

# A CIVILIZATION FROM THE POOKKUZHIL NOVEL BY PERUMAL MURUGAN

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## INTRODUCTION

*We are going to analysis this novel; our contacts and accomplishments continue to last forever. No matter how many centuries we may have passed, we could not pass through the castle. When we look at many social events, we feel the lines from great poet Bharathi seem to be in line. In most places today, caste differences can be seen. In many cases, we live under the pressure of trying to live by caste discrimination. The purpose of this article is to explain what it is because of the life of the united roommates in their nostalgia.*

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## RACE AND LOVE

What fear four people would say in a community without the influence of their child's mind is the first threat to a romantic relationship. The reasons are given for the death that is a substitute and male substitute society in which the parents are unacceptable. Even though the same people love and marry, there are problems with economics. I don't know how it is in urban areas, but this is the main reason in rural areas. Parents do not accept if the man's economy is very low or the woman's poor economic share is not good. In many places, where we talk freely about halls, debates, and public meetings, we become restless when it comes to "Love". No matter how much he teaches, when it comes to his own home, this caste is drawn out. This is a realistic truth.

## CIVILIZATION

The fact that castes were central and inscribed on this day shows the teacher's personality. The teacher may have used this method to avoid problems that may arise when naming the castes. Not only naming the caste as high caste and inferior caste but also race, tribe or our woman? The teacher says the town people ask.

Shirai

After losing his husband in a short time of marriage, it was his son Kumarasan.

I was in the comb where I was born on

Tie the top of the stain with a brush

Smiling, I kept silent to Brother  
There is also a service  
In the bloom of bush, we heard the sound of a voice in a commotion.  
Rock-bed canopy door  
Bangkok's baby girl was pregnant with a suckle belt  
The one who has will go and join (p. 142)

While tending her best in a house of birth, she was tending sheep in a breeding house, throwing rocks and living in poverty, living among others in a town where she was not living at her own home.

Since Kumarasan and Saroja were in love, they planned to live together as a married couple. As a result, they left home and got married at the temple. Seeing that Kumarasan's mother, Nirasewi, was bringing Saroja to her home town, he had already thrown the thought of what fate he had been like in the footsteps of a car. He's been crying for eight days. As her days went by, she cried out (p. 20). Family prestige, caste, religious and economic status excel child affection.

When Kumarasan married Saroja and took her first time to her grandmother "Appchi" home, she said, "Aanda, what a blessing she is to have. Maybe because of this, your mother has been talking that to me like. She has kept her family. When we hear the cousin say that he has not seen anything like that he comes to see what he has not done till now," explains Nira's life, and the opposition of love.

On this occasion, when Kumarasan and his friend Periasamy worked in the Soda Company. Kumarasan said, "I don't want to take a girl here and get married", again Kumarasan said, "I don't know that the marriage took place here. I will have to suffer from demeanour, serve! When I went to the bedroom, the sun was there. He was afraid of the love issue and the peanuts.

The men of the city began to speak in different ways.' The five hundred men were sitting in chains. One of them saw the cevaporous beard and was perished and boy.' I had some contact with another person. Yes, not in error. It was supposed to have been the first time she had been pounding her body. Maybe she had been tying up four lakhs for a week. In the name of this more trust, three of them may have married men. (p. 29) they disagree with love.

The truckers and the tires tried to isolate Kumarasan and Saroja. But Kumarasan refused to compromise Saroja. When Kumarasan went out to care for his soda company, he and a group of Norogian men decided to kill Saroja. In order to kill her while they went into the bush at night because of her stomach problem. Saroja did not know what they would do. Would they strike with a stick or a sickle cut? She was afraid that she was thinking of Kumarasan. One of the visitors thought, 'I thought that I was crazy, and I was suffering from the trash. Let another say that this has happened and let our eyes alone. We could touch them!' (p. 150)

When they heard the conversation, Saroja's body took root. By the bush, it can go as far as possible to protect herself. The thorns rip the body. Snakes are left. What she started thinking about how she could get away from here. Once again, voices forced the flames to move or buy the dishes.

We saw a flame lit around the bush. I realized that it would not take long for the fire to move toward me. When the heavy fire spreads like the roaring snake's, would she not come back and save herself? She was not alone in the fire.

Our ancestors dream that if love marriages overlap, a fire can be extinguished. But some people are happy that a romance has opposed the marriage, and they feel that it has done well.

### **Conclusion**

We are coming to the conclusion that tradition has it that humans should respect the high romantic spirit of life. This is explained in ancient Tamil literature side by side. 'Everyone is a group. Everyone is one race.' We are chatting with our Tamil words that we spoke about 2000 years ago: 'Yadum orai, yavarum kellir...' are translated into English "To us all towns are one, all men our kin" But even in the 21st century, we did not agree. The love of Kumarasan Saroja also melted in the fire, and broke down the tears.

### **Bibliography:**

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