

# Death And The Kings Horseman

**Wole Soyinka**

*Death and the King's Horseman* Wole Soyinka, 2002 This Norton Critical Edition of *Death and the King's Horseman* is the only student edition available in the United States. Based on events that took place in 1946 in the ancient Yoruban city of Oyo, Soyinka's acclaimed and powerful play addresses classic issues of cultural conflict, tragic decision-making, and the psychological mindsets of individuals and groups. The text of the play is accompanied by an introduction and explanatory annotations for the many allusions to traditional Nigerian myth and culture. Included are a map of Yorubaland, discussions of Yoruban religious beliefs and cultural traditions. Soyinka on the various forms that theater has taken in African culture in order to survive, and Anthony Appiah on Soyinka's struggle with the problem of African identity in the creation of *Death and the King's Horseman*. Commentary on the play as both a theatrical production and a classroom text is provided.--BOOK JACKET.

*Death and the King's Horseman* Wole Soyinka, Simon Gikandi, 2003 This Norton Critical Edition of *Death and the King's Horseman* is the only student edition available in the United States. Based on events that took place in 1946 in the ancient Yoruban city of Oyo, Soyinka's acclaimed and powerful play addresses classic issues of cultural conflict, tragic decision-making, and the psychological mindsets of individuals and groups. The text of the play is accompanied by an introduction and explanatory annotations for the many allusions to traditional Nigerian myth and culture.

***Death And the King's Horseman*** Wole Soyinka, 2002-04-01

***Death and the King's Horseman*, 22 November - 15 December** Wole Soyinka, 1991

**Postcolonial Identity in Wole Soyinka** Mpalive-Handson Msiska, 2007 Soyinka's representation of postcolonial African identity is re-examined in the light of his major plays, novels and poetry to show how this writer's idiom of cultural authenticity both embraces hybridity and defines itself as specific and particular. For Soyinka, such authenticity involves recovering tradition and inserting it in postcolonial modernity to facilitate transformative moral and political justice. The past can be both our enabling future and our nemesis. In a distinctive approach grounded in cultural studies, *Postcolonial Identity* in Wole Soyinka locates the artist's intellectual and political concerns within the broader field of postcolonial cultural theory, arguing that, although ostensibly distant from mainstream theory, Soyinka focuses on fundamental questions concerning international culture and political identity formations - the relationship between myth and history / tradition and modernity,

and the unresolved tension between power as a force for good or evil. Soyinka's treatment of the relationship between individual selfhood and the various framing social and collective identities, so the book argues, is yet another aspect linking his work to the broader intellectual currents of today. Thus, Soyinka's vision is seen as central to contemporary efforts to grasp the nature of modernity. His works conceptualize identity in ways that promote and modify national perceptions of 'Africanness', rescuing them from the colonial and neocolonial logic of cultural denigration in a manner that fully acknowledges the cosmopolitan and global contexts of African postcolonial formation. Overall, what emerges from the present study is the conviction that, in Soyinka's work, it is the capacity to assume personal and collective agency and the particular choices made by particular subjects at given historical moments that determine the trajectory of change and ultimately the nature of postcolonial existence itself. Postcolonial Identity in Wole Soyinka is a major and imaginative contribution to the study of Wole Soyinka, African literature, and postcolonial cultural theory and one in which writing and creativity stand in fruitful symbiosis with the critical sense. It should appeal to Soyinka scholars, to students of African literature, and to anyone interested in postcolonial and cultural theory.

**Ready Reference Treatise** Raja Sharma, 2015 *Death and the King's Horseman* by Wole Soyinka was first published in 1975. The story of the play is based on a real incident. The incident had taken place in Nigeria during the British colonial rule. There was an important native chief who was going to commit ritual suicide, but he was prevented from doing so by the colonial authorities. On one hand, the authorities prevented him from committing suicide, but on the other hand, the chief's own intention comes under question in the play. Thus a problem is posed before the community, and it disturbs the community's balance. Ready Reference Treatise: *Death and the King's Horseman* Copyright Chapter One: Introduction Chapter Two: Plot Overview Chapter Three: Characters Chapter Four: Complete Summary Act One Act Two Act Three Act Four Act Five Chapter Five: Critical Analysis

**Variations on Wole Soyinka's "Death and the King's Horseman"** Christiane Fioupou, Anne Fuchs, *Critical Perspectives on Wole Soyinka* Wole Soyinka, 1980 Distinguished scholars analyze the plays, poetry, and prose of Wole Soyinka, winner of the Nobel Prize for literature in 1986. Essays trace his career and place his work in the general context of African literature.

**The Goodman Guide to *Death and the King's Horseman* Written and Directed by Wole Soyinka** Goodman Theatre (Chicago, Ill.), 1979\*

**Understanding Wole Soyinka** A. O. Dasylva, 1996  
Yoruba Creativity Toyin Falola, Ann Genova, 2005 In songs, dance and drama the fame of the Yoruba of Nigeria is firmly established and universally acknowledged. Also an established writing and literary tradition, the Yoruba have asserted themselves as a dominant force in the world of creativity. Such stars are represented here, as in the works of Wole Soyinka

and Zulu Sofola. The future of language in the making of new idioms and dictionaries is also examined in an attempt to position the Yoruba and their cultures in the ever-changing world of cultural inventions.

*New Theatre in Francophone and Anglophone Africa* Anne Fuchs, 1999 This volume is mainly a collection of papers presented at the 1995 Mandelieu conference in France which brought together artists and critics. The theme was that of contemporary African theatre in the former British and French empires. The contributions are of interest to those working in theatre generally and to those specialising in African performance, development studies and comparative literature. The varied topics include: popular theatre, Soyinka and France, syncretic theatre, comparisons between Anglophone and Francophone theatre in the Cameroon, censorship, development theatre and Sony Labou Tansi. There are also interview with Southern African writers and pieces of creative writing.

Scars of Conquest/Masks of Resistance Tejumola Olaniyan, 1995-06-22 This original work redefines and broadens our understanding of the drama of the English-speaking African diaspora. Looking closely at the work of Amiri Baraka, Nobel prize-winners Wole Soyinka and Derek Walcott, and Ntozake Shange, the author contends that the refashioning of the collective cultural self in black drama originates from the complex intersection of three discourses: Eurocentric, Afrocentric, and Post-Afrocentric. From blackface minstrelsy to the Trinidad Carnival, from the Black Aesthetic to the South African Black Consciousness theatres and the scholarly debate on the (non)existence of African drama, Olaniyan cogently maps the terrains of a cultural struggle and underscores a peculiar situation in which the inferiorization of black performance forms is most often a shorthand for subordinating black culture and corporeality. Drawing on insights from contemporary theory and cultural studies, and offering detailed readings of the above writers, Olaniyan shows how they occupy the interface between the Afrocentric and a liberating Post-Afrocentric space where black theatrical-cultural difference could be envisioned as a site of multiple articulations: race, class, gender, genre, and language.

**Africa After Gender?** Catherine M. Cole, Takyiwaa Manuh, Stephan Miescher, 2007-02-07 *Africa After Gender?* looks at Africa now that gender has come into play to consider how the continent, its people, and the term itself have changed. Leading Africanist historians, anthropologists, literary critics, and political scientists move past simple dichotomies, entrenched debates, and polarizing identity politics to present an evolving discourse of gender.

*Wole Soyinka and Yoruba Oral Tradition in Death and the King's Horseman* B. Olabimpe Aboyade, 1994-01-01

History, Trauma, and Healing in Postcolonial Narratives O. Ifowodo, 2013-11-18 What would it mean to read postcolonial writings under the prism of trauma? Ogaga Ifowodo tackles these questions through a psycho-social examination of the lingering impact of imperialist domination, resulting in a refreshing complement to the cultural-materialist studies that dominate the field.

*A Study Guide for Wole Soyinka's "Death and the King's Horsemen"* Gale, Cengage Learning, 2016 A Study Guide for

Wole Soyinka's *Death and the King's Horsemen*, excerpted from *Gale's acclaimed Drama For Students*. This concise study guide includes plot summary; character analysis; author biography; study questions; historical context; suggestions for further reading; and much more. For any literature project, trust *Drama For Students* for all of your research needs.

**Death and the king's horseman** Wole Soyinka,Ulli Beier,1993

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*Masterplots II.: Da-Iv* Frank Northen Magill,1990 Over 300 classical and contemporary dramatic works are summarized and critiqued.

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