
The Downfall Experience in Homer's "Iliad" & Tolstoy's Anna Karenina

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Abstract

Helen in Homer's "Iliad" and Anna in Anna Karenina are two literature heroines with many similarities in their characterizations and experiences. Both are famous as the heroines who meet miseries as the result of their adulterous affair. Yet, they also have differences since both literary works came from two distinctive socio cultural setting. Helen in Homer's "Iliad" lives in the setting of Greece ancient Imperials and divine kinship that obliged the Olympian Gods and Goddesses, while Anna lives in the modern Russian Imperial society setting under the strong patriarchal tradition. This study aims to discover the red string which connects Homer's "Iliad" and Leo Tolstoy's Anna Karenina through Intertextuality. Intertextuality is used as the approach, method, and theory of this study to reveal that there is an Intertextual connection between Homer's "Iliad" and of Tolstoy's Anna Karenina. Thus, it leads the author to examine the character, plot, and setting related to Helen in Homer's "Iliad" and Anna in Tolstoy's Anna Karenina. Comparison of the similarities and differences between the heroines' characterizations and plot of the stories is observed to find out that there is a connection of hypogram and transformation between Homer's "Iliad" and Tolstoy's Anna Karenina. Furthermore, the setting helps to discover that the heroines' downfalls are produced by the society tradition as the socio cultural background in executing the sinners of the society.

Keywords: hypogram, downfall, socio-cultural, heroine

Introduction

The word 'literature', means written works (such as poems, plays, and novels) that are considered to be very good and to have lasting importance (Merriam-Webster online). Through the ages, literary works has been being enriched as the number of author in the world increases. From that enormous number of works, people often found the similarities among those texts. It is emerged since text does not stand as hermetic, instead it stands as hermeneutic. The producer/ author of a text surely has read, experienced, or watched numerous kind of texts in his prior time and it could be started even since his/her baby or childhood age. Consciously or not, these inspirations do give influence to the writer in creating a new text. This transformation occurred even from a classic text which possibly be reproduced into a modern form through some modifications/ modernization. In this study, the writer interested to examine further the similarities and differences exist in the classic epic poem written by Homer "Iliad" and a novel written by Leo Tolstoy entitled Anna Karenina as an Intertextual relation. Furthermore, this study aims to find the influence of the socio-cultural setting if the text to the heroines' donwfalls.

The writer is interested in observing the similarities in the characters and plots, and revealing the differences between the downfalls of the characters. Downfall refers to the condition when one has lost power, moral, value, and prosperity that he/she feels at the very down condition in his/her life. Both story's setting were produced from different social culture background and era, which might cause different plot of downfall experienced by each heroine, Helen and Anna.

"Iliad" was originally an epic poem written in Homeric Greek and several Greek local dialects in around 760-710 BC telling about the famous Trojan War involving the Spartans and the Trojans. This work considered as the legendary Greek literature, together with its sequel, Odyssey. Iliad tells the war between the two kingdoms fighting for Helen. Helen is depicted as the most beautiful woman in the world. She married to Menelaus, one of the King of Sparta before being abducted and brought by Paris to Troy

as his wife. Helen's beauty is known as the beauty that launched a thousand ships. As how Christopher Marlowe describe her in his poem "The Face That Launched a Thousand Ships" (All Poetry Online):

Was this the face that launch'd a thousand ships,
And burnt the topless towers of Ilium?
Sweet Helen, make me immortal with a kiss...

The second text used as object in this study is written by Russian author Leo Tolstoy's masterpiece novel titled *Anna Karenina* (1878). Its heroine, Anna, was the wife of Alexei Alexandrovitch Karenin, one of the senior states-man in the Ministry of Russian Parliament. At a trip, she accidentally met Count Vronsky, a young and charming officer. As they had been expected, the society and their families set controversial opponents toward them, as well as the shame that had to face by Anna's husband and Vronsky's family.

No prior discussions or studies have been done discussing the similar object. There are journals, thesis, or articles found the discussing about Anna Karenina and Helen separately but not by Intertextually comparing them and closely observing their different downfalls and relating it to the influence of socio cultural setting. Beverly Bush in her article "The Curse of a Necessity: Art and Beauty in The "Iliad"" (1982) discusses about the character, Helen, and her accursed beauty as the main cause of Trojan War, while Bettany Hughes in her interesting article "History Today : Bettany Hughes asks why the story of a beautiful woman over 2,500 years ago still has the power to inflame men's passions." (2005); mentions about Helen of Troy together with several female fatale figures in literature for the reason of their similar ability to attract men with their lethal beauty.

Discussions about Anna Karenina are even more various since it is a realist novels with various criticism can be applied such as feminism and psychoanalysis. Liza Knapp with "The Giants of Russian Literature: Turgenev, Dostoevsky, Tolstoy, and Chekhov Course Guide" (2005) discusses mostly about the labyrinth of linkage in the plot and the portrayal of eros-thanatos in a sub-chapter entitled "Love and Daeth in Anna Karenina". In addition, Knapp delivered a sub-chapter for Tolstoy's biography about his struggle in searching the meaning of life. Secondly, both following studies discusses Anna mostly through feminism perspectives: Judith Armstrong in "The Unsaid Anna Karenina" (1988) discusses the relationship Tolstoy traumatic childhood of losing mother with Anna as the story's heroine through psychoanalytic feminism while, Mary Evans in "Reflecting on Anna Karenina" (1989) debates Anna characterization through feminism perspectives, as a patriarchal society victim as well as a figure of a monstrous, deadly, and destructive power of sexual and desire. John Burt Foster Jr. in "Vengeance and Mercy in Anna Karenina" (2014).

The prior studies using Intertextuality theory in Faculty of Humanity of Airlangga University regarded as good references are *The Sea of Monsters Journey* in Rick Riordan's "The Sea of Monsters" Homer's "The Odyssey" Translated by Samuel Butler: *An Intertextual Study* by Awanda Eki Safitri (2013), and *Transformasi Tokoh-Tokoh Cerita Calon Arang dalam Novel Larung dan Manjali dan Cakrabhirawa Karya Ayu Utami: Kajian Intertekstualitas* by Yosseva Resliantie (2014). Awanda, an English Literature Department graduate, revealed that Riordan reproduce Odyssey's sea journey back to his homeland after the 10 years Trojan War into a more modern form through Percy Jackson's sea journey to find the golden fleece with more sense of humor which can be accepted by children than its original version by Homer. Although, Riordan gave differences in his story, people can find similarity in both stories, such as the monsters and the mythical creatures since Riordan admits that he is inspired by the original myth of Odyssey. Secondly, the thesis entitled *Transformasi Tokoh-Tokoh Cerita Calon Arang dalam Novel Larung dan Manjali dan Cakrabhirawa Karya Ayu Utami: Kajian Intertekstualitas* by Yosseva Resliantie, revealed the novel Larung dan Manjali and Cakrabhirawa containing the character transformation from the traditional story of Calon Arang in Ayu Utami's novels through the names of the characters.

Meanwhile, the prior study of Intertextuality also done in the broader area of study, like Ratih Widi Prabawani's *Hubungan Intertekstualitas Puisi Hototogisu dan Prosa Toyotomi Hideyoshi no Keiei Juku* from Universitas Gadjah Mada which examines the intertextual connection of both literary works regarding the character of Toyotomi Hideyoshi.

Intertextuality

Intertextuality is a part of Comparative Literature, and was first coined by Julia Kristeva in 1969 to deliver her idea of the presence of a text inside another's (qtd. in Endraswara 131). Both Comparative Literature and Intertextuality realize that text created from the process of reception has done by the author/producer of the text. Kristeva argues that authors do not create their texts from their own mind, but rather compile them from pre-existent texts. She also stated that, "any text is constructed as a mosaic of quotations; any text is the absorption and transformation of another" (66). Reception is done through reading, watching, or experiencing numerous and various kind of text which then expressed by the producer into his creation of the new text. Frow (131) argues that Intertext occurred in the form of repetition/ transformation of one text into another, which is possible to happen between texts from different ages or centuries. Both stories are well known as masterpieces of the world literature and did come from different ages, and different cultural background. Intertextuality attached to the concept of hypogram, which is delivered by Riffaterre (qtd in Endraswara 132) as the main proposal of the new text's creation. Hypogram is the prior text that became the background in creating the new text, while the new text known as the transformation text. The text's meaning only can fully be understood within its relation with another text which acts as the hypogram (Pradopo 228). The writer assumes that Anna in Tolstoy's *Anna Karenina* is the transformation form of Helen in Homer's "Iliad".

Analysis

Heroines Similarities and Differences

Helen in Homer's "Iliad"	Anna in Tolstoy's <i>Anna Karenina</i>
Character Similarities	
The most beautiful woman in the world.	Admired for her attractive beauty and charm.
Honored woman; Wife of Menelaus, the Spartan King.	Noble woman; Wife of Count Alexei Alexandrovich Karenin, a senior statesman in the Russian Parliament.
Chased by Paris; By the help of Aphrodite, abducted by Paris (Alexandrus) the Prince of Troy.	Chased by Vronsky; Caught a strong chemistry and lusting love with his young lover, Count Alexei Kirillovitch Vronsky and both involved in a love affair.
Agreed to follow Paris sailing back to Troy as his wife and abandoned her daughter and husband.	Escape with Vronsky to Europe, and later back to Russia again as a judged and illegal couple.
Hatred by the people of Trojan for their great loss and sorrow caused by the Great Trojan War and her disgrace.	Alienated by the society of her love affair with Vronsky.
A mother; Has a lovely abandoned daughter, Hermione.	A mother; Has a lovely son Sergei 'Seryozha' Alexei Karenin with her husband Karenin, and a later lovely daughter Anja 'Annie' with her lover Vronsky.
Differences in Plot and Setting	
She lives in ancient Greek among the royal families as the daughter of King Tyndareus and Queen Leda. But biologically, she is the child of Zeus from his courtship with Leda. She is admitted as the most beautiful woman in the world. (Hard 438-441)	She lives in early modern Russia, among the aristocrats society and was born in an aristocratic family of Prince Oblonsky and Princess Oblonskaya.
An oracle was said of the Trojan's dread end by the birth of Paris. (Hard 441-442)	
She is married to King Menelaus who rules Sparta and for that, she bears the crown as the Queen of Sparta. (Hard 438-441)	She is married to the senior statesman, Alexei Alexandrovitch Karenin who is famous of his political influence in the country and let her also socilaize and respected by the aristocrats. Karenin is 12 years older than her.
	An evil's omen at the first time Anna and Vronsky met in the Moscow Train Station.

When Menelaus goes to Crete kingdom for attending Katreus' funeral, she is abducted by Paris with the help of Apphrodite and take her to Troy as his wife. (Hard 445)	When Anna goes to Moscow, solving Stiva-Dolly's the household problem regarding Stiva's affair, she accidentally meets Vronsky. She is stalked by Vronsky who then convinces her of the true love which emerges between them. They begin the love affair.
She is chased by her husband to Troy and set the war toward the Troy to take her back. (Hard 446-447)	She is offered a divorce by her husband but she ignored it.
When the war sets, she is hatred by the whole Greek and Trojans people since most of their men dead in the war and the loss and damage caused by the war which lasts for 10 years.	
When Menelaus beats Paris, she is about to admit her fault and her lost and back to Menelaus but she is oppressed by Apphrodite to stay on Paris' side.	When she gives birth her daughter from her courtship with Vronsky, she asks Karenin's mercy and accepted back to Karenin's side. But as she recovers her health, she cannot bear her feelings and runs away to Vronsky's side again. Both leaves to Europe.
She is ashamed of herself and longing for her former husband, Menelaus but she is powerless under Apphrodite's force. She feels guilty to see the damage and suffers of the families whose husbands and sons die during the war including Hector, who was so kind toward her and was Trojans' best warrior.	She is rejected by Vronsky's family and judged as adulterous the society from the very beginning of their affair. It is she who receives humiliation instead of Vronsky since patriarchal system holds strong influence in the society.
	Vronsky's infatuation of her becomes less and decreases more after they overcome the judge and humiliating behavior by the society and their colleagues. Vronsky starts to ignore her since she cannot put herself in better way.
<i>Female fatale</i> , brings death to her lover, Paris who loves and insists to keep her until his death. (Hard 471)	Dead by committing suicide in order to end her depressions as well as the vengeance toward the unmerciful society and her lover's ignorance.

The table shows that Anna and Helen, are the wives of noblemen. Anna's husband, Count Alexei Karenin is a senior states-man in the Russian Parliament. Stiva Oblonsky, Anna's brother, mentioned him to Vronsky at the train station, "But Alexei Alexandrovitch, my celebrated brother-in law, you surely must know. All the world knows him." (Tolstoy 129), showing his high reputation in the whole country, even the world. In "Iliad", Helen is the Queen of Sparta, King Menelaus' wife. Idaeus mentioned it in his speech to delivers the message from Paris, "...but he will not give up the wedded wife of Menelaus, though the Trojans would have him do so." (Homer 138).

Their fairness holds important influence in both stories. Both are admired for their extravagantly beautiful, charm, and gentleness; as the beauty that drags doom and misery. Homer described Helen as the most beautiful woman in the world, "When they saw Helen coming towards the tower, they said softly to one another, "Small wonder that Trojans and Achaeans should endure so much and so long, for the sake of a woman so marvelously and divinely lovely." (Homer 57). Helen's accursed beauty admitted to be the main matter which dragged the war occurred between the Spartan (Greece) and Troy (Achaean). Her beauty described as something heavenly and it probably is her gift as a demigod. Anna is attractive and charming enough to be ignored by everyone she meets, especially Vronsky. However the fact that she married already did not fade Vronsky's infatuation. Tolstoy described Anna charming and delightful figure at Vronsky first sight over her.

"With the insight of a man of the world, from one glance at this lady's appearance Vronsky classified her as belonging to the best society. He begged pardon, and was getting into the carriage, but felt he must glance at her once more; not that she was very beautiful, not on account of the elegance and modest grace which were apparent in her whole figure, but because in the expression of her charming face, as she passed close by him, there was something peculiarly caressing and soft. ...Her shining gray eyes, that looked dark from the thick lashes, rested with friendly attention on his face,... In that brief look Vronsky had time to notice the suppressed eagerness which played over her face, and flitted between the brilliant eyes and the faint smile that curved her red lips." (Tolstoy 134).

Helen and Anna are gifted an irresistible beauty which enamored their lover. Both Paris and Vronsky obsessed to own them even it is forbidden. The force of their desire to own something so attractive they do not belong made them put efforts to reach it whatever it takes. The desire to own something that contains beauty is normal human traits as revealed by Beverly Bush in her article, '*The Curse of a Necessity: the Art and Beauty in the Iliad*'. She indicates that one subtle theme of Homer's *Iliad* centers around the curse of a necessity, the human need for art and beauty (22). Human tends to obsessed in belonging thing he thought as attractive or beautiful. Paris' choice presents one of the symbols of The *Iliad*-Aphrodite represents the main curse and blessing of a necessity in the book (and to Paris) because she represents erotic love and beauty. Helen's beauty is indirectly the cause of the war. The Trojans and the Greeks fight not merely for the property of a woman, but also because of her beauty (22).

In Anna's case, Vronsky's infatuation towards her is described by Kitty at the ball: "that look that had struck her, of bewilderment and humble submissiveness, like the expression of an intelligent dog when it has done wrong." (Tolstoy 180). Kitty, as everyone does, truly admires Anna for her outstanding charm. Even when she discovered the signals of love emerges between Vronsky and Anna; she cannot help but still admires yet rages Anna. She discovered Anna's dark charm at the time.

"Some supernatural force drew Kitty's eyes to Anna's face. She was fascinating in her simple black dress, fascinating were her round arms with their bracelets, fascinating was her firm neck with its thread of pearls, fascinating the straying curls of her loose hair, fascinating the graceful, light movements of her little feet and hands, fascinating was that lovely face in its eagerness, but there was something terrible and cruel in her fascination." (180).

At the time, Kitty realizes that Anna's beauty is no longer a blessing as she thought before, instead an accursed gift which will lead something bad. As perceived in society that woman with beauty and desire is feared. The power of women's sexuality is what man feared the most, for a woman with desire is threatening, as we had similar figure of *female fatale* or *fatale temptress* archetype in art and literature such as the sisters Helen of Troy and Clytemnestra, Shakespeare's Portia, Pandora, and others (Maestre, 307).

Both Helen and Anna abandoned their family to pursue a slight happiness with their lover. Helen, after got abducted by Paris by the help of Aphrodite (Venus), she, rather than staying in Lacedaemon with her husband and lovely daughter, instead, agreed to sail with Paris back to Troy as her wife. Paris also, described as a fair man that it may be the reason of why Helen is attracted to him. Through Hector, Homer speaks: "Then Hector upbraided him. "Paris," said he, "evil-hearted Paris, fair to see, but woman-mad, and false of tongue,..." (Homer 54). Sails with him towards Troy, Helen then abandoned the fair and lovely Hermione and her husband, Menelaus behind, "...would that I had chosen death rather than to have come here with your son, far from my bridal chamber, my friends, my darling daughter,..." (Homer 57-58)

Otherwise, Tolstoy gives Seryozha an important role in his novel. Anna is described as a mother who loves her son intensely that she keeps worrying about him when she goes to St. Petersburg to visit her brother, Stiva, and at the time left her lovely eight year old Seryozha for the first time (Tolstoy 137-138). As Anna has Seryozha, the writer assumes that oedipal conflict occurred between Anna and Seryozha. Since Karenin, her husband is 20 years older than her and always occupied with his duty as a states-man almost along his time every day, Anna finds her only delight on Seryozha within her whole household. And this may affect on how he attracted to Vronsky. For she cannot love her own son as a man, Anna find the reflection of her young son inside the young Vronsky. She gets only boring routine from her husband, but Vronsky gives her fascinating feelings of how he always wants and needs her insanely, similarly just like Seryozha needs his mother. She loves herself; put her personal matters ahead rather than her family. Mary Evans also stated the relevant argument in her article, "Reflecting Anna Karenina", regarding this assumption.

"After all, the mother, a married woman, who deliberately chooses an adulterous relationship rather than her maternal responsibility, would still today be labelled as a deviant and "unnatural" woman." (Evans 37)

It is true that Evans statement is happen in both stories, through the fact that the society where Anna either Helen are living in, judged them so. Both experienced how the society judged them as adulteresses. Helen is raged because of her affair not only bring sorrow to her husband Menelaus, but also, thousands men dead who came and war on the name of their King.

Anna experienced similarly but even worse. She suffers for the society's judge to banish her. Everyone she knew stands on the other side. However, Vronsky is the contrary. He is still openly accepted to socialize with the people he knew. Vronsky is received, but doors are shut to Anna (Knapp 69), showing how patriarchal society is unfairly punish the woman rather than the man with adulterous behavior.

Downfall Experience and the Relation with Socio Cultural Background

Anna and Helen, both are living their lives as a woman whose husband is noble to each society. But then they encounter the lover, the worst distraction which leads them into a blindness of their role as a married woman. They involved in the love affair with their lover. Until then the husbands do something in order to save the marriage. Both suffers how the whole society oppose them, judge them, unfriend them. Until that phase, both character experienced the similarly plot. However both experiences different downfall which the writer assumed to be influenced on the socio cultural background they are living in.

Iliad takes the ancient setting of Greece approximately 3,200 years ago within the walled city of Troy and the surrounding plains in northwestern Anatolia, a region that is part of modern-day Turkey. Anatolia is west of Greece (across the Aegean Sea) and north of Egypt (across the Mediterranean Sea) (Cummings Study Guide Online). Helen lives at the time when the society is fully depended on the Olympian Gods and Goddesses' demands. Helen's downfall is more depicted on her powerlessness against her faith arranged by the Gods and Goddesses, since the social and cultural tradition at her time is said to be obliged straightly to them.

In his Handbook of Greek Mythology, Robin Hard tells that the Trojan War is nothing but Zeus' own plan to reduce the population of human, including the great heroes and warriors on the earth. From the very beginning of Helen's birth, it is depicted clearly that female is being oppressed the most. It is said that Zeus raped Leda, who is then giving birth to Helen and her siblings. Her childhood age was interfered by Theseus who kidnapped her in order to marry her. Until then her brothers, Castor and Pollux (Polydeukes) came to recover her back home and killed Theseus. In Homer's "Iliad", Book XIV, Helen is forced by Aphrodite to comfort Paris although she has already recognized that he is defeated by Menelaus. She admits her fault and is about to go back to Menelaus arms, but Aphrodite threatens her with her power as a divinity. She is unable to oppose the Goddess' command, showing that she is weak as a human, or even literally, as a demigod. Beside the oppression she receives as a human either as a woman, she also suffers on how she is hatred as being the cause of the war. Thousand ships of Sparta heading to Troy chasing in order to fulfilled Menelaus desire to take her back. Commonly, ancient kingdom would defeat other in order to take over its wealth either to proof their strength in dominating others. In this case, Helen is the precious matter which triggers the quarrelsome.

Helen's downfall is also pictured in her regrets, seeing her former husband and his men struggle for her, while she acknowledge also one by one, great men and heroes dead only for her sake. Learning that Paris is not a great man as he used to brag, she is dissapointed of him. She received curse and rage from the every Greek who lost their precious or loved ones. The greatest lost she gained is when she learns that the Trojan has lost in the exhausting years of war. Helen bears guilt, shame, and also lost feelings inside her. Paris, whom she puts her hope to, lost and dead. She now has to put herself back to Menelaus' arms, within her shame towards him and his men. Bettany Hughes mentioned Helen as one of those 'gang' of *female fatale*, beautiful but destructive woman, ...who perceived as hastening men not just to a woman's bed but to their deaths (Hughes, 3). Obviously Helen, as a *female fatale*, brings Paris to meet his death with her accursed beauty.

In Anna's downfall experience, she suffers the worse than Helen's. She lives in the Russian modern Imperial society in the late 1860s inside a conservative-patriarchal society. At the time, women also struggle for rights inequality. Tolstoy emerges the topic of 'woman question' in the novel which is pictured as a debate topic in Part Four, Chapter 10. The men (including Karenin and Stiva) are debating

that whether women should be given the rights. But Karenin and most of the participants think that it is dangerous to give the women rights.

“Woman is deprived of rights from lack of education, and the lack of education results from the absence of rights. We must not forget that the subjection of women is so complete, and dates from such ages back that we are often unwilling to recognize the gulf that separates them from us,” said he.” (Tolstoy 848).

At the time, wedded women have to obey her husband, takes care the household, and are allowed to travel under their husbands’ permit. Decency replaces chaste after women get married, and if they do not behave as they are expected to be, they are regarded breaking the law. The 1836 Code of Russian Laws stated, “The woman must obey her husband, reside with him in love, respect, and unlimited obedience, and offer him every pleasantness and affection as the ruler of the household.” (Gabor 10).

After depressed for the society judge towards her, Anna also suffers a difficult bore to Annie, her daughter with Vronsky. She missed her Seryozha, and unable to maintain a good relationship with Vronsky anymore. As Vronsky flexibly goes around and socializes, Anna stays at home. Vronsky attraction of Anna decreases as he used to be, and it leads jealousy and obsessions start to fulfill and infatuates her for Vronsky presence. At the time, she lost companies, love, hope, affection, children, family, and honor she used to get from people around her and Vronsky. In despairs, she committed suicide by throwing herself into the track of running train by saying ““Lord, forgive me all!” she said.” (Tolstoy 154), begging for mercy since no one else can give her. Her decision of suicide is recalled to the first time she met Vronsky at the train station, when a guard carelessly flunged himself to the moving train.

From the discussion above, it is discovered that both character, Helen and Anna, have similarities in their characteristics and life plot. Yet, they also have obvious differences since both stories’ themes are different. It is stated in the background of the study that Greek is perceived as the most influential culture in the world. The proof is, after thousands of year, people still use, especially Greek mythology, in advertisements, brandings, naming of the planets, movies, even literature, and it happens too in Tolstoy. Homer’s influence can be seen even not only in *Anna Karenina* but also his other masterpiece novel *War & Peace*, and two other novels: *Hadji Murad*, and *The Cossacks* (Friedrich 283-284).

“Tolstoy read Homer as a boy on his family estate, Yasnaya Polyana, and in the Caucasus in his middle twenties, returned to the Greek poet with mounting enthusiasm. Somewhat later, while coming out of a deep depression in August, 1857, he wrote, “ I was/hace been reading (*chital*) the *Illiad*. ...On December 9, 1870, Tolstoy announced to his wife that he was going to learn Greek and began immersing himself in the language fervidly on an almost daily basis: Xenophon, some Plato, above all, Homer.” (Friedrich 283)

This proves a genetical relationship of Intertextual relation between Homer’s “Iliad” and Tolstoy’s *Anna Karenina* since Tolstoy read Homer himself and shows how the poet influence most of his works. Homer’s Iliad, even though the main matter that caused the war is Helen’s divinely beauty, mostly tells about the struggle of the heroes and the Greek Gods and Goddesses. Otherwise, Tolstoy’s *Anna Karenina* is a realist novel takes place in modern setting and depicts the real life. However, Tolstoy even mentioned about Helen in the novel.

“ ‘I’m not the first nor the last.’ And to say nothing of historical instances dating from the ‘Fair Helen’ of Menelaus, recently revived in the memory of all, a whole list of contemporary examples of husbands with unfaithful wives in the highest society rose before Alexei Alexandrovitch’s imagination.” (Tolstoy 611)

Hence it is convinced that Helen is one of Tolstoy’s inspirations in creating the character of Anna. He recalls the unfaithful wives even far before his age to be compared with Anna, and Helen is the most remarkable to be mentioned since Greek literature is positioned as primary influential to the nowadays literature. However, Tolstoy modified it into a realist novel with daily conflicts and matters commonly happen in the reality.

Conclusion

In Intertextuality, two texts or even more are possible to have similarities in the formal elements. And it is normal since text is a hermetic substance of other works. In this study, it is discovered that Helen and Anna have similarities in most of their characteristics and the life plot. However, the downfalls

experienced by them are different as the influence of the socio cultural background of where and when the setting of the story takes. While Helen is a world famous *female fatale* which brings sorrow and misery for her lovers, Anna commits suicide for she cannot deal and survive within the patriarchal society she lived in.

To trace about the genetical relationship between the two texts, it has revealed that Tolstoy acknowledged about the story of Helen and the Trojan War and surely done reception process towards it before he write *Anna Karenina*. He mentioned about 'Helen of Menelaus' and compares her to his own heroine, Anna, which has similarly unfaithful trait towards her husband. Hence, it is agreed and convinced that these texts have a relation as Intertextual texts, which Homer's "Iliad" as the hypogram, and Tolstoy's *Anna Karenina* as the transformation.

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