

WILLIAM O. HENDRICKS

Methodology of Narrative Structural Analysis*

Present-day analysts of narrative structure, working in the tradition of Propp and other formalists, have succeeded in effecting many improvements in the concepts and techniques of their predecessors. However, in one respect at least, they have not advanced beyond the work of Propp in that they continue to by-pass what may be termed the 'textual surface' of narratives, i. e. the constituent sentences of the narrative text as it is presented to the reader (hearer).¹ One manifestation of this neglect is that analysts take as their point of departure, not the text itself of a given narrative, but rather a synopsis of the text. For instance, Tzvetan Todorov, in his recently published study of the *Decameron* (1969: 16), explicitly states that he deals more with synopses of the stories than with the stories themselves.²

This practice can be justified in that it reflects the correct intuition that narrative structure is, in a sense, 'independent' of the linguistic means by which it is manifested. More exactly stated, there are a number of respects in which the underlying narrative structure differs from the textual surface. Perhaps the most important difference is in the disparity between

* A shorter version of this paper was presented, under a different title, at the 1971 Linguistic Institute, State University of New York at Buffalo, during Narrative Analysis Week, August 16-20.

¹ Propp (1968: 113) considered choice of linguistic means one of the areas in which the storyteller is free to create, and thus "not subject to the morphologist's study". Lévi-Strauss has asserted (1955: 431) that "Myth is the part of language where the formula *traduttore, traditore* reaches its lowest truth value ... Its [myth's] substance does not lie in its style, its original music or its syntax, but in the story which it tells."

² That this is also a common practice of Lévi-Strauss has been noted by several commentators, e.g. Hendricks (1967: 42-43), and Maybury-Lewis (1969: 117).

Structural Analysis Of Narrative

Doris Schüpbach



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definition of narratology has usually been restricted to structural or more specifically structuralist analysis of narrative. But in the 1980s and 1990s the early structuralist analysis was to some extent neglected by poststructuralists. On one hand they were against the scientific and taxonomic pretensions of structuralist narratology; on the other hand they opened up new lines of development for narratology in gender studies, psychoanalysis, reader-response criticism, and ideological critique. Now narratology reverts to the original structuralist core of the discipline. *Dubliners* is a collection of fifteen short stories which depict Irish people of middle and lower class in the early twentieth century. As James Joyce said, my intention was to write a chapter of the moral history of my country and I chose Dublin for the scene because that city seemed to me the centre of paralysis. I seriously believe that you will retard the course of civilization in Ireland by preventing the Irish people from having one good look at themselves in my nicely polished looking glass. Joyce makes use of great skill both of observation and of technique to present us an Irish society. According to Gerald Gould, he Joyce has an original outlook, a special method, a complete reliance on his own powers of delineation and presentment. Through the exploration into Joyce's narratological techniques in *Dubliners*, we will have a better understanding of the series. Based on this hypothesis, I will divide my term paper into three parts. First, I will build the theoretical framework. Three aspects are to be focused on: narrative, narrator, and point of view. Then I will analyze *Araby*, one of fifteen short stories in *Dubliners*, in terms of narrator and point of view and illustrate how these narrative techniques contribute to emphasis of the paralysis and epiphany. Last but not least, I will make a comprehensive conclusion about my investigation of the narratology of *Araby*.

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