

NARRATOLOGICAL INVESTIGATION IN N. SAULE'S NOVEL

UNYANA WOMNTU

BY

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SUBMITTED IN PART-FULFILMENT OF THE REQUIREMENTS

FOR THE

DEGREE OF

MAGISTER ARTIUM

IN THE DEPARTMENT OF

AFRICAN LANGUAGES

AT

VISTA UNIVERSITY

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OCTOBER 1993

SOWETO

12 NOV 1996



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DECLARATION

I declare that:

NARRATOLOGICAL INVESTIGATION IN N. SAULE'S NOVEL UNYANA WOMTU

is my work, and that all the sources used or quoted have been indicated and acknowledged by means of complete reference, and that this dissertation was not previously submitted by me for a degree at another university.

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ACKNOWLEDGEMENTS

I wish to record my indebtedness to my supervisor, **Professor S.R. Chaphole** for his guidance, patience and professional assistance from the time I started this work.

I am also indebted to **Professor A. Strachan** for his professional guidance concerning this work.

I am grateful to **Mr Bongani Nxumalo** who was always helpful whenever I asked for his opinion and help on any issue concerning this work.

Words of appreciation go to **Mrs M.D. Mhlongo** for typing this work.

Lastly but not least, my sincere thanks go to my family, especially **Rev. D.T. Bandla** for his encouraging words and the pride he has in me, **Mandisa Mnxasana** and **Nobomi Mnxasana** for the support and understanding they showed throughout the duration of this study.

DEDICATION

PAGES

This work is dedicated to the late **Mr Manelisi Nyali** for his moral and financial support. To him I say "Nangomso Dlomo, Ntande, Madiba, Bhomoyi Mzima Sophitsho Ngqolomsila".

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0.1 AIM OF STUDY

The aim of this research is to look at time, focalisation and space as theoretical aspects of narratology and the application thereof in the novel entitled Unyana Womntu by N. Saule. After having assessed and scrutinised time, focalisation and space, we will then be able to comment on Saule's novel and see how successfully or otherwise these narratological devices have been employed.

0.2 MOTIVATION

The techniques of time, focalisation and space can be applied fully to Saule's novel. Narrative techniques advocated by Western critics and theorists such as Rimmon Kenan, Bal and Genette among others, will be investigated in Saule's novel. To my knowledge Saule's novel has never been used by anyone to apply the theory of narratological aspects. Almost every theoretical aspect of narratology if not all of them, can be applied in Saule's novel. In his novel, Saule has used everyday, simple and rich but acceptable language that makes it possible to translate to any other language, English inclusive.

0.3 SCOPE

In this study, time, focalisation and space will be discussed and the concepts will later be applied to N. Saule's novel Unyana Womntu. Time will be looked into at two levels i.e. story-time and text-time. When analysing story-time, historical time will

be considered as an important aspect of the story-time. On the other hand, when we focus our attention on text-time, order will be taken into account together with its sub-headings which are retrospections and anticipations respectively. We will talk about rhythm under text-time and this discussion will include ellipsis, summary, scene, retardation and pause. Lastly, frequency with its sub-headings which are iterative presentation and repetition respectively, will also be considered under time.

Focalisation with its levels which are external, internal and double focalisation together with suspense will be scrutinised. When we discuss external, internal and double focalisation, focalised natural elements, human elements, specific situations as well as general situations will be taken into consideration.

Space will also be discussed. Inner space, outer space and other spaces will be looked into.

0.4 DEFINITION OF CONCEPTS

0.4.1 TIME

Firstly, we are going to distinguish between two different times i.e. text-time and story-time. Text-time is defined as the time which is measured in terms of pages and lines. Story-time on the other hand is defined as a period during which the events happen.

This is also known as narratological time. Story-time includes historical-time which is the time that tells us whether the events happened in a modern, recent or ancient period.

Rimmon Kenan (1983:43) writes the following about the text-time:-

"Time is one of the most basic categories of human experience. Doubts have been cast as to the validity of considering time a constituent of physical world, but individuals and societies continue to experience time and to regulate their lives by it. Some of our notions of time are derived from natural processes: day and night, a solar year with its four seasons. A person shut off from all perception of the outside world would still, presumably, continue to experience the succession of his own thoughts and feelings.

In between these two extremes - the natural and personal, is the mainstream of temporal experience: time as an intersubjective, public, social convention which we establish in order to facilitate our living together ...".

0.4.2 TEXT

The text is the ordering of the story elements by an organizing instance, Strachan (1990:100). The story can be viewed as a product of imagination as opposed to the text which is a product of arrangement, Bal (1980:57). When we deal with time, we need to consider certain transformations as being relevant in the transition from text, and these are:-

- the events arranged in an order which can differ from the chronological order, and

- the duration allocated to the different elements determined in respect of their duration in story, Strachan (1990:100).

Order, rhythm and frequency need to be taken into consideration as aspects of time when we deal with text-time.

0.4.3 FOCALISATION

Bal (1987:100) defines focalisation as the relations between the elements presented and the vision through which they are presented, and he then sees focalisation as the relations between the vision and that which is seen or perceived. Genette considers focalisation to have a degree of abstraction which avoids the specifically visual connotations of point of view as well as of the equivalent French terms, 'vision' or 'champ', Rimmon Kenan (1983:71).

0.4.4 SPACE

Bal (1987:93) defines space as the topological position in which actors are situated and events take place. The story is determined by the way in which a text is presented. During this process places are linked to certain points of perception. These places seen in relation to their perception are called space.

0.4.5 STORY-LEVEL

Story is defined as narrated events and participants in abstraction from text, Rimmon Kenan (1983:6). The story is not directly available to the reader as it is constructed from the text. Mieke Bal (1985:5) defines story as a series of logically and chronologically related events that are caused or experienced by actors. The following are the important aspects of the story:

- events
- actors
- time and
- place.

The story is called the first level because it exists before the text.

0.4.6 EVENTS

Mieke Bal (1985:13) defines events as the transition from one state to another, caused or experienced by actors. By the word transition, it is suggested that an event is a process, an alteration. Events are selected according to certain criteria. One of the criteria of selecting events is to distinguish between functional and non-functional events. Functional events open choice or reveal the results of such choice. Non-functional events on the other hand do not contribute to the progress of the story, in other words these are the functions that a story can do without.

0.5 NARRATOLOGICAL FRAMEWORK

Story, text and narration are identified as distinctive levels of narratology. Different theorists use different terminology which refer to the same distinction.

Bal (1980:13) uses *geschiedenis*, *verhaal* and *text* which is the Dutch term. Genette uses the term *histoire*, *recite* and *narration*; Strachan (1990:98), and Rimmon Kenan (1983:3) use *story*, *text* and *narration*.

The above mentioned three different sets of terminologies are the same and of equal importance. However, in the following discussion Rimmon Kenan's terminology of *story*, *text* and *narration* will be used.

CHAPTER 1

1. STORY-TIME IN UNYANA WOMNTU

Story-time can be connected to the time the events occupy and the period in which the events happen Strachan (1990:99). The former is referred to as narratological time and the latter as the historical time. In Unyana Womntu the primary narratological time stretches over four months and the historical period in which the events happen is modern.

1.2 NARRATOLOGICAL-TIME

The story time serves as a basis for comparison with the text-time, Strachan (1990:99). Story level is reconstructed by placing the events in their chronological order. When discussing story level, it is important to distinguish between functional and non-functional events. Functional events open a choice between two possibilities and have a decisive influence on the outcome of the story, Strachan (1990:99). Bantu is accused of having killed his wife, and he is arrested for this. He escapes from prison but he is wanted back. This places him before a choice: Is he going to surrender himself or rather do all that is humanly possible to see to it that he does not go back to prison.

Bantu decides against surrendering himself and this is regarded as a choice, a choice that determines the course of the story,

because the policemen do not give up but instead they are all out to catch him. At the end, he is arrested again. This is regarded as a functional event. Functional events need to be identified and arranged chronologically, and after that they are organised into sequence. There are three stages that constitute a sequence and each is represented by a functional event. The three stages are:-

- (a) Possibility.
- (b) Process and.
- (c) Outcome.

- (a) The law wants to prove Bantu guilty or not guilty (Possibility).
- (b) Statements are made and witnesses are called (Process).
- (c) Bantu is proved beyond doubt that he is innocent (Outcome).

Here the narratological time stretches over a period of about four months. All the events that happen for four months are the result of Bantu's arrest, they centre around that. The chronological order of the events is the following:

1. Bantu's visit to Bandlakazi (his wife)
2. Bantu's going to the stadium to watch cricket
3. The death of Bantu's wife
4. His denial of visiting his wife
5. His arrest
6. The trial of Bantu
7. Bantu's escape from prison

8. His stay at Noziqhamo's house
9. His running away from Cacadu
10. Ntozintle and Noziqhamo's means of getting a television camera man.

We have treated the above mentioned events as larger units, otherwise, we would have come up with more than twenty functional events. These events are, in turn, arranged into ten sequences.

It is stated that Bantu arrived at Bandlakazi's house at ten o'clock.

"Mhlawumbi ngesithuba sentsimbi yeshumi
namhlanje ungamkeleka" p.1.

("Maybe around ten o'clock today you
will be welcomed").

The above statement was further confirmed by Bantu himself when he dropped the phone, and looked at the time. At ten he was supposed to be knocking at his wife's door and it was only nine then.

Bantu made it at ten. He entered the house and could not see anyone. He is intercepted by his wife's voice who called him to the other side of disorganised furniture. He followed the direction of the voice finding his way through the mess until he reached his wife. This took him about two minutes. After this, Bantu's stay was not long because as he entered the room, the situation was tense and discouraging. This was further made worse by Bandlakazi limiting his visit thus:-

"Akukho nto uza kuyenza tu ngale meko, zixolise wena uthethele uyizeleyo, wakugqiba uphum' uhambe" p.4.

("There's nothing that you can do about the situation, save yourself the trouble and say what you came here for, and then leave").

The above statement suggests that there may be no response from Bandlakazi as she was prepared to listen but not liaise. Bantu tried to drive some sense into his wife's head by reminding her that she was still his wife and that he was prepared to forgive and to forget the past if his wife promised to change her ways. This pleading statement was given no chance and was interrupted by his wife.

"Kuphela kwento oyizeleyo apha leyo? Hayi tana uchitha nje ixesha lakho ndiyeke". p.5

("Is that all you came here for? You are wasting your time, please leave me alone").

Bantu could not waste time any longer, he answered his wife by saying:-

"Xa kucaca ukuba akusazimisele kwaphela ukuba ngumfazi wam, ithetha loo nto ukuba akusekho lutho emtshatweni wethu. Kudala ndizama ndikucenga, endingayenzanga yendiyilibeleyo, iminyaka seyimithathu ngoku ndibopha inyand'amathumbu ndoyisiwe. Isicelo sokugqibela ke ngoku sesi; masikhululane ngoxolo, siwangcwabe amazolo siwughawule umthsato". p.5

("Since you are not prepared to be my wife, it goes to show that there is nothing left in our marriage. For long I've been trying and begging, that which I did not do is what

slipped my mind. It is been three years now, but its been like trying to find a needle in the hay stack. My last plea now is that, lets part in peace, burry the hatched and break the marriage").

After having said these words, the conversation was not carried any further as he was told to leave, so he left.

All the above statements confirm that Bantu's stay with his wife was not longer than thirty minutes. When he entered the house, he was told to say what he came there for. He wanted to use this opportunity fully, but he was hardly successful. He was interrupted by his wife who immediately asked him to leave. He then decided to conclude the conversation by asking his wife to break the marriage. If this conversation was given a chance, it could have gone on for three hours.

The time spent by Bantu watching cricket lasted the better part of the day. We are told that Bantu arrived at the cricket games when the sun was beginning to be hot, and from this statement we can assume that it was about eleven o'clock. We are told that he left before the games were over, just before sunset. We can then assume that it was about four o'clock. So he spent about five hours at the stadium.

The killing of Bandlakazi did not take a long time because we are told that Bandlakazi did not fight back. The deceased was strangled to death. Although we are not told when the killing started, but we are however told that the deceased died:

"Ngaphandle kwamathandabuzo, umfi uyibeke ingawa ngecala emva kwentsimbi yesithathu". p39

("Without hesitation the deceased passed away at half past three").

The deceased died at half past three and from this time we can assume that the killing started at ten past three. The whole action might have lasted for twenty minutes, more so, the deceased did not fight back and by so doing contributed to limiting the time.

Bantu's denial of visiting his wife took about thirty minutes, because the policeman kept on asking him questions as they suspected him to be the murderer of his wife. The denial is taken as one of the major functional events, because it is the same denial that dragged the trial, and it is this denial that nearly claimed his life. Even if Bantu was to be given the benefit of the doubt in the process of the trial, this appeared to be highly impossible as they kept on questioning him that if he was truly innocent why did he deny the fact that he actually did pay his wife a visit. The law felt that there was a big reason for this.

Bantu's arrest took three minutes. After the interrogation, the policemen suspected that he is responsible for his wife's death. He was told that he was under arrest, he did not respond to this instantaneously. Something occupied his mind for a short while. Bantu was brought back to his senses by being reminded that they

had to go as he was under arrest, to this he responded positively:

"Ndoda masihambe". Ngamazwi lawo
awawamkela njengendoda. p.17

("Man let us go". These are the words
he accepted like a man).

The trial of Bantu must have lasted one hour. Four witnesses were called and cross examined by the prosecutor and out of these four, two witnesses were cross examined by Bantu's lawyer. Bantu was in turn cross examined by both his attorney and prosecutor. So the whole procedure must have lasted for one hour. Thereafter the case was adjourned.

It took three weeks before the retrial of Bantu's case. I assume three weeks because of a clue on page 54.

"... Zaphela iiveki ezimbini zokuqala
kungabangakho mntu uvelayo njengengqina" pg.54.

("... The first two weeks passed by
without anyone appearing as a witness").

The retrial itself took thirty minutes because there were no witnesses as before, no one was cross-examined. Bantu himself could not come up with an alibi. He was then sentenced to death.

"Ngeso sizathu, ke uyakujinga
entanjeni ude ufe ...". p.63

("For that reason, therefore, you
will hang by your neck until you die").

Bantu escaped from prison. He got a chance of doing so as a result of an explosion from the kitchen. As he was running away from the fire he realised that he was outside the premises of the prison. He then decided to escape. He ran towards town, looked for a phone, when he got it, he phoned Noziqhamo and asked for help. He waited for a very long time after phoning. This is confirmed by the narrator who says:-

"Emva konyaka onesiqhuma". p.80

("After a very long time").

When the time is too long in Xhosa, the above expression is used, and it does not give any specific time. It can be five hours, two days etc., but it suggests that, Bantu waited for more than the expected time. According to this expression we can suggest that Bantu waited for three hours. Three hours for a person who is panicking is a long time.

Bantu stayed at Noziqhamo's house for nine hours. He left the house and hid himself in the forest which was not far from Noziqhamo's house. He stayed there for five hours. The policemen were after him and for this reason he decided to leave Cacadu and go to a place across the iNciba. Bantu travelled by car with Noziqhamo and they travelled for the better part of the night.

"Ndifuna kuthi kusithi qheke ukusa
sibe sesingaphaya kweNciba". p.103

("I want us to be across Nciba
before the break of dawn").

The above statement suggests that they were going to drive until the following morning, this was however, disturbed by the accident they got involved in. To prove that they were not very far from their destination, Bantu decided to finish the journey on foot. This means that the distance left was just a walking one. This might have taken them ten hours.

The last event of trying to get a television cameraman might have taken them one hour, because Noziqhamo would look at the photo then pass it on to her brother, Ntonzintle who would do the same and by so doing they were doubling the time. After having looked at all the photos in vain, they decided to start all over again until they eventually saw Bantu's photo.

I've treated the above mentioned events as functional events. The first event which is Bantu's visit to Bandlakazi is a functional event, because after the visit his wife died. He was the first suspect and because of this he was arrested. Bantu's going to the stadium is another functional event. This event led to his being innocent and that was the only event that proved beyond doubt that he was innocent.

The death of Bandlakazi is very important here, infact the whole novel is centred around it. All the other events have resulted from it. Bantu denied that he ever visited his wife. This denial nearly claimed his life. Everytime he went to court he was reminded of his denial of the fact that he visited his wife. He had to appear in court more than once. Bantu's escape from

prison is of importance, infact everything came to a standstill as policemen started searching for him all over the place. His stay at Noziqhamo's house caused sleepless nights for Noziqhamo, policemen were all over looking for him. His running away from Cacadu is another functional event, because it is after this running that he was brought back to prison. The last event which is Ntozintle and Noziqhamo's means of getting a television camera man who took cricket photos is important. As a result of this Bantu was proved innocent and set free.

For some events, dates are mentioned and for some incidents, time placing is known. Firstly, we are told that all the events took place during the cricket season. This season stretches from September to March. We are told that Bantu arrived at his wife's house at ten o'clock and left at eleven o'clock in the morning. We are also told of a hot summer day, and the prison visiting time is thirty minutes. We are made aware that Bantu was to appear in Court on the first day of November. When Bantu was asked whether he knew when his wife was killed, he answered by saying that, he knew about his wife's death on the ninth of September. This question was asked on the day following his wife's death which means that she died on the eighth of September (i.e. the previous day). We also know that Bantu and Noziqhamo escaped during the night.

When a photo of Bantu was found, a photo which proved that by the time of his wife's death he was watching cricket, Bantu's attorney phoned the judge, and when the judge could not be found,

he left a message that he would be at the prosecutor's office at nine o'clock. It is stated that they arrived there at exactly nine o'clock and waited until half past nine. For some events we have to assume the time. These assumptions have already been discussed under narratological time.

1.3 HISTORICAL-TIME

It is stated that people were driving cars. People were reading newspapers and watching games with television cameramen around them. It is time when women could drive on their own. People were using private and public phones. On the roads there were robots and traffic cops. People were using hosepipes to water their gardens and were therefore, not dependant upon the rain to grow their flowers, lawns, vegetables and fruit.

From the above mentioned activities, we can conclude that the historical time was modern. The names of the characters further confirm this. The characters had modern Xhosa names with the exception of Bandlakazi who was sometimes referred to as Dora. Although they were Xhosa names, these names were however modern names, e.g. Bantu, Noziqhamo, Ntozintle. These are modern names as they are used even today, for example, one of the youngest generals in South Africa is known as Bantu (Holomisa).

CHAPTER 2

2. TEXT-TIME

The text time is the ordering of the story-elements by an organizing instance, Strachan (1990:100). The story can be viewed as a product of imagination, as opposed to the text which is a product of arrangement Bal (1980:57). In the transition from story to text the following are important viz:-

- (a) The events are arranged in an order which can differ from chronological order and
- (b) The duration allocated to the different elements is determined in respect of their duration in the story. Order, rhythm and frequency are important time aspects and are used to compare story-time and text-time.

2.1 ORDER

Order normally refers to the chronological sequence of events. To study the temporal order of a narrative is to "compare the order in which events or temporal sections are arranged in the narrative discourse with the order of succession these same events or temporal segments have in the story, to the extent that the story order is explicitly indicated by the narrative itself ...". Genette (1980:35). The concept of order has two possibilities namely retrospection and anticipation respectively.

2.1.1 RETROSPECTION

Retrospection refers to the time when a narrative turns back temporarily to a fact which was omitted Ngcongwane (1987:38).

We have external, internal and mixed retrospections. External retrospections lie outside the space of time of the primary story. Internal lies focalisation inside the space of time of the primary story and mixed introspections begin outside the space of time of the primary story and end within it.

2.1.2 EXTERNAL RETROSPECTION

On page two Bantu is caught by the narrator in deep thoughts reminiscing about the happiness they used to share together with his wife:

"Ekucingeni kwakhe akukho mathuba
olonwabo awayesogqitha abakha banawo
bengumfazi nendoda.
Babedla ngokonwaba bade bazive
sebethelabeni iZulu lisemhlabeni". p.2

("In his thinking there has never been any better times than the ones they had when they were husband and wife. They used to be happy up to an extent of thinking that theirs was a heaven on earth").

The above is an external retrospection as it happened outside the space of time of the primary story.

On page 24 again the narrator focalises Bantu's thinking back when he was still a young boy, herding cattle. His uncles used to wake him up and other boys at odd hours of the night by force, telling him to roast meat for them. Bantu used to love sleeping and used to be angry when woken up for such nonsense. He tried a plan. He realised that his uncles never even bothered to look at the meat they ate, and used to eat it under dim lights. One night when he was asked to roast again, he took the meat, placed it on the fire for a few seconds, shoved it in the ashes and took it to them. He used to be praised for being a fast roaster. They could not feel that the meat was raw as they were drunk. One day the sun set on him. He repeated the same routine and went to sleep. His uncle kicked him in his sleep and woke him up, asking him why he was making a fool of them. He was told to eat the meat, something that he would never forget. This is treated as an external retrospection as it happened outside the space of time of the primary story.

Again we focus on Bantu in court, reminiscing about his wedding day when his witnesses were to crown him king. In the court room the opposite was true, as those witnesses were there to nail him. A single glance at the crowd of people in the court room made him think about the day of his wedding with Bandlakazi which happened outside the space of time of the primary story.

We come across Bantu's attorney trying to convince himself that Bantu was telling the truth. On the other hand he knew for a fact how untrustworthy people could be. He recalled the day when

he had an accident. People pretended to be coming to his rescue but ended up helping themselves with his property leaving him lying there helplessly. This, again, is a flashback.

Noziqhamo who is Bantu's friend is seen thinking back to their teenage days, when she first saw Bantu still in school with his wife. Bantu was popular at school. By thinking back to Bantu's wedding, Noziqhamo gives us a picture of what actually happened on that day. We are told that there were choir competitions in one of the big halls of Cacadu. She arrived at the wedding when Bantu was making a speech, thanking people and so on. She listened to the intelligent way in which Bantu was speaking. This qualifies as a flashback.

Finally after escaping from jail, Bantu went to Noziqhamo's house. While there he looked at Noziqhamo and thought back when they used to meet and chat without any zest for intimacy.

2.1.3 INTERNAL RETROSPECTION

Internal retrospection serves to supplement incompleteness in the text, and it also alters or nuance the meaning of an event by repeating it, Strachan (1990:3).

Bandlakazi had been killed and no one knew who the killer was and this leaves the text incomplete and this incompleteness is made complete when it is proved beyond doubt that Bantu was not the killer. This however remained complete for the characters as the

text shows clearly that Bantu is the killer, on the other hand, this remains incomplete for the reader and the narrator because through the narrator the reader is able to know and see the incompleteness in the text.

Bantu is sentenced to death, and whenever Noziqhamo thinks of this, it is interpreted differently. Firstly, she admits that Bantu will be hanged and even jokes about it with him.

Noziqhamo: "Uya kuncama ke tana, kuba akusoze uwubone umdlalo wovavanyo lwesibini we krikethi. Kaloku wena ukhethe uzohlala wedwa apha ..."

Bantu: "Yho! ngubani obethe ayidlalwa ikrikethi eZulwini? Akukho nto ingekhoyo phaya kunjalonje nabantu abahle bakho." Bayithula intsini bezilibele apho bakhoyo. p.69

Noziqhamo: ("It's too bad buddy, because you won't see the next round of cricket. It looks like you chose to stay here alone ...").

Bantu: ("What! who said that cricket is not played in heaven? There is nothing that is not there, even beautiful people are there". They burst out laughing forgetting where they were").

This goes on to show that these two had accepted the death sentence. Bantu felt that by dying he would have lost nothing, as the cricket he loved most is also played in heaven and beautiful people like Noziqhamo were also present in heaven.

We see the same Bantu escaping from jail. He was no longer thinking positive about death, he was no longer accepting it.

Noziqhamo on the other hand is helping Bantu. The two had changed their attitude about death but the death sentence remains the same.

Bantu decided to leave Noziqhamo's house in which he was hiding. He went to hide himself in the nearby forest. While there, he could not stop thinking about the events that took place during the day, his escape from jail was vivid in his mind, his being rescued by Noziqhamo from a public phone, the ups and downs at Noziqhamo's house until he went to the nearby forest. All these things lie inside the space of time of the primary story.

We are further told on page 90 that Noziqhamo sat quietly drinking tea with her mind wondering how the police knew that Bantu was hiding in her house. Her mind took her back to the boy who delivered milk for her, suspecting him to be the one who might have spilled the beans. She also thought of the way in which they tried to conceal the evidence. Bantu's prison clothes were burnt together with the papers and cloths she no longer needed. Ashes were still where she left them. After having thought of these things she hoped that the police would not discover anything. All that Noziqhamo is thinking about, are the events that happened within the space of time of the primary story.

Noziqhamo thinks about what was said when Bantu was tried in court. She thought that Bandlakazi's life was not mentioned when she was staying alone. Bandlakazi had friends or people she was

used to, people she used to go with. In court Bantu mentioned that he once saw his wife with a man but because he was far he could not establish who the man was. The court overruled that. Bantu told the court that on the day just before Bandlakazi's death, the front door was not locked and that showed that there were people or a person who was there the previous day or the same morning. That was also overruled by the court. The evidence of Xeliwe Nkungu was worse.

All that Noziqhamo was thinking of, were the events that happened within the primary story.

2.1.4 MIXED RETROSPECTIONS

These are retrospections that commence before the primary story and stretch right into the space of time of the primary events.

At the beginning of the novel Bantu is focalised by the narrator thinking back about what might have gone wrong in their marriage. In his thinking Bantu tried to find fault with the previous love affair, but still found nothing wrong with it. The fact that he took a long time before getting married could not be the cause, because while he got married at the age of thirty, his wife was twenty five then. So to his thinking the age group could not be the cause. On the other hand, there was no difference in their educational background. Bantu used to hear of the differences in the homes of the in-laws (i.e. the woman's parents and the man's parents) as a cause of the problems in the lives of the

married couple. To him that was not the case. Their parents grew up together, went to school together and valued each other as well. He went on to think of the day on which he proposed marriage to Bandlakazi, he was sure that he was proposing to someone with whom they would stay till the end of time. Bandlakazi at the same time never showed that she would ever change her personality. When she was growing up, she was well disciplined, but all that is like a fairy-tale now.

Bantu was thinking of the things that happened before the commencement of the primary story, before he got married to his wife, comparing the then and now situations. The then situation happened before the commencement of the primary story and ends within it.

In prison Bantu is found by the narrator thinking again about Bandlakazi. Since Bandlakazi's death, Bantu had never thought of her as gone. He also thought that by the way his wife had been buried leaving him as a widower. His wife's face came crowding his imagination, with a smile that he so adored, a smile that made him feel warm with love even if she was not around. Today that could not be felt anywhere, it chilled his spine to think that the cause of his execution was the very person he was thinking of.

Bantu is seen here thinking of the happy days with his wife, thinking of the smile that he so adored, the smile that gave him warmth, the woman he loved, the woman that was no more and the

woman who turned his life sour. The happy days are the days before the primary story, but the sour life is the life within the primary story and this qualifies it as mixed retrospections.

2.2 ANTICIPATIONS

According to Strachan (1990), anticipation is a reference in the story line to an event that lies in the future. Anticipations are mostly there to create tension. We also have external, internal and mixed anticipations. In anticipations the narrative privileges certain facts and brings them out in the sequence before their actual turn. This is a term which is used for prospective displacement as against retrospective displacement. Facts are uttered in the form of real facts by characters in a novel or may be inferred in the meaning of a name given to a particular character.

2.2.1 INTERNAL ANTICIPATIONS

Bantu had a dream. In his dream he saw Bandlakazi with many people. All the people were wearing red clothes and Bandlakazi was the only one with white clothes. Bantu stretched out his hand trying to greet his wife who was also trying to do the same. Their hands could not meet. Bantu tried very hard to touch Bandlakazi's hand but in vain. This dream was anticipating Bandlakazi's death. She was dressed in white garments while everyone else had red garments on. It is believed that people go to heaven when they die. White is a heavenly colour.

Bandlakazi was then dressed in a heavenly attire. Bantu's failure to touch Bandlakazi's hand was symbolising that they would never meet again. Bantu was told the following day that his wife was no more.

When Bantu was told that he was under arrest, he foresaw himself wearing prison clothes, clothes that made him look like a real sinner. He thought of the way in which prisoners were treated. He thought of all the bad things that were awaiting him there. The same things that he was thinking about happened to him. Bantu was accused of having killed his wife. In court there were people who had come to prove to the court that Bantu really killed his wife. This left everybody sure that Bantu is guilty. Noziqhamo believes that Bantu is innocent.

"Ndide ndifune ukuqiniseka ngakumbi
nangakumbi ukuba uBantu umsulwa". p.60

("I want to be sure that
Bantu is innocent").

This anticipated innocence became a reality at the end as Bantu was set free because of his innocence.

On their way to Cacadu Bantu and Noziqhamo are hindered by the mist. Mist does not last forever, it exists for a certain period and vanishes thereafter. It however causes problems to the drivers. The mist was symbolising problems that were facing Bantu ahead, problems that would disappear later.

Bantu was visited by many people, ministers, doctors and social workers who had come to pray or to give hope of life after death. He would respond positively to these people but deep down he knew that he would not be hanged.

"Yena ngokwakhe weyesenethemba
lokuba akazi kuxhonywa".p.70

("He himself had a hope that
he will not be hanged").

This anticipation was true as Bantu was not hanged.

The priest who used to visit Bantu, said in his last words:

"Ndiqinisekile mntwanam, ukuba akunatyala.
Umsulwa njengoko usitsho ...". p.119

("I am sure my child, that you are not
guilty, you are innocent as you say ...").

In court Bantu is found not guilty.

2.3 RHYTHM

The rhythm is used to refer to the relationship between the length of time occupied by the events in the story and the amount of time devoted to the presentation of the events in the text, Strachan (1990:103).

Story time is measured in terms of the clock or calendar, the text-time is on the other hand measured in terms of the number of pages, lines or words. As a result of this comparison we are

able to know the attention that the story events receive in the text. There are aspects that influence the relationship between the text-time and the story-time and these are:-

Ellipsis

Summary

Scene

The retardation and

The pause

2.3.1 ELLIPSIS

This occurs when a portion of the story is deleted in the text. This means that the text-time is smaller than the story-time. In the novel Unyana Womntu we are told that Bandlakazi died, but we are not told how she was killed and who killed her. Noziqhamo helped Bantu to escape from Cacadu. They were involved in a car accident. Bantu decided to carry on and Noziqhamo went back home. When Noziqhamo opened her television for the late news, she was told that Bantu had been arrested. We are not told how this happened.

2.3.2 SUMMARY

Here the text-time is smaller than the story-time. This presents background information and links scenes. Policemen went to Bantu's house and after having asked him a number of questions, they told him in one sentence that his wife was dead. The killing of Bandlakazi took more than one hour, but this is said

in one sentence. Again when Bantu was arrested for the second time, we were only told in one sentence that he was arrested. We are again told that Noziqhamo used to help her brother whenever she was free, and that is said in one sentence.

2.3.3 SCENE

Here the story-time and the text-time are more or less equal. It is used to retard the tempo of the text and often consists of a dialogue. This portion of the conversation lasts for approximately the same length of time that it takes to narrate in the text. The first dialogue that we get is a conversation through the telephone between Bantu and Bandlakazi when they were making an appointment to see each other. Another dialogue is reported when Bantu and Bandlakazi met at Bandlakazi's house. This conversation ended up without a solution. After the death of Bandlakazi, policemen visited Bantu and another dialogue is reported, a dialogue that was between Bantu and the policemen. In jail Bantu met an old friend and they chatted in the form of a dialogue telling each other reasons of being there. Other dialogues are reported between Bantu and the people who came to visit him, Noziqhamo being one of them.

In court during Bantu's trial, four witnesses are being questioned by the prosecutor. This takes the form of dialogue without the prosecutor's commentary. Noziqhamo was sympathising with Bantu and her brother Ntonzintle was not. Ntozintle was convinced that Bantu was guilty and Noziqhamo knew that Bantu was

innocent. Ntozintle tried to convince his sister to see that Bantu was a murderer, on the other hand Noziqhamo wanted to prove to Ntozintle that Bantu was infact the opposite. This is presented in dialogue form.

We get another dialogue between Bantu and Noziqhamo after Bantu's escape from prison. There was a conversation that took a long time with the narrator's commentary in between. Policemen in their investigation went to Noziqhamo's house and a dialogue is reported between Noziqhamo and the policemen. Other dialogues are reported between Bantu and a friend who was trying to help him, when he was trying to escape, between Noziqhamo and Bantu on their last attempt to save Bantu from the death sentence and lastly between Bantu and his lawyers.

2.3.4 THE RETARDATION

This is used in times of great tension as a delaying technique. When Bantu was in the deep end of the river, hiding from the police, one policeman suggested that a dog be put inside the water. That was not done immediately, instead they argued over that and everything was delayed. As a result of this the text-time becomes larger than the story-time.

2.3.5 THE PAUSE

In pause a lot of attention is given to a certain element while the story stand still and there is no course of time that is

implied in the text. On page 24 Bantu is telling us about his life as a young boy herding cattle. He tells us how he used to rob his uncles when roasting meat, taking advantage of them being drunk, he did like wise and went to sleep. He was woken up in his sleep one night and beaten up.

In prison Bantu met an old friend. They were at the same school and they talked about school life. While they were talking about this the story was standing still. Noziqhamo is focalised thinking back to the time when she first met Bantu. Bantu was still at school with Dora. When Bantu got married to Bandlakazi, Noziqhamo was one of the witnesses. She tells us about everything that took place in the wedding, making a story to come to a standstill.

The following is an outline of the relationship regarding Unyana Womntu:

	Story-time	Text-time
1. Bantu's visit to Bandlakazi:	30 minutes	: 40 lines
2. Bantu's going to the stadium:	5 hours	: 16 lines
3. The death of Bandlakazi:	20 min	: 0 lines
4. Bantu's denial of his wife's visit:	30 min	: 12 lines
5. The arrest of Bantu:	3 min	: 29 lines
6. The trial of Bantu:	1 hour	: 159 lines
7. Bantu's escape from prison:	3 hours	:

8. His stay at Noziqhamo's house: 9 hours :
9. His running away from Cacadu: 10 hours : 36 lines
10. Ntonzintle and Noziqhamo's means of getting a T.V. camera man: 1 hour : 48 lines

2.4 FREQUENCY

This is the relationship between the number of times an event occurs in the story and the number of times it is presented in the text. This relationship involves two phenomena, which are repetition and iterative presentation.

2.4.1 REPETITION

Repetition is regarded as true repetition when an event happens once in the story but is repeated many times in the text. For example Bandlakazi's death happened once i.e. she died once. Her death is talked about many times. The policemen came to tell Bantu that his wife was dead. In court during the first trial Bandlakazi's death is mentioned. Bantu told his attorney that he did not kill Bandlakazi, thus mentioning her death. He again told Noziqhamo during her visit that he did not kill his wife. During the last trial Bandlakazi's death was the subject of the day. After the death sentence of Bantu people kept on talking about Bandlakazi's death.

"Ezibhasini yaba yinto ekukhwazwana ngayo, koololiwe kwakubuliswana ngayo. Eziofisini kubuzwana ngayo. Ngeli xesha kweminye iminyagwana yaba sisica ekukhuzwa ngaso uve omnye efuna ukuhlekisa ngelithi, ndiyeke mntanasekhaya, le nto uyithethayo isuke yandixaka okwetyala lika Bantu no Bandlakazi". p.65

("In the buses people used it as a way of calling each other, in the trains, it was used as a way of greeting. Sometimes it was used as a way of swearing, and you would hear a person making a joke by saying leave me alone my sister, what you are talking about is as difficult as Bantu and Bandlakazi's case").

The above quoted paragraph tells us that people talked about it over and over again. They used it as a way of greeting, way of swearing and also used it as a way of referring to any unsolvable problem as the case of Bantu and Bandlakazi.

Once again Bantu denied the fact that he was with his wife on the day of her death. He denied this once before. Immediately after that the policemen repeated his words. In court people were told that Bantu was with his wife on the day of her death but during questioning by the police he denied that. During the second trial this was said again and eventually used against him.

The following are the possible ways in which repetition may occur:

An event that happened once is presented once.

An event that happened often is presented often.

An event that happened often is presented often but not equally often.

An event that happened once is presented several times and the last one is the true repetition.

2.4.2 ITERATIVE PRESENTATION

This is the opposite of repetition. Here an event that happens always is presented once. In Unyana Womntu we are told that Noziqhamo used to go and help her brother. This event often took place but is only mentioned once in the text and is regarded as an iteration. Here one possibility is considered:

A series of events is presented once.

The purpose of this chapter is to discuss the different levels of focalisation.

3. EXTERNAL HUMAN FOCALISATION

Bantu was presented by the narrator as a quite dignified man even from a distance. His eyes portrayed a stable mind, and he was physically fit. His body built appeared tough disciplined and well mannered. He was estimated to be about thirty years old.

Major Ncilashe was seen as well mannered with a good personality. His head was bold with experience. He was a very tall man, hefty with a protruding stomach. His bonny face portrayed a quick intelligent mind. The man arrested with Bantu was an old man, with a hoarse voice. His face was rough, his forehead wide and his hair long. The prosecutor was a short man with a moon face. One of the witnesses in court was described as a lofty and likable man, while the other was a fat and tall old lady.

3.1 EXTERNAL FOCALISATION OF NATURAL ELEMENT

Bantu had a dream where he saw Bandlakazi but could not reach her. When he tried to reach her, the bed lamp on his side fell and the noise woke him up. The day of the first trial is described as a hot summer day, a day that was going to take

fishes out of the water. The morning of the second trial was misty. At noon the weather changed and became warm. The sky appeared through the mist, boasting with its beauty and decorated by clouds here and there. As the day went by, the sun disappeared behind the mountains that surrounded Cacadu.

After the policemen had visited Noziqhamo's house, Bantu tried to escape from the house. As he opened the door the morning was very quiet, with the singing of birds that could be heard from the nearby trees, and the wavering of the sea that could be heard from far.

While Bantu was hiding in the nearby forest, he was surrounded by darkness. The noise that could be heard was that of the night animals and the waves of the sea. As the different noises combined they formed a song he could not fully comprehend. On his way to Bandlakazi, there were flowers that boasted with round yellow heads and others with white and red colours. On them the bees had already started their work. The birds with their long beaks were moving from one flower to the other tasting the nectar.

Butterflies with their different colours were flying everywhere. Soft sunrays accompanied by a pleasant smell had covered the summer morning. The water was quiet and glittering. The smell of leaves that had fallen and dehydrating near the river produced an unusual odour. Frogs and other river animals made noise in

the water. The movement of other animals from the forest could be heard as well.

3.1.1 EXTERNAL FOCALISATION OF SPECIFIC SITUATIONS

The situation at Bandlakazi's house appeared as if there had been a tornado. The table and bed were lying on their sides and the ashes together with the remaining cigarettes decorated the floor. Comfortable chairs in the bedroom were twisted and there were pieces of glass near one chair. Next to the bed lay a shoe without its partner. Near the wardrobe was a bundle of dirty clothes. Blankets from the bed were touching the floor.

Dora had covered herself with a sheet and she was leaning against a pillow. She had sharp shoulders that looked like a smoking pipe made of bones. Long and thin fingers with nails that were painted in colours were holding a long cigarette. Her eyes were moving like those of a person who has seen a ghost. The hair looked like a forest that was once beaten by a tornado. Dora sat there starring at Bantu without blinking.

The focalisation of the situation under discussion goes to show that life for Bandlakazi was more meaningless than that of Bantu who had come to plead for reconciliation. She was exactly like a frustrated person, a person who had lost hope in life.

Thursday was the second trial day and everything went on as usual. In town, people were moving up and down, some preparing

to go to court to hear Bantu's case. People kept on wondering about the outcome of the case. They had come in large numbers, and the courtroom was tense and hush.

The situation after the death sentence was passed is described as a chaotic one; people were shocked by the verdict. Some stood up and exclaimed with disbelief. On hearing the commotion, those who were outside wanted to go inside, reporters were trying to make their way through to Bantu to hear how he felt about the death sentence that had been passed on him. This confusion was ended by the policemen who ordered the people out. The room was left quiet and empty; the only noise that could be heard was that of the air conditioner that was situated near the judge's chair.

The prison which was called Njaziyaluma (biting dogs) was a big building. It was situated on the cliff of Cacadu river. It was surrounded by barbed wire. There were armed men guarding it day and night. The big entrance was also guarded by armed policemen. Near the big entrance were cooking houses, a dining hall for prisoners and storage places for clothes and food. Across these buildings were offices of the prison officials.

There was a big open ground that separated the buildings, and behind the grounds was a parking place for workers. Under the trees behind the parking place was a passage that led to the prison cells. During exercise time prisoners would appear from the above mentioned passage jogging, swinging hands, squatting, somersaulting, turning heads to all directions. All this was

done in one rhythm. Waist exercises were also done. They lie down on their backs kicking in the air, doing riding exercises. Others stand on their heads or walk on their hands. Bantu kicks in the air with his feet facing up and falls down on his buttocks with his hands behind the head.

In the queue going to the dining hall, Bantu was in the second group in front. The first group was already inside the dining hall when the sky started tearing apart because of the explosion that came like thunder from the prison kitchen. Something that he could not describe lifted him into the air and he landed on the ground unconscious. When he awoke the whole building was covered with smoke and flames. There were more explosions. He could vividly see people near him lying as if they were dead. Some were crawling trying to stand up, and all the victims were covered with blood.

Prisoners who were not maimed were crying and running in different directions. When Bantu realised the danger he was facing, he stood up and ran. He was focalised fumbling in the smoke, bumping into other people not knowing where he was going. He later noticed that the direction he was running to was full of ambulances and fire brigades. He kept on running thinking that he was running away from the smoke and flames behind him. After a while he realised that there was no more smoke and flames but continued to run until he was outside the prison premises.

We can see that this was not a planned escape, but when Bantu realised that he was no more on the prison grounds, he decided to escape. He went to his friend's house and stayed there for a while. Since his friend, Noziqhamo, used to visit him in prison, the police thought he might have gone there. On their arrival at Noziqhamo's house, they stopped the car and one policeman jumped and went straight to the door, while the other stayed behind. Bantu was watching all these movements through a key hole with his heart pounding as if it was going to jump through the mouth. The hard knock shook the whole house and Bantu thought that there might be a crack on the door as a result of that.

Receiving no response the policeman went to the back door and did the same. When there was no response he went back to the police car to report to his friend. He came back with a small piece of paper and put it under the door. After that the police car drove away. Bantu was sweating during this time, feeling hot like a jealous woman.

On their way to Nceba, Noziqhamo is focalised by the narrator as the driver. She drove carefully until she finished all the curves. Although the road was full of mist, it was clear here and there. When she came to a clear place, she would accelerate and when it became misty, she would lower the speed. She drove a long distance without any mist and even thought it had gone. As she was driving fast, she came across a dense mist that she did not expect. It became dark before her, in a twinkle of an

eye, she reached for the brakes. As the road was wet the car skid instead of stopping. She tried to control it not to crash against the wall of the mountain pass, and it ended up crossing the road facing the rocks. The main thing that worried her was her inability to see because of the mist. She eventually managed to bring the car back to the road. When she was beginning to show a sigh of relief, she came across a big rock in the middle of the road. Seeing the danger they were facing, she reached for the brakes but in vain. Nozighamo closed her eyes and screamed.

Bantu sat quietly all this time. He knew the danger of jumping to the driver while he was not driving. He could see Nozighamo fumbling and he was biting his teeth all this time hoping that things would come right. When Nozighamo started to cry, Bantu knew that she had given up. He jumped at once and turned the steering wheel but could not control the car from bumping into the rock. It knocked the rock and went back into the wall and ended up resting on the rock. As it was jerking, Bantu was holding Nozighamo so that she should not go through the windscreen. They were both slightly injured. This shows the confidence that Bantu had in Nozighamo, he was confident throughout, until she showed signs of giving up. It is only then that Bantu intervened and helped, hence they were both slightly injured. Here they had to part ways.

After Bantu had parted with Nozighamo, he continued his way to Nceba as he was not very far from the place. On his way he was focalised meeting cattle that were grazing. When they saw him,

they would lift their heads, and when he had passed they would continue grazing again. This goes to show that, there were not many people who were using the road. So the place might be a quiet one, hence the cattle were surprised to see him. He went on until he met a dense forest. The Nceba river was not very far according to his imagination. While he was walking, he heard voices and stopped for a while. He told himself that he might be imagining things, and he continued.

He heard voices again and could also hear the whistle of a boy herding the cattle. Soon after he could hear the goats with the young looking for their mothers. When these came near Bantu, they became scared. This again goes to show that, that was not a busy area and there were not many people going around. This is shown by the response of the cattle and goats, whenever they saw a person other than the one who is herding them. The animals showed that they were not only surprised but scared as well, as they began to run. Those that were behind bumped into those that were in front.

The boy who was herding them could not understand the reason for this. When Bantu saw this, he hid himself in the forest. The dog saw him and followed. The herdboys saw nothing. The dog continued barking ignoring the boy's call. The boy decided to hit the dog and it stopped barking and followed him. When they were far from the forest, the dog turned back to the forest. The herdboys began to suspect that there might be something inside the

forest and encouraged the dog. This was followed by the herdboys throwing stones into the forest.

In order to duck the stones thrown at him, Bantu went further inside, and the dog did likewise. As Bantu realised that the dog was coming straight to him, he decided to identify himself by saying "I'm a human being". The boy told him to come out. Bantu got a surprise of his life when he came out and discovered that the boy was in fact the son to his friend who had been released from prison just before his escape. Bantu went to his friend's house with him. As they approached the house, they saw two policemen who had come to buy sheep, as Bantu's friend was selling livestock. They recognised Bantu's face and wanted to arrest him. The friend tried to plead with them not to arrest Bantu, but they did not want to hear a word.

Bantu was later caught by the police and was taken back to jail. He was focalised by the external narrator a day before his death sentence as quiet and deep in thoughts. He was thinking of everything and his heart would skip a bit as soon as he thought of the fact he was seeing that day for the last time. The word death was coming in and out of his mind. He kept on asking himself whether he was afraid of death or not. He would then answer himself by saying that he did not wish to die as he was not going to benefit a thing from his death. He looked at the time and it was eight o'clock. He reminded himself that he was left with only two hours before leaving against his will to a world he did not know.

During this time, as he thought, everything was quiet. After a long time he heard footsteps coming towards his cell. A tall man appeared with handcuffs that were put around Bantu's hands. This man also had a face mask with him. He told Bantu that it was up to him to wear it while crossing the field to the gallows. Bantu shook his head showing that he was against wearing it. The man in turn lifted his shoulders to show that any choice was acceptable. Bantu's willingness to cross the field not blindfolded showed that he was really innocent and therefore did not see the reason of covering himself like a guilty man.

Bantu was told to move. He stood up and went to the door. Before going out, he turned his head and looked at his room for the last time. His belongings were folded neatly. On the door he noticed the number 330 which was the number of his cell and the number that was used to call him. He was leaving the cell forever and would not come back to it. As he set his foot on the field the sunrays were direct on his eyes. So he closed them. It was a bit windy. As people were watching him, he quickly looked at them and continued his way. While crossing the field, he could only hear his footsteps and those of his "companion". The distance was about fifty feet long.

When Bantu got into the field he appeared very energetic, but when he was about to finish the distance, his knees were shaking and that could be seen by everyone. When his "companion" noticed this he gave him support and pulled him. He pulled him until they got into the room. There were people who were waiting for

him there. As soon as he arrived, finger prints were taken. During that time nobody was saying anything to him, it was quiet. He was later asked if he was still pleading not guilty. Bantu did not respond to this. He was told that it was important to respond as his response might make a difference. After having looked at them, he answered and said 'Yes'. Bantu did not see the need and advantage of responding to the question as he thought that the situation was hopeless.

He signed many papers and was shown the back door. He followed a tall man not knowing where he was going. Nobody could read Bantu's thoughts at that time, even the external focaliser has deprived us of his thoughts. The only thing that could be seen at that time was the sweat on his forehead and hands, and the eyes that kept on winking. As they got into the room, Bantu felt dizzy. The room was decorated with flowers. On the wall was a picture of an unlit candle. While he was still looking at this candle, he heard somebody praying for him and asking God to accept his soul. He continued to tell God that Bantu's way on earth was not bright and asked the Lord to brighten his way to heaven. After having prayed, he left.

Bantu was left standing there and amazed and was later taken away by two men. He did not resist, he just went. They walked until they reached an empty room. In the room was a tall man who had covered his face with a black cloth. Bantu could see the white eyes through two holes. The black colour of the cloth is associated with death. Another thing present in the room was a

phone and that was all. After that he heard the footsteps of the men who were with him leaving.

He realised that the death was near and began to shiver. As he could feel that he was about to be hanged he said "Lord you know me ...", but could not finish the sentence because the phone rang. The hangman ignored it, but it kept on ringing until he picked it up. After having spoken through the phone he dropped it and uttered a big insult. After that Bantu's hands and feet were untied and the black cloth that was put around his eyes was removed. He was told to go because he was now free. He looked at the black coffin that had been placed at his feet with disbelief.

3.1.2 EXTERNAL GENERAL FOCALISATION

On page 1 Bantu decided to phone his wife so that they could talk about the differences in their marriage. He greeted his wife happily

"Molo mfazi wam kunjani"

(Hallow my wife how are you?) p.1

The answer was however discouraging

"Akumazi umfazi wakho nokuba
uhamba ufazisa nje emxebeni" p.1

(Don't you know your wife, or you just
call anyone on the telephone your wife)

The voice of Bantu's wife sounds like that of a person who had just woken from sleep. Her dragging of words showed that she was sleepy.

"Ndingwenela ukukubona. Kukho into endifuna sibonisane ngayo. Ndingeza njani?" p.1

(I would like to see you. There is something I would like us to talk about. How can I come?)

The above statement are Bantu's words, externalized by the narrator as uttered in a disappointed voice, as a result of the previous answer from his wife, an answer he never expected. As he was talking on the telephone, he was not sure whether his wife was listening or not. All that he could hear (on the phone) was the heavy breathing, belching and wincing. He felt as if huge stones were falling on him. After this Bantu is seen on his way to Bandlakazi's house, deep in thoughts. He is very disturbed, to an extent that he could not see anything. He could hardly hear the cars that were hooting as he crossed traffic lights. As he was approaching Bandlakazi's house, he noticed that the windows were still closed.

This confirmed to him that Bandlakazi was still sleeping. There was nothing which showed that he was expected. He also knew for a fact that his wife liked sleeping. After he had knocked three times without any response, he opened the door. The first thing that welcomed him was the smell of liquor accompanied by that of cigarette and sweat. This shows that Bandlakazi's way of life had deteriorated. Her separation from her husband, Bantu, had changed her life. She was seen as a victim of the situation, as Bantu's way of life had not been reported otherwise. Her husband wanted to save her from that situation, but Bandlakazi's pride would not allow her to take advantage of that.

Bantu left Bandlakazi without any hope of reconciliation, and he settled for a divorce because his wife was showing no signs of giving their marriage another chance. Bandlakazi's response affected Bantu. During the period after seeing his wife, Bantu was deeply disturbed. He was very hurt and could not work. He was very confused, he would touch that and leave it, his mind refusing to be stable. He tried to work but kept on making mistakes. When he realized that he was making no progress, he decided to relax.

As he was relaxing, the thought of what happened the previous day, and also what transpired the same morning came invading his mind. He took a newspaper that was lying in front of him, tried to read it in an attempt to rid himself of these nagging thoughts. The newspaper reminded him of the cricket game that was going to be played the same afternoon. He got up and went to the stadium. He was, however, there only in body. His mind and spirit were somewhere else. There was much movement in the field, and this contributed to his mind wondering further. Instead of watching cricket, he thought of his problems. Thoughts came crowding him like a group of ducks going home. He was awoken from the day dream of thought by the noise and screams of cheering spectators. When it became quiet, his thoughts came back. The way in which Bantu is presented by the narrator shows that he was not happy at all.

He left the cricket game still on and went back to his office. The outside office door was open. He pushed it softly as he

looked for his office key. The smell of cigarette smoke which hit his nose, made him to lift his head. He could not contain himself with shock when he saw two tall men sitting there. When their eyes met, he looked down and could not stand the stare that was too powerful for him. As he looked at them, the men were sitting there like mice whose stomachs were full of poison. The trousers torn under the loins, showed that the pants were never tried on, on the day of purchasing. Grey trousers that were as crumpled as if they were taken out of the cow's mouth were very far from the ankles, shoes that were complaining for polish seemed to be tolerating the pain of being pressed by the fat feet. The broken shoes showed that they had covered distances. Their big stomachs were far too big for the shirts that had lost buttons on the front. Black ties were like hanging from a tree. Their faces looked like two cocks coming from war. These men looked like twin brothers. The narrator has given us a complete picture of them.

As Bantu was about to greet them, the man on the right stood up. The way in which he did this surprised Bantu. Bantu kept on asking himself why these men were there. He did not want to pose that question to them directly, as he believed that it was not descent to do that. He considered it their duty to say the reason for their visit. As far as Bantu knew, there had never been any conflict between him and the officials. He was known and respected by the community, and he in turn respected the law and the government. Ironically these men had come to prove the

contrary since they had come to question him about having broken the law.

As these men were sitting there, Bantu could not understand whether they had come for any good news. He kept on guessing in his mind but could not come up with any satisfactory answer. He further thought that these men might be journalists, but even if they were, what might have brought them there? He concluded by saying that whatever the reason for their visit might be, he was not going to show them that he was scared. After they greeted him and introduced themselves, the men started asking him questions.

After having been interrogated, Bantu was told that his wife was no more. The news shocked him and he almost fainted. He looked up with his eyes closed, teeth clinched, and his heart beating very fast. The death of Bandlakazi was not something he had ever thought of. When he was asked, when he last saw his wife, he answered without thinking and told them that he last saw his wife the previous year. After having been told about his wife's death he realised the mistake of denying the fact that he saw his wife the previous day instead. His mistake later proved to be more than just a mistake but a fatal one, as this was one of the reasons that led to a death sentence being imposed on him. Bantu decided to tell the truth that he did see his wife the previous day. This made Mngomeni very angry. His anger was shown by the way in which he was focalised. Mngomeni is pitch black, but because of the anger, he is changing to be navy blue. When Bantu

looked at him he was like a lion that tears and destroys life. Mngomeni's partner was equally angry. According to the narrator he resembled the devils shadow. After having seen this Bantu lost hope, he felt like telling the earth to open so that he could hide himself.

Bantu could see that he was in trouble. The possibility of being arrested for murder came to his mind. He used to see prisoners, but never thought that he could be one of them. He pictured himself wearing prison clothes, clothes that according to him made a person a real sinner. When he thought of the officials who did not sympathise with anyone, his body began to shiver. The only hope he had of thinking that those men might be making a mistake was just like the head on a stick of match. He was later told that he was under arrest.

He became angry. He threw a fist at Mngomeni's jaw. Mngomeni tried to hit back and by so doing made a very big mistake, as he was kicked under the chin, fell down and lay there as if he was dead. The news of Bantu's arrest spread like a fire. People did not know the reason for his arrest, so they started guessing and gossiping.

People eventually heard the reason for Bantu's arrest but still had different opinions. Others believed that Bantu really murdered his wife. They even went on to say that a murderer must be sentenced to death. Others accused him of killing his wife instead of divorcing her. Other businessmen were happy as their

businesses were going to blossom because Bantu was a threat to them. Other women felt that Bantu's arrest had taught their husbands a lesson as they would not try to kill them. Others were, however, sympathising with Bantu. All these opinions came into Noziqhamo's thoughts and she felt that she could not blame anyone for an opinion that differed from hers. Her opinion remained unshaken, infact it was more than an opinion. To her, Bantu was innocent.

The whistling and singing of welcoming Bantu to the prison were like fairytales to him. The kicking and undressing caused cramps in his body. The stream of questions that were asked him, without any chance given to him to respond, closed his ears and confused his mind.' He soon realised that even if he could cry and beat his chest, that would not help him. He saw the prison as a place where there was no pity, and where tears were regarded as Satan's rain. Bantu was scared.

He became humble, stood still like the sun and never moved. He became so humble to an extent that, those who were near him admired the dignity that covered him. They appeared as body guards before their hero.

While Bantu was standing there, Major Ncilashe came in. As he came in, his juniors saluted him, their right hands went up simultaneously and when they were lowered, they were accompanied by stamping of their right feet. All this was done in an amazing speed. The Major in turn, nodded his head and went away without

saying a word. Bantu was impressed by this and also felt that if Major Ncilashe had come in during the time when he was kicked, he would not have allowed that. This means that Bantu regarded Major Ncilashe as different from Mr Mngomeni and his friend. This is further confirmed by his wish to see Major Ncilashe and discuss his problem with him. He could however, not do so as Mngomeni and other policemen starred at him in an uncomfortable manner. Major Ncilashe's arrival made a difference as this gave Bantu a chance of thinking about himself and the problem he was faced with, and the way in which he could pull himself out of that mess.

The food that was given without any spoon was always cold. Although the cell he was in was not dirty, it always had a funny smell that kept on reminding him that he was not in his house. He was surprised at the way in which his friend was eating as he would eat and push the dish to the door leaving it so clean that it could not be leaked by a dog. After a while the door would be opened again and the dishes would be collected, leaving them locked inside.

Mr Jolela wanted to apply for bail on behalf of his client, Bantu. The application was declined since Bantu was deemed a dangerous prisoner. Noziqhamo, who on the other hand, judged Bantu differently became discouraged. Mr Jolela sat there brushing his head not knowing what to do. He then realised the depth of the matter before him and it then dawned on him that he ought to be careful. These two people (i.e. Noziqhamo and Mr

Jolela) are responding to the declining of the application. Although they share the same belief about Bantu (i.e. he was innocent) their response to the declining of the application was different. Noziqhamo lost hope and left. On the other hand Mr Jolela sat there not knowing where to go from here, but knew he had to be careful as he was dealing with a serious case. That showed that Mr Jolela unlike Noziqhamo had not lost hope.

The narrator then takes one of the daily activities in the prison, which is physical training. This activity was done every morning, and there were others who were chosen to lead. During this time, Bantu is happy and free as he was doing something that he loved and something that he was used to. Bantu used to laugh at, and make fun of prisoners who had protruding stomachs like starving rich people, and used to tell them that a healthy body bears a healthy mind.

People's minds are captured by the death of Bandlakazi. There were various reasons for this. Firstly, for the first time in a life time the people of Cacadu had to experience a homicide (the murder of a wife). Secondly Bantu was known as the most educated man in Canadu. Lastly the prerogative of the lawyers was to go to every length to meet the ends of justice. Bantu's case was made interesting by the influence of newspapers whose headings among others were:

"Otyholwa ngobugwinta, nowaziwayo
uMnumzana Bantu Zatu uza kuvela
phambi kwenkundla ephakamileyo yamatyala
namhlanje?" p.35

("The alleged murderer, and the well known
Mr Bantu Zatu is going to appear before
the supreme court today").

This was usually accompanied by Bantu's photo and the photo of
the deceased would be attached below.

Firstly, Bantu was the only suspect. Secondly, he was separated
from his wife during his wife's death. The publishing of the
case by the newspapers had its own contributions. People ended
up having no choice but to believe that Bantu really killed his
wife. The way in which people focalised Bantu was not based on
facts but rather on hearsay and falsehood, and they did not do
that because they chose to, but because Bantu was the sole figure
of attention.

Noziqhamo is pictured as an ambitious woman. She liked to be
independent. She used to undermine people who could not do
things on their own and used to criticise those who would not use
their talents. She loved people, but had a strict character and
morals. Her friends viewed her as a person who loved beautiful
things and progress in life. She loved talking, her intelligence
and high reasoning powers made her popular. Among people who did
not know her, she appeared as a proud person as she used to be
quiet. When she opened her mouth, she would talk a lot. Her
beauty could not be easily seen from far. She was beautiful,

tall and had a beautiful structure, but above all, she was very mature.

The day of Bantu's second trial came and it was on a Thursday morning. The prosecutor stood up and told the people about the case they came there for. He talked as if he was reciting. He concluded by saying that there were many cases that needed to be attended to, and would be very much happy if the judge could do his job by sentencing the wizard. The prosecutor described Bantu as a wizard. Bantu was called a murderer by those who believed that he did kill his wife, the prosecutor called him more than that, a wizard. Ngalo reacted to this.

People inside made noise to show that they were not happy about Mr Ngalo's response. Everything was left to Saqhwithi as he was the one to motivate Bantu's sentence. Saqhwithi is a man who liked boasting. On that day he was worse. He stood up as if he was thrown. He lifted his shoulders, walked like a male baboon and saluted the judge.

People were told to disperse for thirty minutes and come back at two o'clock. By two o'clock the court was already full and quiet waiting for the judge. After the usual introduction, the attorney was given a chance of saying something on behalf of the accused. Mr Ngalo stood up in confidence that gave people hope. Ngalo was a man of few words, but would say a mouthful. He was not a loud speaker, but could be heard by everybody, those who

were listening could not miss a word from his speech.

Bantu was eventually sentenced to death. His death sentence became a talk of the town. It was like the day of his arrest. News spread like fire. In the buses people used it as a way of calling each other, in trains, they used it as a way of greeting each other, in offices people asked one another about it, others used it as a way of swearing, while others used it as a way of joking. All these talks died down as time went by.

The only person who was focalised as unhappy was Noziqhamo. Her soul was torn apart. On the day of Bantu's death sentence, she looked insane. She shivered as a person who was exposed to cold. She was determined not to sleep, but to do all that was humanly possible to save Bantu. She was not satisfied with the judge's decision and felt that other issues had been overlooked. She was very confident in Bantu's lawyers. She sat there confused and could not make a final decision.

Most of the time, she would sit motionless, with confusion trying to question lot of things without getting an answer for any of them. Her mind would travel from Bantu to Bandlakazi, from Bandlakazi to the trial day and from the trial day to Bantu's work. Her mind would travel until it reached Bantu's innocence. The only thing that confused her was that, if Bantu was innocent, who really murdered Bandlakazi then? She also knew for a fact that Bantu's acquittal depended on the arrest of the real murderer.

Although Noziqhamo did not want to admit the fact that she loved Bantu, thoughts and Bantu's picture came crowding into her mind. She justified those feelings by telling herself that they were caused by her pity and sympathy for him.

3.1.3 INTERNAL FOCALISATION

When Bantu went to see his wife for the first time, he made an appointment through the phone. Bandlakazi (his wife) focalised him as somebody who would be coming to preach to her. She even went on to say that she unfortunately did not have a Bible in his house. As they were talking, Bantu could feel that Bandlakazi is no more interested in him, and he focalised the whole thing as failing. It became clear to him that his wife was not prepared to reconcile. On the other hand he considered himself patient enough, he felt that he did all that was humanly possible to bring his wife back home as he had been begging her for three years. He gave up and suggested to his wife that they should part in peace.

We see Bantu imagining himself as a prisoner although he knew clearly that he did not kill his wife.

"Ufuna nton'apha"? Watsho wambuza. p.28

("What do you want here"? She asked).

"Ndilibanjwa tyhini, akundiboni wena ..." p.28

("I am a prisoner don't you see ...")

Bantu does not only imagine himself as a prisoner, but was also surprised that Noziqhamo could not see that. He thought that they were sharing the same focalisation. As he continued talking with Noziqhamo his belief that Noziqhamo was feeling the same about him is confirmed by Noziqhamo's actions. After having talked with Bantu, Noziqhamo was full of determination. She told herself that she could not sit and do nothing for the man who was close to her heart, she would rather cut herself into pieces. She then thought of consulting with his brother, Ntozintle for help.

People from all walks of life came to hear Bantu's trial. When Bantu looked at the crowd, they reminded him of the day in which he tied the knot with the daughter of Funqula. The crowd was seen as symbolising witnesses who had accompanied him by a song. His attention changed immediately he realised that the crowd before him was a different crowd as it was bearing a different testimony which was either the killing or the non-killing of Bandlakazi by her husband.

For the first time we hear Bantu talking of the killing and non-killing of Bandlakazi. Previously we were told of the killing of Bandlakazi by Bantu. The initial statement happened to be so, because Bantu happened to be the only one who knew that he did not kill his wife. Other people who possess the same knowledge, are the external focaliser and the reader.

Bantu's statement of killing and non-killing of Bandlakazi represented two parties: the people who believed that he had killed his wife (killing of Bandlakazi by Bantu) and Bantu himself (non-killing of Bandlakazi by Bantu) Bantu's knowledge is however based on facts.

After the first trial Bantu's case is remanded and had to appear again. In between he was given time to look for a witness. After the first trial Bantu's chances are seen differently by him. Before the trial he had hopes, but after the trial it became clear that the possibility of being proved innocent was not written in the big books of the law. The possibility of being sentenced for many years could not be ruled out, but the possibility of being sentenced to death never came to his mind. When he thought of a death sentence his body became cold and began to shiver. When he looked at the prosecutor, the prosecutor looked like a lion that was going to swallow him. The witness box that he stood in was like a narrow tunnel that had no exit gate except for death. When he looked at the people, he saw them as looking at a murderer that had been trapped in his own court. He searched himself but in vain. He was like a person who had lost his identity.

Nozighamo who was present in court, left very disappointed and downhearted. She had big hopes that Bantu would win the case. The inability of the judge to distinguish between the truth and lies surprised her. She did not see any need for argument as she knew that Bantu was innocent. Nozighamo shared the same

focalisation with Bantu, and that focalisation was that of Bantu's innocence.

The following day, Bantu's news appeared in all the newspapers, infact it was on front pages. People were talking about Bantu's case all over. In the streets, people used it as a way of greeting each other. In their houses, people drank tea over it. This annoyed Noziqhamo and could not even read the newspaper she had bought. She just looked at Bantu's picture and when she saw those sharp eyes and a clear forehead, wished to talk to him even if it was just for one minute.

After Bantu had finally escaped from prison, he hid himself at Noziqhamo's house for some time. As the policemen suspected his presence there, he moved and hid himself in the nearby forest. He hid himself in such a way that he could see everything that was taking place in the house. As he was hiding there, he could see the back door opening and a tall man came out. Bantu could see that the man is talking about an important thing. He saw all the actions made by the man.

He could see him imitating by hands, nodding his head and pointing with his fingers. He then went to the car leaving Noziqhamo alone. Noziqhamo stood on a spot where she thought she could be seen by Bantu. According to Bantu, Noziqhamo was very far and he could not see her facial expressions, but as Noziqhamo kept on lifting her head up into air, Bantu understood that she could be communicating something.

He however, could not interpret the movement of her head. When Noziqhamo continued with her actions by standing on one foot, Bantu became more blank. He also understood that there were reasons for Noziqhamo's actions. Noziqhamo searched her pockets as if she was looking for keys, after that she lifted her hands and scratched her head and thereafter quickly went to the house. Bantu could not understand the last two actions. Noziqhamo was wearing a red and white dress. The colours of the dress were interpreted by Bantu as indicating that there was no danger but he had to be careful.

The lifting of heads and scratching of the head was a greeting sign. Bantu knew these gestures from hunting, bioscope and also from reading books. Noziqhamo came again wearing a red dress and went to the same spot for Bantu to see. She lifted both hands and put them on the head. She removed them and made a half moon sign. She lifted her right arm and dropped it twice. She put her hands on her chest crossed, and hanged her head loose. She pretended to be picking something on the ground and pretended to be throwing it at a nearby tree.

Bantu was all this time watching trying to decode the message that Noziqhamo was trying to convey. There were only two actions that he could interpret. It was the red dress that was telling him about the danger and the hands that were placed on the chest showing fear or love. He could not understand whether he was in danger or Noziqhamo was in danger. When he looked around, he did not see anything dangerous.

He sat there watching until he got hungry. He took out his provision and ate. Before he could swallow Noziqhamo came out wearing a black dress. To Bantu this gave an interpretation that someone, somewhere might be dead. While he was still watching that, a police van arrived. Bantu went to a spot where he could be able to see people coming from all sides. As he was watching, he saw a group of soldiers coming towards him wearing red clothes with dogs. These soldiers were not in a hurry. He could not move from where he was as he was surrounded by mountains. He thought that it would take the soldiers twenty minutes before reaching him. He moved to a spot from which he could see Noziqhamo's house. He could not see any movement.

Bantu was using his eyes only for all the movements and he could not interpret them all. As he was a bit far his eyes could sometimes not serve him well as he would see Noziqhamo but might not see her facial expressions.

Bantu was re-arrested. He was surprised to see people from all walks of life coming to visit him. He realised that people cared about him. Ministers, social workers, nurses etc. came to visit him. He was also asked to donate his heart and kidneys to a certain hospital. This scared him but he promised that, if he would be hanged really, they could take the parts they needed. He made these promises just to keep them out of his sight. He, on the other hand, had hope that he would not be hanged. This further shows that he did not only wish not to die, but he had

hope that he would not die. Although his hope was based on nothing, it was there and it strengthened him.

Bantu was presented as not having any deep knowledge of the Bible although he loved going to church. He wanted to know at that moment about the state of the dead. The only thing he knew was that, after a person is dead he enjoys an everlasting rest in heaven. He then focalised himself as a person who was going to enjoy that everlasting life, but whenever he thought about death, the thought of an everlasting life would disappear. He would burst by saying that he did not want to die. He would think of people's general belief that people die as a result of God's will because according to his thought God would not allow his people to die in any way. He would think of many people who drank liquor and ended up drowning themselves or burning themselves.

After that, people would say that those people died as a result of God's will. What was God's will then? He would not answer that question, but did not want to accept the people's belief of accusing God by doing bad things that led to their death and after that accuse God's will. When he thought of the problems that he was faced with, he realised that he was being tried, God was testing his faith. He thought of the words that he used to hear from the preachers, that God would leave you in serious troubles, troubles that are difficult to accept, and when you are about to give up, God would stretch his hand and pull you out. After thinking of this, Bantu would be strong and also feel

strong enough to face death. He would pray hard, praise and thank God for the life that he had led on this earth.

We can conclude by saying that Bantu was neither positive nor negative but had mixed feelings about his nearing death. There were times when he would not accept his death, and would continue thinking and end up refusing to die:

"Andifuni kufa mna". p.67
("I don't want to die".)

He would burst by saying the above words. After saying these words he would console himself again by saying that God would leave his people in serious problems and would stretch his hand and pull them out when they are about to give up. He would be strong again. So as readers we end up not knowing his true feelings about the death facing him.

Noziqhamo visited Bantu again and when she left, Bantu expressed a wish to see her more. He would be happy whenever he was thinking about her. He was sure that Noziqhamo was feeling the same. He tried to kill this thought but instead it became worse.

Everything came through differently. What was bright came out dull for Bantu. This was caused by the fact that Bantu was left with fifteen days before he was hanged. Initially he did not believe this and so had a different image of life, but as the time was nearing, he admitted that he was going to die. This was further confirmed by his being separated from other prisoners to a narrow room that was always closed. This prison was created

in such a manner that even a flea could not escape. All the entrances were having guards day and night. There was someone who was watching him all the time, and this made him unhappy.

At times he would talk to himself:-

"Indawo yokugala andisiso isigwinta
uDora (Bandlakazi) andimazi ubulewe
ngubani". p.84

("In the first place I am not a murderer.
I don't know who killed Dora".)

Maybe Bantu was trying to distinguish between two things that is, a prisoner and a murderer. The fact that he was in prison, qualified him as a prisoner, and not what he had been imprisoned for. So while he admitted that he was a prisoner, he on the other hand denied that he was a murderer.

In Bantu's trial we see a prosecutor who presented him as a murderer. He started by praising him to show the audience how respected people could be dirty inside:-

"Mhlekezi obekekileyo nenkundla namhlanje
sidityaniswe ngumntu esimaziyo sonke, inene
lamanene, inzwana kwiinzwana ezakha
zabakho kweli, uBantu Zatu.
Umuntu onenkonzonzo engenachaphaza
kwisizwe sakhe, indoda yamadoda
kuba yinjinga emfundweni ekwanguntsho
nasemsebenzini, iphumelele le ndoda,
nguzaphalala, akekho onokundiphikisa
kule nto ndiyithethayo ndiqinisekile.
Kuyo yonke impumelelo yakhe ebekhatshwa
liqabane lakhe elokuqala nelokugqibela,
umfazi wakhe ongasenguye omnye wethu
kwezintsunku, kuba le ndoda yakhetha
ukumbulala ngokumkrwitsha yakuba
ingevani naye ngezomzi wabo ..." p.36

("Your honour and the audience, today we are brought together by the man we all know, a gentleman amongst gentlemen, a handsome among handsome men ever existed on this earth, a man with a flawless life in his nation, a man of man, because he is highly learned and is excelling at his work of employment. This man has been successful. No one can dispute what I'm saying. I'm sure of that. Throughout his success his wife had been behind him, the one and only, who is no more today, because this man chose to murder her, by strangling her, when he could not come to terms with the matters of the home".)

When the first witness was called and asked what his occupation was, he answered by telling the prosecutor that he was a milk collector. He was further asked to tell the court what he saw as he arrived at Bandlakazi's house. He personally told the court that as he arrived at Bandlakazi's house, the kitchen door was closed, and as he knocked there was no response. He went from the back to the front door, knocked but there was no response. He told the court that he was surprised by this and became more surprised to see that the door was opening. He did not enter but instead closed again and went to report the whole thing to his boss.

The milk collector went to Bandlakazi's house again the following day but this time he entered. He personally told the court that he was scared to death as Mrs Zatu lay near the chair that was behind the door. He then quickly went out and met a policeman and told him the whole story. This qualifies to be an internal

focalisation because this is narrated by a character within the story.

The policeman that was met by the milk collector also came as a witness. He told the court that he did see the milk collector who was looking scared. He was then asked how did he know that the milk collector was scared. He answered by saying:-

"Ubuso babumpatshampatsha amehlo ezingqanda." p.38

("The face was blushing, and the eyes were agape".)

The next witness that was called was the doctor. When he examined the deceased, he discovered that she was strangled to death and there were no signs of fighting back or resisting. As he further checked her, he discovered that the deceased could not have strangled herself.

The fourth witness told the court that she did see Bantu going to Bandlakazi. She claimed that she saw him from a distance and was not wearing her glasses. When Bantu's lawyer doubted that the man that the witness claimed to have seen was Bantu as she saw him from a distance without glasses, the witness then answered by saying:-

"Indondo azithethi ukuba ndiyimfama, ndiyabona, naye ke ndambona". p.41

("Glasses do not mean that I'm blind, I can see, and I did see him".)

So she knows herself as having good sight even without glasses.

After this the prosecutor was positive that Bantu did kill his wife. This is confirmed by his words:-

"Mnumzana Zatu mandikuxelele le nto,
Wena emva kokungavisisani nomkakho
ugonde ukuba inye indlela, mawumbulale.
Yindlela oqhawale ngayo umtshato wenu leyo.
Emva kokumshiya ephila, ngokutsho
kwakho, waya kubukela ibhola". p.61

("Mr Zatu let me tell you this,
After you could not come to terms with
your wife, you realised that there was
only one way, to kill her. That's the
way you broke your marriage.
After having left her alive, as you say,
then you went to watch the cricket".)

The prosecutor's belief that Bantu is guilty is further confirmed by the way in which he (Bantu) answered the questions.

"Leliphi iqela elalichola?"
"LelaseCacadu"
"Ngubani lo wawisa uthinti?"
"Ingathi nguMnyanda".

"Yayingokabani loo thinti wawayo?"
"Hayi andiwakhumbuli kakuhle la magama,
kodwa ingathi lino "she" ekugqibeleni".

"Ingaba yayinguCitashe okanye u Socishe"
"Ingathi yayingu Citashe Mhlekezi".
"Which was the winning team?"
"I think it was Mnyanda". p.41

("Whose wicket was it that fell?"
"No, I don't remember the names well,
but I think it had a 'she' at the end".
"Was it Citashe or Socishe?"
I think it was Citashe your honour.

Who were the other players among the visitors
that you can still remember.)

This last question just went unanswered. The general response of Bantu to the above questions left the prosecutor unhappy and unsatisfied. This seemed to be by and large the feeling of the

people in court (that of being unhappy and unsatisfied). The first question was, "who dropped the wicket?" The answer was not positive as Bantu showed signs of uncertainty when he answered by saying "I think it was Mnyanda". The following question was, "whose wicket was it that fell?" The answer started negatively as he said "No, I don't remember the names well but the name ends with 'she'". He could not come up with the right name, even after he had been given a clue, as he was asked to tell the court whether it was Citashe or Socishe. Instead he answered by being further negative: "I think it was Citashe your honour".

The last question was, "who were the other players among the visitors that you can still remember?" To make the matters worse, Bantu could not even show any sign of lip movement to show that he was going to answer. This question was like Greek to him, so it went out without any response.

This did not only bring doubts to the prosecutor but the audience began to have doubts as well. In conclusion, the prosecutor said, "I've heard all that was said here, I was satisfied and not satisfied at the same time by the answers.

All in all, the prosecutor had mixed feelings, this was shown by the chance that was given to Bantu. Bantu was given a chance of discussing with his lawyers as to how to get anyone who might have seen him at the cricket games, even if it was a photo that was taken that could be used as proof that he really was there.

The fact that Bantu was watching cricket at the time of his wife's death made a difference in Bantu's case, and if he could prove that, he would be found innocent. That appeared to be easy, because in a place like that, there were many people who could have seen Bantu. On the other hand, Bantu did not see anyone, and this brings another possibility that there might be no one who saw him.

The easy part of the case was confirmed by Bantu's lawyer when he summed the whole thing as promising:-

"Hayi wena sukuba nexhala, ithuba lisekho kufuneka sibambelele kule ndawo yexesha. Phofu ke yona ngoku kukufumana umntu onokungqina ukuba wayekubonile phaya ebaleni phakathi kwentsimbi yesithathu neyesine. Iza kubanzima ke loonto, kodwa siza kuzama". p.45

("No, don't you worry, there is still time We must hold on to the issue of time. Anyway it seems as if we have conquered it. The only thing that is needed now, is to get a person who can witness that he did see you at the grounds between two and three o'clock. That will be difficult, but we will try".)

Responding to Bantu's question which was:-

"Njani mfondini". p.45
("How my gentleman".)

he said:

"Sizakupapasha emaphepheni, sihlokomise nakoo noma thotholo ngalo mbandela, akusoze kungaveli mntu". p.45

("We will publish it to the media, it won't fail to bring someone up in that way".)

Firstly, the lawyer consoled Bantu, but still stressed the possibility of solving Bantu's case with some difficulty:-

"... Iza kuba nzima, loonto
kodwa siza kuzama". p.49
"That is going to be difficult, but
we will try".)

When Bantu tried to show him that he cannot see any possibility in solving the problem we see the same lawyer changing his perspective by being optimistic:-

"... akusoze kungaveli mntu". p.49
("someone won't fail to show".)

These two people Bantu and the lawyer, were faced with the same problem. Firstly, the lawyer saw the problem of getting a witness being difficult, but, as he did not want Bantu to lose hope, he promised to try. When he was asked 'how' he changed and did not have any doubts but was rather optimistic that there could be at least one person who might have seen Bantu.

Again we see the same lawyer changing his position by being not sure again. Initially he told Bantu that he was sure that he was going to get at least one witness. Now he is asking a contradicting question which is:-

"Hi mfondini, ukuba asilifumani
ingqina, siza kuthini". p.46

("Gentleman if we do not get a
witness, what shall we do".)

He is no more sure that they would find a witness.

Bantu was left alone later. He sat there thinking about what was happening during the day, he ended up bursting:-

"Tyhini bafondini ubomi andikabazi!
Nabantu aba andikabafundi kakuhle!
Angathini lo mfo ukuvuyela ukutshabalalisa
ubomi bomnye umntu, namntu umntu
omsulwa. Hayi nale jaji, ayikwazi uku-
yibona into eyinyani nengeyonyani ..." p.48

("What! my friend I have not known life,
I have not studied people well,
How can a person enjoy destroying
somebody's life, not just a person but
an innocent person. Even this judge
cannot distinguish between the truth and
falsehood ...")

The prosecutor was seen by Bantu as a person who enjoyed destroying other people's lives. Bantu on the other hand saw himself not as just a person but as an innocent person. The judge was on the other hand viewed as somebody who could not see or distinguish the truth from lies.

In a dialogue between Noziqhamo and her brother Ntozintle, Ntozintle noticed that Noziqhamo was not happy:-

"Kutheni ingathi akonwabanga nje Nozi?" p.74
("Why do you look as if you are not happy?")

"Ungatsho nje ukuba uligqirha".
"Don't you say that you are a witchdoctor".

Ntozintle is sharing the same level with Noziqhamo, because Ntozintle had asked Noziqhamo about her being unhappy, Noziqhamo answered by confirming that. Instead of admitting that she was not happy she praised her brother for being able to see that without being told. Their concern is, however, not the same as

far as Bantu's case goes. Noziqhamo was sympathising with Bantu:-

"... kodwa ke umntu akabukelwa esimka nomlambo ikho indlela yokumsindisa". p.74
("... but a person cannot be watched drifting a way with the water, whereas there is a way of saving him".)

The above words confirms that Noziqhamo was not only sympathising with Bantu but also wanted to help him.

Ntozintle on the other hand saw no reason why he should sympathise with Bantu:-

"... utheni na uNoziqhamo, uphambene, ufumana ezihlupha ngoBantu angamazi nokumazi, ungenzani ngamabinqa". p.75

("What is wrong with Noziqhamo, is she mad, she is just worrying herself over Bantu whom she does not even know, what can you do with women".)

Ntozintle did not see the reason of worrying himself about Bantu because he did not know him, and since Noziqhamo had nothing to do with Bantu, Ntozintle saw it pointless for Noziqhamo to worry over Bantu.

After the last trial, Ntozintle's standpoint regarding Bantu was still the same. Noziqhamo was not happy about the sentence that was passed on Bantu, and she showed that by saying:-

"Uthi ndimve kakuhle na la mtshutshisi?" p.59
("Did I hear that prosecutor well?")

"Umve kakuhle, uthetha ukuthini". p.59
("You heard him well, what do you mean".)

"Ufanele ungeva kakuhle, lusizi le nto

yalo mfo, wawukhe wayibona phi into
yokuba umntu angabi nalo nelinye
ingqina eli ..." p.60

("You are supposed not to understand
it's a pity. Where have you ever seen
a case like this one where one doesn't
even have a single witness".)

"Ndixakwa yiloo nto kanye". p.60

("That's exactly what confuses me".)

"Uthi angasinda xa kunjalo? Andikholwa". p.60

("Do you think he might survive if that's
the case? I don't think so".)

"Ukusinda nokungasindi akuthethi nto". p.60

("Surviving or not, that doesn't mean anything".)

"Kutheni usitsho nje"? p.60

("Why do you say that"?)

"Ndide ndifune ukuqiniseka ngakumbi

nangakumbi ukuba uBantu umsulwa". p.60

("I just want to be absolutely sure that
Bantu is innocent".)

"Heyi suka, sukuthetha intsomi apha,
eli xa yonke into isalatha yena, yinto
oyithatha phi le uyithethayo? Ngoluhlobo
ndimbona ngalo akamsulwa tu tu". p.60

("Oh come on, don't tell tales,
where did you get that information?
Everything points to him. The way I
see him, he's not at all innocent".)

Noziqhamo was worried about Bantu. She believed that Bantu was innocent and nothing could change her. Ntozintle believed that Bantu was not innocent at all, because according to him everything was pointing to him. Noziqhamo's belief that Bantu was innocent went further to a point where she visited Bantu after her talk with her brother. When Bantu saw Noziqhamo, he became tongue tied and was ashamed. Noziqhamo decided to break the ice by saying:-

"Ndiyayazi into yokuba akunatyala".

"I know that you are not guilty".

"Ungabi sazixhamla ngokucinga
ukuba ndizakuthinina?" p.64

("Don't bother worrying yourself over what I'm going to say".)

We hear Noziqhamo consoling Bantu by telling him that, she knows that he is innocent. We see Bantu and Noziqhamo showing differences as far as Bantu's escape was concerned. Bantu saw the idea of escaping as the only solution, of freeing himself.

"Mna kudala ndilindele nantoni na,
nguwe lo mntu ulibele kukudidiza.
Uyabona ngoku, ixesha liyandivumela
ukuba ndibhungce ..." p.104

("I've been patiently waiting for anything.
You are the one who keeps on delaying.
You see now, time allows me to escape".
"Uza kwazi njani ukuba abalalelanga
ngawo lo mzuzu sithethayo ..."
"How will you know that they are not
ambushing you as we talk".)

"Andisoze ndime ngoku, ndiyahamba ..."
"I won't wait now, I'm going".
"... Uze ukhumbule ukuba kujinga
kuwe entanyeni umbhalo wobugebenga.
Akusayi kubalula ukwamkeleka kwesigebenga
kwelinye ilizwe ..." p.104

("You must remember that the writing of
barbarism is hanging on your neck.
It's not going to be easy for a barbarian
to be accepted in another country".)

Here Bantu is faced with a problem of escaping. Bantu saw it possible, and on the other hand Noziqhamo saw it impossible. Noziqhamo tried to discourage Bantu by telling him that the policemen might be waiting for him, and she also reminded him that a message that told people that he was a murderer was hanging on his neck. On the other hand Bantu insisted on going and was prepared to take the risk. This goes to show that Bantu and Noziqhamo are not agreed on the prospect of escaping.

We again see Ntozintle changing his mind about Bantu. Initially he felt that he had nothing to do with Bantu and was not related to him so whether he was hanged or not, he felt that, that was none of his business. Later when he saw that Noziqhamo could not change her feelings towards Bantu, he decided to sympathise with his sister by helping Bantu:-

"... uyaxhonywa la mfo wakho ngomso.
Masenze into nokuba ayiphelelanga". p.73
("... This man will be hanged tomorrow.
Let us do something, even if it is
incomplete".)

Ntozintle felt that something should be done to save Bantu, and this goes on to show that, Ntozintle's attitude towards Bantu was changing.

3.1.4 SHIFTS IN LEVELS OF FOCALISATION

We talk of a shift when focalisation moves from one level to the other. On page 17 there's a shift from the second to the first level:-

"Mnumzana, ndikufumana ungenanyani,
kwaye mandikhuphe litsole elokuba
urhaneleka kakhulu ekubulaleni umfazi
wakho. Usisigwinta".

("Mr Zathu I found you unfaithful
and let me tell you straight that
you are very much suspected in the
killing of your wife. You are a murderer".)

Lasuka lanya uBantu. Ukothuka
okudibene noloyiko kwenza ukuba
axakwe yindlela angazikhusela ngayo. p.62

(Shock together with fear made him
unable to protect himself.)

Bantu was focalised as unfaithful, and a big suspect in the murder of his wife. The words that were used to describe Bantu, were the words that were coming from the character within the story. The focalisation is therefore on the second level. There is immediately a shift when Bantu started to respond to the way in which he was described.

Bantu is then seen by the external focaliser as disappointed and full of fear. That made it impossible for him to protect himself. This qualifies as an external focalisation and is therefore on the first level.

3.1.5 DOUBLE FOCALISATION

Double focalisation occurs when the external focaliser watches along with the internal focaliser. On page 3 we are told that Bantu noticed that Bandlakazi's door was closed. When he opened the door he found out that everything was messed up. Here Bantu is watching along with the external focaliser, thus qualifying it as the double focalisation.

We find double focalisation again when Bantu was watching along with the external focaliser being an internal focaliser. When he opened his office door we are told that:-

Ngaloo mzuzwana wathi wabajonga aba
bafo, wafika kwizinto ezingathi zange zibuthi
nkwe ubuthongo.
Nokuhlala zazithe tucu ngamacala
okwempuku ihluthi yityhefu. Iidyasi
ezimdaka-ngwevu ezazinxitywe ngaba
bafo zazihluthi mpu, imithungo le ifuna
ukuqhaqheka, kucaca ukuba azizanga

zalinganiswa mini zathengwa.
Iimbukuxa zezisu zazisinda iihempe
eziqhawukelwe ngamaqhosha apha ngaphambili.

Amaghina amnyana ayethiwe rhintye
okwentambo ijinga exhantini. Iibhrukhwe
ezazikwangwevu ekwakungathi ziphuma
emlonyeni wethole, zazichasele kanobonyana
apha emagatheni kuvele ooxhongo ababengathi
bakhe bagqushwa ethuthwini. Izihlangu
ezazikhalazela amafutha, zazinyamezele
ukucudaniselwa ngamabhaku eenyawo.
Ukukekela kwezithende kwakudiza iindlela
ezazisakuzihamba. Ebusweni izinto ezinkulu
zazingatyhilekanga okweenkunzi zeenkukhu
ziphuma edabini. Asuka angathi ngamawele
la madoda, iingxavula ezazingathumani manzi. p.14

(The minute he set his eyes on these men,
he concluded that they had not sleep. They
sat so uncomfortably like a mouse that has
been poisoned.

The dark brown coats that were worn by
these men were filled to the brim, with
the ends almost bursting, showing that
they were never tried on, on the day they
were bought.

Protruding tummies were too heavy for
the shirts that had no buttons on the
front. The black ties were hooked on
the neck like a rope hanging on a tree.
The brown pair of trousers that looked
like they come out of calf's mouth,
were furthest from the ankles that looked
like they were shoved into the ashes. The
shoes that were starved from the polish,
were tolerant from the bulging feet.

The crookedness of the heels showed
that the shoes had seen better days.
The frowning was written on the faces
like cocks who are from a battle.
(These men were like twins.)

3.2 SUSPENSE

Suspense is the result of the procedures by which the reader or
the character is made to ask questions which are only answered
later. Suspense can be generated by the announcement of

something that will occur later, or by temporary silence concerning information which is needed, Bal (1985:114). Sometimes suspense is there to create tension.

When Bantu was hiding in the deep end of the river, one policeman suggested that a dog be sent inside the water. The other felt that there was no dog that could go inside the water and he thought that the river was too deep even for a human being. The first one insisted that a dog be sent in. When the second policeman was still showing reluctance, he took the dog and instructed it to go in, the dog kept on barking but refused to go in.

For the reader there is a lot of tension created because we know that Bantu was inside the water and if the dog went inside, Bantu would be caught.

The day of Bantu's death sentence was nearing without any hope of him being saved. Nothing was done until the day before the hanging. Bantu's hope was lost and the reader is not in a position to know whether Bantu is going to be saved or not. Ntozintle and Nozighamo on the other hand did not want to give up. What could they do at the eleventh hour if they had failed while there was still enough time?

They thought of going back to the television camera men, because they felt that, they might have overlooked some of the photos. They could not get the television camera man as he had not

arrived yet. The aeroplane in which he was travelling was delayed for two hours. They decided to go and wait for him at the airport. The camera men arrived at ten o'clock. Bantu was left with twelve hours before he was hanged. This was not a day but half a day. They looked at all the photos but could not see that of Bantu.

They left the house extremely disappointed. They went to another camera man. At the time of their knocking at the door, the time was half past two, and Bantu was left with seven and a half hours before he was hanged. They knocked at the door but there was no response. They decided to leave, as they thought that there might be no one inside. When they were about to start the car, they realised that the house was lit, and they went back.

They looked at all the photos, but still could not see that of Bantu. This brought more suspense. They decided to start all over again. At last they saw Bantu's photo. They phoned the judge, but could not get him. They left a message that they would be in prison at nine o'clock the following day.

At nine the following day, they were already there. They waited until half past nine without being attended to. Ngalo started to panic. He phoned the judge again and discovered that the judge did not receive the message but he promised to be there very soon. The judge looked at the photo and agreed that that was Bantu. He phoned the person who was responsible for hanging Bantu. When the phone rang he (the hang man) refused to pick it

up, and the time was fifteen minutes to ten, and in fifteen minutes time, Bantu would be hanged. The phone rang for several times without any one picking it up. The caller on the other side was panicking. We are not told what the conversation on the phone was about. We are only told that Bantu walked out as a free man.

The whole procedure is creating suspense. Bantu was going to be hanged at ten o'clock. At half past nine, nothing had been done to save him. Only at fifteen minutes to ten the judge got proof that Bantu was not the killer. He tried to phone but the phone was not picked up. By the time it was picked up everybody was panicking.

CHAPTER 4

4. SPACE

4.1 INNERSPACE

Although innerspace is usually regarded as secure, it may sometimes be experienced as insecure by the actor (cf Bal, 1985; Strachan, 1991). Bantu was arrested and taken to prison. For the first time he was isolated from the people he knew. He was locked up in a room. The room was so dark that he could not see what was inside. While he was still reluctant to enter the room, he was pushed in by someone he could not see. When he was inside, he realised that he was not alone. He could feel that there was someone who was lying down in pain. The room was small and narrow. It was only three feet long. He slept and was woken up from sleep by the kicking of the door. He sat up and looked at the door. He only saw a hand that pushed two dishes of food without spoons. Obviously the prison space was not secure for him.

Visiting hours, were very strictly observed. If the time was over, it was over. It did not matter whether the conversation ended in the middle of a sentence:

"Andazi mfondini, ubomi bam buyakuxhomekeka
kwiimantyi neejaji. Ithemba endinalo
lelokuba ..." Akazange agqibe ukuthetha. p.71

("I do not know, my life will depend on the prosecutors and the judges. The only hope I have is that of ..." He did not finish talking.)

This conversation was interrupted by a police man who told him that the time was over. He was forcefully taken back to the cell.

Things became better for Bantu after the first trial. He was moved to a clean room. This new place was very quiet. During meal times, prisoners were allowed to go to the dining hall. Everything was in order. According to Bantu, prisoners were not treated as prisoners. They were allowed to have many visitors, and on Sundays they were allowed to go to church. Every morning they were given time to exercise. During exercise time, Bantu used to be very happy. This space was secure for him to the extent that he even forgot that he was a prisoner.

On the day of the second trial, the innerspace is described as tense and discouraging. People were quiet; expecting anything between good and bad results. Bantu's face revealed the tension he experienced inside. Those who were near him could see that he was not happy. He had lost hope, and the fact that he could not bring any witness along made things worse for him. He was later sentenced to death.

After this, things became worse for Bantu. He was separated from other prisoners. He was taken to a small narrow room that was always closed. He was only allowed to go out during exercise

time. The security was so tight that even an ant could not escape. There was no chance of escaping. To add on to this, there was someone with him all the time to make sure that he did not escape. This made him more unhappy.

He could not think of saving himself by escaping. He would sometimes wish to be a bird that could fly without being noticed, sometimes he would wish to be air so that he could have access to any space. He would later get consoled by reminding himself that miracles were there during the time Jesus was still on earth and were no more. During that time, Bantu was in a cell, a cell that was locked and double locked. He was full of chains from the toe to the neck. He was so tied that he could hardly move. The chains that tied him were connecting to a very big stone so as to make his movements very limited. The sun had set on him. Bantu knew by then that he was only left with three days before he died.

On the day before the death sentence, Bantu was visited by one of the officials. He was reminded that he was going to be hanged the following day, and sarcastically, the official wished him a nice journey on his way to heaven, a journey that was without pot holes. Bantu sat still and did not respond to that and he did not show whether he was listening or not. This contributed a lot to Bantu's space that was already sour.

After this, Bantu was visited by another official who brought a pair of scissors, a shaving machine and a mirror. This man

looked unhappy and unsympathetic. He told Bantu to come nearer to him. Bantu's hair was neat, and was later told to look at a mirror. After having done that, the official left without having said a word to Bantu, he could hardly say 'goodbye'.

Bantu was left there thinking of the official who could not greet him at least. He was thinking of this and that his mind would jump from one event to the other. In between his thinking, he would jump with fear as soon as he thought of the death he was faced with. The word 'death' was coming in and out of his mind and he would think that he was seeing the day for the last time. He would burst out by asking himself whether he was afraid of death or not. He would then answer himself by saying that he did not want to die and there was nothing that he was going to benefit from his death, on top of that there was no one who was going to benefit from his death. The time was then eight o'clock without anything new going on. This reminded him that he was left with two hours before he was no more. He knew that he was going to die against his will.

At nine o'clock he was taken to another room where he was made to sign a number of papers and was later shown a door and a man he was to follow. At that time nobody knew what Bantu was thinking about, but he was sweating on his forehead and his hands were wet and the eyes were winking continuously. He would look up with his mouth shut. All these signs showed that he was not happy. He felt dizzy as soon as he sat down. The room he was taken to was decorated with dying flowers. On the wall, was a

picture of an unlit candle. The dying flowers indicated that there is no more life, and the unlit candle showed that there were no more hopes.

This was later confirmed by the priest who was praying for him, when he asked the Lord to receive Bantu's soul. He made it clear that the life that Bantu was leading was not bright, and was asking the Lord to brighten Bantu's journey as he crossed the streets of heaven. After having finished praying, the priest disappeared like a shadow.

He was taken to another chair, where his eyes were covered with a black cloth. His legs and hands were tied up. He could hear the footsteps of those who had accompanied him leaving the room but could not see them. The man who was going to hang Bantu remained behind. Bantu could feel that death was near as the hangman kept on fixing and tightening certain parts on the chair. The man touched a certain part on the chair and Bantu started shaking as a result of that.

The chair kept on shaking. This gave Bantu a belief that the killing machine was gaining power, and as he felt that, he burst out saying "Lord you know me ...", but he could not finish that as the phone rang. The hangman decided to ignore the ringing phone. On the other hand, Bantu hoped that he would pick up the phone. During this time Bantu felt like delaying everything. As the phone kept on ringing, the hangman dragged his feet and

went for the phone. Without having said a word, he dropped the phone.

After having dropped the phone, he uttered a big insult, and went to Bantu, touched a certain part on the chair and the chair stopped shaking. Bantu could not understand what was happening. His hands and feet were set free and the black cloth from his eyes was removed. A black coffin was lying near his feet and was open. The hangman kicked it and then told Bantu to stand up, and when he stood up he was shown the door. These actions did not bring any relief to Bantu as he did not know what they meant. To make matters worse, when he looked at the time it was ten o'clock sharp. This was the time at which he was supposed to be hanged, so he thought that, that was the hanging procedure. He went out not knowing what was happening.

For the first time we see Bantu experiencing confused happiness and hope in his innerspace. Before he left the room, he was surprised that his hands were free and there was no one near him. One man came to him and explained everything and also told him that according to the judge's decision, he was free to go home. He was asked to sign certain papers and was also offered a lift home, but he refused the lift. At this time Bantu could not trust anyone.

4.2 OUTER-SPACE

An outer-space is in most cases experienced as insecure. An outer-space can on the other hand be experienced as secure. Under the above sub-heading we are going to discuss the space as a secure and insecure outer-space. Bantu went to the stadium hoping that he was going to keep his mind busy after having been disappointed by his wife. This did not help as he could not concentrate on the match but was busy thinking. Thoughts came crowding his mind and was awoken from the sleep of thought by the noise and screams from the cricket match crowd. While other people were enjoying themselves, he was feeling the opposite.

After his escape from prison, Bantu decided to go to a place across the Nceba. On his way there he experienced many unpleasant things. As he was walking, he heard voices. He tried to listen, but could not hear them anymore. Not long, he heard the noise of the goat from the mist. The little goats were crying for their mothers. As they came towards him, they became scared and began to scatter. The picture of Bantu's face was all over and as a result he avoided meeting people as he could be recognised. So the outer-space was not secure for him.

Bantu realised that he was in trouble and therefore hid himself in the forest. The dog began to bark as it suspected something. The boy who was herding the cattle did not see Bantu and therefore could not understand why the dog was barking. As the dog persisted barking, the boy began to suspect that there might

be someone or something inside the forest. During that time Bantu was crossing his fingers. The boy encouraged the dog to go in. Bantu was by that time in a serious problem. He went further in the forest and was trying to run away from the stones that were thrown at him.

The father of the boy decided to interfere by asking the boy what was really going on. As the dog was heading for him, Bantu decided to show himself. He told them that he was a human being and asked them to hold the dog. As he appeared from the forest, he came across Mr Langeni, an old friend. The same outer-space that was insecure for him changed and became secure as he met a friend. He was free to tell him that he had escaped from prison.

Mr Langeni was prepared to help Bantu as a friend and Bantu welcomed this. They agreed to go via Langeni's house. They chatted happily reminding each other about the happy days that they used to have.

When they approached Langeni's house, they saw two policemen waiting for Mr Langeni. When Bantu saw the policemen, he wanted to run away but his friend, Mr Langeni assured him of his safety. Mr Langeni claimed to know the policemen and also promised Bantu that he would speak to them. Unfortunately for him the policemen were unpredictable. He pleaded with the policemen promising them everything. As the two policemen had come to buy a sheep, he promised to give them free. All the offers were turned down. Now the outer-space that Bantu was beginning to enjoy had turned

bitter. When Bantu began to plead, the policemen became more angry, they tied his hands and feet and threw him into the police van. Because of this Bantu's outer-space was experienced as insecure.

On the death sentence day, Bantu had to cross an open space that led to the hanging room. He was crossing it for the first time since his arrest and he also thought that he was crossing it for the last time. When crossing this open space, the only footsteps that could be heard were those of his and his companion. When Bantu was crossing the open space, he started doing this courageously, but before he could finish the distance his knees began to shiver. When his companion noticed this, he helped him by pulling him up. Bantu was not pulled gently but rather harshly.

Bantu could not walk on his own because he knew where he was going to, and whenever he thought of his death, he shivered. The outer-space was again experienced as insecure.

Bantu was taken to a certain room. After the phone call that was received by the hangman Bantu was set free. We now see the same Bantu who crossed the open space as a guilty man, crossing the same space as a free man. The same grounds that led him to his death were later experienced as the only way that could take him out of the prison premises as a free man.

The open space was later experienced as secure. He had no companion as before as he was considered a different man, an innocent man. The open space that was initially focalised by Bantu as a short way to the hanging room, was later focalised as a very long way to the big exit gate that led to freedom, as he was now regarded as a free man.

This goes to prove that the security or insecurity of space has got nothing to do with it being an inner or outer-space. The inner-space may be experienced as secure or insecure by the character and the same applies to the outer- space.

4.3 OTHER SPACES

We see Bantu in a dream space, where he dreamed of being in an unknown world. He noticed that the world was full of water. He could see all that was happening under the water. When he was still looking in the water, he saw soldiers coming towards him. This surprised him as this was not war time. They came near him and some greeted him and passed, but they did not scare him. From the second group of soldiers he noticed that there was one person who was unlike the rest as this person was wearing white clothes while others wore red clothes. As the group was approaching he noticed that the person who was different from the others was a female. Up to now Bantu's dream place is not scary, so it is experienced as secure.

He later noticed that the female among men was Dora, his wife. This made him happy and he went straight to Dora. Dora who was

no more the same Dora for Bantu in real life, was then the Dora he knew, a lady with a beautiful smile and long hair, a very beautiful lady. Dora had a smile on her face, a smile that Bantu was longing for. Bantu stretched his arm trying to reach out for Dora. Dora, on the other hand tried to do the same but their hands could not meet. Bantu tried very hard to touch Dora's hand but in vain.

This space was experienced as secure and happy. Dora was the woman he knew and she could once more smile with him and that was something that she could no longer do in real life. When Bantu was trying to reach for her arm, Dora could not resist but she tried to meet him half way by stretching hers.

CHAPTER 5

5. CONCLUSION AND GENERAL EVALUATION

The theoretical aspects of narratology on time, focalisation and space have been applied in N. Saule's novel Unyana Womntu.

Functional and non-functional events have been well distinguished by Saule in story level. The major functional event being the death of Bandlakazi (Bantu's wife). This is considered to be a major functional event as all the events in the novel centre around it. This is followed by Bantu's denial of the fact that he did see his wife the previous day. After having denied that he was seen as more than a suspect, a murderer.

This denial has on its own pushed the story too far, and it nearly claimed his life. We are told that all the events in the novel took place during the cricket season. From that we get an indication of time, and from it we can gather that narratological time stretches over a period of plus minus four months. For other events, time is clearly indicated. For others it can be easily and precisely assumed, while for others, the assumption depends entirely on the individual's opinion.

For example we are told that Bantu and Bandlakazi agreed to meet at ten o'clock and the narrator goes on to confirm that Bantu did make it at ten o'clock. From this we are sure that they met in the morning. Time spent by Bantu at Bandlakazi's house can be

gathered from the discussion they had. We also read that Bandlakazi died at half past three. The fact that she did not fight back minimised the time spent from the time she was strangled up to her death. The assumptions of various people can vary from three to quarter past three.

After the first trial two weeks passed without anyone appearing as a witness. From the above statement we can be sure that the retrial of Bantu did not take place before two weeks, it must have taken three or more weeks before the retrial.

For other events assumption of time may differ vastly. For example, we cannot come up with the exact time spent by Bantu watching cricket, because we are told that he arrived at cricket games when the sun was beginning to be hot. In the first place the beginning of the sun to be hot varies from place to place and depends on the geographical situation of that particular place. We are further told that he left before the games were over. He might have left after an hour, twenty minutes or five minutes before the games were over. Again here the assumption of time can vary vastly. Other functional events are the same as the above ones as far as the assumption of time is concerned.

Once again, under story level, we have a very interesting indication of time:-

"Emva konyaka onesiqhuma, wafika uNoziqhamo". p.8
"(After a very long time".)

There is, to my understanding no English expression that can equal the above Xhosa expression, but it can nevertheless be explained. This expression suggests definite by very long time. If a person is for example expected to respond in three weeks time but instead takes five or more years to do so, he is considered as having taken too long, and when the time is too long, it is expressed as "Unyaka onesiqhuma" in Xhosa.

The writer has however made the assumption of time very possible. We are once more told that the events took place during a cricket season. This is helping us with historical time, as it shows that it was during summer. There are also relevant clues that point out to the fact that the historical period in which the events took place is recent. In some instances we are told the exact dates in which the events happen. For example we are told that Bantu appeared in court on the first day of November. When Bantu was asked whether he knew when his wife was killed, he answered by telling the policemen that he only knew about his wife's death on the ninth of September. This question was asked on the day that followed his wife's death the eighth of September, which was the previous day.

The fact that people were driving cars, reading newspapers, watching games with camera man around them, women were driving on their own, phones were used etc. points to the recent time which is modern.

Under text-time which is the ordering of the story elements by an organizing instance, retrospection and anticipation respectively are clearly indicated:-

"Elucingeni kwakhe akukho mathuba
alonwabo awayesogqitha abakha
banawo bengumfazi nendoda.
Babedla ngokonwaba bade bazive
sebethelabo izulu lisehlabeni". p.17

("In his thinking there has never been any better times than the ones they had when they were husband and wife. They used to be happy up to an extent of thinking that theirs was a heaven on earth".)

Although the novel begins with the sour marriage of Bantu and Bandlakazi, through retrospection we can see that the couple's marriage was initially a bed of roses. So Ngcongwane's definition of retrospection as a time when a narrative turns back temporarily to a fact which was omitted is best proven here. Internal, external and mixed retrospection are also discussed effectively.

Anticipation which is defined by Strachan (1990:103) as a reference in the story line to an event that lies in the future is clearly indicated when Bantu dreams of Bandlakazi wearing white garments among people who are wearing red garments. White garments are associated with heavenly clothes and it is believed that heavenly clothes are used by dead people. When trying to reach for her hand he could not, they could not make their hands meet although they tried to. This dream becomes an anticipation of what is still going to happen, because Bandlakazi is reported dead the following day.

Some anticipations serve to create tension. A good example of this is found in Saule's novel when Noziqhamo, Bantu and his lawyer believe that Bantu will be proven innocent. In the course of the story there are no indications that he will be proven innocent. Every means that were tried failed. Every state witness was pointing to Bantu. Although he claimed that he was watching cricket at the time of his wife's death, he could not come up with even one witness. The fact that he was going to be hanged was a reality until fifteen minutes before death.

The aspects that influence the relationship between text-time and story-time are all discussed and these are ellipsis, summary, scene, retardation and pause respectively. These are fully discussed in their chapter.

The phenomena of frequency which are repetition and iterative presentation, respectively are dealt with. Under repetition we have a true repetition that happens when an event that occurs once in the story, is repeated several times in the text, and a good example of this in Unyana Womntu is the death of Bandlakazi which happened once but mentioned several times. This is mentioned almost throughout the whole novel. The policemen were the first people to mention this to Bantu. This is later mentioned in court during the first and second trial. This is mentioned by Noziqhamo, Ntozintle, people in general and by Bantu himself.

Iterative repetition which is the opposite of repetition whereby a series of similar events in the story is presented once in text, is also clearly indicated in Unyana Womntu. Noziqhamo used to go to Ntozintle's place everytime she was free, but that is mentioned only once in the text and thus qualify as iterative.

Focalisation and its aspects are abundant in Unyana Womntu. Saule has a way of making a focalised object or subject very clear to the reader. We get a good example of this when the policemen who had come to arrest Bantu were described through the eyes of the external narrator together with those of the internal narrator (i.e. double focalisation):-

Ngaloo mzuzwana wathi wabajonga aba
bafo, wafika kwizinto ezingathi zange zibuthi
nkwe ubuthongo.
Nokuhlala zazithe tucu ngamacala
okwempuku ihluthi yityhefu. Iidyasi
ezimdaka-ngwevu ezazinxitywe ngaba
bafo zazihluthi mpu, imithungo le ifuna
ukughaqheka, kucaca ukuba azizanga
zalinganiswa mini zathengwa.
Iimbukuxa zezisu zazisinda iihempe
eziqhawukelwe ngamaqhosha apha ngaphambili.

Amaqhina amnyana ayethiwe rhintye
okwentambo ijinga exhantini. Iibhrukhwe
ezazikwangwevu ekwukungathi ziphuma
emlonyeni wethole, zazichasele kanobonyana
apha emaqatheni kuvele ooxhongo ababengathi
bakhe bagqushwa ethuthwini. Izihlangu
ezazikhalazela amafutha, zazinyamezele
ukucudaniselwa ngamabhaku eenyawo.
Ukukekela kwezithende kwakudiza iindlela
ezazisakuzihamba. Ebusweni izinto ezinkulu
zazingatyhilekanga okweenkunzi zeenkukhu
ziphuma edabini. Asuka angathi ngamawele
la madoda, iingxavula ezazingathumani manzi. p.14

(The minute he set his eyes on these men, he concluded that they had not sleep. They sat so uncomfortably like a mouse that has been poisoned.

The dark brown coats that were worn by these men were filled to the brim, with the ends almost bursting, showing that they were never tried on, on the day they were bought.

Protruding tummies were too heavy for the shirts that had no buttons on the front. The black ties were hooked on the neck like a rope hanging on a tree. The brown pair of trousers that looked like they come out of calf's mouth, were furthest from the ankles that looked like they were shoved into the ashes. The shoes that were starved from the polish, were tolerant from the bulging feet.

The crookedness of the heels showed that the shoes had seen better days. The frowning was written on the faces like cocks who are from a battle. These men were like twins.)

The above example is one of the best examples of focalisation used by Saule to confirm his perfect ways of focalisation. These two men are described to the reader in such a way that it is easy for the reader to have a clear picture of them. The clothes that they were wearing are fully described from top to bottom and the reader can see for himself that they were not just clothes but dirty and clumsy clothes. Shirts were without buttons, trousers were small sizes, feet that protruded through the shoes showed that they were uncomfortable. Their faces were not friendly at all, infact they are seen by both the external and internal focaliser looking like cocks who are from a battle. Between the two men there was none who was better off than the other, this is confirmed by the last sentence that describes them as twins, "These men were like twins".

Suspense which is sometimes there to create tension has been properly handled. A lot of tension has been created in Saule's book and this has been generated by announcement of event that will occur later, or sometimes by temporary silence concerning information that is needed Bal (1983:114).

The whole novel creates tension. Firstly Bantu has been arrested for a murder he did not commit. Secondly that is made known to the reader immediately. So the reader knows from the beginning that Bantu is innocent. The novel is written in such a way that Bantu gets the sympathy of the reader from the beginning. When Bantu is first questioned by the policemen in his office it appeared as if there would be no need for them to arrest him as he would answer them clearly and prove to them that he was innocent. This happens to be the prediction based on Bantu's nature. Bantu is described as intelligent and learned and until the death of his wife he had been living a flawless life.

He was accused for the first time. So because of the above reasons it was going to be easy for Bantu to convince them, but the opposite was true as he slept in the cell the same day. The knowledge that the reader possesses begins to create tension. During the first trial Bantu is reported to have consulted the best lawyer and is also known as the best man; what a combination! After the trial Bantu and his lawyer are proven not to be best enough, their "best" was not enough for the court, instead a witness is required to bare them out. Fortunately time is given to them to look for one.

Means are done to get at least one witness. This appears to be easy but difficult. During this process tension is created. The day of the second trial came, a miracle is hoped for but instead Bantu is sentenced to death. The tension does not reach a climax but is generated by Noziqhamo and Ntozintle's means of getting a camera man who might have been there during the cricket match.

The hanging, is in the meantime, approaching and the tension is on the other hand rising up. Means of saving Bantu's life are done until fifteen minutes before the hanging time and by this time the tension that is experienced by the reader is unbearable. A phone rang in the hang room and there are two people inside (i.e. the man who is going to hang Bantu and Bantu). The phone is ignored. The reader wishes that the phone be picked up as it may make a difference. At last the phone is picked up. After having dropped the phone the hangman became silent. This temporary silence is causing more tension. At last the tension reaches the climax as soon as Bantu is told to leave the room and is free. Bantu has been arrested for plus, minus four months. All the efforts that were done during this period failed. In between this period Bantu could not be proved innocent. He was labelled as a murderer and a wizard. Just five minutes before he was hanged, he was proved innocent. He was nearly proved innocent in his grave. For these reasons I am of the opinion that suspense has been properly handled by Saule.

The concept of space has been well handled as well by Saule. Saule has proved beyond doubt and argument that the innerspace

does not always prove to be safe, infact the opposite can be proven more often than not. The same applies to the outerspace as it cannot be seen as insecure always. The prison which is seen as an innerspace has proved to be insecure most of the time. Bantu had been deprived the right of being a social being and was treated like a solitary being, something that was not pleasant for him.

The room in which he was kept was dark to an extent that he could hardly see his own finger. The room is described as small and narrow and he was expected to sleep and eat in it. The outerspace was most of the time secure for him. He was allowed to go out during exercise time. He would be very happy as he loved exercising.

A perfect example of space that proved to be insecure and changed within few minutes to be secure was the open space that led to the hanging rooms. When Bantu was initially crossing it, he did so as a guilty man before the eyes of those who were watching him. He knew that he would not come the same way again so he was setting his feet there for the first and the last time. As a result of this, he began to shiver, he could not walk and was mercilessly pulled by the man who was accompanying him.

After a few minutes he came back, crossed the same open space as a free innocent man. He did not want any companion. He was confident. He was going to life not death. The above example has been singled out as a perfect example which shows that space

can be secure or insecure not because it is an innerspace or an outerspace but because the circumstances around it allow it to be secure or not.

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