|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **About you** | **[Salutation]** | Aniket | [Middle name] | Jaaware |
| [Enter your biography] | | | |
| University of Pune | | | |

|  |
| --- |
| **Your article** |
| **Nemade, Bhalchanadra (1938-)** |
| **[Enter any *variant forms* of your headword – OPTIONAL]** |
| Bhalchanadra Vanaji Nemade was born in the village Sangvi, in the northern part of Maharashtra. After school years he moved to Pune for his graduation at Fergusson College. Later he acquired the M.A. In Linguistics at the Deccan College, Pune, and an M.A. in English Literature at the  University of Mumbai. Nemade has taught English at various places: the Babasaheb Ambedkar Marathwada University, Aurangabad, Goa University, Panjim, Goa. He was, until his retirement, the Tagore Chair at University of Mumbai. He has also taught at the School of Oriental and African Studies, London, for a year. |
| Bhalchanadra Vanaji Nemade was born in the village Sangvi, in the northern part of Maharashtra. After school years he moved to Pune for his graduation at Fergusson College. Later he acquired the M.A. In Linguistics at the Deccan College, Pune, and an M.A. in English Literature at the  University of Mumbai. Nemade has taught English at various places: the Babasaheb Ambedkar Marathwada University, Aurangabad, Goa University, Panjim, Goa. He was, until his retirement, the Tagore Chair at University of Mumbai. He has also taught at the School of Oriental and African Studies, London, for a year.  Nemade’s first novel, *Kosla* (1963) modernized the Marathi novel in terms of style, irreverence and irony. The story of a rural young man who comes to Pune for graduation (several loose parallels to his own life), the novel ends with him, disillusioned by almost everything, choosing to  return to the village and presumably live a more or less cynical life. It has had a tremendous impact on the youth among Marathi readership in the 60’s and 70’s especially. Post-adolescent young people still find in the novel resonances with their own lives. In its function and style, it is  reminiscent of Salinger’s *Catcher in the Rye*, though by all available accounts, Nemade read this book much after writing *Kosla*. This is borne out by elements of style: the use of ‘like’ in Salinger’s book is not similar to the use of ‘udaharnarth’.  The next two novels (*Bidhar* 1975, and *Jarila* 1977) have the same protagonist (Changdev), and trace his life in ironic heterodigetic narration often puncutated by free indirect discourse as he moves from town to town, looking for a job. These treat various educational and intellectual institutions and interpersonal relationships with gentle but firm irony, always tending towards cynicism. Another novel, *Hool* 1975 is more or less the same as the next novel, *Zool* 1979 which introduces a new protagonist, Namdev, though the structures of meaning, plot and style are  similar to earlier novels. It has been said by Marathi critics that he is a novelist of one novel, it is also said that these are 'existentialist'.  After these novels, Nemade did not publish much fiction for many years, though he was prolific in the field of criticism. His critical writing emphasizes ‘nativism’ (he could be said to be an early theorist of it in India) and mostly suggests that a literary work attains universality only by being rooted in its own cultural and material ‘soil’.  After twenty-one years of writing and drafting, he published his latest novel, *Hindu: Jaganyachi Samruddha Adagal* (Hindu: the Copious Junk of Living) in 2010. The novel locates itself in archealogical time, mainly through its protagonist, who works for a research degree in archealogy--traversing, spatially, a whole Asiatic region from north-Maharashtra to what is now Pakistan and beyond. Timeline 1963 *Kosla*  1990 Sahitya Akademi Award  2010 *Hindu: Jaganyachi Samruddha Adagal*  2011 Padma Shree  2015 Jnanapeeth Award |
| Further reading:  [Enter citations for further reading here] |