



ISSN NO. 2320-5407

ISSN(O): 2320-5407 | ISSN(P): 3107-4928

International Journal of Advanced Research

Publisher's Name: Jana Publication and Research LLP

www.journalijar.com

REVIEWER'S REPORT

Manuscript No.: IJAR-56216

Title: Narrative Double-Consciousness and the Re-scripting of Indigenous Memory in Mamang Dai's The Legends of Pensam

Recommendation:

Accept as it is

Accept after minor revision

Accept after major revision

Do not accept (*Reasons below*)

Rating	Excel.	Good	Fair	Poor
Originality			
Techn. Quality			
Clarity			
Significance			

Reviewer Name: Dr. Ishrat Fatima

Detailed Reviewer's Report

The research paper titled "Narrative Double-Consciousness and the Re-scripting of Indigenous Memory in Mamang Dai's The Legends of Pensam" offers a theoretically ambitious and culturally sensitive reading of Mamang Dai's novel *The Legends of Pensam*. The central objective of the paper is to examine how Dai reconfigures Adi Indigenous memory through what the author terms "Folkloric Metamodernism," employing strategies such as linguistic oscillation, narrative double-consciousness, and temporal hybridity. Overall, the paper demonstrates strong engagement with postcolonial theory, memory studies, folklore theory, and eco-spiritual discourse. It situates Dai's work within broader debates about Indigenous identity, orality, and the negotiation between tradition and modernity. The abstract effectively outlines the scope and methodology of the paper. It clearly identifies the three primary analytical strategies linguistic oscillation, narrative double-consciousness, and temporal hybridity and connects them to the idea of "Pensam" as an in-between space. The framing of the novel as a "metamodern" text is intellectually stimulating, especially through reference to Timotheus Vermeulen and Robin van den Akker's theory of metamodernism. However, the abstract is somewhat dense and occasionally repetitive. Some conceptual claims such as the distinction between metamodern sincerity and postmodern irony could be expressed more concisely. Nonetheless, the abstract succeeds in presenting the argument as innovative and theoretically grounded.

The introduction provides useful contextual background on Mamang Dai's literary significance and her representation of Adi culture. It emphasizes orality, memory, myth, and eco-spirituality as foundational elements of the novel. The discussion of the Siang Valley and Adi animistic belief systems helps ground the theoretical argument in cultural specificity. The textual illustrations, especially the description of Hoxo's descent and the reference to Biribik the water serpent, are well chosen. These examples effectively demonstrate how myth and reality interweave in the narrative. However, the introduction occasionally becomes descriptive rather than analytical, summarizing the plot instead of consistently advancing the central theoretical argument. One of the strongest sections of the paper is the discussion of "Pensam" as a metamodern "structure of feeling." The interpretation of Pensam as a liminal space between ancestral memory and postcolonial modernity is compelling. The application of metamodern theory to Dai's Indigenous narrative is innovative, especially in demonstrating how the text oscillates between sincerity (belief in animism) and irony (awareness of colonial modernity). The analysis of the Stilwell Road during World War II as both industrial infrastructure and spiritual invasion is particularly insightful. It illustrates how Dai transforms global history into localized mythic experience, thereby asserting Indigenous epistemic authority.

The section on linguistic oscillation is another significant contribution. The examination of terms such as "Bee-ree-tiss" and "Migluns" demonstrates how Dai indigenizes colonial actors through phonetic and cultural translation. This strategy effectively illustrates how language becomes a site of resistance and narrative agency. The argument that such linguistic transformation destabilizes Western historiography is persuasive. However, at times the

REVIEWER'S REPORT

discussion repeats similar points regarding indigenization and mythic reinterpretation. Greater structural tightening could enhance clarity and avoid redundancy. The theoretical exploration of narrative double-consciousness is conceptually rich. Drawing on W. E. B. Du Bois's notion of double consciousness, the paper effectively adapts the concept to literary narration. The explanation of how the narrator inhabits both oral storytelling and archival modernity is particularly well articulated. The idea that the narrator becomes both participant and interpreter, believer and archivist, is one of the paper's most compelling insights. The example of Noel Williamson's death and the layering of colonial record, speculation, and oral memory demonstrates this dual perspective effectively. Still, the argument would benefit from more sustained close textual analysis rather than theoretical elaboration alone.

The sections on memory and myth draw effectively on Jan Assmann, Nietzsche, Vladimir Propp, and Alan Dundes to frame folklore as cultural memory. The paper convincingly argues that Dai's narrative transforms folklore into a living archive that sustains identity. The discussion of Hoxo as a mythic figure rooted in Adi cosmology rather than literal realism is persuasive. The integration of folklore theory strengthens the interdisciplinary scope of the research. However, there are moments where theoretical references are inserted without sufficient integration into the close reading of the novel. A clearer synthesis between theory and textual evidence would enhance the coherence of the argument. The eco-spirituality section effectively situates Adi animism within broader ecocritical and spiritual frameworks. The interpretation of rituals, serpent myths, and environmental interconnectedness reflects a deep sensitivity to Indigenous cosmology. The paper successfully argues that nature in the novel is not merely descriptive background but a sacred and epistemological force. This reinforces the central claim that Dai rescripts Indigenous memory as ecological consciousness. However, some definitions of eco-spirituality appear generalized and could be more directly tied to specific scenes or narrative techniques in the novel.

The discussion of liminality, drawing on Arnold van Gennep and Victor Turner, complements the metamodern framework well. The identification of Hoxo as a liminal figure moving between sky and earth, myth and history, tradition and globalization, is particularly effective. The interpretation of Pensam as threshold space reinforces the paper's overarching thesis about "in-betweenness." This section successfully integrates anthropological theory with literary analysis, although some repetition of earlier points about liminality and oscillation occurs. The conclusion successfully synthesizes the main arguments, reiterating how Dai's strategies of linguistic oscillation, narrative double-consciousness, and temporal hybridity collectively enable the re-scripting of Indigenous memory. It effectively emphasizes that the novel does not reject modernity but negotiates with it. The claim that *The Legends of Pensam* represents a transformation in postcolonial literature by foregrounding Indigenous epistemologies is well articulated. However, the conclusion could be strengthened by more explicitly reflecting on the broader implications of the study for postcolonial or Indigenous literary studies beyond this single text.

In terms of style and presentation, the paper is intellectually ambitious but occasionally suffers from repetition, minor grammatical inconsistencies, and typographical errors. Some sentences are overly long and conceptually dense, which may reduce clarity. A careful round of editing would significantly improve readability. Additionally, ensuring consistent citation formatting would enhance academic professionalism.

Overall, the paper is a thoughtful, theoretically sophisticated, and culturally engaged study of Mamang Dai's *The Legends of Pensam*. Its major strength lies in its original application of metamodernism to Indigenous literature and its nuanced treatment of narrative double-consciousness. With clearer structural organization, tighter integration of theory and textual analysis, and minor stylistic revisions, this research has strong potential to contribute meaningfully to postcolonial studies, memory studies, and Indigenous literary criticism.