

Principles of Literary Study
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Prof. Andrew Goldstone

(andrew.goldstone@rutgers.edu)

Office hours: Mondays 2:00–3:00 or by appointment

April 15, 2021. James, concluded; Achebe (1).

paper 2

- ▶ due Sunday, May 9 on Sakai
- ▶ Shelley, James, or Achebe
- ▶ 2000–2500 words
- ▶ incorporate a response to scholarship
- ▶ evidence, argument, motive
 - ▶ (no summary, no generalization)

exercises

- ▶ perspective in Achebe: due April 21
- ▶ draft paper page: due April 28

thinking in James: review

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The latter personage [Mr. Buckton], with a quick stare at her, appeared for an instant to wonder whether his snatching it [a telegram] in *his* turn mightn't be the thing she would least like, and she anticipated this practical criticism by the frankest glare she had ever given him. (182)

reality

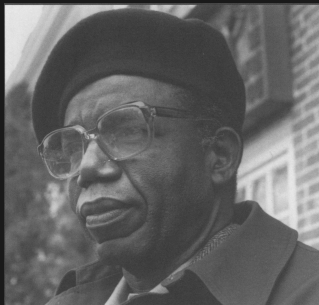
Reality, for the poor things they both were, could only be ugliness and obscurity, could never be the escape, the rise. (203)

transactions, monetary and otherwise

She hadn't taken the sovereigns, but she *would* take the penny. She heard, in imagination, on the counter, the ring of the copper. (187)

coordinates: Achebe and decolonization

1861 British annexation of Lagos
1921 Irish independence
1930 Albert Chinualumogu Achebe b.
Ogidi
1944 Government College, Umuahia
1947 Indian independence and Partition
1948–53 University College, Ibadan
(switches from medicine to arts)
1954 Nigerian Broadcasting Corporation
1958 *Things Fall Apart* (London: Heinemann)
1960 Nigerian independence
1962 founding editor, Heinemann *African
Writers Series*
1967–70 Biafran War
2013 Achebe d.



F. Abiola Irele, “Homage to Chinua Achebe,” *Research in African Literatures* 32, no. 3 (Autumn 2001).



Map of Igboland. [Wikimedia Commons](#).

Achebe: perspective

- ▶ Where is the material of the story seen from? Gather evidence in chapter I.

voice

Among the Ibo the art of conversation is regarded very highly, and proverbs are the palm-oil with which words are eaten. (7)

As the elders said, if a child washed his hands he could eat with kings. (8)

But the Ibo people have a proverb that when a man says yes his *chi* says yes also. (27)

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An old woman is always uneasy when dry bones are mentioned in a proverb. (21)

footnotes without footnotes

“When did you become one of the *ndichie* of Umuofia?” (14)

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The elders, or *ndichie*, met to hear a report of Okonkwo’s mission. (12)

direct reported discourse

“I have kola,” he announced when he sat down (6).

indirect reported discourse

Nwoye always wondered who Nnadi was and why he should live all by himself, cooking and eating. In the end he decided that Nnadi must live in that land of Ikemefuna's favorite story where the ant holds his court in splendor and the sands dance forever. (35)

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Nwoye always wondered, "Who is Nnadi and why should he live all by himself?"

free indirect discourse

Even Okonkwo himself became very fond of the boy—inwardly of course. Okonkwo never showed any emotion openly, unless it be the emotion of anger. To show affection was a sign of weakness; the only thing worth demonstrating was strength. (28)

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irony

Nwoye knew that it was right to be masculine and to be violent, but somehow he still preferred the stories that his mother used to tell. (53)

perspective again

- ▶ How does point of view move in chapter 7? Describe each transition.

next

- ▶ Achebe, through chap. 12