

TEXTUAL ANALYSIS OF SENSE REPRESENTATION ETHNOGRAPHIC PERSPECTIVE

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ABSTRACT

The 'Ethnographical study' provides the particular description of the living spirit of the masses in the several courses of writing or fields. Specifically, it will explore Kavary Nambison's *The Scent of Pepper* (1996) ethnographical inquiry. It needs to point out that her writing is a process of breaking down the particular conduct instance the tradition of Kodava race in Karnataka state. The purpose of this paper is the ethnographical scholar's notions and how such Nambison's fictional perspective works in the text. This paper will need to examine the relationship between these two major research queries underpin in her fictional writing: (i) Ethnography and (ii) Traditional value of Kodava race. This requires to be tackled by both. In addition, it also demonstrates under the cultural domination, social structures and sense impressions. It deals with the new ethnographical study. However, it concerns with the addressing the information about the ritual life of Kodava, customs, and coffee plantation. Thus, a concept of James Clifford's 'new ethnography' procedure of sense representation impressions fits into ethnographical work of Nambison. It gives the new way to proceed further with the new methodological way of studying the fictional writing with the meaningful 'real' observation of the people.

KEYWORDS: New Ethnography, Ethnographic Fiction, Kodava Race, Traditional Value, Karnataka, Real Observation

INTRODUCTION

The structural criteria should be ethnography is about telling a credible, rigorous, and authentic story. It gives voice to people in their own local context with the thick and detail description of events. The story is told through the daily lives of the particular communities. The ethnographer adopts cultural way under the daily human behaviors (David M. Fetterman, 2010 p. 1).

Ethnography is a word, which is derived from the Greek literary word 'ethnos' which means nations or people and 'graphia' which means to write or describe (O'Reilly, Rentschler, and Krichner, 2014 p. 770). But it implies particular category of people.¹ Ethnography is a field of anthropology, which is based on direct observation and reporting on a people's way of life. It has devised a research method. It is a journey of the scientific study and exists in the form of informative method as well. It leads to two ways of proceeding to the ethnographical study.

- Process of observing and recording the data
- Analysis of the subject under the study²

However, field notes not are the only forms of data available to the ethnographer: photographs, diagrams, maps, a personal field journal, artefacts, sacred scriptures, official documents and so forth are all potential forms of data (Jones and Watt, 2010 p.159). It extends the collection of data in the living life of people for analyzing their life style.

It appears not only within different social-science field but also within woven around the subjects of politics, ethics, cultural and social representation.

Significantly, it goes further within the two ways: first is observing, and the second is recording. The word was first used in English in the 1830s usually synonymously with 'ethnology'³ and 'anthropology'⁴; it is believed to have originated in Germany. But it was not until the latter half of the nineteenth century that the term adopted in a methodological sense (Jones, and Watt, 2010 p.13). Ethnography is the result of ethnographer creating knowledge about the people they have researched. It is a process of representation of writer/researchers. The decision is in the hand of researcher/writer for what to say and how to do. It becomes problematic for them as a result of limitation of words (Jones and Watt, 2010 p.183). Ethnography has too many types of methods such as experimentation, social - ethical studies, confessional ethnography, observed, honest, etc. in a broad interdisciplinary understanding of culture domination and social structure. The cultural phenomenon examines the reflection of the knowledge and system of meaning guiding the life of a cultural group. Ethnography is cultured anthropology. James Spradley (1980) writes, "the scientific description of peoples and cultures, ethnology the study of the characteristic of different peoples and the differences and the relationships between them. For understanding to culture domination and social structures, and various sounds clearly indicates that internalizing the experience of the world of nature - sound creates a sensuality of the world of nature, internalized sounds gradually work on own psyche". The ethnographer context applied discourse analysis of the observations.

To a considerable extent, therefore, the ethnographic text portrays the world as a series of patterned and comprehensible event (occasions, actions) by virtue of its narrative ordering. Time, causality and agency may all be conveyed at an implicit level in narrative form...the narrative has an internal coherence (beginning, middle, end and so on), where as the relations between narratives furnishes a broader framework of relevance and coherence (Atkinson, 1990 p.105).

At this point it is as well to note that ethnographical text represented the social-cultural action through the own narrative style of writing. Kavery Nambison's writing apprehends within the aspects of feminism, regionalism, cultural, social-economical, and ethnographical. My main concern in this paper is to the ethnographic study of Kavery Nambison's *The Scent of Pepper* (1996). It corroborates a romantic novel written with the ethnographic narrative.⁵ This story is woven around Kodava race family, where living in the district of Coorg in Karnataka State. This is an ethnographic study of Kaleyanda clan, 'synecdochic' family is a representation of entire race tribe. This "synecdochic evocation of a social whole through a representation of its parts" is a characteristic of most ethnographic narratives (Singh and Kumar, 1999, p.76-7).

When the ethnographer deploys an exemplar, then, what sort of 'significance' is he or she reporting or claiming? The relationship may depend upon iconic representation. The microcosm of a localized social domain may be proposed as an iconic representation of some more general social phenomenon. Similarly, the 'representativeness' or particular 'cases' - of events or settings or persons - may rest on such a relationship (Atkinson, 1990 p.84).

Interestingly, the text opens with the tradition of Kodava, which is explains - how and what should she eat? about the pregnant woman. It explains in the text in more details:

Kodava women eat eggs laid by red hens, ladles of ghee, and akki otti with wild honey, in addition to alehyam

made of jiggery, semen seeds cashew nuts, almonds and sunflower seeds in the morning and a cleansing paste of garlic, asafetida, cinnamon and pepper at night. They drank coffee with cloves and cardamom, and milk boiled with saffron, until they passed perfumed urine, perspired perfumed sweat, wept perfumed tears and breathed perfumed breath and their skins gave off such pungent smell that passerby could feel their nostrils with when they within five hundred yards of pregnant women” (Nambison, 1996 p.11-2).

The sense impression of taste is contributing the tradition of Kodava women when she will be pregnant. Compulsory, these rules have followed by them. It authorized by the Kodava ancestors. It is applicable for all, who belongs from the same community. Paul Willis (2000, viii) derogatory defines, “ethnography is the ‘eye of the needle through which the threads of the imagination must pass’. As observes, then what we see through our eyes, how we see it and how we represent what we see, is crucial in constructing as true a picture as possibly can of the research culture we are privileged to study. We see but also to locate our observations contextually; culturally; socially; and importantly politically”.⁶ To write within this contextual framework, it becomes more significant and it reveals the value of tradition and dilemma.

It descriptively involves passages further sketched continue of the woman without husband is a symbol of grief. It realizes to Chambavva after the death of her husband Rao Bahaddur. Nambison solicitous with the incident of Rau Bahaddur’s suicide case. In a strange way, Nambison seems to ennoble by Chambavva’s grief. Then the traditional method of the death ceremony focuses afterward it radiated with the Kodava tradition. In addition, the text also provides the information of the Coffee plantations in detail. The character Baliyanna is an “indigenous ethnographer”⁷. He is both cultural object and as an ethnographer. However, Clara is playing a role of ethnographer, who listens and records; thus Baliyanna narrates the history of the tribal’s (Singh and Kumar, 1999 p.77). Mark J. Smith argues, “culture as the ideal embodiment of perfect and universal values (the best that has been thought and written) so that analysis is limited to the search for and artist and writers or their works”.

Rupert Fox says: “The Coorg’s were wild heathen before the British took over. They consorted with devil, worshipped animals and ancestor; they even got married to dead tigers. They are unpredictable and un-trusted worthy, like the natives everywhere” (Nambison, 1996 p.52).

Nambison adopts the informative way for writing about the Kodava race and remarks their “traditional value”. The dictum that Kodava people think it is good for us and it should follow by their people. This text is enthralling as it relates to the intricacies of their life or living style. Simultaneously, it contents the ethnographic narrative description of romance and drama. There are passages, which are purely romantic. It conveys the romance between Boju and Clara. Boju says, “He saw her guava tree, her limbs smooth like the branches” (Nambison, 1996 p.116). To a considerable the comparison of Guava tree and Clara - It constitutes the closeness contribution of nature and man as well as demonstrates the affection towards the nature.

‘Ethnographic Baliyanna expounds most of the tribe’s, customs, rituals, and attitudes towards the English woman, Clara’ (Singh and Kumar, 1999 p.77). The style of reportage shows the clear picture of Kodava tribal’s way of people dressing and daily activity is captured through the eyes of Baliyanna. The fictionalist or novelist ethnography involves reporting where the data and the characters are reporter. It is assumed that the writer gives power to present the real universal life but the way of presentation, conduct regarding the possibility of limitations so, he/she has voices given by

them. The speech, discourse, and background are involving to contend the setting of the fiction or a novel. The new way of storytelling expands interpersonal awareness.

James Clifford argues that contemporary ethnography has rejected visualism of the Western tradition. Hence, the other senses: smell, hearing, taste and touch are all given importance in the new ethnography. Reading *Pepper* one is struck by the rich detail of sight (16, 130, 220-1), sound (11, 76-78), smell (78, 169, 210), and taste (82, 84-5, 100, 169), to mention a few examples. This perfectly illustrates Clifford's argument about the new ethnography (Singh, and Kumar, 1999 p.77-8). In the description of new ethnography, Nambison enhances her exquisite writing on ethnographical perspective. The five senses are visibly present: (i) smell, (ii) taste, (iii) sight, (iv) touch, and (v) sound. These five sense impressions get enlivened within the discourses in *The Scent of Pepper*.

CONCLUSIONS

The text in discussion opens a successful new methodological approach for the understanding the ethnographic function in the fictional form of the writing. Ultimately, it illuminates the collective form of the data into the narrative style. Kavery Nambison represents a very innovative handy approach to ethnographical fiction. It seems to be 'really real'⁸, each site brings the close observation of participant's true observation in the fictional form. This is significant in the context to understand and to furnish the new way of telling the story with full of real and close observation of the people/group/community to understand their culture, customs, attitudes, etc. This study interrogated the nature of ethnography but it has some limitation, as it does not integrate the study of ethics, feminist, or political interventions on the fiction. It can be further part of the larger study. Moreover, it has not integrated the larger constructions of other mainstream ethnographical novels in a great deal. This paper has aim to provide the detail and exhaustive information of ethnographical perspective, which is going through the anthropological methodology. Anthropologist scholar like James Clifford's concept of 'new ethnography' also applicable in twentieth century fiction. The ethnographical fiction of Kavery Nambison gives the new way to proceed further with the new methodological way of studying the fictional writing with the observation of the people. Nambison successfully brings the real observation of the Kodava race.

NOTES

- The Greek origin provides word as an ideological power.
- It is a study based on data collection all the way through field, work or writing.
- Ethnology means the 'study of culture'.
- Anthropology means 'the study of humans', which builds up knowledge through various field studies.
- Ethnographic narrative word borrows from the Pramod K. Nayar's article called "Ethnopoetics: Cultural 'Fictions' in Kavery Nambison's *The Scent of Pepper*".
- Paul's notion illustrates the participant's observation what should or not?. In the article titled "Let's Look Inside: Doing Participant Observation" in the book *Ethnography in Social Science Practice* by same writers – Julie Scott Jones and Sal Watt.
- Indigenous ethnographers are not only Baliyanna but also Nanji and Clara. Who observe the Kodava tradition.

- Literally meaning is not own perception but a true or real.

ACKNOWLEDGEMENT

I am very thankful to University Grant Commission, New Delhi, India for providing fellowship and Central University of Gujarat, Gandhinagar for providing infrastructure support.

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