

Dark Child Camara Laye Themes

During the period of decolonisation in Africa, the CIA subsidised a number of African authors, editors and publishers as part of its anti-communist covert propaganda strategy. Managed by two front organisations, the Congress of Cultural Freedom and the Farfield Foundation, its Africa programme stretched across the continent, with hubs in Ibadan, Kampala, Nairobi, Cape Town and Johannesburg. This Element unravels the hidden networks and associations underpinning African literary publishing in the 1960s; it investigates the success of the CIA in disrupting and infiltrating African literary magazines and publishing firms, and determines the extent to which new circuits of cultural and literary power emerged. Based on new archival evidence relating to the Transcription Centre, *The Classic* and *The New African*, it includes case studies of Wole Soyinka, Nat Nakasa and Bessie Head, which assess how their literary careers were influenced by these transnational literary institutions, and their response to these interventions.

Toundi Ondoua, the rural African protagonist of *Houseboy*, encounters a world of prisms that cast beautiful but unobtainable glimmers, especially for a black youth in colonial Cameroon. *Houseboy*, written in the form of Toundi's captivating diary and translated from the original French, discloses his awe of the white world and a web of unpredictable experiences. Early on, he escapes his father's angry blows by seeking asylum with his benefactor, the local European priest who meets an untimely death. Toundi then becomes the Chief Europeans' boy, the dog of the King. Toundi's attempt to fulfill a dream of advancement and improvement opens his eyes to troubling realities. Gradually, preconceptions of the Europeans come crashing down on him as he struggles with his identity, his place in society, and the changing culture.

Amadi's masterpiece of African literature captures village life and practices not yet touched by the white man. The novel's beautiful, hardworking protagonist, Ihouma, is admired by all in her village. Yet those who express their love for her meet with mysterious tragedy, leaving her devastated. This enticing odyssey, where exemplary attributes go unrewarded and the boundaries between myth and reality are muted, outwits readers with unexpected twists that make them want to keep turning the page.

The collapse of empires has resulted in a greater appreciation for indigenous cultures in former colonies and a renaissance of creativity. More than 150 alphabetically arranged entries by expert contributors overview and assess the effects of globalization on literary and cultural studies in the 21st century. Attempting to counter what some have seen as the anglophone bias of postcolonial studies, the volume emphasizes the common heritage of resistance in francophone, hispanophone, and other literatures, including the literatures of non-European postimperial states.

Through the voice of Mee Ali, readers experience the rhythms and rituals of life in rural Namibia in interconnected stories. In *Oshaantu*, a place where women are the backbone of the home but are expected to submit to patriarchal dominance, Mee Ali is happily married. Her friend, Kauna, however, suffers at the hands of an abusive husband. When he is found dead at home, many of the villagers suspect her of poisoning him. Backtracking from that time, the novel, with its universal appeal, reveals the value of friendships, some of which are based on tradition while others grow out of strength of character, respect, and love.

"Ranging from ancient cultures to the present century, from Africa's rich oral traditions to its contemporary fiction, poetry, and drama, this long-awaited comprehensive anthology reflects the enduring themes of African literature. The selections, drawn from the length and breadth of the continent, reveal the richness of African creativity. Readers will find myths and epics; works by such well-known figures as Chinua Achebe, Mariama Ba; Bessie Head, Tayeb Salih, Wole Soyinka, and Ngugi wa Thiong'o; and fiction and poetry by myriad new writers. The pieces are organized chronologically within geographic region and enhanced by both introductory material and biographical notes on each writer. An author/title index and suggestions for further reading are also included."--Publisher's website.

Under the pseudonym Eza Boto, Mongo Beti wrote *Ville cruelle* (*Cruel City*) in 1954 before he came to the world's attention with the publication of *Le pauvre Christ de Bomba* (*The Poor Christ of Bomba*). *Cruel City* tells the story of a young man's attempt to cope with capitalism and the rapid urbanization of his country. Banda, the protagonist, sets off to sell the year's cocoa harvest to earn the bride price for the woman he has chosen to wed. Due to a series of misfortunes, Banda loses both his crop and his bride to be. Making his way to the city, Banda is witness to a changing Africa, and as his journey progresses, the novel mirrors these changes in its style and language. Published here with the author's essay "Romancing Africa," the novel signifies a pivotal moment in African literature, a deliberate challenge to colonialism, and a new kind of African writing.

Seigneur Haj Ferdi is a very wealthy and powerful aristocratic property-owner in the Moroccan capital city of Casablanca. The aristocrat has grown his family inheritance into a very big fortune. He is a generous benefactor. The entire household fears and obeys the Seigneur. Haj Ferdi is diagnosed to be suffering from the terminal disease cirrhosis of the liver. He leaves his family and stays away on an island in his tomato plantation for five years. After the five years, he returns home; and is found dead two days later in Driss's room. All the sons come around for Haj's funeral ceremony. Driss, the narrator of the story, returns after sixteen years from France, leaving his French wife, his mother-in-law and son behind. The mourning lasts for ten days in Haj Ferdi's family, during which all the sons stay and sparsely feed together with their lonely mother. Then, it comes to sharing Haj Ferdi's inheritance.

The Nigerian author discusses African literature and the writer's role in African society as the modern equivalent of the tribal historian

At the beginning of this masterpiece of African literature, Clarence, a white man, has been shipwrecked on the coast of Africa. Flush with self-importance, he demands to see the king, but the king has just left for the south of his realm. Traveling through an increasingly phantasmagoric landscape in the company of a beggar and two roguish boys, Clarence is gradually stripped of his pretensions, until he is sold to the royal harem as a slave. But in the end Clarence's bewildering journey is the occasion of a revelation, as he discovers the image, both shameful and beautiful, of his own humanity in the alien splendor of the king

What is race and why does it matter? Why does the presence of Others make us so afraid? America's foremost novelist reflects on themes that preoccupy her work and dominate politics: race, fear, borders, mass movement of peoples, desire for belonging. Ta-Nehisi Coates provides a foreword to Toni Morrison's most personal work of nonfiction to date.

The *Dark Child* is a vivid and graceful memoir of Camara Laye's youth in the village of Kouroussa, French Guinea, a place steeped in mystery. Laye marvels over his mother's supernatural powers, his

father's distinction as the village goldsmith, and his own passage into manhood, which is marked by animistic beliefs and bloody rituals. Eventually, he must choose between this unique place and the academic success that lures him to distant cities. More than autobiography of one boy, this is the universal story of sacred traditions struggling against the encroachment of a modern world. A passionate and deeply affecting record, *The Dark Child* is a classic of African literature.

This memoir takes readers around the world, from New York to Nigeria, exploring a life illuminated by novels. As a child in music class, Kathleen Hill comes upon Willa Cather's *Lucy Gayheart*, and the novel prepares her for a drowning death that soon occurs in her own life. Later, recently married and working as a teacher in a newly independent Nigeria, Hill assigns Chinua Achebe's *Things Fall Apart* to her students, which leads to learning from them about the violent legacy of colonialism, and visiting an old slave port whose disturbing relics make her aware of her benighted American innocence. Also in Nigeria, she is given Henry James's *A Portrait of a Lady* and deeply ponders her new marriage through the lens of Isabel Archer, remembering her adolescent fear that reading might be a way of avoiding experience. But is it possible that the act of reading itself may be a form of ardent, transforming experience? In this memoir, Hill reflects on her literary lifetime, reminiscing about her year in northern France, where she resolutely put Flaubert's *Madame Bovary* aside to discover, in Bernanos's *Diary of a Country Priest*, a detailed guide to the town where she was living, a more acute perspective on the poverty and suffering hidden within its walls. She also shares a tender account of her friendship with writer Diana Trilling, whose failing sight inspired a plan to read aloud Proust's *Remembrance of Things Past*, an undertaking that required six years to complete. From an author whose novel *Still Waters in Niger* was named a *New York Times* Notable Book and a best book of the year by the *Los Angeles Times*, *She Read to Us in the Late Afternoons* is both a wide-ranging autobiographical journey and a deeply felt appreciation of literature and its power to reflect our immediate reality and open windows onto vast new worlds.

Writing a new page in the surprisingly long history of literary deceit, *Impostors* examines a series of literary hoaxes, deceptions that involved flagrant acts of cultural appropriation. This book looks at authors who posed as people they were not, in order to claim a different ethnic, class, or other identity. These writers were, in other words, literary usurpers and appropriators who trafficked in what Christopher L. Miller terms the "intercultural hoax." In the United States, such hoaxes are familiar. Forrest Carter's *The Education of Little Tree* and JT LeRoy's *Sarah* are two infamous examples. Miller's contribution is to study hoaxes beyond our borders, employing a comparative framework and bringing French and African identity hoaxes into dialogue with some of their better-known American counterparts. In France, multiculturalism is generally eschewed in favor of universalism, and there should thus be no identities (in the American sense) to steal. However, as Miller demonstrates, this too is a ruse: French universalism can only go so far and do so much. There is plenty of otherness to appropriate. This French and Francophone tradition of imposture has never received the study it deserves. Taking a novel approach to this understudied tradition, *Impostors* examines hoaxes in both countries, finding similar practices of deception and questions of harm.

Ivory Coast, 1978. It's a golden time, and the nation, too—an oasis of affluence and stability in West Africa—seems fueled by something wondrous. Aya is loosely based upon Marguerite Abouet's youth in Yop City. It is the story of the studious and clear-sighted 19-year old Aya, her easy-going friends Adjoua and Bintou, and their meddling relatives and neighbors. It's wryly funny, breezy account of the simple pleasures and private troubles of everyday life in Yop City. Clément Oubrerie's warm colors and energetic, playful line connect expressively with Marguerite Abouet's vibrant writing. This reworked edition offers readers the chance to immerse themselves in the lively world of Aya and her friends, bringing together the first three volumes of the series in *Book One*. Drawn & Quarterly has release volumes four through six of the original French series (as yet unpublished in English) in *Aya: Love in Yop City*. Aya is the winner of the Best First Album award at the Angouleme International Comics Festival, the Children's Africana Book Award, and the Glyph Award; was nominated for the Quill Award, the YALSA's Great Graphic Novels list, and the Eisner Award; and was included on "best of" lists from *The Washington Post*, *Booklist*, *Publishers Weekly*, and *School Library Journal*. *Aya: Life in Yop City* has been translated from the French by Helge Dascher. Dascher has been translating graphic novels from French and German to English for over twenty years. A contributor to *Drawn & Quarterly* since the early days, her translations include acclaimed titles such as *Hostage* by Guy Delisle and *Beautiful Darkness* by Fabien Vehlmann and Kerascoët. With a background in art history and history, she also translates books and exhibitions for museums in North America and Europe. She lives in Montreal.

Furo Wariboko, a young Nigerian, awakes the morning before a job interview to find that he's been transformed into a white man. In this condition he plunges into the bustle of Lagos to make his fortune. With his red hair, green eyes, and pale skin, it seems he's been completely changed. Well, almost. There is the matter of his family, his accent, his name. Oh, and his black ass. Furo must quickly learn to navigate a world made unfamiliar and deal with those who would use him for their own purposes. Taken in by a young woman called Syreeta and pursued by a writer named Igoni, Furo lands his first-ever job, adopts a new name, and soon finds himself evolving in unanticipated ways. A. Igoni Barrett's *Blackass* is a fierce comic satire that touches on everything from race to social media while at the same time questioning the values society places on us simply by virtue of the way we look. As he did in *Love Is Power*, or *Something Like That*, Barrett brilliantly depicts life in contemporary Nigeria and details the double-dealing and code-switching that are implicit in everyday business. But it's Furo's search for an identity--one deeper than skin--that leads to the final unraveling of his own carefully constructed story.

The Dark Child is a distinct and graceful memoir of Camara Laye's youth in the village of Koroussa, French Guinea. Long regarded Africa's preeminent Francophone novelist, Laye (1928-80) herein marvels over his mother's supernatural powers, his father's distinction as the village goldsmith, and his own passage into manhood, which is marked by animistic beliefs and bloody rituals of primeval origin. Eventually, he must choose between this unique place and the academic success that lures him to distant cities. More than autobiography of one boy, this is the universal story of sacred traditions struggling against the encroachment of a modern world. A passionate and deeply affecting record, *The Dark Child* is a classic of African literature.

At the beginning of this book, a masterpiece of African literature, Clarence, a white man, has been shipwrecked and stranded on the coast of Africa. Brimful of self-importance, he demands to see the king, but the king has just left for the south of his realm. Traveling through an increasingly phantasmagoric landscape in the company of a beggar and two roguish boys, Clarence is slowly stripped of his pretensions, until he is sold as a slave to the royal harem. But in the end Clarence's bewildering journey is the occasion of a revelation, as he discovers the image, both shameful and beautiful, of his own strange humanity in the alien figure of the king.

Uwem Akpan's stunning stories humanize the perils of poverty and violence so piercingly that few readers will feel they've ever encountered Africa so immediately. The eight-year-old narrator of "An Ex-Mas Feast" needs only enough money to buy books and pay fees in order to attend school. Even when his twelve-year-old sister takes to the streets to raise these meager funds, his dream can't be granted. Food comes first. His family lives in a street shanty in Nairobi, Kenya, but their way of both loving and taking advantage of each other strikes a universal chord. In the second of his stories published in a *New Yorker* special fiction issue, Akpan takes us far beyond what we thought we knew about the tribal conflict in Rwanda. The story is told by a young girl,

who, with her little brother, witnesses the worst possible scenario between parents. They are asked to do the previously unimaginable in order to protect their children. This singular collection will also take the reader inside Nigeria, Benin, and Ethiopia, revealing in beautiful prose the harsh consequences for children of life in Africa. Akpan's voice is a literary miracle, rendering lives of almost unimaginable deprivation and terror into stories that are nothing short of transcendent.

The University of Illinois Press offers online access to "The Booker T. Washington Papers," a 14-volume set published by the press. Users can search the papers, view images, and purchase the print version of the volumes. Booker Taliaferro Washington (1856-1915) was an African-American educator who was born a slave in Franklin County, Virginia.

First published in 1954, this volume was intended by its author, A. Paul, to present a complete and consecutive history of the tribes which inhabit the mountains and deserts of eastern Sudan. The book begins with a description of the Beja tribes and an investigation into their origins, and then traces their long history from roughly 2500 BC to the middle of the twentieth century. Containing numerous maps and illustrations, as well as several detailed appendices, this volume will be of interest to anyone looking for an introduction to the history of the Beja people.

Research paper from the year 2011 in the subject Literature - Africa, , course: AFRICAN LITERATURE/ AFRICAN STUDIES, language: English, abstract: Feminism takes different dimensions: the men haters who are the extremists and the moderates who seek for dialogue between the genders for mutual benefits. Among the extremists are Julia Kristeva. She calls for a non-sexist language. Jucie Irigaray's thesis was her medium of launching attacks against Freud's light/darkness imagery. This work titled *Speculum de l'autre femme* (speculum of the other woman) brought her expulsion from Lacan's Ecole Freudienne at Vincennes. Helene Cixous took men on the sexist binary opposition. [...]

The Dark Child Penguin Classics

With her award-winning debut novel, *Purple Hibiscus*, Chimamanda Ngozi Adichie was heralded by the Washington Post Book World as the "21st century daughter" of Chinua Achebe. Now, in her masterly, haunting new novel, she recreates a seminal moment in modern African history: Biafra's impassioned struggle to establish an independent republic in Nigeria during the 1960s. With the effortless grace of a natural storyteller, Adichie weaves together the lives of five characters caught up in the extraordinary tumult of the decade. Fifteen-year-old Ugwu is houseboy to Odenigbo, a university professor who sends him to school, and in whose living room Ugwu hears voices full of revolutionary zeal. Odenigbo's beautiful mistress, Olanna, a sociology teacher, is running away from her parents' world of wealth and excess; Kainene, her urbane twin, is taking over their father's business; and Kainene's English lover, Richard, forms a bridge between their two worlds. As we follow these intertwined lives through a military coup, the Biafran secession and the subsequent war, Adichie brilliantly evokes the promise, and intimately, the devastating disappointments that marked this time and place. Epic, ambitious and triumphantly realized, *Half of a Yellow Sun* is a more powerful, dramatic and intensely emotional picture of modern Africa than any we have had before.

. . . this gem of a book deserves a wide audience. Appropriate for African and women's studies courses and a must for college and university libraries. --Choice . . . Mpho relates the story of her life with an integrity that makes for utterly compelling reading. . . . The fortitude of this woman, now in her late 60s, is a lesson to us all. --The Bookseller, United Kingdom This is a fascinating autobiography . . . --KLIATT . . . a powerful autobiography of a Lesotho elder who tells her life as an African woman in South Africa. The focus on black culture and concerns as much as racism allows for an unusual depth of understanding of black concerns and lifestyles in Africa. --Reviewer's Bookwatch An African woman's poignant and beautifully crafted memoir lyrically portrays the brutal poverty and reliance on ritual that shape the lives of her people, the Basotho. . . . A commanding and important work that will captivate readers with its unique voice, narrative power, and unforgettable scenes of life in Southern Africa. --Kirkus Reviews . . . a stunning autobiography of a remarkable woman . . . Nthunya's telling is eloquent. Although her voice is generally one of dignified emotional distance, it is punctuated by her very human humor and pain. --Publishers Weekly . . . recommended for collections in African folklore. --Library Journal I am telling my stories in English for many months now, and it is a time for me to see my whole life. I see that things are always changing. I was born in 1930, so I remember many things which were happening in the old days in Lesotho and which happen no more. I lived in Benoni Location for more than ten years, and I saw the Boer policemen taking black people and beating them like dogs. They even took me once, and kept me in one of their jails for a while. --Mpho 'M'atsepo Nthunya A compelling and unique autobiography by an African woman with little formal education, less privilege, and almost no experience of books or writing. Mpho's is a voice almost never heard in literature or history, a voice from within the struggle of ordinary African women to negotiate a world which incorporates ancient pastoral ways and the congestion, brutality, and racist violence of city life. It is also the voice of a born storyteller who has a subject worthy of her gifts--a story for all the world to hear.

This "wonderful and enchanting" memoir tells the revelatory true story of one Muslim girl's life in her family's French Moroccan harem, set against the backdrop of World War II (The New York Times Book Review). "I was born in a harem in 1940 in Fez, Morocco..." So begins Fatima Mernissi in this illuminating narrative of a childhood behind the iron gates of a domestic harem. In *Dreams of Trespass*, Mernissi weaves her own memories with the dreams and memories of the women who surrounded her in the courtyard of her youth -- women who, without access to the world outside, recreated it from sheer imagination. A beautifully written account of a girl confronting the mysteries of time and place, gender and sex, *Dreams of Trespass* illuminates what it was like to be a modern Muslim woman in a place steeped in tradition.

James Olney demonstrates that autobiography, because it provides the most direct narrative enactments of the ways, motives, and beliefs of a culture, is an excellent way to approach African literature. After a general discussion of the African ethos, each chapter takes up the "autobiographical" literature of a specific group in African society and treats it as both an expression of a personal vision and as a revelation of a permeating social reality. Originally published in 1974. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

A striking debut novel about an unforgettable childhood, by a Nigerian writer the New York Times has crowned "the heir to Chinua Achebe." Told by nine-year-old Benjamin, the youngest of four brothers, *THE FISHERMEN* is the Cain and Abel-esque story of a childhood in Nigeria, in the small town of Akure. When their father has to travel to a distant city for work, the brothers take advantage of his absence to skip school and go fishing. At the forbidden nearby river, they meet a madman who persuades the oldest of the boys that he is destined to be killed by one of his siblings. What happens next is an almost mythic event whose impact—both tragic and redemptive—will transcend the lives and imaginations of the book's characters and readers. Dazzling and viscerally powerful, *THE FISHERMEN* is an essential novel about Africa, seen through the prism of one family's destiny.

Over a quarter of a century has passed since *Muntu* was first published in English, but this landmark examination still provides one of the most in-depth looks at African and neo-African culture. In his insightful study, Janheinz Jahn surveys the whole range of traditional and modern African thought expressed in religion, language, philosophy, literature, art, music and dance. He demonstrates that African culture, far from being doomed to destruction or homogenization under the onslaught of the West, is evolving into a rich and independent civilization that is capable of incorporating those elements of the West that do not threaten its basic values. *Muntu* (the Bantu word for "human") presents an invaluable insight into the foundations of the unique and vital tapestry of cultures that compromise Africa today.

Camara Laye (1928-2008) traveled to France from his native Guinea in 1947 on a scholarship to study automobile mechanics. While there, he was encouraged by a supporter of the French Union to record the memories of his childhood. The resulting book, *L'Enfant noir*, was praised for its style and its uncritical attitude toward French colonization. A year later Laye published *Le Regard du roi*, a Kafkaesque story of a white man in Africa, which was very different in tone, style, and content from *L'Enfant noir* and from any other African literature being published at the time. *L'Enfant noir* and *Le Regard du roi* became seminal works of African fiction in French and were translated into English as *The African Child* and *The Radiance of the King*. Adele King met Camara Laye in 1978, two years before his death, and in 1980 published the principal study about him, *The Writings of Camara Laye*. In 1991 King set out to disprove rumors that Laye was not the author of one of his novels, *Le Regard du roi*. Instead she became convinced that the rumors were true and in the process unexpectedly discovered a far more interesting story about the creation of Laye as an author and public figure. Rereading Camara Laye describes King's research, which has taken more than ten years. Her inquiry involved finding those who knew Laye in Paris in the 1950s and interviewing them when possible as well as examining documents in libraries and archives in France and Belgium. King's findings provide important insights into French publishing and colonial politics in the years following World War II. She also shows how interpretations of Laye's novels have been shaped by the assumption that they were written by an African.

A dark, poetic mystery about the women of the remote village of Kulumani and the lionesses that hunt them Told through two haunting, interwoven diaries, Mia Couto's *Confession of the Lioness* reveals the mysterious world of Kulumani, an isolated village in Mozambique whose traditions and beliefs are threatened when ghostlike lionesses begin hunting the women who live there. Mariamar, a woman whose sister was killed in a lioness attack, finds her life thrown into chaos when the outsider Archangel Bullseye, the marksman hired to kill the lionesses, arrives at the request of the village elders. Mariamar's father imprisons her in her home, where she relives painful memories of past abuse and hopes to be rescued by Archangel. Meanwhile, Archangel tracks the lionesses in the wilderness, but when he begins to suspect there is more to them than meets the eye, he starts to lose control of his hands. The hunt grows more dangerous, until it's no safer inside Kulumani than outside it. As the men of Kulumani feel increasingly threatened by the outsider, the forces of modernity upon their traditional culture, and the danger of their animal predators closing in, it becomes clear the lionesses might not be real lionesses at all but spirits conjured by the ancient witchcraft of the women themselves. Both a riveting mystery and a poignant examination of women's oppression, *Confession of the Lioness* explores the confrontation between the modern world and ancient traditions to produce an atmospheric, gripping novel.

"For the residents of Yopougon, everyday life is good. It is the early 1970s, a golden time work is plentiful, hospitals are clean and well equipped, and school is obligatory. The Ivory Coast is as an island of relative wealth and stability in West Africa. For the teenagers of the town, though, worries are plentiful, and life in Yop City is far from simple. Aya tells the story of its nineteen-year-old heroine, the clear-sighted and bookish Aya, and her carefree and fun-loving friends Adjoua and Bintou. Navigating meddling relatives and neighbours, the girls spend a last summer of their childhood on the sun-warmed streets of Yop City sneaking out for dancing at open-air bars, strong solibra beer, chicken in peanut sauce and avoiding at all costs the scandal pages of the *Calamity Morning*. Aya is a captivating, colourful and hugely entertaining portrayal of an Africa we rarely see, spirited and resilient, and full of the sounds, sights and smells of a prosperous town and its varied inhabitants."

Hopes of the Living Dead: A drama of struggle and hope by society's rejects. A true story of courage and resilience based on the life of Harcourt Whyte. Afflicted with leprosy at an early age and condemned to life as a beggar and an outcast, Harcourt broke the shackles of his existence by writing over two hundred popular church hymns. These became the standard in churches across Southeastern Nigeria and the trendsetter for all future Christian music in the region for decades to come. As a leader, Harcourt led the Lepers' Rebellion of 1928-32. The success of the revolt resulted in the creation of the self-sustaining Uzuakoli Leper Colony and Research Center where Harcourt and his counterparts, as human guinea pigs, helped in the discovery of cures for leprosy. Cured of the disease in 1949, Harcourt formed a choir made up of other Uzuakoli patients. This choir, known for their sonorous voices (for they did not have the appendages necessary for stringed instruments), performed in churches and entertained both the commoner and dignitaries across the land for decades.

Semiautobiographical and universal in appeal, *Street of Riches* is about a young girl's growing up in a suburb of Winnipeg, Manitoba. Here is Christine, the perceptive narrator of

The Road Past Altamont (also a Bison Book), awakening to natural and sometimes terrifying beauty, to family history, to the nuances of social life, to sexuality, to selfhood. A mother's romantic yearning for freedom, a father's roving career as an immigration officer, a beautiful sister's early demise, a host of others in very human situations - all contribute to the way Christine will view the world as a writer. Gabrielle Roy has been called the Canadian Willa Cather because of their affinity in style and theme. Street of Riches won both the Governor-General's Award for Fiction and the French Prix Duvernay.

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