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RESEARCH ARTICLE

MYTH AND HISTORIOGRAPHY: A STUDY ON TRANSGENDER STUDIES

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Abstract

History and Mythology are in the two dimensions, which doesn't correlated with them while writing history. Indeed, the modern historians neglected the mythical history, because glorifying the Lords and Leaders. Since the Greeks, *Logos* (word as demonstrable truth) has been opposed to *mythos* (word as authoritative pronouncement). Historians believed that the mythology defined unexamined assumption. The value of myth and the mythical was one of the major problems raised in the development of Historical writing. A larger part of available material, both oral and written, was mythical in kind, considered of genealogies and stories about time when gods and men were on closer times. As historians came to concentrate on their own times or the recent past, making use of oral sources and personal observations, they discovered that their own enquiries were often in conflict with the versions of myth. Not surprisingly, mythical and historical came to be considered as opposites, and mythical in the sense of untrue. Myths are seemed to be rejected from all historical work, but since the material was abundant and stories well known, critics and historians continued to discuss the place of myth in history. However, some research is needed to utilize the mythical history for inhibiting the history through the ages like third genders. The third genders are glorified in the mythical sources prevailed in the ancient period. Some oral history and mythical stories have given the importance to the community, which could not be negated. This article illustrate to the connection between the history and myth to the historical writing over the years.

Keywords: History and Mythology, Historical writing, Oral sources, third genders, Archaic period

Introduction

Transgender are faced several obstacles to survive their life from the traditional genders in this society. The historical evidences revealed that they are ill treated and marginalized from ancient to modern period. According to the mythological perspective, transgender received the hallow status as equal as the other genders. The Indian history has written to focus the Kings, Kingdoms and territory, which related to the men and women. However, the research does not even concern about the third genders over the years. The History and myth are the contractions in the research areas. ¹In general myth are defined as unexamined assumptions. ² Myth are described as irrational fiction produced by collective imagination. In Modern research and researchers completely avoided the mythological version of the history, perhaps it also given lot of information to do research. On the consequences, the history of transgender for utilizing mythological data may identify the value of the community. The authenticity of the myth and the mythical was the important issue raised in the genesis of historical writing. This article illustrate to the connection between the history and myth to the historical writing over the years.

Transgender in Puranas

Puranas are the story of the olden days; great deals of the myths are shown in the Vedic scriptures. It does not exhibit a historical definition, but it reveals its mythological significance. Transgender reached a great place according to the above themes. For example, Lord Vishnu made a female avatar, as 'Mohini' could be the earliest mythological evidence about Transgender. *Mohini* means an enchanter.

Mohini appeared when Devas and Asuras churned the ocean with the assistance of Vishnu as the Kurma (tortoise) to acquire Amirta (the elixir of immortality). She, using her charm, helped Amirta provide the devas and neglected the asuras. *Mohini* makes reappearance in the Vishnu Purana, merging with Lord Shiva to create Harihara Putra, alias Ayyappa. ³

The Mohini avatar is culturally connected with Transgender to date. In Andhra Pradesh, the Jagan

Mohini Kesavasamy temple is dedicated especially to Mohini goddesses. The primary deity in the sanctum *sanctorum* (*garbhagraha*) is formed in a single stone, the front portion reflects Mahavishnu, and the rear portion reflects Mohini. This is India's only temple with this type of idol. ⁴ There are other temples where the Mohini idols belong to the ancient period, namely Guruvayur in Kerala and Tharasuram at Thanjavur, and Mohini temple at Bhubaneswar.

Another Araka story most prominent is when Lord Krishna, the eight incarnation of Lord Vishnu in Hindu mythology, takes the avatar of a female in order to destroy a demon called Araka. Behind Arakan's strength was its severity. As a result, Krishna disguised as a beautiful woman avatar marries Araka and then defeats him in battle. When Krishna finally reveals himself in front of other gods, she says, "There will be many like me, neither men nor women, and whatever words will come from the mouths of those people, whether good (blessings) or bad (curses), will come true." ⁵

Transgender in Ramayana

The epics glorify the lords through stories, which give cultural significance to the Transgender. This system still prevails in modern society. The hero of the Ramayana is Lord Rama; his blessings to the Transgender still believed them to be sacred.

Lord Rama was exiled to the forest from Ayodhya for fourteen years. While they were approaching the border, he was accompanied by all Ayodhya residents. Rama said all males and females go to Ayodhya'. Purportedly, everyone left for his or her home, except Transgender. Because Rama has instructed only traditional genders like male and female. Lord Rama shocked to see the transgender at the border; indeed, they stayed there. Rama granted the Transgender to boon to confer blessings, which later set the stage for a custom of badhai, followed Transgender sing, dance and confer blessings. ⁶

The North Indian people invited the Transgender at the time of a new baby being born to get a blessing, which related to the above story

Shikandi story in the Mahabharata

The epic of the Mahabharata was ended by a transgender character named Shikhandi. Shikandi and Amba are the two characters depicted in the epic.

Amba was born a cisgender woman to the king of Kashi and has three sisters. His father made plans to host a swamyawaram for their marriage. This is an event; one woman was selected from a list of suitable suitors to choose her husband. Bhishma kidnapped these three for a blind brother marriage. Amba tells that she has a lover named Salva. Amba left from there, but Salva refused to marry her. So Bhishma decided to revenge the Bhishma, but he is a power warrior. Nobody is ready to help her, so she goes to the forest and prays to God. It happened in the next life, according to Lord Shiva. Amba made a fire pit and lost her life. Amba was born the child of King Drupada as Sikandi. Then go to the forest. When I met a forest sprit, Yaksha offered to swap genders. Yaksha offered Shikandi his male genitalia in exchange for female genitalia. Sikandi was trained as a great warrior and he became the charioteer of Draupadi husband. During the battle, Arujna and Shikandi encountered Bhishma. Bhishma knew that his time had come and also refused to raise weapons in front of women; he knows Sikandi is a woman. He lowered his weapon and died.⁷

This Shikandi character is related to Transgender, who change their gender through re-assignment surgery these days.

Aravan

Aravan is an important god in the Transgender, where Transgender marry in the Aravan at the Koothandavar festival. It has mythological importance.

Vishnu takes Mohini avatar to marry Aravan, the son of Arjun and the Naga princess Uloopi in the Mahabharata. Human sacrifice could help the Pandavas win the Kurushetra. Aravan willing to sacrifice his life. Also, he has one last plea before this

moment: he wants to marry. But nobody willing; at once Krishna assumes the form of Mohini and weds Aravan.⁸

This narrative deals with Transgender to this day. The same cult, known as Irawan, was practiced in Indonesia⁹. Another folk story related to the Arvan cult:

When the King of Chandirigiri was a youngster, he was found with his head severed and thrown into a river. The youngster then began to sob, referring to Koovagam village as kuakuva. Thirty-two temples in Tamil Nadu serve as Aravan's major deity, representing the exaltation of God Koothandavar. (see Appendix No.1)¹⁶ A folk story tells that the Arvan head was cut off in a place called Udayanatham and thrown out to the Koovagam. Both places were held in the Villupuram district.¹⁰

Aravan has become the patron god of some Transgender in India, especially in South India. In Tamil Nadu, Transgender are called Aravanis. There are thirty-two temples with separate shrines in Tamil Nadu.

Transgenderism in Astrology

In India, the people have followed astrological beliefs that relate to every auspicious time like childbirth, marriage, and other events, particularly Hindu religions. Astrology is based on the belief that the planets and their movements in the sky determine the lives and activities of all living beings in the world. Astrological methods existed in India, like name horoscopes, *Rajnadi* astrology, *Nadi* astrology, numerology astrology, marking astrology, parrot astrology, and fingerprint viewing. Such levels are said to exist in astrology, like the Sun, Moon, Mars, Mercury, Jupiter, Venus, Mercury, Jupiter, Venus, Saturn, *Iragu* (the constellation), and *Ketu* (the satellite). Based on the nature and characteristics of these planets, astronomy divides the Milky Way into these

Astrology says that planets with personalities are male planets. Astrology says that the planets that are full of peace, love, and tenderness are female planets, and the planets that have these two qualities together are called third-gender planets. Among them, Sun, Mars, and Jupiter are the male planets; Moon, Venus, and Rahu are the female planets; Mercury, Saturn, and Ketu are the third-gender planets. In this way, the Navagrahas are divided into three groups based on their milky nature. Astrologically, the earth's celestial orbit is divided into 27 Nakshatras (stars). These are said to play a role in ensuring the beneficence of the planet for the particular Zodiac sign; stars are like planets. *Ashwini, Punarpusam, Ashtam, Thiruvonam, Anusam, Poorattathi, and Uthirattathi are the male stars; Bharani, Karthikail, Rohini, Thiruvadhirai, Aiyalam, Magam, Pooram, Uttaram, Chitrai, Swathi, Visagam, Ketai, Puradam, Udthiradam, Avitam, and Revathi are the female stars; the remaining stars like Miruseerisam, Moolam, and Sathayam are renowned as third gender stars.*¹¹ This reveals that the existence of third gender from bygone era.

Conclusion

Transgender are renowned in various names during the pre colonial period. During ancient period, they are glorified which reflected by mythology, astrology, painting, sculptures, literatures and monuments. They received hallow status in the way of culture and tradition, which reflected even today. However, some of the punishments given to the same sex revealed by the Vedic and other literary source. Hence, they are recognized in culture but absence dignity in the society. The writing of history of some areas, gender, culture could be used the mythological evidence, fulfill the gaps of history. However, the writers would aware to analyzing the document

careful and take over the hidden truths not the imaginations.

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