

TRANSGENDER PEOPLE' LIFE IN ANCIENT TAMIL LITERATURE

ANITHA .B, Part-Time Ph.D. Research Scholar, V.O.Chidambaram College, Thoothukudi – 628008 :
anithasanjay6@gmail.com

Dr.M. Mathuraiveeran, Assistant professor, Department of History, Thiruvalluvar College, Papanasam – 627425 (Manonmaniam Sundaranar University, Tirunelveli. 627-012, Tamil Nadu, India).
Dr.K. Sasikala, Assistant professor, Department of History, V.O.Chidambaram College, Thoothukudi - 628008

Introduction

Human history is an attempt to understand nature. The human mind always wants to categorize everything and know about it accurately. There are many other ways of life beyond the ones common in the social life of human beings. The way of life of some human beings is different from the way of life in our society. The earliest history of man begins with the knowledge of his body. The word “woman” must have originated from the word “woman” must have originated from the word “split”. It has been the norm in the family system to raise children in a discriminatory manner from the beginning. In the family system, female children. To so right from a young age it

Both boys understand their way of life in different manners. In this situation, they are being born as a boy, feeling like a girl, and having a miserable life in society. Since ancient times, the distinction between male and female in reproduction has been viewed as "vulnerable “in society by oppressing due to the female body. This article explores how this community perceives men and women with mired bodies. The vaidika Santana dharma speaks that the human body is an attempt to transcend the body was a disgusting condition and a punishment for sin committed before the human body can be attained through fasting and penance. The bodies that are the sources of reproduction were considered to be erotic. In a society where the body is considered disgusting, there is very little content in which “transgender people talk "who have 'physical' as their primary problem. In a male-dominated society, the level of talking about transgender people is shallow. It is sad news that these transgender people are not even considered human beings among the people in society. Pinkala nikandu usually refers to a woman by the word bed who is outwardly masculine when she is mentally transgender during her physical developmental period. In Tamil, It is customary to refer to most historic Tamil has undergone various changes over time. In this situation, the living conditions of the small group of transgender people are unnoticed and neglected. The existence of transgender people is not recorded in the ancient. Tamil literature. Since there is not much data about them and compile it. Literary evidence for living in Tamilnadu since the Sangam period. In the ancient grammar book tolkappiyam, the tolkappiyar refers to how words are structured and interpreted, divides it into 'Agrinai' and 'uyarthinai'. He also includes the deity and the Transgender to the 'uyarthinai'.

“Penmai chuttiya uyarthinai Marungin
Aanmai thirinha peyarnilai kilaviyum
Theivanj chootiya peyarnilai kilaviyum
Ivvena Ariyumanth thanthamal kilave”

The reason “uyarthiai marungir paalpirinti thisaikum” is for being considered a man who lost his masculinity. It is derived in grammar that Transgender. The senavaraiyar interprets the word “penmani chutti” as. “Ali” and the word “Aanmai thirinha” as "not a woman".

“Aanmai thirinha peyarnilai kilari
Aanmai arisor kakida nirdre”

Ilampooranar explains that the noun which explains masculinity and femininity does not match the final letter, and the word is likely to come from “Bedi vanthan”. The Tholkappiyar believed that those who

deviate from the masculine nature should be included in the feminine gender. Tholkappiyar's view is appropriate that the order in which one thinks of oneself as a woman in mind and body should be considered a woman. There is a reference to transgender people in a grammar book written in the 12th century AD.

“Penmai vittu avabedu Aanpaal
Aanmai vittu Allathu Avavuva penpaal
Frumaiyum Agriniai annavum aagum”

The “Bedu” who wants masculinity instead of femininity is masculine. The “Bedu” who wants femininity instead of masculinity is feminine. The commentators point out that those men with less masculinity and much femininity should be referred to as “Bedu”, and a woman with less femininity and much masculinity is known as “ali” as ethnic, social life disinterested, men engaged in warfare and occupation. When it was the social norm for women to take care of the home, References to Transgender are found only in a few places.

“Pedi penkondu Aadugai koduppa”

The line of the song gives the meaning of a “pedi girl” who is drinking and having fun while someone is enjoying following her. During the Sangam period, it is from the information that Transgender known as “pedi”, were seen dancing in public. Thoirukural, one of the patient keel kanaku books, contains information about transgender people. In the ancient literature promoting charity “Aram”, insulting news about transgender people had been recorded.

“Palaiyagathu pedigai olvaal avaiyayuthu anjum agankatra nool” The education that this kural means that the learned one who has fear to talk aridst intellectuals is compared to a transgender person who has sword aridst fierce enemies.

“Kaalanni illathan velanni pedigai
Vallanni pala kedum”

This rural indicates that the one who does not try is like the one with “Pedi characteristics” who takes to the sword in his hand and shows his masculinity. It is known that transgender people performed well during Islamic rule in India. The proof for this can be known from the fact that malik Kapoor, the Commander-in-chief of Alauddin khilji's army, is a transgender person who has excelled well. Naaladiyar has recorded, “A male who did evil in his previous birth will be born as transgender in this birth.”

“Semmaiyon drichi chiriyar inatharai
Kommai varaimalaiyal thormari-ummai
Valiyal pirarmanaimel senrare immai
Aliyaga aadiun paar”

These lines state that he who seduced the wife of another by his strength in the previous birth will be born as “Ali” in this birth. The word “pedi”, which referred to Transgender, has now changed into the cursed word “Ali”. Naaladiyar denies that it is natural to be born as “Ali”. Instead, it records it as a sinful act.

“Pennavaai Aannizhantha pedi aniyado
Kannavath thakka nalam”.

To man, ignorance is poverty, and intellect is like great wealth—a “pedi” who has less masculinity and much femininity will not wear eye-catching ornaments. The immeasurable wealth possessed by the ignorant is said to be in the derogatory sense of being like the jewels worn by transgender people. The book “Muthumozhi kaanchi” teaches justice and has recorded a derogatory comment about “pedi”.

“Kazhivathu kanmai pediyan thuvvathu”

Those who are fearless where it should be feared and hurting others are inferior to “Pedi”. It is shown as an example of personal nature or misrepresentation. The use of transgender people to humiliate others

when there is no harm to anyone by the transgender was the prevailing social status of transgender people during that period. When the petty states disintegrated and the period of Empire emerged, the “epic” flourished. Jainism and Buddhism were influential during that period. During this period, transgender people served as the guards and servants of the queens in Andhapuram.

“Vannamum annamum malarpoom pinaiyalum

Pen ani pediyar yenthinar oru saar”.

Pediyar, who stood aside, carried colourful powders, fragrant lime powders and flower garlands. It is recorded here that transgender people were not neglected during the silapathikaram period. In the silapathikaram, Neerpadukadhai, Chera king, who won the war against the kanagavisayars, Orders show the hostile kings, kanagavisayars, the Aryabedis to the Chola and Pandya kings.

“Paadaga cheeradi Aariya pediyo”.

The commentators think that what is meant by “pedi” who lost the war. The fact that transgender people were allowed in the palace in those days can be dedicated to the fact that one of the fourteen types of dances performed by Madhavi was known as pedi “Aatam”.

“Aanmai thirinha penmai kolarhu

Kaaman Aadiya pedi aadalum”

In the Manimegalai epic, When Manimegalai goes to pick the flower, the man cannot turn his eyes to see her beauty.

“Aandavar kandaal Agatralum undo

Pediyar andro petriyin nindridin”

After seeing Manimegalai’s beauty, Sudhamsthi mentions that if a man is average, then he must be a “pedi” Manimegalai sees pesi’s dance which was taking place in the streets. At the same time, she goes to pick flowers with her friend.

“Yerumaaipun megalaiyal pediyo”

The princess kantharuvathathai, wearing a flower garland, tried to sing and play yaazh in the hall where the kings of many nations were gathered. While kantharuvathattai sang with fish-like eyes, her friend veenapathi, a transgender person, instructed her to play the yaazh. It is known from this that the lifestyle of transgender people had improved to the extent that they came with a princess and stood and talked in front of other kings. The main epic, lakes, also record the living conditions of transgender people while recording the fights that took place in those days.

“Pedi vethanai periyathu”

Neelakesi has recorded the news that transgender people who are born from the womb of a woman on earth cannot bear a child Neelakesi has recorded the opinion that while speaking in support of the Jain religion in order to deny other religions, said that the pedi could not have a child even if they have sex with other Transgender.

“Pedigal saarinum pillai peramai”.

Neelakesi cites the birth of a transgender person as a punishable offence.

“Keezha nilai Aligal”

By identifying the Lord as Arthanarisvara, the Lord is placed in a mixed state of man and woman.

‘Aanapen aliyennum petriyan kaanaga’

‘Aaanthondri Ali ena peyoranthu’

‘Pennagi aanai Aliyai pittha pirangoliser’

‘Pen Aan Aliyagum pittha piraisoodi’

‘Aanallan pennallan alla alliyammalan’

The fact that God is indestructible in all human beings and that the nature of sex is indescribable, and that the samayakuravas Aazhvars consider all sen, i.e., male, female, Ali, as equal. Thirumoolar, who is considered a pioneer in the Tamil Siddha tradition, mentions Transgender people in his Tirumanthitam.

Kuzhavi aliyaagum kondakaal okkile
Pooniren dothu poruthil aliyagum
'Aanpen Aliyuruvai nindra aathi'

He puts God, who blesses the mind through eyes, into male, female, and Ali states.

'Aanavam penmai udaithu eninum pennalam
Pedu kola paduvathil'

One of the justice tents, Neethineri vilakkam, says that the characteristics of the beautiful Transgender are not unique when explaining the excellence of education. Avvaiyar, who wrote later jurisprudence texts, mentioned transgender people.

"Pedu neengi pirantthal arithu"

She said that the birth of transgender is a form of physical disability.

Conclusion:

From the Sangam age to the present day, the message of heroism has been highlighted in the male-dominated Tamil society. In the Male and Female reactionary emphasis, Transgender people's living conditions are not entirely focused on. In books like grammar and Nigandugal, News about transgender people is found. In the epics, transgender people were known to have been Queen comparison and guards in the palace. The Bhakti literature, recorded in the Tamil literature, that Transgender people are not courageous, bloes not possess beauty etc. At the same time, news about transgender people is also recorded as heroes in history.

References:

- 1.Uirmai, April, 2022
- 2.Thivakara nikandu
- 3.Sudamani Nikandu
- 4.Pinkala Nikandu
- 5.Tholkappiyam, Sollathikaram, Suthiram -4
- 6.Tholkappiyam, Sollathikaram, Suthiram -12
- 7.Nannul, Suthiram-264
- 8.Akanaanuru,Pa.No.206
- 9.Thirukural, Pa.127
- 10.Thirukural, Pa.614
- 11.Naladiyar, Pa.No.5
- 12.Muthumoli kansi, Pa.No.2
- 13.Silapathikaram, Natukalkathai, Vari, Pa.51-52
- 14.Silapathikaram, Neerpataikathai, Pa. No.182-186
- 15.Silapathikaram, Kadalatukathai, Vari, 56-57
- 16.Manimekalai, Malarvanampukka kathai, Pa.No.24-25
- 17.Nelakesi,Pa.No.96
- 18.Nelakesi,Pa.no.764
- 19.Nelakesi,Pa.No.76
- 20.Thiruvacakam, Pa.57
- 21.Thiruvempavai,Pa.18
- 22.Thevaram,Pa.18-31
- 23.Thiruvaimoli,Pa3062
- 24.Thirumoolar, thirumanthiram, Pa.482
- 25.Nithineri vilakkam, Pa.No.24