

WILLIAM
FAULKNER

SNOPES



Snopes Dilemma Faulkners Trilogy

Ted Ownby



Snopes Dilemma Faulkners Trilogy:

The Snopes Dilemma: Faulkner's Trilogy James Gray Watson, 1970 **The Snopes Dilemma: Faulkner's Trilogy**
James Gray Watson, 1970 *The Snopes Dilemma* James Gray Watson, 1968 *Faulkner's Imperialism* Taylor
Hagood, 2008-11-15 In *Faulkner's Imperialism* Taylor Hagood explores two staples of Faulkner's world: myth and place. Using an interdisciplinary approach to examine the economic, sociological, and political factors in Faulkner's writing, he applies postcolonial theory, cultural materialism, and the work of the New Southernists to analyze the ways myth and place come together to encode narratives of imperialism and anti-imperialism in the worlds in which Faulkner lived and the one that he created. The resulting discussion highlights the deeply embedded imperial impulses underpinning not just Yoknapatawpha and Mississippi but the Midwest, the Caribbean, France, and a host of often overlooked corners of the Faulknerian map. Faulkner defines space in his fiction by creating places through culturally compelling narratives. Although these narrative spaces often have imperial roots, Hagood reveals how the oppressed can subvert these mythic places by turning the myths against their oppressors. The Greco-Roman myths long recognized as part of Faulkner's fictional world, for example, define racially hybrid spaces ostensibly designed to articulate white patriarchal narratives of imperial control but which actually carry within their very dreams of Arcady an anti-imperial narrative. In Faulkner's Mississippi Delta, which he modeled after the Nile Delta, plantation owners evoke the imperial power of ancient Egypt to confirm their own cultural ascendancy, even while African Americans use biblical narratives of the Israelites enslaved in Egypt to speak against the power that controls them. Faulkner also used places he personally experienced, such as New Orleans, a city that he recognized as containing multiple layers of imperial design, to dramatize the constant struggle between the oppressor and the oppressed. Rather than reading the roles of myth and place according to conventional myth criticism or typical place models used by other Faulkner scholars, Hagood examines the intertextuality within Faulkner's writing as well as the relationship of his writing to others' work in an attempt to understand how the texts fit together and speak to one another. One of the few books that examine Faulkner's work as a whole, *Faulkner's Imperialism* moves beyond South versus North paradigms to encompass all the spaces within Faulkner's created cosmos, considering their interrelationships in a precise, holistic way. William Faulkner, William James, and the American Pragmatic Tradition David H. Evans, 2008-05-01 In *William Faulkner, William James, and the American Pragmatic Tradition*, David H. Evans pairs the writings of America's most intellectually challenging modern novelist, William Faulkner, and the ideas of America's most revolutionary modern philosopher, William James. Though Faulkner was dubbed an idealist after World War II, Evans demonstrates that Faulkner's writing is deeply connected to the emergence of pragmatism as an intellectual doctrine and cultural force in the early twentieth century. Tracing pragmatism to its very roots, Evans examines the nineteenth-century confidence man of antebellum literature as the original practitioner of the pragmatic principle that a belief can give rise to its own objects. He casts this figure as the missing link between Faulkner and James.

giving him new prominence in the prehistory of pragmatism Moving on to Jamesian pragmatism Evans contends that James's central innovation was his ability to define truth in narrative terms just as the confidence man did as something subjective and personal that continually shapes reality rather than a set of static unchanging facts In subsequent chapters Evans offers detailed interpretations of three of Faulkner's most important novels *Absalom Absalom*, *Go Down Moses*, and *The Hamlet* revealing that Faulkner too saw truth as fluid By avoiding conclusion and finality these three novels embody the pragmatic belief that life and the world are unstable and constantly evolving *Absalom Absalom* stages a conflict of historical discourses that much like the pragmatic concept of truth can never be ultimately resolved Evans shows us how Faulkner explores the conventional and arbitrary status of racial identity in *Go Down Moses* in a way that is strikingly similar to James's criticism of the concept of identity in general Finally Evans reads *The Hamlet* a work that is often used to support the idea that Faulkner is opposed to modernity as a depiction of a distinctly pragmatic and modern world With its creative coupling of James's philosophy and Faulkner's art Evans's lively engaging book makes a bold contribution to Faulkner studies and studies of southern literature

A William Faulkner Encyclopedia Robert W. Hamblin, Charles Peek, 1999-11-30 Sometimes called the American Shakespeare William Faulkner is known for providing poignant and accurate renderings of the human condition creating a world of colorful characters in his fictional Yoknapatawpha County and writing in a style that is both distinct and demanding Though he is known as a Southern writer his appeal transcends regional and even national boundaries Since winning the Nobel Prize for Literature in 1950 he has been the subject of more than 5 000 scholarly books and articles Academic interest in his career has been matched by popular acclaim with some of his works adapted for the cinema This reference is an authoritative guide to Faulkner's life literature and legacy The encyclopedia includes nearly 500 alphabetically arranged entries for topics related to Faulkner and his world Included are entries for his works and major characters and themes as well as the literary and cultural contexts in which his texts were conceived written and published There are also entries for relatives friends and other persons important to Faulkner's biography historical events persons and places social and cultural developments and literary and philosophical terms and movements The entries are written by expert contributors who bring a broad range of perspectives and experience to their analysis of his work Entries typically conclude with suggestions for further reading and the volume closes with a bibliography and detailed index

William Faulkner Daniel Joseph Singal, 2000-11-09 Amid all that has been published about William Faulkner one subject the nature of his thought remains largely unexplored But as Daniel Singal's new intellectual biography reveals we can learn much about Faulkner's art by relating it to the cultural and intellectual discourse of his era and much about that era by coming to terms with his art Through detailed analyses of individual texts from the earliest poetry through *Go Down Moses* Singal traces Faulkner's attempt to liberate himself from the repressive Victorian culture in which he was raised by embracing the Modernist culture of the artistic avant garde To accommodate the conflicting demands of these two cultures Singal shows

Faulkner created a complex and fluid structure of selfhood based on a set of dual identities one that of a Modernist author writing on the most daring and subversive issues of his day and the other that of a southern country gentleman loyal to the conservative mores of his community Indeed it is in the clash between these two selves Singal argues that one finds the key to making sense of Faulkner *Existential-phenomenological Readings on Faulkner*, 1991

Peculiar Whiteness Justin Mellette, 2021-03-01 Peculiar Whiteness Racial Anxiety and Poor Whites in Southern Literature 1900 1965 argues for deeper consideration of the complexities surrounding the disparate treatment of poor whites throughout southern literature and attests to how broad such experiences have been While the history of prejudice against this group is not the same as the legacy of violence perpetrated against people of color in America individuals regarded as white trash have suffered a dehumanizing process in the writings of various white authors Poor white characters are frequently maligned as grotesque and anxiety inducing especially when they are aligned in close proximity to blacks or to people with disabilities Thus as a symbol much has been asked of poor whites and various iterations of the label e g white trash tenant farmers or even people with a little less money than average have been subject to a broad spectrum of judgment pity compassion fear and anxiety Peculiar Whiteness engages key issues in contemporary critical race studies whiteness studies and southern studies both literary and historical Through discussions of authors including Charles Chesnutt Thomas Dixon Sutton Griggs Erskine Caldwell Lillian Smith William Faulkner and Flannery O Connor we see how whites in a position of power work to maintain their status often by finding ways to recategorize and marginalize people who might not otherwise have seemed to fall under the auspices or boundaries of white trash

American Dreams in Mississippi Ted Ownby, 2002-10-15 The dreams of abundance choice and novelty that have fueled the growth of consumer culture in the United States would seem to have little place in the history of Mississippi a state long associated with poverty inequality and rural life But as Ted Ownby demonstrates in this innovative study consumer goods and shopping have played important roles in the development of class race and gender relations in Mississippi from the antebellum era to the present After examining the general and plantation stores of the nineteenth century a period when shopping habits were stratified according to racial and class hierarchies Ownby traces the development of new types of stores and buying patterns in the twentieth century when women and African Americans began to wield new forms of economic power Using sources as diverse as store ledgers blues lyrics and the writings of William Faulkner Eudora Welty Richard Wright and Will Percy he illuminates the changing relationships among race rural life and consumer goods and in the process offers a new way to understand the connection between power and culture in the American South

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