



Kanganam – A novel enlightens the mental struggle of a mature youth

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Abstract

One of the famous novels in Tamil language, Kanganam, written by Perumal Murugan, beautifully depicts the struggles of the protagonist Marimuthu (a young man). The novel tells Marimuthu's story, an unmarried man over the age of 35, who suffers from mental and physical problems and problems seeing a woman, the reasons for a woman's unavailability, family relationships, and caste relations soil-related events. Among these, this article seeks to explain the mental struggle of mature youth.

Key words – kanganam, a mature young man

Introduction

The most famous novel written by Perumal Murugan, Kanganam, beautifully depicts the struggles of the protagonist Marimuthu (a young man). The book tells Marimuthu's story, an unmarried man over the age of 35, who suffers from mental and physical problems and problems with seeing a woman, the reasons for a woman's unavailability, family relationships, caste relations, and soil-related events. Among these, this article seeks to explain the mental struggle of mature youth.

kanganam

The theme of the novel, Kanganam, is ambiguous. The rope tied around the hands of those involved is called a kanganam after the day has been fixed for auspicious occasions such as marriage and deity worship. In addition, Garlic also refers to those who think that an act can be completed without hindrance by tying the knot. Mohanarangan is as relevant as they are.

Who is the mature young man?

The status of women who do not get married due to inequalities due to beauty, colour, education, caste, work and economic class can still be seen today. Similarly, Marimuthu plays the role of a young man who, after reaching the age of marriage, procrastinates for several reasons, including physical distress, depression and irritability caused by the stabbing speech of others, and his anxiety and frustration when confronted with such moments.

Marimuthu

Today, many young people who have dropped out of school with only agriculture as their occupation are suffering from a lack of access to women. This is thought to be due to the declining birth rate of female children. The protagonist of this story is a member of the Marimuthu Vellalar community. Despite his impeccable status, good looks, and respectable family, he is deeply saddened by the postponement of his unwanted marriage. He thinks that it is enough to have a woman who is about to look great without expecting anything big through marriage. But every woman was pushed back for some reason.

Female viewing foil

When he went to see the girl at the tank, the cart was left in the lurch. That's why she might say, "He wouldn't be worried about anything he said about himself because he said, 'It's scary when a cart like a buffalo comes looking at him.'" The thought of a buffalo running every time he looked at the cart came to mind, thinking he had told her to buffalo. So, he sold the car. The reason for that was that five or ten grooms came and gathered for the girls every day. But Marimuthu thought that the condition of men was not like that.

Next, he saw a woman named Rasamani and got caught. But her father said that he would give her fifty pounds and fifty thousand rupees because she was black. Rasamani's father was not in Marimuthu's life because his mother did not agree to buy it within a year of her marriage. Unable to bear it, Marimuthu cried at night without anyone knowing. He screamed in the wilderness. He left his slightly grown beard. He could not forget Rasamani and started drinking too much of an anvil.

Vasanthi's horoscope came to a standstill when she thought of marrying Vasanthi, who studied with her in school. One refused, believing that agriculture and industry would never like grooms who would have the money to put in kilos of sugarcane and turmeric. Another woman is a graduate student studying for a typewriter degree and is temporarily working at a private computer centre. He wondered if his father, working in the forest, would drag himself into farming without reading, asking if he would agree to marry her.

One day Marimuthu, who was going in a cart, remembered the woman she had seen the day before. Her name was Amutha. She has studied up to 10th class. When she went to Avur and inquired through her friend Senthil, she found out that Amutha was feeding rice to her boyfriend, saying that he was Mama (Uncle) to look after

Senthil. Tali on the neck, child in hand, the woman who gave the horoscope of the bride was tormented by the broker cheated.

Thampi Selvarasu (son of Siddhappa) thought he could see the said woman. The girl's father put a condition on it. He insisted that the marriage was only if he wrote the land on his daughter. To which Marimuthu's mother,

"Pottachchi pearl land is not written and kept. What do we write to the woman who does not want to feed us? What a shame for such a hopeless woman" (p. 131)

That's it. His mother came across Marimuthu, who thought that she could get married if she was given land.

A groom came through a woman named Bhutti. But the woman was a widow. Her husband died in an accident three months after the marriage.

He has seen many women so far. He has had a family with a lot of people in mind. It's not a big deal to be a woman who has lived with someone else for three months. (P.173)

When Marimuthu's father, who knew about his son's decision, came running and thought that he could marry this woman, he said, "I am ashamed to die. The bridegroom also stopped to say, "You can sing to me before you tie the knot around your neck" (p. 173).

"It simply came to our notice then. The rule of thumb is to burn without desire, and the pain is not normal when one cannot know the body of a fellow until the age of thirty-five. That grief is a depth than any other answer cannot remedy". (P. 27)

Similarly, knowing that she has a drinking habit, the grandmother's granddaughter gives up drinking because her marriage has stopped, and she has been raised as a female pet by her TV. She immediately turned on the TV at home because she said she would not be without it. Bought and scolded by mother for buying and keeping, while talking to a woman symbol of Bhutti, let us see a woman in our caste? In many places, Marimuthu is living in a state of depression.

Grandmother's comfort:

"If you don't have one anymore, the Lord would have hated you anywhere." It was only a matter of time before I found her" (p. 26). Grandmother often reassured Marimuthu that she was a little comforted.

Shame on Marimuthu:

In many places, he can be seen being humiliated by words related to body parts at that age, where he was embarrassed and tormented by the ridicule of his friends and relatives and villagers.

Marimuthu's preference:

It was Marimuthu's wish that no man in the world should marry like her, but she should have at least ten children in her heart, all of whom should be girls.

The birth rate of girls:

The birth rate of female children is declining with time. Most people believe that one child is enough, and that too stops wanting the next child if the first child is born a boy. Only when the first child is born a girl do they think about the next child. If they get pregnant a second time, they are scanning to see a baby girl. They abort the foetus as soon as they know it is a baby girl. That is why the birth rate of female children has come down.

Marimuthu's marriage:

He wanted to see the woman mentioned by his friend Raman and got to know the woman's details. When he heard that the girl's name was Rasamani, she remembered that it was one of the names of women he had already seen. Marimuthu was a little hesitant to hear what Raman had to say about the girl's father. The reason was that she did not know her father's name. The count was scared. He had finally made up his mind and was making wedding arrangements from being careful not to let anyone know about this until the wedding took place.

At the reception on the first day of the wedding, Rashamani was crying as she could not answer the questions raised by the relatives about the bride's father. Marimuthu noticed this and got angry with the relatives. Fear was running through my mind that if the relatives found out the truth about Rasamani's father, they would end the marriage for some reason.

The grandmother, who wanted to get married and see it with her own eyes, could not come because she was now bedridden. He tied the sari he had taken for his grandmother and fell at her feet. Dhanavati forgot the Talik flag to her grandfather and left, lying that she was bringing it because she had brought it home. For that, Dhanavati Dada.

Why not build a maple gang for now and then go nowhere? Send another inquiry. Let's go... (p.417)

Marimuthu did not agree to say that and left for some reason. He went to his house and took Grandma's new clothes, and went to Grandma's barn. Coupon, who saw Marimuthu at the time, asked, "Why did you come now?"

"Kanganam don't you tell me not to come here, counter (P.421)

He was angry at Marimuthu for asking me who he was. However, he said that he had come to his grandmother to buy a kumbudu. Grandma, who had been alive for so long, had to die today, and if she had to, she would have to tie the knot, but now. Rasamani's memory came to Marimuthu, who is standing in a dilemma, not knowing what to do.

Conclusion

We are going to conclude this novel that the author beautifully describes through Marimuthu the problems he faces and feels as if he is not getting married to a young man over the age of thirty-five. Understandably, young people like Marimuthu are still brought in from the farming community and all communities.

Referrece:

“Kanganam”, Perumal Murugan, Kalachuvadu Publications, Chennai, 2014

