

## Quotation Mark Comparison Passages—Teacher’s Copy

This copy of the handout includes the page numbers for the quoted passages in footnotes. Because of the changes that this information would make to the punctuation marks, citations are not included on the student copy.

### Literary Passages

The quotations in this column are all from Toni Morrison’s *Song of Solomon* (Signet, 1977).

“You,” she said, moving toward the stout woman. “Are these your children?”<sup>1</sup>

A man in a brown suit came toward her, puffing little white clouds of breath. “Fire truck’s on its way. Get back inside. You’ll freeze to death.”<sup>2</sup>

“Oh?” said the rose-petal lady. “Tomorrow morning?”

“That’s the only morning coming.”

“It can’t be,” the rose-petal lady said. “It’s too soon”<sup>3</sup>

“I don’t know anything about you,” the doctor said, “other than your name, which I don’t like, but I will abide by my daughter’s preference.”<sup>4</sup>

“Careful, Macon. You always take the wrong turn here.” Ruth spoke softly from the right side of the car.

“Do you want to drive?” Macon asked her.

“You know I don’t drive,” she answered.

“Then let me do it.”

“All right, but don’t blame me if . . .”<sup>5</sup>

### Literary Analysis Passages

The quotations in this column are from “The Quest for Self-Identity in Toni Morrison’s *Song of Solomon*,” a student essay by Melanie L. Hanson that is included in *The Fiction of Toni Morrison: Reading and Writing on Race, Culture, and Identity* (NCTE, 2007).

In her essay “Whiteness as Property,” Cheryl Harris argues that property actually becomes a “right” and not merely a tangible object.<sup>6</sup>

He tries to justify his actions by saying that “if he had let people like the woman who just left have their own way, he wouldn’t have had any keys at all” (22).<sup>7</sup>

He admires Pilate’s ability to “tackle the problem of trying to decide how she wanted to live and what was valuable to her” (149), later noting that “[w]ithout ever leaving the ground, she could fly” (336).<sup>8</sup>

Macon says, “Mama liked it. Liked the name. Said it was new and would wipe out the past. Wipe it all out” (54). And try as hard as he could, Macon lived by this philosophy.<sup>9</sup>

His grandfather’s farm was the living testimony that black men could rise out of oppression and make a life for themselves: “A farm that colored their lives like a paintbrush and spoke to them like a sermon” (225).<sup>10</sup>

<sup>1</sup> page 6.

<sup>2</sup> page 7.

<sup>3</sup> page 9.

<sup>4</sup> page 23.

<sup>5</sup> page 33.

<sup>6</sup> page 218.

<sup>7</sup> page 220.

<sup>8</sup> page 221.

<sup>9</sup> page 221.

<sup>10</sup> page 224.