and aesthetic sense; they have portrayed the glories of their countries in pictorial manner.

Nigel Tranter, born on 23, Nov 1909 was a renowned Scottish historian and novelist. He had written a bulk of novels that cover scores of centuries of Scottish history. He also had written comics for children under the Pseudonym Nye Tredgold. When he was at war service in the World war, he sustained his writing novels, mostly motivated by his own experiences at War. That becomes the root for the Hero quest in all of his novels.

His way of retelling history as a story provided valuable source to his readers with a current of attraction. He wrote his first historical novel *The Queen's Grace* (1953), which focuses on an historical character. Then he wrote *Mac Gregor Trilogy*, *Master of Gray Trilogy*, *The James Trilogy* and many novels. Then *The Wallace*, *The Bruce Trilogy*, is his master pieces that picturizes the heroes' quest for fulfilling the mission. All through his novels his ability of recounting the past events into new seems marvelous and patriotic. He died on 9, Jan 2000.

Ramaswamy Ayer Krishnamurthy was born on 9, Sep 1899. He was an eminent novelist in Tamil literature. His works are translated into English and many languages. He is known by his pen name Kalki. He started his career as a sub-editor in a periodical "Navasakthi". Then he joined very shortly in "Vimochanam". After his expertise in many Journals, he with his friend Sadasivam started the Magazine Kalki. He worked as the editor of this magazine till to his death on 5, Dec, 1954.

Kalki's famous novels are *Parthiban Kanavu* and *Sivakamiyin Sabadam* that gives clear picture of the Pallava age of the Seventh Century A.D. His Magnus Opus *Ponniyin Selvan* recounts about the imperial Cholas. He had enriched his novels with the real facts collected by his dedicated research from Epigraphic, inscriptional and numismatic sources from Tamilnadu and Sri Lanka. Kalki remains a genius in dedicating his writing historical and non-historical event.

Comparative Studies

Tranter and Kalki are historians with artistic qualities. The themes to their novels are on the monarch and the Machiavellian themes of their nations and their lives. The stages are portrayed with the sense of political inception. Scottish identity was suppressed by the British for many centuries. He nearly has concentrated on 400 years of political struggle and history of the Britain Island. Kalki, like him had concentrated on the ancient Pallava, Chola and Pandiya kingdoms that had fought many wars within them to retain their power. Both of these writers have humorous sense in lingering up their novels to the next level to entertain the readers. They also have equal prestigious awards for their dedication writing historical fiction.

Journey of the Hero Archetype

Their novels contain historical characters as their heroes and the quest of them as the plot of their novel. They did not write them for entertaining people but to refresh the sense of patriotism to in the people through the national heroes. The works chosen for study such as *The Wallace*, *The Bruce Trilogy*, and *Ponniyin Selvan* have too much evidences of the archetypal elements that gives everyone a strong passion on the heroes' of the novels. These novels revolve around the Journey of the Hero Archetype and their mission accomplished. Hence, there is need for research to extract the archetypal motifs in the chosen works.

An archetype is a recurrent universal pattern that evokes a deep, emotional response virtually in the unconscious memory of all readers. Archetypal critics look for such patterns in literature that rely on archeology, anthropology, psychology, history, and religion to explain the total human experience. Archetypes can be: symbols, images, characters and plot structures. They are revealed in myths, religions, folklores, dreams and in epics and dramas.

Archetypal criticism originates from the anthropological discipline and only after three decades, its psychoanalytic origins are traced. The first significant work was *The Golden Bough* (1890-1915), written by the Scottish anthropologist Sir James George Frazer. The book was widely accepted as the influential text on myth that initiated a number of mythological studies. Eventually, Frazer's work has been carried into literary studies.

Carl Gustav Jung (1875-1961) as a psychoanalyst deals with myths and archetypes in immaterial terms. His work considers myths and archetypes in relation to the unconscious level which is an unreachable part of the human mind.

There are Heroic Archetypes. They play a vital role in literary genres.

1. Hero as warrior (William Wallace, Robert Bruce, Aditya Karikalan, Arulmozhi Varman, Vanthiyathevan): A near god-like hero faces physical challenges and external enemies.
2. Hero as lover (Robert Bruce- Elizabeth de Burgh): A pure love motivate hero to complete his Quest.
3. Hero as Scapegoat (William Wallace, Aditya Karikalan): Hero suffers for others.
4. Transcendent Hero: The hero of tragedy whose fatal flaw brings about his downfall, but not without achieving some kind of transforming realization or wisdom. (William Wallace, Aditya Karikalan)

There are set of Archetypal Journeys and they have its distinct pattern. They are:

1. The deep quest for identity.
2. The epic journey to find the Promised Land.
3. The quest of vengeance.

4. The journey of the warrior to save his people.
5. The search for love to rescue the princess or country.
6. The journey in search of ultimate knowledge.
7. The tragic quest: penance or self-denial or self sacrifice.
8. The fool's task.
9. The quest to rid the land out of danger.
10. The quest for human perfection.

The 'Hero Archetype' is one of the very noted archetypes. The Hero may be the protagonist whose life consists of a series of well-marked adventures. William Wallace, Robert Bruce, Aditya Karikalan, Arulmozhi Varman, Vanthiyathevan have such surprising events in life and in their journeys of their adventures. The circumstances of his birth and life are often unusual, and he is raised by a guardian. Wallace was nearly killed by the English sentry when he was very young that made him too offensive on them. Karikalan had also such a sort of incident in his life; it is of the fire accident that the enemies made when he was as a child and had a charred leg eponymously gives the name 'Karikalan' in Tamil which means the 'Charred Leg' in English. Arulmozhi called as 'Ponniyin Selvan' who was saved by the river 'Ponni' means 'Cavery'. Vanthiyathevan who comes across many traps and riddles to establish his journey. All of them prove evident of the hero archetypes and its characteristics. He has to leave his kingdom, only to return upon reaching his manhood of completing the task. The hero is characterized by courage, strength, honor and will endure hardship; even risk his life for the sake of good. In pursuit of it, he leaves the familiar world to enter an unfamiliar and challenging world.

The Archetype of the Hero's journey is based on the Individual development (self) of the hero. The process of individuation in a literary work is represented by the archetypal pattern of the Hero's Journey. This individuation process has been seen in the novels *The Wallace*, *The Bruce Trilogy*, and *Ponniyin Selvan*. In his *The Hero with a Thousand Faces* (1949) Joseph Campbell defines the Hero's Journey as a sequence of adventurous events presented in a story or myth that is familiar to all mythical structures all over the world. Campbell was influenced by Jung's studies of human psychology. He considered myth in relation to the Jungian method of dream analysis, which relies on image or symbolic interpretation or the recurrent patterns in literature that are identical to the mythological characters.

It has been familiar that the stages of the Hero's journey do not always appear in the same order. Sometimes some stage may be missing but the stream of adventurous pursuit will be the same. Moreover, the archetypal pattern of the Hero's journey is the most common to literary works; in the above mentioned works other archetypal patterns are also recognized.

In *The Wallace*, the hero Wallace is destined to quit away the English occupation from the Scottish Lands. He and his family suffered too much in the English ruler Edward's hands. His father and his elder brother's murder, his wife's murder and so many innocent Scottish lives made him a transcendental

hero to stop the English tyranny in the Scottish nation. In the pursuit, he won many wars and faced many dismays but strove hard to drive away the English. He got nearly succeeded and entered into the hearts of the Scottish men and Women and became the Knight of Scotland but finally a betrayer named, Menteith captured him and the English publicly killed him in a gory manner. Thus, Wallace remains a warrior Hero archetype, and Scapegoat Archetype.

The Bruce Trilogy revolves around a young hero Robert Bruce who got inspired by the spirit and the sacrifice of Wallace and started his rebellion against the tyrant English king Edward. Even he was on his side in the beginning, he realized his realm to save his people and affirms it is his right to save the Scottish people from the clutches of the English Edward. After seeing the killing of Wallace, he started to fight vehemently against the English opponents. His triumph of getting back Elizabeth after eight years from home imprisonment by the English marks the heroic journey that ends up with the success at Bannockburn. He lives as a hero archetype in the hearts of the Scottish people.

In *Ponniyin Selvan*, Aditya Karikalan is the crown prince of the Chola Dynasty; he built a golden palace at Kanchipuram and settles there to evade the domination of the Pazhuvetaraiyars over him and schemes to save his parents to come out of the clutches of the Pazhu Brothers. In the same manner, he also sets Vanthiyathevan to bring back his brother Arulmozhi Varman to their territory where he is doing a structured and steady war in Ilangai now Sri Lanka against the Singalas. Aditya clears of the Pandian domination over the Chola kingdom and kills Veera Pandian. Finally, the Pandian conspirators kill him in an anonymous manner. Thus, Aditya becomes a Hero archetype, and Scapegoat Archetype.

Arulmozhi has been a crystal clear hero because of his magnanimous quality and his steady mind towards the goal. Even, he is a very young hero; he has highly appraisable intellect that cannot be seen in any of other heroes. While doing war in Ilangai, he did it in an ethical manner of not hurting the civilians and prohibits loot and plunders by his army. He orders his soldiers to treat the enemy soldiers with dignity. In the pursuit of saving, his brother Aditya, Sister Kunthavai, Beloved people, Parents and giving his crown to his cousin Maduranthagan, he surpasses every hero in his quality and accomplishes the goal as a hero archetype. Thus, he enlivens in the millions of hearts as a hero archetype in Tamil Nadu.

Vanthiyathevan, an aide of Aditya Karikalan, well-wisher of Kunthavai and Arulmozhi faces a heroic journey in bringing back the younger prince Arulmozhi Varman to Tamil Chola Kingdom. He has managed many hardships and tricks the Pazhu brothers and gets the clues from them about their plan to disown and usurp the kingdom. He finds the truth that the master plan of the vengeful Nandini to execute the crown prince Aditya and his family through the Elder Pazhuvetaraiyar. He to the core tries hard to stop the assassination of the crown prince but left behind but guards Kunthavai and Arulmozhi to the end. His journey is also a successful one and completes in a fulfilled manner.

Conclusion

Both Wallace and Aditya are similar in their pursuit and temperament and the fate of them also looks alike. They are best models of Hero and Scapegoat Archetypes. Bruce and Arulmozhi are identical in their goals and accomplishment. They remain Hero archetypes in fulfilling the heroic victory over the oppressors. Vanthiyathevan, even not a king; alike Bruce and Arulmozhi had the spirit of the hero and succeed in completing his journey. Hence, there has been the possibility of similar working patters of mind in human design and it can be easily estimated through these archetypes. So, a wider research can be done on such of these works that belong to different nations and cultures to learn the optimistic features of human mind for the betterment of framing an optimistic society

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