



The Relevance of Annabhau Sathe in The Global Context with Reference to Gold from The Grave

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Abstract:

A lot of literary creations have been appeared in literature with the reflection of Dalit consciousness. Primarily, in India, the post-independent era witnessed the movement of Dalit Literature in the English and other regional languages. Being an element of the society, the Dalit writers gave the exposure to their individual experience regarding the sufferings of the subjugated strata, which was universal. The writers like Dr. B.R. Ambedkar, Shankarao Kharat., Shivram Kamble, Annabhau Sathe etc. desired to restore the morality and the dignity of the 'untouchables'. Dalit Bhima's dream, humiliation, struggle, fight and daring is representation of the subalterns in India. As a result, Bhima's life is microcosm of subaltern's life. Annabhau Sathe's *Smashanatil Sone* later translated into English as *Gold From The Grave* convey such themes.

Key Words: Dalit, sufferings, social consciousness, Subaltern, marginal, microcosm, extreme poverty.

Introduction

Dalit literature have conceptualized humiliation not merely personal but also as informing social and political process at national level focusing to struggle for personal and political dignity. Literature is mirror of the society so as society affects literature. The literature, which fulfill such criteria, becomes humanist and realistic literature than mere romantic description. Subaltern and mainstream literature differ on the basis of such romance of fictional people, while previous literature points out the harsh and bitter reality of Indian society.

Subaltern authors from pointing their own individual and collective struggles and activist backgrounds; offers and analysis of human dignity. Hence there writing presents microcosm of Dalit's life. Rawat and Satyanarayan critically referred Babasaheb Ambedkar's remark, "Ambedkar pointed out that this study have been of greater value if it had been a comparative study contrasting the social condition of the Untouchables with that of Caste Hindus" (25). The study has been fruitful which compare social condition between the untouchables and Caste Hindus. Hence the basic purpose of writing Dalit literature is to defining the place of Dalits in Indian Hindu society.

Anna Bhau Sathe was born on 1st August 1920 in the small village of Wategaon near Sangli in a Dalit Matang community. Poverty affects his schooling. Draught and extreme poverty pushed his family towards Mumbai. Despite lack of education, Anna Bhau wrote almost twenty five novels. Besides novels, there are fifteen collections of short stories, a travelogue on Russia, twelve screenplays and twenty ballads are his accountable collections.

Unlike other dalit writers, Annabhau Sathe was a communist at heart is writing educates the masses but the peasants also. By using abrupt language dramatic sequence mysterious setting he depicted the horrible condition of dalits and peasants. The short story *Gold From The Grave*, is taken from the anthology *Homeless in My Land* translations from modern Marathi Dalit short stories edited by Arjun Dangle. The story is translated by H. V. Shintre from Marathi into English. The story focuses on man-made social, economical differences that existed in India and offers the scenario about the lives of the entire neglected or marginalised people. Hunger and unemployment among these people create their world hungry in human guilty and paradoxically unnatural. Bheema being a dalit man was developed muscular body not by exercising but breaking the granite rocks. He appears in the story like a giant. He represent Dalit of 1960 those wear dhoti, shirt, keep moustache and fearless about anything. Physically, he was muscled powerful but economically and socially he was deprived than any other muscle less caste Hindu man.

He was not much literate and migrated to Bombay from his village, hence he has to work as stone query worker Bombay was metropolitan city at that time still he hats that because according to Bhima "The city of Bombay offers you everything except work and shelter" (Impressions 54). Bhima settled in jungle happily and create impact on his supervisor; but unfortunately query closed down and again Bhima becomes unemployed his fear about further starvation of family is everyday fair of dalit family.

In such anxiety and fear he was crossing the river and he found there a gold in the remaining ashes of funeral pyre. Alive people leave him hungry but today dead body of someone have given him relief. He found he's new way of life to corpses at night collect few gold from the grave and earn the living. His anxiety frustration and fear lead same to believe that "only the rich should die to help the poor to live and survive in this world and that a poor man has no right to die" (Impressions 54). His life and living was encircled around of dead bodies only. His wife being careful warn him about his new profession but he answers her "who's told you that ghost only hands graveyards? This city of Bombay itself is a Colony of ghosts the real specters live in houses and the dead once rots the graves. Monsters breed in the city not in the jungles" (Impressions 56).

Through Bhima, Annabhau Sathe being a Dalit have faced discrimination from his childhood depicted the degree of



oppression faced by dalits in their day today life. The writer Annabhau Sathe himself comment, "I write only what I live, see and experience in life" (Shelke 68). They are so much humiliated that they start believing that ghosts leaves in form of human and deads can be seen as human because for poor money is important and Bhima's life was fulfilled by the corpses and not by the human. Annabhau Sathe created last scene of graveyard in abrupt mysterious and microcosm of Bheema to macrocosm of nature. Bhima's searching for dead body in the rain, the jackals attack and his fighting with them recalls as the memories of P. E. Sonkamble's "Athawaniche Pakshi". Bhima's searching of corpses in the rain stands for Dalits searching for identity. To this fighting between Bhima and the jackals Anna Bhau assert that, being a Dalit, the fight is surely not recorded in our countries mythology because Bheema is Dalit. The situation of Dalits in India is similar to Bhima whose fingers placed in the tightened jaw bones. As Bhima's finger is captured by the dead jaw, Dalits are also capture by caste identity. Dalit try to get away from caste system but it's grip is tightened more and more in India and because of such a grip and social psychological and political system as like Bheema, Dalits have to cut their finger to save themselves from casteist ideology. Being reformist, they have to sacrifices benefits for the sake of ideology. Bhima's life and his deeds stands for the whole Dalit life, those faced routine segregation as being poor and Dalit Bhima's dream, humiliation, struggle, fight and daring is representation of the Dalits in India. Hence Bhima's life is microcosm of Dalit's life.

In this way, the short story Gold From The Grave communicate the predicament of the downtrodden in the contemporary society and simultaneously, ridicule the fact that man and animals equally struggle for livelihood. Annabhau Sathe's writing not only dealt as if shown in main stream media relevant to communist ideology it consciously focuses on subaltern life through the depiction of characters belonging to subaltern society. Being a Tamasha artist he wrote many piece of writing for a common people but at the base of his writing plight of subaltern much focused. Marginal and peasants are all over the world so his writing also becomes mouthpiece for workers and peasants of the world. Because of it, Bhima becomes global context of subalterns plight in mainstream and marginal writing.

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