

The Mixed Culture of Anglo-Kodagu in Kaveri Nambisan's *The Scent of Pepper*

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Abstract

This research paper scrutinizes the mixed culture of the Anglo-Kodagu in *The Scent of Pepper* by Kaveri Nambisan. The novel *The Scent of Pepper* describes an imaginary voyage into the world of Kodagu tribes, their civilization, and their racial performs. The characters symbolize together contemporary as well as conventional life. The author introduces the characters by means of happiness next to the sightless approbation of the British civilization by the Kodavas. They begins to cuddle the westernized life in conditions of names, way of life, food habits, customs, dressing and still the farming of the estates. Every character establishes a strong clash as well as they is not prepared to give up to a foreign entity, innocently behind their Kodagu essence. Nambisan resolutely shows nativity, in the meantime allowing a foreign body to authority it partially. This article determines the mixing of indigenous and western civilization and the collision on the people of Coorg.

Keywords: Western, Kodagu, Westernized, coffee plantations, capitalism, British Imperialism

Introduction

Kaveri Nambisan (b. 1975) is an Indian writer. She has authored seven novels as yet, namely *The Truth about Bharath* (1992), *The Scent of Pepper* (1996), *Mango-Coloured Fish* (1998), *On the Wings of Butterflies* (2002), *The Hills of Angheri* (2005), *The Story That Must Not Be Told* (2010) and *A Town Like Ours* (2014). She is a doctor and serves needy people. She says that Mahatma Gandhi and Thoreau have very much admired her. This study investigates Kaveri Nambisan's *The Scent of Pepper* to carry out a mixed civilization of Anglo – Kodagu.

The novel *The Scent of Pepper* is a painstaking fictional journey keen on the world of Kodavas as well as Western Culture. It deeply talks about Kodavas, a fierce, arrogant armed race along with own a huge coffee estate. It gives an image of the Kaleyanda clan who possesses an important region of coffee plantations in Coorg. Kaveri Nambisan's place of birth is Coorg (Kodagu), a hilly district of Karnataka. She carries out the little racial group; the Coorg is, in her second novel, *The Scent of Pepper*.

She pick up genuine characters from her grandmother's stories of Coorg is to use in the novel *The Scent of Pepper*. As a novelist, she sensibly presents the different culture as well as religious ritual of the people of Coorg. The characteristic culture and religious ceremonies of the Kodagu clan are rapidly compound by means of the British Culture and competently obtainable through the author by find out mixture throughout the attitude of the Kodava people. Though they depend upon natural world, they

consider so as to blessings come from side to side the Gods and Goddesses. They are as well approved away through the comprehensive winds of capitalism. They are very much influenced and fascinated by British Imperialism and began to take on foreign entities by means of their own culture and traditions.

The novel *The Scent of Pepper* is set in a district called Coorg of Karnataka and the plot is every one regarding a native group of people called Kodagu Clan living in a hills district in South India. Nambisan focuses her characters on four generations of a family, their intimacy with their identity, culture and customs. Nambisan obviously presents the scrupulous countryside, the local natives, their legends and myths, their ethnicities and civilization through are relevant their gentle tone of satire.

Nambisan begins the thrilling plot by means of the recently wedded bride Nanji, on behalf of the second generation and contributing an important character in the novel. Her child wedding husband dies within one year, thus she a widow next to thirteen. As a result, at the age of the seventeenth, she once more remarries a bridegroom, Baliyanna, a young veterinary doctor.

The western opinions are able to be seen in this division. While she is a widow, Baliyanna obtain her hand as husband. For the reason that he obtains his education in England. Nanji is depicting as extremely brave, courageous and truthful and broadminded. She encounters all the mistreatment and anguish from her stepmother. Though Nambisan talks regarding the important subject similar to ceremony and traditional customs of the Kodavas, despair, cleanliness, sorrow, marginalization, unfairness, the quest for individuality and freedom, the researcher will examine the mixture of Anglo – Kodagu Culture in *The Scent of Pepper*. The Cultural studies and analysis is an interdisciplinary field worried by means of the part of communal organisations in determining culture. Britannica encyclopedia describes; Cultural studies come out in Britain in the late 1950s and subsequently increase globally, notably to the United States as well as Australia. Originally identified by means of the Center for Contemporary Cultural Studies at the University of Birmingham (founded 1964) and with such scholars as Richard Hoggart, Stuart Hall, and Raymond Williams, cultural studies afterward became an entrenched field in a lot of educational institutions. It has had a huge influence on sociology, anthropology, historiography, literary criticism, philosophy, and art criticism. In the center of its central anxiety are the place of competition otherwise civilization, class, and gender in the production of cultural familiarity.

Cultural Analysis is as well a way for rethinking the past with present history. The present culture looks next to the history cultural practices and history, though cultural analysis as well reveals how the past shapes the present through cultural worth's otherwise reminiscences. Cultural analysis understands the culture and altering set of practices and ceremony in conversation by means of the past through texts, descriptions, buildings, credentials, stories, legends.

Cultural analysis crosses the borders among disciplines other than as well between formal as well as informal cultural activities. The most important reason of cultural analysis is to expand investigative tools for reading and sympathetic a broad variety of cultural practices and shape, history and present.

The colourful environment of Coorg, the hilly region by means of its bedecked hills and valleys, is actually captivating. Kaveri Nambisan is a extraordinary authoress and she highlights the hilly splendor of Coorg. Her readers are be reminiscent of the writer's intellect of native spirit that provides a intellect of hard individuality like to Wordsworth's Lake City and Hardy's Wessex whereas reading *The Hills of Angheri and The Scent of Pepper*. Coorg is well-known for coffee estates occupied through native people who consider themselves as nature's people. They depend on nature so as to be why they deeply aware of nature's blessing come throughout their ancestors, Gods and Goddesses. They are just prejudiced by capitalism and British Imperialism so that they simply accommodate foreign culture by

soreness their culture, tradition as well as ceremonies. Coorg region is filled by means of wonderful cloud kissing mountains. Still the westerners visit so as to place; they will certainly fall in love by means of the calm environment and frequently abandon to depart the Coorg environment.

Nambisan describes the novels with exhilarating narratives regarding the Kodagu cultural, their customs and cultural rituals, the mixing of the western and the local culture and their belongings on the people of Coorg. The characters hand over both modernism and conventionalism. She pleasantly worships British culture to extent westernization in conditions of names, way of life, food behavior, civilization, dressing and still the agriculture of the greens.

Nambisan mixture the tale with her mesmerising words and attractive description. “As the red blush in the west merged with the violet darkness, the lamps inside the house were lit. The festive sounds of Kombu, Kottu and Dudi filled the house. Bride dropped a pinch of saffron rice into the copper pitcher at the doorway and bent down to touch his feet” (*The Scent of Pepper* pp.3). Nanji faithfully talk about the unique cultural as well as sacred practices of the Kodavas. She is a youthful bride of the Kaleyanda clan. “After two days of forced hospitality, her stepmother subjected her to a meager diet and coffee without milk, though it was established Kodavas custom to overfeed pregnant women. That wasn’t mindless pampering but a wise tradition” (*The Scent of Pepper* pp. 11). The novelist classifies the given cooked things in the Kodavas domestic to the pregnant women.

“Tradition demanded that pregnant Kodavas women eat eggs laid by red hens, two ladles of ghee a day and Rotis with honey, in addition to a *lehyam* made of jaggery, sesame seeds, cashew nuts, almonds and sunflower seeds in the morning” (*The Scent of Pepper* pp.11). The novelist Kaveri Nambisan depicts the mixture of two cultures in the variety of food habits. She renders the foreign food adoption through her stepmother through eating cashew nuts, almonds and sunflower seeds to birth a healthy baby. Kodava’s marriage ceremony is a impressive function.

Boju’s marriage celebration starts by means of five hundred bottles of soda and fifty of whisky. Baliyanna simply arranges whisky parties now for the reason that to showcase the culture of western. In addition, he is an England returns and so he contemplate it as a predictable expenditure for the reason that he is the representative of western civilization. On the favorable time, the bridegroom should stoop to touch the feet of his elders to get a blessing from them. In dressing, Kodavas follow Kudiya tradition, with a little change. “The free-flowing end of the sari was brought beneath the left arm across the back and knotted over the right shoulder. The straight, no-nonsense fall of the sari over the front accentuated curves and enhanced the beauty” (*The Scent of Pepper* pp. 26). It illustrates that they greeting foreign culture of dressing prototype and so they dress in sari in this method to improve the loveliness of their women. They do not completely recognize the Westernized tradition; instead, they mix the western manner by means of the native materials.

The novelist brings out the numerous festivals such as the Kalipodh, Puthari and the Shankramana are celebrated to pleasure nature’s profusion and authority to revive the body and spirit of the people of the area. While Kodavas are tilling the land in the direction of cultivate gardens, one of the Kodavas Baliyanna change himself to a dissimilar profession as a physician through ignoring his ancestors’ conventional profession. Baliyanna partially recognize contemporary culture, so it shows the mixture of two cultures.

Conclusion

The Kodavas engrossed a lot of features from the Bruisers, apart from their religion. They have Gods,

which is Lord Igguthappa and Bhadrakali. The Hindu gods have come furtively to Kodagu. Earlier than that, they have worshipped their ancestors, who continually float over Kodagu as well as guard them. Most Kodavas have aped the British. They have borrowed the names, food behavior attires and good manners on or after the Britishers. They have no occasion to concern regarding the liberty effort movement in India. They are the merely race in India that has been allowable to have weapons without a license. Kavery Nambisan is extremely brilliant in her method and language. The novel ends on a note of hope and encouragement as learned, self-assured Neelu, who is the archetype of Nanji comes back to the village as a sign of trust, development, improvement and renaissance.

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