



# House in Clewe Street (Virago modern classics)

Lavin, Mary

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# The House In Clewe Street Virago Modern Classics

**LM Reder**



## **The House In Clewe Street Virago Modern Classics:**

The House in Clewe Street Mary Lavin, 1945      Folk Women and Indirection in Morrison, N Dhuibhne, Hurston, and Lavin Jacqueline Fulmer, 2017-11-30 Focusing on the lineage of pivotal African American and Irish women writers the author argues that these authors often employ strategies of indirection via folkloric expression when exploring unpopular topics This strategy holds the attention of readers who would otherwise reject the subject matter The author traces the line of descent from Mary Lavin to il s N Dhuibhne and from Zora Neale Hurston to Toni Morrison showing how obstacles to free expression though varying from those Lavin and Hurston faced are still encountered by Morrison and N Dhuibhne The basis for comparing these authors lies in the strategies of indirection they use as influenced by folklore The folkloric characters these authors depict wild denizens of the Otherworld and wise women of various traditions help their creators insert controversy into fiction in ways that charm rather than alienate readers Forms of rhetorical indirection that appear in the context of folklore such as signifying practices masking sly civility and the grotesque or bizarre come out of the mouths and actions of these writers magical and magisterial characters Old traditions can offer new ways of discussing issues such as sexual expression religious beliefs or issues of reproduction As differences between times and cultures affect what can and cannot be said folkloric indirection may open up a vista to discourses of which we as readers may not even be aware Finally the folk women of Morrison N Dhuibhne Hurston and Lavin open up new points of entry to the discussion of fiction rhetoric censorship and folklore      *Folk Women and Indirection in Morrison, N Dhuibhne, Hurston, and Lavin* Jacqueline Fulmer, 2017-11-30 Focusing on the lineage of pivotal African American and Irish women writers the author argues that these authors often employ strategies of indirection via folkloric expression when exploring unpopular topics This strategy holds the attention of readers who would otherwise reject the subject matter The author traces the line of descent from Mary Lavin to il s N Dhuibhne and from Zora Neale Hurston to Toni Morrison showing how obstacles to free expression though varying from those Lavin and Hurston faced are still encountered by Morrison and N Dhuibhne The basis for comparing these authors lies in the strategies of indirection they use as influenced by folklore The folkloric characters these authors depict wild denizens of the Otherworld and wise women of various traditions help their creators insert controversy into fiction in ways that charm rather than alienate readers Forms of rhetorical indirection that appear in the context of folklore such as signifying practices masking sly civility and the grotesque or bizarre come out of the mouths and actions of these writers magical and magisterial characters Old traditions can offer new ways of discussing issues such as sexual expression religious beliefs or issues of reproduction As differences between times and cultures affect what can and cannot be said folkloric indirection may open up a vista to discourses of which we as readers may not even be aware Finally the folk women of Morrison N Dhuibhne Hurston and Lavin open up new points of entry to the discussion of fiction rhetoric censorship and folklore      Books in Series, 1876-1949 R.R. Bowker Company, 1982      Library Journal , 1988      **Books for College**

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