CHAPTER ONE

INTRODUCTION

1.1 Aims and motivation of the study

This study aims at:

(a) Depicting the use of semiotic variants throughout the drama to relate the significance of the character's life in cultural societies.

(b) showing how ambitions can alter the person's values of goodness such as loyalty, bountifulness, honesty and bravery into evil such as duplicity, dishonesty, timidity and immorality.

(c) demonstrating how the effects of murder and their retributions could change the person's lifestyle completely.

(d) exhibiting the philosophy and psychology of witchcraft as a belief in most of the Vatsonga cultural communities.

(e) illustrating how the Scottish beliefs and superstitions are similar and related to the Vatsonga cultural scenario.

(f) giving a picture of how the Vatsonga chiefs grow up, sworn to the throne, ruling procedures, and honouring their ancestral rites contrary to how Macbeth in the text worships the witches.

One particular reason for undertaking this study is the paucity of analyses with respect to semiotics particularly, in the Xitsonga literary works at this level of studies. It was therefore felt imperative to embark on this challenging scientific study of signs.

1.2 Reasons for the study

It is believed that William Shakespeare lived between the years 1564-1616. He was the pre-eminent figure in English literature, in particular, poetry and playwright. The man's influences could be discerned from records and biological inferences of his writings.

This research is based on Xitsonga Translation of Macbeth, the drama that depicts anxieties related to violence under absolutist ideology. The drama shows all about what Sinfield (1986:63) observes thus:

> Violence is good in the view when it is in the
> service of the prevailing dispositions of power,
> when it disrupts them it is evil.

Semiotic would therefore be used as tools to further the philosophy and psychology of evil that manifests itself in the drama.

The Nkondos and Shilotes, the two Xitsonga speaking people who translated the English version of Macbeth to their mother-tongue, have made words more connotating to each other. However, their translation is not verbatim as it is in the original text. Their understanding of the language on their own comprehension of Shakespearean translation into Xitsonga. To express Shakespearian ideas properly one needs to find the right connotations in his/her language. But they didn't try to change the English naming into Xitsonga for reasons unknown to the researcher.

As a result of their extraordinary translation, as a researcher, I was impressed by their style and how the original text is placed in the context of Xitsonga.

The Xitsonga translation of Macbeth is a product of New Swan edition edited by Bernard Lott, published by De Jagger-Haum, and these are the two editions that should be used throughout this study. However, the names of the characters are taken as they are in the English text of Macbeth.

1.3 Scope of the study

This research revolves around the theme of philosophy and the psychology of evil, with reference to the translation of Macbeth and how it relates to the life of Vatsonga people. Consequently, beliefs and superstitions, as the backbone of our cultural societies shall be highlighted in this study. Furthermore an attempt will be made to examine Vatsonga socio-cultural heritage especially the beliefs in the traditional Vatsonga society.

The study is also a product of interviews conducted by the researcher with the leading chieftaincies of the Vatsonga speaking groups, namely, the Malulekes, Nxumalos and Bankunas. Information with regard to witchcraft from a Tsonga Inyanga as well as a Christian member of International Pentecostal Holiness Church, has also been solicited. Their contributions are valuable and as such form a bench mark of this studies.

However, this research shall not try to analyse the similarities or differences that exist between the Scottish rulers of Shakespearean period in comparison to that of the Vatsongas. Furthermore this study shall also make an attempt to deal with a psychoanalysis of structuralism, but only where it is necessary.

The semiotic approaches as indicated before should continuously form the cornerstone of this research. These approaches should serve as the study's semiotic bridge to cross from the Scottish beliefs and superstitions over to the Vatsongas.

1.5 Structuralism

As indicated under 1.4 paragraph 4, this study should not dwell in detail on the origin as well as the development of structuralism. Nonetheless, a cursory look to it has to be mentioned in order to shed a light on where the present day semiotics originate. It should be noted that semiotics is a structuralist theory.

According to Ousby, (1988:887) structuralism is:

> The movement of thought affecting a number of intellectual
> disciplines, including anthropology, philosophy, history
> and literary criticism

Structuralism, is a linguistic influence that appeared under the banner of Ferdinand de Saussure and other scholars. In their research they discovered

that there exists a system of relations in languages, which is due to the phonemes that show similarity as though they differ physically. For instance,, the noun, *deer*, has a similar sound to the adjective, *dear*, but their meanings are not the same.

The two similar sounds are termed binary oppositions by the structuralists. The words are said to be binary because of what each of them denotes phonetically as well as grammatically. In literary criticism the structuralists speak about the narrative functions as the thought affecting the literary work, namely, the actor and action, the sender and the receiver of the message. These patterns are present as governing elements of the narrative since one cannot operate without the other.

On the same subject, Merriam-Webster's Encyclopaedia of literature views literary structuralism as:

> Systems of interlocking signs and seeks to make
> explicit in a semi scientific way the "grammar"(the
> rules and codes or system of organization) that
> governs the form and content of all literature.

The phrase, …interlocking signs…, refers to the well-arranged and coordinated functions made up of different components. It also refers to the symbols that are differently formed but combining together to give a literary message. In other words, literary structuralism, refers to the grammatical rules of that particular language in a literary work.

The noun, grammar, means the rules or principles of it that is, syntax and morphology. What it implies is that languages differ in syntactical and

morphological structures but the same incident is expressed sufficiently. Each literary work has its own mode of exposition but the form and content of the message is similar. Therefore, structuralism, bases its assumptions upon these phenomena.

One could deduce that grammar and signs that manifest in it account for the semiotic element in the structuralist theory.

Yet another interesting definition is provided by O'Sullivan et al (1983:225) as hey define structuralism :

> …an intellectual enterprise characterized by attention
> to the systems, relations and forms- the structures- that
> make meaning possible in any cultural activity or artefact.

The above quotation simply perceives structuralism, as an undertaking by the most learned people of that time concentrating their researches were based on the meanings of words in their cultural societies. These researchers were concerned with the systems, that is, the arrangement of words, their relations to what they mean, the form, as well as their morphemes.

The word, artefact, refers to the functional ability of a word in different cultural contexts. For instance, book is an English word meaning a written and printed work comprising pages or a Bible or sets of tickets bound together. In Xitsonga, book, is written as *buku* and pronounced in the same way as in English. The functional ways of the word is similar. Therefore one could say that there is connotation between the two languages. O'Sullivan et al stated some of the ideas behind the structuralists as these above.

However, Robey, (1973:2) defines structuralism as:

> a method of inquiry based on the concepts of
> totality, self-regulation, and transformation,
> common not only to anthropology and linguistics,
> but to Mathematics, physics, Biology, psychology
> and philosophy as well.

Seemingly, Robey bases his argument upon the earliest structuralists depending on their subjects as listed in the definition. A point of interest in this case lies on the fact that they all use language irrespective of its cultural origin. Their methods of research used similar theories. They look at each individual language as a whole, its appearance or nature and directiveness. Their findings are that all of them require words to express themselves clearly to the researchers or literary scholars.

Although Robey (1973:3) does not use the same words as O'Sullivan, nevertheless his definition refers to science of language as well. He says:

> a general science, the object of which is the system
> or series of systems of conventions and procedures
> which constitute the distinctive features of literature
> as a whole

The adjective, `general', means common but clearer, one can say, universal in order to cater for all spoken languages. It is a general science in the sense that to speak one's language or any other language leads to the understanding and knowledge of any science. It is a science because of the symbolic structures that form words.

The structuralists are aware that knowing and understanding the systems of signs and how these signs are converted to meaningful ways, require a knowledge of that particular language. It is understood that without any knowledge of a language, no one could just wake up in the morning and start speaking or reading that language. All grammatical structures should be learnt and mastered by a person in order to understand the science of words in that particular language. This is the attempt made by structuralists as to why they studied semiotics in order to understand the different signs that exist in each language.

Once again another interesting definition is that offered by Hawkes (1977:17) who defines structuralism as:

> a way of thinking about the world, which is
> predominantly concerned with the perception and
> description of structures

By the noun, `world', Hawkes refers to the countries and people in this universe and of course the languages they speak and how they speak. By implication, Hawkes is interested in the languages that are mostly heard, learnt from their owners and adopted by many. From this observation it could be deduce that perceptions make it easier for other languages to be learnt because our attitudes towards those languages as better.

A holistic view emanating from these quotations would inform that structuralism is a doctrine whereby scholars develop procedures that lead to the establishment of Semiotics and narratology. These theories are concerned with the study of signs in different languages, their relationships, and how these signs are fused together to bring out meaning..

1.5.1 Structuralisms a philosophy

It is a philosophy because of the fact that it deals with the nature of knowledge, the reality of knowledge and whether such knowledge could be tested to be proven as existential as possible. Under a scientific findings of knowledge, the scientists of languages look at the changes undergone by our languages, usage of words and meanings up to where they have developed.

The point of argument here is upon dialectal changes, which is also known as a philosophical debate. As a result of language diversity and cultural interactions, languages develop with behaviours up to the present state. This is what is referred to as the philosophy of languages.

In line with the philosophy of structuralism, its immediate aim is based on the scientific analysis that the structures of languages have undergone. In other words, the philosophers try to reason with regard to the semiotic knowledge, that is, psychoanalysis, the how the symbol came into being as well as the logic thereof.

It should be appreciated that intrinsic in the structuralist theories is the surface structure, whereby all literatures, fine arts, films, myths, are seen by human race as based on the deep surface structure. For instance, the symbol table, is seen from the surface structure, as a four-legged object made from wood. But in terms of the deep structure, depending on the intended literary meaning, it could symbolize something, or used as a signatory of a hidden meaning.

1.5.2 Structuralism as a method

It is said that structuralism, is a method because of its tendency to put the thinking capability of the structuralist in an orderly manner. As a method, it deals with the interpretations and the analysis part of the behaviour of people.

It could also be seen as an approach upon which psychoanalysis could be applied. As an approach, it deals with the relationships that exist between the symbols that make up a word and the meaning of that particular word. It is of course a technique upon which new ideas, things and concepts are conceptualised.

The methodological approach assisted the world-known semiotic scholars such as Ferdinand de Saussure, Tomasjeuski, Jacobson and others in their quest of studies of concerned with the delineation of semiotics. They used this procedure to come with the relationships that existed between languages, symbols, objects and symbolic form of meaning.

It is the intention of this study to employ cited approaches as much as possible. This approach will form the basis of the analyses in this study and as such they will be integrated in the forthcoming arguments.

1.6 Defining the title of the research

It is important to explain the nature of this research in order to clarify and determine its scope. The four basic words , which are suggestive of the theme of this study, are as follow: semiotics, philosophy, psychology, and evil. It is hoped that these concepts will manifest themselves in the forthcoming discussions as the study unfolds.

According to Ousby (1988:887) Semiotics, is the science of signs. The short as it appears to be, this definition needs further clarification. Ousby sees semiotics as a science. It is a science because it is a systematic study of the structures of words whereby observations and experimentation works are needed. It is this science that informs the systematically organized body of knowledge in various aspects of languages.

It is also the science of signs. These signs, could be verbal or nonverbal. In human communication, we speak about verbal signs as well as verbal phenomena such as gestures, coughing, and facial expressions, semiotically referred to as nonverbal signs. It will be appreciated that these signs will be dealt with under the philosophy and psychology of evil with reference to witchcraft and superstitions throughout this study.

In terms of this title argument would be advanced to include the views of Eco (1984:99) with regard to how he defines semiotics. He says:

> It is or aims at being the 'grammar' of a particular sign
> system, and proves to be successful insofar as it describes

a given field of communicative phenomena as ruled by a
system of signification.

Basically Eco in his definition has laid emphasis on the syntactical and morphological predisposition. Eco speaks about the grammar, which points out the vast differences that exist from one language to another and hence it would be observed that the sign system of Xitsonga and Sesotho differ completely.

It is therefore not surprising to find that each language has its own grammatical principles. Those grammatical rules are the sign system that should be followed by the speakers of the language. By and large it is these grammatical principles that govern the way in which it is written and or spoken.

A further description of semiotics by Eco (1984:120) gives yet another dimension of it as a branch that:

studies the whole of the human signifying activity-
languages-and languages are what constitutes human
beings as such, that is, as semiotic animals.

By activity-languages, Eco suggests that in most cases the speakers of a language use action then followed by word especially during the acquisition of that language. It is common practice for instance in Xitsonga to demonstrate by gesture and thereafter utter the word. The signal and the word could therefore work in random.

Eco's argument that "languages represent human beings as semiotic animals, refers to the fact that people just perform certain activities because of language. For instance a sound made by a knock on the door conveys the meaning of attention. Just like a smile from one's face is a sign of appreciation or a welcome to the observer. A cry is a sign of pain and even animals do cry when in pains.

The definition of semiotics by Lewis (1985:506) is more perfect as it relevantly relates to what this study is all about "textual interpretation". He remarks that semiotics of signification is the one:

> which assumes the inferential generation of meanings
> on the basis of interactions between the texts and readers
> in determining contexts, informs the conception of textual
> interpretation

Lewis in his definition has gone deeper in the meaning of semiotics by referring it to the sign systems, that is, letters that make up a word and the meaning thereof. He focuses attention on a reader and the materials whilst the critic is left to imagine what the reader is benefiting from those materials. This could be exemplified by taking a book that is written in Chinese language, which is totally a sign language, and is being read by a Chinese. To a non-speaker of the language this will have no meaning. But for the speaker of the language, those signs are meaningful in relation to their language. Textual interpretation therefore applies only when the reader is familiar with the language text and could deduce meaning from the signs espoused thereof.

Another interesting view is that of Elam (1980:1) who says:

> Semiotics can best be defined as a science dedicated
> to the study of the production of meaning in society.
> As such it is equally concerned with processes of
> signification and with those of communication…

It could be observed that Elam's definition is similar to that of Ousby as both refer to semiotics as a science. Elam goes further than Ousby by adding that semiotics is dedicated to the study of the production of meaning in society. Here, the importance of communication is implied.

In a society there could be many spoken languages but all of them might have something common by implication, communication means verbal interaction and this brings to mind the definition of Serge (1980:39) of semiotics of theatre something that:

> incorporates, at the same time, the verbal code and
>
> a great many other codes: those of gesture, costume,
> space, sound etc.

Semiotics as per this definition could be understood in many different ways. Serge's explanation of this makes references to verbal and nonverbal codes. The main concern in his definition is all about the nonverbal part of it, namely, gesture, that is, where an action is performed to convey ones feelings. In any drama production a gesture plays a role. In drama or theatre therefore attire is symbolic to the dramatists.

The kind of attires is a nonverbal code. Serge calls this the semiotic of theatre with particular reference to their significant activities. Therefore,

semiotics in this case is based on the physical appearances of the performers as symbolizing to their duties.

As far as is concerned, these will only be reference to the philosophy of language as could be discerned from the text of the drama. According to Eco,(1984:115) philosophy of language is like a general semiotics because:

> it stresses the comparative and systematic approach
> to languages (and not only to verbal language) by
> exploiting the results of different more local inquiries

It is comparative, because any language system could be measured in writing, symbolic meanings, and alphabetical and signal forms. In other words, comparative deals with the verbal part of the language. What is compared here is the communication part of the languages. For instance, cloudy, could mean that heavy clouds cover the skies or it is about to rain or it is raining only at the covered parts by the skies. The word, cloudy, is a bit ambiguous Surprisingly the speakers of the language should understand what is meant by cloudy. This is what is said to be the philosophy of a language in the communication processes.

The ambiguity part of the philosophy of language could be experienced when one says, the man has a watch. Usually a watch, could refers to a wrist one, or one hanged on the wall, or a stopwatch for athletics. Therefore it becomes a problem to a non-speaker of that language to understand what is being referred to.

Meanwhile the philosophy of language, could be said to be intuitive, meaning that to understand how it works does not need the conscious

reasoning. Therefore it should be understood that the way they are by their speakers rather than posing questions that are highly scientific in nature.

Furthermore Caputo (1993:345) views the philosophy of language as:

> the general of the world content shown by language,
> meant as general semiotic substance.

From the excerpt, the general of the world…, refers to the physical level literally, the part of the world where speakers of any language are situated. Their language(s) is dominant in that particular part of the universe. It may also refer to the socio-biological level, where the cultural aspects of the speakers of a language dominate and also the evaluative level, which refers to the semiotic meaning of a word in that particular area of the people's spoken language. Therefore we are speaking about the substance, that is, the most significant part of a language.

The philosophy of language is dependent on a circumstance, that is, the situation that engenders communication, the content the content that determines message and meaning, and also the culture. It is in this scenario that the observer could enjoy language usage.

Tymieniecka (1990:19) simplified definition of philosophy of language gives another angle in that:

> It seeks to establish its findings in universal,
> objectively valid, rational language

"Universal" in this instance refers to things that are believed or commonly done by the people in the whole world. In other words, philosophy, is

something language which acts as an agent that looks into the people way of life and more so than thinking patterns

For instance, a drama is a portrayal of life by a writer based upon his own view of life. That is, subjective. A proper philosophical view would that which is objective where upon the writer's influence does not come into plan. Philosophy sees value as common denominator among all people in the universe this links up well with the propoundment.

According to Zamir, (1998:517) who views philosophy as

> an experience that includes both cognitive and
> emotive elements that can be forcefully tapped
> by literary texts.

In this way one become convinced that philosophy, is a belief and the search for the truth. As a result, it requires practical contact with the nature of the universe. Furthermore, the know-how of human existence has to be reasoned extensively. It is then that one can understand the reasoning nature of man and thus his philosophy.

To say that philosophy includes both cognitive and emotive elements, mean to guarantee the fact that philosophy is both reasoning and feelings. Both of the two situations are rooted in the consciousness part of a man namely, the brain. Their effects could be discerned in the manner in which a person changes attitudes.

In a literary text, as indicated by Zamir, the philosophy is linked to the author. The skilful presentations of events and the manner the language

arouses the feelings of the readers, determines philosophy in his writings. This is a way that justifies the meaning of life.

Trask (1997:167) does not differ much from the views of others if anything he concurs albeit with an added dimension as he describes the philosophy of language as

> that branch of philosophy dealing with the
> nature of language and its place in perception,
> thought and reasoning.

The philosophy of language, basically deals with the nature of language namely, the basic quality or what the language consists of. Of great importance in this case is the vocabulary of the speakers of a language. The use of different figures of speech could be linked to a philosophy. The specialists of a certain subject have their own philosophy of selecting the most powerful words from their own language to express their ideas.

The philosophy of language requires as could be experienced in the definition: perception, that is, a way of looking at things, thought, referring to an opinion that one has to be expressed in a language and reasoning, with regard to the processes of forming an opinion . Therefore, after a careful study and consultations about what one intends to say, opinions are laid down in a most appropriate manner that the listeners or readers could understand clearly. In this study, philosophy of language will as a matter of fact be examined in respect of the aforementioned ideas based on the views of the authorities cited.

Under psychology, the focus should revolve around the mental factors governing the situation rather than discussing it as a field of scientific knowledge per se. Nevertheless the research should where necessary cursory explore the possibilities of its scientific phenomenon. In order to understand the application of this concept it is important to view a few definitions.

According to Carlson, (1987:5) psychology is defined as:

> the scientific method based on the assumption
> that behaviour is strictly subjected to physical laws,
> just like any other natural phenomenon.

The main idea in Carlson's definition is a reference man's behavioural patterns with regard to the binary oppositions such as love and hate, loyal and disloyal, happiness and sorrow. These feelings are psychological in nature and form an integral part of human life.

It is also generally understood that psychology is the study of human mind or behaviour, as could be evidence in Macbeth where the mind of the character is influenced by certain forces towards developing an undesired behaviour. With regard to the philosophy and psychology of evil, abstract elements as witchcraft and superstitions, which impact will effect on the human mind are comprehensively investigated.

Adelman, (1966: 122) poses another form of psychology drawn out of the text, Macbeth. It reads:

> In the psychological fantasies, the play portrays the
> future of the androgynous parent who protects the
> son, that son's consequent fall into the dominion of
> the bad mothers, and the final victory of a masculine

> order in which mothers no longer threaten because
> they no longer exist.

The noun, androgynous, means partly male and partly female in appearance. It is synonymous to a hermaphrodite. The thinking thereof is said to be psychologically fantasies, in the sense that what has been made by God cannot be changed to the human's liking. It is an idea that is baseless because nobody knows about the formation of an embryo in the womb of a woman beside God.

Lady Macbeth as referred to in the extract had a psychological problem of how to harden Macbeth's heart in order to carry on with the murder of king Duncan. This kind of psychology shall be discussed on several occasions in this research.

Meanwhile, La Belle, (1980:381) explains the Elizabethan physiological psychology as follows:

> when the functions and processes of the body were
> believed to have mental consequences

In the true sense of the word, physiology, deals with the normal processes that the body of a human does. However most of the functions that the body does, are due psychologically responses. The initiating parts thereof is in the brain namely, its mental consequences. Maybe it can be the reason why the Elizabethan literatures call it physiological psychology.

Therefore in the text where Lady Macbeth speaks about the milk of human kindness, she's referring to the physiological part, the breast, and the

psychological part, milk. Her psychological dimensions display the mind and will imbued with hatred and desire to kill. The mental consequences is that she needs muscles of a man to do the act because men are very kind to each other even if the chances demand. This is the greatest infirmity a woman need at that point in time. More shall be discussed as the research unfolds.

According to Fox,(1987:5) psychology is regarded as:

> appears to be one division of a three-fold science that includes the spiritual substance of God, of angels and devils.

By the phrase spiritual substance of God, in the above definition refers to the faculty of human mind, which is believed to be like that of God. It is the unconscious seat of mind, its memory in the restoration of facts, its will to function accordingly as well as the passions that control the whole body.

Angels, are the pure representations of human beings who are believed to be absolutely free from sins or disruptive mind. Angels, are connoted by the devil, who is immortal, cruel and evil. All these sides of good and evil are there in the faculty of man, that is, his psychological seats.

At the same time, Sears, (1974:196) the Elizabethan psychology of evil says that:

> the soul came from God completely good but in the womb it came under curse of the original sin.

The above ideas are psychologically speaking about the antagonistic forces in a person that come into ones mind psychologically, as an open opponent of goodness in a person. These forces cause friction of a moral goodness and changes all positive attitudes of a person. Macbeth is the best illustration of one governed by the psychology of evil.

Macbeth's inner self was completely good until he heard about the announcement of the kingship ahead of him. The desires started to dominate his thinking. It came to him just in the same way a foetus in the womb is contaminated with sin a minute after conception. The foetus keeps on sucking sins through its umbilical cord up till birth take place.

The psychological need to save guard Macbeth against evil was only through the supernatural infusion of the divine grace, namely baptism. Just like a newly born baby who's bathed minutes after birth in order to cleanse him/her from sins, Macbeth needed that for the purity of his soul.

Unfortunately Macbeth in this thesis was just ripped out from his mother's womb before time. Therefore he came out with sins and spots of evil throughout his mind, soul and spirit. These sins hardened his heart, and also, made him to disrespect life, cleansing of one's soul, and was so very cruel indeed.

Evil, is another term that is going to be defined under the title of the thesis. Evil, forms the broader part of this research since it has been associated with witchcraft and superstitions, a belief that this study has successfully

revealed. In each chapter, evil stories are some of things that the readers of this research shall enjoy.

To begin with evil, Kimborough, . (1983:180) defines it as*: a natural phenomenon, even though we call it unnatural.* By natural phenomenon, Kimborough views it as something that a person cannot inherit. It is not an inborn instinct but a feeling that generates into the person's mind and exposes it by cruel deeds. Usually it may be the effects of desire and it is redemptive in nature.

It is natural, just because it is derived from nature. Evil, is closely related to immorality, ungodliness and wickedness. From the text, Lady Macbeth pledges with evil, to remove her natural love and to replace it with evil, a view that one shall understand that evil, is a natural phenomenon. Together with superstitions, they will form a larger portion of this study from the next chapters.

In order to see how this adjective is elucidated, Brown, L. (1993:867) sees it in the following extract as :

> a malicious look; such a look is superstitiously
> believed to do material harm; the ability to cast
> such looks.

The adjective, malicious, refers to a characteristic that is nasty or spiteful. It is a sign that signifies the intention to do harm to someone who's innocent. The evil eye, is best described as vicious meaning cruel and violent at the same time.

Brown further says, a look is superstitiously believed to do material harm,. In Xitsonga it is said, *ku languta munhu hi tihlo ra valoyi (*looking at a person through the witches' eye) that is, a look that reflects dangerousness of mind one has towards someone. It reveals the wishful thinking of a person who totally hates the other and wishes that person anything good or well.

Just like Lady Macbeth in the text, she has to close off the normal flow of her blood from the pumping systems normally the heart. She wanted to stop all of her seats of love, compassion, pity and sympathy that are human in nature so that evil, can take over.

Meanwhile Izvi-Abusch, (1987:40) says: *Evil is portended by dreams, by signs and by acts of exspicy...* The verb, portend, is a sign that warns a person that something disastrous is to happen. There are people who can sense danger or bad situations through dreams and signals.

In the play of Macbeth, Malcolm and Donalbain have noticed by signs that the next victims are themselves and decided to runaway to England and Ireland respectively. This definition even not to be mentioned shall get a better treatment under the philosophy and psychology of evil in the following chapters.

On the other hand, Elliot, (1960:11) expresses evil in Macbeth's drama as:
> uniquely concentrated, insidious, and powerful,
> but also it is uniquely fantastic

The adjective, insidious, shows the manner that evil grows inside a person. It reveals its gradual growing and in an extraordinary manner until its actions are seen. The more it has great power in an individual, the more abnormal it becomes. Evil, is always against nature and Grace, and the natural order that is expected from a person and the love of God towards others cease to exist.

The phrase that says, it is uniquely fantastic, in the sense that it is a bizarre that is derived from imaginations. It stays there and mature without retreating. It builds its solutions and successes around someone's loss. The evident of evil is seen in Macbeth, where the essence of becoming a king, led him to the killing of Duncan as the shortest means to attain his goal.

However Calderwood, (1986:101) labels Macbeth's evil as: *a tyrant, an angry god, black, and a devil* .The attributions given to Macbeth show the extremes of his cruelty that is closely associated with evil or the devil. As a tyrant, Macbeth is more than a ruler who controls his country in a barbaric and brutal ways. He is regarded as the most sadistic ruler who is hated by many of his subjects.

Meanwhile an angry god, is the kind of god no one will love to worship. He is a forceful god who is merciless and lack compassionate to his worshippers. The small letter for god, identifies him from the real and kind God.

The colour black from the extract, is associated with death. It is a very strong colour but so heavy and unattractive to the eyesight. Black, is associated with a bad omen in the Vatsonga cultural societies. That is why

witchcraft is conducted at night while it is too darkish. The research shall give an account of it in the next chapters.

Sometimes, the evil, one can be associated with the devil. Hibbs and Hibbs (2001:283) associate the devil with one who:

> tempts in order to explore the inward disposition
> of man, so that he may tempt him to that vice to
> which he is most prone.

The verb tempts, means to lure someone to do things that are against the better and recommended judgement by the public eye. It is regarded as a charm that attract someone to act involuntarily against normal and known egos of life.

The idiom that says, `to tempt providence` best describes Macbeth's devilish acts that were decoyed to him by the witches. The phrase, `thou shall be king`, is just like a bait in water that pulled Macbeth out of the good track record of humanity to a devilish monster.

Another phrase, to explore the inward disposition of man, refers to the apparent qualities of a person's character. It deals with the person's temperament, that is, the personality that is the qualities that make someone either a popular or a disapproved person.

Like Macbeth, his indulgence in the witches' prophecies made him enjoy the continuous shedding of blood as an amusement. Hibbs and Hibbs made use of an adjective, prone, meaning somebody who's inclined in doing things that are considered bad by the majority, just like Macbeth.

1.7 Semiotic approaches

The modus operandi of this research is based upon the following approaches:

1.7.1 Fundamental structural approach

By fundamental, means that the kind of approach is purely practical and serviceable. The semiotic words used in this study are given meanings according to their functions.

At the beginning of each chapter, key words shall be provided and then followed with their explanations. These words are the variables and they also depend on another variable with reference to the literary work's content. Sometimes they may vary in content and form but collectively shall fulfil the same purpose.

As an illustration, the word, throne, as a variable shall refer to a chair for a monarch, bishop or office of a king or Queen. Sometimes it can be referred to a state whereby one is elevated to a higher position in the country or a respected position.

To highlight it further, we may say, the Queen has been sworn to the throne, or the recent buried king was on the throne for ten years, or the heir to the

throne is too greedy. In such situations the functions of the majesties are clearly been accorded to the throne. This kind of approach can be expected under certain portions of this research.

1.7.2 Hypothetical-deductive structural approach

This is a situation whereby possibilities are regarded more importantly than mere facts. In a comprehensive manner we can say that the coherence of the structure of words is align to what is conjectured towards the situations where the meanings of such words are directed.

From the functional structural approach's point of view, the throne, would mean the position held either by a king or queen. But under the hypothetical-deductive structural approach, speculations are on how the man or woman on the throne, would rule. Logical organizations of the structural elements form the basis of this approach.

In this study the two approaches shall go hand in hand during the analysis of the philosophy and psychology of evil where speculations are so rife.

1.8 Research methodologies

The scope of this investigation has been broaden up by the kinds of methodologies employed by the researcher, namely, primary, secondary, discussions and interviews.

The primary methods include reading of both English and Xitsonga versions simultaneously. Also a filmstrip that resembled the blanket of the real episode of Macbeth's characters was of great help. The continuous playing

and rewinding of this film made the investigation more thrilling than expected.

The unremitting supply with journals, major books on the topic, historical records, newspapers, cuttings, reports, manuscripts, articles, extracts from dissertations and thesis by UNISA librarian, has widen my horizon. The kind of disperse from the librarian desk has enriched my secondary method of this inquiry.

Above all, face to face discussions with other literary scholars, advisers from educators who once taught Macbeth at grade twelve, made this research a success.

Interviews conducted with the three prominent Vatsonga royal chiefs who gave me the true reflections of their chieftaincies as compared to the Scottish fallacies of the time of Shakespeare.

An exciting part of my interviews was with the former Inyanga who is now a fully fletched member of International Pentecostal Holiness Church, who related to me all the hideous deeds conducted by the black witches and wizards in witchcraft. The stories written in this thesis are true and genuine. Superstitions are not a fallacy but a real practice in black communities.