

**A PSYCHOANALYTICAL EVALUATION  
OF INGQUMBO YEMINYANYA**

**BY AC JORDAN**

*BY*

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## DECLARATION

I declare that this dissertation entitled A PSYCHOANALYTICAL EVALUATION OF INGQUMBO YEMINYANYA BY A C JORDAN is my own work, both in conception and execution, and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

Ukwatsho

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## DEDICATION

This work is dedicated to my Father, Phumelele, my mother Phumla, my two sisters Punki and Noluthando, and to my brother, Sam.

## CHAPTER ONE

### INTRODUCTION

This study will focus on a critical analysis of Jordan's work, *Ingqumbo yeminyanya*, "The wrath of the Ancestors." It is proposed that the psychoanalytical theory be used as a framework. I hope that this study will be of great significance to the students of African literature particularly to those who are interested to see how Jordan has manipulated psychoanalytical devices of characters and the society in his novel, "The wrath of the ancestors".

Modern literary theory is a new development. As a result not much work has been done. This is the case with the analysis of indigenous language literature particularly Xhosa. Some of the approaches notably, practical criticism, formalism and structuralism have been used in the interpretation of Xhosa literature before, (cf Nyamende, Kwetana, Qangule, Mtuze). The time has now come to involve more innovative literary canons to explore further the "treasure island," *Ingqumbo Yeminyanya*.

Wright (1984:5) says:

“Though psychoanalytic criticism has been drawn into literature unlike other approaches it has not been able to provide a satisfactory theory of aesthetic value. It contributes rather, to an understanding of the creative process..”

Nina Mollema, 1992, in her work on psychoanalysis asserts that, psychoanalysis was seen as one of those theories which were good for literary criticism, and that literary critics were ashamed of using psychoanalytical criticism as their approach because it was seen as something of an embarrassment, but today it is seen as one of the useful tools to be applied in literature. That is why Grabe (1986:88) says:

“The birth of psychoanalysis into literature is not a mistake because this theory is informative in the study of literature.”

We will attempt to show how informative it is in the study of literature.

According to Sigmund Freud (1965) psychoanalytic criticism concerns itself with psychic models. He maintains that the human mind can be studied from three perspectives, the dynamic, the economic, and the topographic, and that all three provide insight into the decisive role played by bodily needs in the constitution of the unconscious. He further states that the dynamic approach is primarily concerned with the interaction between forces in the mind - interaction and the conflict that develops when the instinctive drives of the body encounter the claims of external reality.

Freud's economic viewpoint asserts that pleasure is adapted to the demand of reality so that the body has to learn to defer pleasure in order to comply with social demand.

The topographic viewpoint divides the mind into the conscious, preconscious and the unconscious mind. This viewpoint also has three divisions of the mind, namely the id, ego and superego. The id accounts for the instinctive drives that spring from the needs of the body. The ego is the outgrowth of the id and it opposes the instinctive drives. The superego represents the parental and cultural influence of a particular society.

This study will look at the psychoanalytic behaviours of the different characters in Jordan's book. The accent of the study will fall on how psychoanalysis can help the reader, critic or analyst penetrate the inner workings of the minds of the characters.



## AIM OF STUDY

As indicated in the introduction, the aim of this study is to make a detailed evaluation of A C Jordan's novel "Ingqumbo Yeminyanya," "to uncover the hidden causes of the neurosis in order to relieve the characters of his or her conflicts, thus dissolving the distressing symptoms."(Ina Grabe 1986: )

Further, this work intends to show how the repressed thoughts affect the behaviour of certain major characters in the novel and how the loss and rejection affects the development in their lives.

It is hoped that when completed, the study will make a meaningful contribution to the analysis of aspects of Xhosa literature.

## METHODOLOGY

A number of Western literary devices which deal with the theory of psychoanalysis will be used in this study. Psychoanalysis is not a homogenous theory. Psychoanalysts differ on a number of theoretical issues. As a result, it is proposed that an eclectic approach be adopted in the study.

## THE SCOPE OF STUDY

This study comprises five chapters. Chapter One will deal with the introduction where the aim, scope of study, methodology, definition of some concepts that are related to the study, a biographical sketch of A. C Jordan and literature review will be considered.

Chapter Two, develops a theoretical framework which underpins the study. The role of psychoanalysis in Literature will also be covered in this chapter.

Chapter Three is the start of the principal part of the study. In this chapter consideration will be give to the following topics:

- The summary of the Novel, “The wrath of the ancestors”
- Briefing about the custom of Amampondomise
- Characters in conflict concentrating on the personality of the following characters: Zwelinzima, Nobantu, Mthunzini and Dingindawo

The fourth chapter evaluates the society in conflict. It will penetrate deeply into the conflict of the two opposing groups, those who believe in traditionalism and those who believe in modernism.

Chapter Five will serve as general conclusion of the study where concluding remarks will be made and main observations will be summarized and evaluation will be considered.

## DEFINITION OF CONCEPTS

### Unconscious

Unconscious is the hidden level of the mind, thoughts and feelings. They are not known or understood by the mind in its conscious workings.

Grabe (1986:92) says:

“unconscious consists of everything that has been turned away by the preconscious and conscious mind.”

This means that the repressed memories have been forced out of the conscious level of the mind into the unconscious (1986:102).

For Lacan (1977) the unconscious is more than the source of primal instincts that are randomly connected to ideas and images. It is both structured like language and, at the same time, the product of language.

Davis (1986:32) defines unconscious in this manner:

“...unconsciousness is the “natural” way of human beings, that they ascent towards consciousness is the “unnatural” thing in nature. And not only is unconsciousness “natural,” so too is the desire to remain so.”

### OEDIPUS COMPLEX

Oedipus complex is an unconscious sexual desire for one's mother with hatred of one's father.

Chaplin (1985:12) says:

“Oedipus complex was named after a Greek tragedy by Sophocles in which the hero, Oedipus, unwittingly killed his father and married his mother.”

Oedipus refers to the unconscious development of libidinal strivings for sexual satisfaction with the parent of the opposite sex. The boy, for instance, unconsciously wishes to take the father's place with the mother, yet he admires the father and wants to be like him.

Jefferson and Robey (1991) say:

The boy's closer involvement with his mother's body leads him to an unconscious desire for sexual union with her. What persuades the boychild to abandon his incestuous desire for the mother is the father's threat of castration.

Forrester (1991:110) contends thus:

The Oedipus complex represents the way in which infants become sexed (through their various responses to being deprived of the phallus) and become human (in escaping from the mother of the mirror stage, whose own incompleteness renders the child's sense of wanting in supportable, into the symbolic in which lack is symbolisable through the generation of desire).

## PHALLUS

Phallus is an image of the male sex organ as used in some simple forms of religion as a sign to the power of men to produce children.

It is the representation of the penis. Any pointed or upright object such as a pencil, telephone or church spire that may represent or suggest a penis.

Phallic symbols are particularly evident in dreams (Chaplin 1985:35).

Eagleton (1990:153) says:

The phallus begins to focus the child's libido (or sexual drive) on the genitals, but is called "phallic" rather than "genital" because, according to Freud, only the male organ is recognized at this point, a child plays a reaction to its mirror image that strikingly distinguishes it from other creatures such as chimpanzees.

## INDIVIDUATION

The individuation process stems from the totality of the psyche, on organism whose individual parts are co-ordinated by a system of complementary relationships which promote the maturation of the personality.

Chaplin (1985) asserts that:

Individuation is the process by which parts differentiate out of the whole.

Wilson (1984:88) asserts thus:

For Jung, personal individuation meant the ability to surrender himself to the "subjective mind" as in the waking fantasies he called "active imagination."

## DREAMS

The royal road to the unconscious is dreams. Dreams for Freud are essentially symbolic fulfilment of unconscious wishes and they are cast in symbolic form because if this material were expressed directly then it might be shocking and disturbing enough to wake us up. Fulfilment of a suppressed or repressed wish is what might be called a dream.

## INTROVERT

An introvert is someone who concerns himself with his own thoughts, acts, personal life. An introvert does not spend much time sharing activities with others.

An introvert is one who tends to withdraw from social contacts and whose interests are directed inward to his own thoughts and experiment (Chaplin 1985 : 240).

Mischel (1981:47) contends that:

“An introvert withdraws into himself, especially when encountering stressful emotional conflict, prefers to be alone, tends to avoid others and is shy.”



## EXTROVERT

An extrovert is a person who likes to spend time in activities with other people rather than in attending to his own thoughts and feelings. Chaplin (1985:240) describes it thus:

A tendency to direct the personality outward rather than inward toward the self.

Mischel (1981:47) describes an extrovert as someone who wishes to stress this by trying to lose himself among people and social activity. He is drawn to an occupation that allows him to deal directly with many people.

## DENIAL

A denial stage is when a person does not want to accept reality about the bad side of his personality. Denial defense occurs when the person can neither escape nor attack the threat. If the panic is sufficient, the only possible alternative may be to deny threat (Encyclopedia vol 6).

## MORAL ANXIETY

The person feels conscience stricken or guilty about unacceptable things that he feels he has done or even contemplates (Jefferson 1991).

## NEUROSIS

Neurosis is a disorder of the mind which is marked by strong unreasonable fears and ideas about the outside world, trouble relations with other people, and often by various feelings of illness in the body.

Chaplin (1985:303) maintains that:

neurosis is a beginning of mental disorder characterised (a) by incomplete insight into the nature of the difficulties, (b) conflicts (c) anxiety reaction (d) partial impairment of personality (e) often but not necessarily the presence of phobias...

## ANIMUS

It is the masculine, assertive element in the unconscious of every woman.

## ANIMA

It is the feminine, soft, passive element in the unconscious of every man.

## DEATH INSTINCT (DESTRUCTIVE INSTINCT)

Death instinct is a wish of conscious or unconscious desire for the death of another person especially of himself.

Hall (1970 :8 ) says:

Freud assumed specification  
that the person has a wish, usual  
of course unconscious to die.

Grinberg (1990:260) maintains that:

He (Grotstein, 1985) suggests that the  
death instinct represents a portion of a  
larger inherent instinctual principle,  
which has been programmed into the  
DNA of our chromosomes, both literally  
and figuratively.

## SYNCHRONICITY

Wilmer (1988:171) describes this term as follows:

Synchronicity is the simultaneous occurrence of two meaningfully but not casually connected events in which an inner psychic subjective state or event parallels an outer event in the objective world. Not only is the cause unknown, but the cause is not even thinkable.

## PARANOIA

Paranoia is a lasting disease of the mind in which the sufferer believes that others are purposely mistreating and hating him.

Wilmer (1988:108) describes Paranoia as follows:

Paranoia is the projection of hatred and evil almost anywhere, even without hooks.

Eagleton (1990:59) asserts that:

“Paranoia refers to a more or less systematized state of delusion. Under which Freud includes not only delusions of persecution but delusional jealousy and delusions of grandeur.”

## DAY-DREAMING

Day-dreaming is a pleasant dream-like set of thoughts (often about the future) during waking hours, often drawing attention away from present surroundings.

Rimmon-Kenan (1987:5) quote day-dreaming and fantasy from Freud's work:

...mental work is linked to some current impression, some provoking occasion in the present which has been able to arouse one of the subject's major wishes. From there it harks back to the memory of an earlier experience (usually on infantile one) in which this

was fulfilled, and it now creates a situation relating to the future which represents a fulfilment of the wish. What it thus creates is a day-dream or phantasy, which comes about it traces of its origin from the occasion which provoked it and from the memory. Thus past, present and future are strung together, as it were, on the thread of a wish that runs through them.

[Freud 1953:147-8]

## PSYCHOANALYSIS

Psychoanalysis is a way of treating certain nervous disorders of the mind by examination of all that the sufferer can be made to remember of his past life, dreams, etc. It is the effort to find hidden, forgotten anxieties, desires, or past experiences that may be causing the illness. These hidden causes have the tendency of influencing his behaviour without him knowing it. Coller's Encyclopedia (1973:450) maintains:

Psychoanalysis is the investigation of psychological motivation of human behaviour through the study of mental content by a special technique. It is both a method of some mental illness

and a system of psychology.

Horacio et al have this to say about the term psychoanalysis:

Psychoanalysis is a therapy which itself  
first began to be a scientific discipline....

(1991:3)

Freud often said psychoanalysis was a theory of personality, a method of psychotherapy and an instrument of scientific investigation, wanting to point out that due to a special condition intrinsic to that discipline the method of investigation coincided with the curative procedure.

Atkinson et al (1983:497) say:

The goal of psychoanalysis is to  
make the individual aware of  
unconscious conflicts and of the  
defense mechanisms she or he has  
been using to control anxiety.

They also maintain that "in addition to being a method for treating mental disorders it is also a theory of human motivation.

## BIOGRAPHICAL SKETCH OF A C. JORDAN

Archibald Campbell Mzolisa Jordan was born on October 30, 1906 in a small administrative area of Mbokotwana in the Tsolo district of Transkei. His father was an Anglican missionary, his family were descended from the Hlubi people, who had made their home in the Tugela district. Jordan attended his primary education in Tsolo. He attended the local mission school and then spent a year at St Cuthberts High School. In 1923 he went to Umtata to train as a teacher. A merit bursary made it possible for him to continue his schooling at Lovedale College and at Fort Hare University, where he studied for a B A degree which he completed in 1934 with the major subjects, English and Ethics. His study of these subjects was significant in that the teaching of Language and Literature dominated his contribution to humanity throughout his life.

While at university, Jordan immersed himself in a wide range of activities, including cricket, drama, music and debating. He also developed a great love for literature, and became the leader of the Literary Society and editor of a literary magazine, called "The Sane."



After 1938 there came a change in his interests. A winter school in the Department of Bantu Languages was arranged at Fort Hare. Men like Professor Doke, Lestrade and others went to lecture at this winter school. By a stroke of luck Dr Jordan attended this school. Amongst other things he left that vacation school having accepted a challenge to know more about Bantu languages. This led to a change in his studies. He had only one course in Xhosa for his B A degree. It therefore stands to his credit that between then and 1943, he was able to obtain his M A degree in Bantu Languages (Linguistics).

In 1945 Jordan was appointed to the Department of African Languages at Fort Hare. He left this post and he was appointed and accepted the post of lecturer at the university of Cape Town where he remained until 1961/1962 when he obtained a fellowship to proceed overseas. While at UCT he began to develop a new method of teaching Xhosa to non-speakers, which he published as his Xhosa manual. He obtained his Ph.D degree in 1957 at the University of Cape Town. With the assistance of his wife, Priscilla, also a writer, he translated his novel into English under the title, "Wrath of the Ancestors". He was an active and vocal opponent of apartheid and the government educational policies. He also revised a book widely used at schools, E W G Mesatywa's Xhosa idioms. He also published an article which appeared in "Africa South" under the heading "Toward and African Literature."

When he was offered a grant to study overseas in 1961, he was refused a passport. So he left the country without any document. He died in Madison four years later after a long illness. By his death, South Africa in particular and Africa in general lost one of her ablest sons. He left two other novels which were never published. They are said to be very good. Jordan's works are available from Lovedale Press. As a non-racialist he worked hand in hand with all the so called racial groups. He held executive positions in the Non-European unity movement which had as its members, groups affiliated with European, Coloured, African and Indian individuals.

During the Poqo disturbances, the military had moved in and the people in the Langa and Nyanga locations were reported to be starving. It was Joe, as he was popularly known to his friends, together with his wife, Phyllis, who took the matter up with the Red Cross society and supplies quickly reached those in the locations and their plight was alleviated.

This Biographical Sketch of A C Jordan is collected from :

- (a) South African outlooks, Dec. 1968, Vol 98.
- (b) New Nation

## LITERATURE REVIEW

There are other critical works, written about this novel “**The wrath of the Ancestors**” but none of them covers the psychoanalytic evaluation of the book. We look at them presently.

Qangule (1974) reads this novel with a deep emphasis on “**a study of conflict and theme by A C Jordan.**” He focuses on the plot construction and analyses in accordance with its phases, namely the exposition, rise and development, the crisis, the decline and catastrophe. This is essentially structuralistic in approach. He also considers the fact that in this novel there is a main plot and a sub-plot. He maintains that the sub-plot surrounds Mthunzini’s actions in the story. He also focuses on the interpretation of various conflicts which are driven by norms and values of the society as they are acceptable to others but at the same time they are enforced on those who regard them as unacceptable.

He also looks at the role of symbolism in depicting the conflict to bring out the theme of the story. He says that the symbols used by Jordan are interpreted in terms of plot and theme. Qangule addresses the issue of the language and other literary devices used by Jordan in his novel. He also pays attention to the important speeches that have been uttered by certain characters and he focuses at them in relation with the theme of the story.

Kwetana (1987) in his article entitled, A Reconstruction of the Plot Structure of A C Jordan's *Ingqumbo Yeminyanya* pays attention to the reconstruction of the plot structure of this novel. Kwetana in his paper criticises people like Qangule and John Riordan for their forced application of the traditional plot structure in the novel, "The wrath of the Ancestors." He asserts that the different terms they use and the difference they have with the locations of a particular phase - the climax, for example - indicates that there is a flow in their thinking. In his article he points out that Qangule is contradicting himself because in his article (1968 : 20) he mentions that the crisis is reached when Thembeke kills the snake but in his thesis, (1974) he argues that the crisis is contained in the following pages, 113 -162, and the decline is in 165 - 224 which also includes the incident of the snake. Further more Riordan is confused as to where he should locate the climax in the novel.

Kwetana uses the plot structure of the folk tale. He contends that he has applied no force on the structure.

Kwetana fits these phases accordingly in the following manner. The lack is found at the time Zanemvula had no son . Lacked Liquidity is reached when Zanemvula went to see a witch-doctor and finally got a son. A new Lack is the death of Zanemvula, Mthunzini and Amafelandawonye fetch Zwelinzima to take the place on the throne. An interdiction is reached when Zanemvula's instruction about the Bhaca girl is revealed. Violation is reached when Zwelinzima refuses to follow the instruction. Attempted escape is reached

when Zwelinzima hides in speedy reform, stages of consequence are seen at the time mishap after mishap befell Zwelinzima. Finally Zwelinzima accepts the instruction about the Bhaca girl and soon afterwards returned to his ancestors and this is called a "Return or Rescue."

Nyamende (1991) in his article entitled, "Who really cares if the Ancestors are angry", examines the values of the ancestors to the Mpondomise people and how the dead can rule the lives of the living being. He also screens Zwelinzima's return to Mpondomise land and its implication to people whose lives are continually governed by the ancestors.

He also mentioned the fact that, because Zwelinzima was educated, he refused to marry a Bhaca girl as it was his father's dying wish. He did not care about the wrath and possible retaliation of the Ancestors as he opposed the wish of the living dead which is not the motto of the Mpondomise people, so that is why the calamity befell his family. Nyamende (1991 : 121), says:

At this stage it is enough to observe that the characters in "The wrath of the Ancestors" indeed believe that the spirits of their ancestors prevail over everything they do and they, on their part are responsible to the ancestors as wards to patrons or vessels to sovereigns.

Mtuze, (quoted by Ntuli and Swanepoel in the book entitled Southern African Literature in African Languages (1993:55-56)) whose approach is a feminist one, Thembeke (Zwelinzima's wife) is drawn as a free woman, yet finds it difficult to comprehend Thembeke's overall attitude toward certain aspects of Xhosa culture. Her missionary education and upbringing cannot be blamed for divorcing her from her own culture to such an extent that she becomes a total foreigner to her people. Of course, the motivation for her behaviour is not difficult to find. Thembeke is a fugitive from Xhosa culture. She is driven into this state by a gross sense of "alienation" as she represents black people with an identity crisis, who refuse to be identified with the black culture and who want to become pseudo-whites.

## CHAPTER TWO

### DEVELOPING AN ANALYTICAL FRAMEWORK

Psychoanalysis began as a case observation which was jointly carried out by Joseph Beuer and Sigmund Freud, both Viennese physicians, and reported by them in 1893. They discovered that a forgotten, repressed, emotionally disturbing experience could cause mental illness and the emotional reliving of that experience could bring about an improvement in the patient's condition. From this starting point, Freud developed a systematic method of analysis and treatment of mental illness which he called "Psychoanalysis."

Freud coined the term psychoanalysis in 1896 to describe the new type of therapy that is used to express what has been repressed by the unconscious mind and to remember what has been registered to the unconscious mind (Grabe, 1986:88).

This therapy as demonstrated by Freud indicates that every unconscious or mental illness that might not be apparent at first is founded on previous experience. In order to understand the behaviour of a person it is necessary to search his earlier experiences (relating the present with the past) particularly the emotionally upsetting ones or those which are "forgotten" by the individual. Perhaps Freud's most enduring insight was his recognition of how unconscious forces can influence behaviour, (Weiten: 1989).

The method of free association was discovered by Freud to aid recall. The usual procedure is to have the patient lie on a couch, as relaxed as possible, and to have him say whatever comes into his mind, regardless of whether or not he considers it relevant. The supposition here is that in this relaxed state of mind, uncensored ideas will be brought forth which can be related to earlier disturbing experiences.

Another technique employed by the Psychoanalysts to uncover repressed unique material is the interpretation of dreams. Freud postulates three strata of mental life; the conscious, preconscious and the unconscious mind. The conscious is that part of the mental life of which the individual is aware at any given time. Preconscious is that part of which the individual is ordinarily not conscious but which can be brought to consciousness on occasions without the need of overcoming repression.

The unconscious is the most important of the strata. According to Freud, it is that area of the mental organization which was either never conscious or, having been conscious, was repressed. Freud posited that so-called slips of the tongue are based upon the influence of unconscious motives.



Freud also introduces the layers of the mind besides those we have already mentioned. He introduces the following psychic structures, id, ego and superego. For Freud the id is the mental agency that contains everything inherited, especially the instincts. Freud sees the id as the innermost core of personality and it is closely linked to biological processes. It seeks immediate tension reduction regardless of the consequences. He believed the impulses of the id to be chiefly sexual and aggressive instincts. The ego is an outgrowth of the id and it is indirectly in contact with the external world. Its function is ruled by the reality principle. Freud believed that the superego (both conscious and unconscious) internalizes the influences of the parents. It represents the morals and standards of society that have become part of the development of personality. Superego raises the individual conscious in good and bad from what he is told by the parents or from values and norms of what society expected of him. The layers mentioned by Freud especially the superego is of great importance for the understanding of other cultures, that is cultural layer.

Buhvaun (1986:20) has this to say about this layer:

...it is shaped and determined by the norms and value system of the culture one grows up in.

Freud referred to what he called mechanism of isolation where any emotion that might lead to antisocial or immoral impulses presents a threat to the person in that it makes him want to do things he knows he should not do. The individual may adapt to this threat in various ways, both healthy and mentally unhealthy ones. The child becomes unable to experience the strong feelings and learns to treat emotional situations in a coldly intellectual manner (Encyclopedia vol 16:228).

Other techniques employed by Freud Psychoanalysts to uncover repressed material is the interpretation of dreams. In dreams there is what is called a dream content which comprises of images and ideas expressed in the dream. According to Chaplin (1985)

these are held to be of two fundamental types. The manifest content, or latent content as it occurs to the dreamer (dream stories that we remember), which must be interpreted by the techniques of dream interpretations.

Grabe, 1984 says:

“Freud sets great store by dreams  
as a means of studying the unconscious.”

In the condition of sleep the forces of repression for Freud is relaxed, with the result that unconscious desires are repressed in altered and often distorted dream images.

Condensation and displacement are very important activities in the dream process. Condensation shows a small difference between the manifest and latent dreams namely that the manifest dream employs a smaller content than the latent dream. Displacement states that in the latent dream thoughts are replaced via a chain of associations with elements in the manifest dream.

Sigmund Freud develops different stages of life through which an individual passes through during his growth process. The first one is the oral stage which occurs during the first year of life, when the baby is completely dependent on others for the satisfaction of all needs. The second one is the anal stage and according to Freud, during toilet training anal stage may influence later personal qualities and conflicts. The third stage is the phallic stage which is the period in which the child observes the difference between male and female and experiences the stage called the Oedipus complex which we explained in Chapter 1.

At this stage for Freud only the male organ is recognized. In his view the little girl has to be content with the clitoris, the (equivalent of the penis) rather than with the vagina. The Oedipus complex is the child's unconscious desire for sexual satisfaction with the parent of the opposite sex. For Freud

the Oedipus complex is the center of desire, repression and sexual identity. Originally he uses the term Oedipus complex to refer to the boy's desire for the mother. Electra complex refers to the corresponding desire of the girl for the father. More recently Oedipus complex is used as a reference for both sexes.

The boy, for instance, unconsciously wishes to take the father's place with the mother, that he admires the father and want to be like him. The child also comforts himself with repressed consolations that though he can no longer compete with his father in getting his mother, his father symbolizes the societal social role he will follow in the future.

If the boy is unable to successfully overcome the Oedipus complex, he may be sexually incapacitated for such a role. He may privilege the image of his mother above all other women, which for Freud may lead to homosexuality or recognition that women are castrated may have traumatized him so deeply that he is unable to enjoy satisfying sexual relationships with them. Moreover the Oedipus complex is for Freud the beginning of morality, conscience, law and all forms of social and religious authority (Eagleton, 1990:).

Freud argued that just as the individual passes through narcissism to a stage of object finding to maturity. Society can therefore in a similar way pass through animistic religious, so does repression, which implies, as Freud later developed in civilization and its discontents (1930) that civilization entails a

progressively greater burden of repression on the individual. Freud assumed that “uncivilized” people in contrast are totally uninhibited.

Freud believes that all changes, either progressive or regressive, are caused by frustration or tension. Freud’s work was taken over by his scholars who agree and disagree with some of his views. One of those scholars is Carl Jung.

## Carl Jung

Carl Jung is one of the post-Freudians who put more strength and emphasis in the growth and development of the psychoanalytic theory. The relationship between Jung and Freud was ruptured irreparably when Jung could no longer accept the immense importance that Freud placed on sexuality. Jung called his approach analytical Psychology to differentiate it from Freud’s Psychoanalytic theory.

Although many theorists came to characterize themselves as Jungians, Jung himself often remarked, “I am not a Jungian and I do not want anybody to be a Jungian. I want people above all to be themselves.” Jung viewed the unconscious not just as the source of instinct, for him it was a vital rich part of everyone’s life, more significant than the conscious world full of symbols communicated through dreams (Mischel 1981:48).

Jung's method taught individuals to become more receptive to their own dreams, and to let their unconscious serve as a guide for how to live. Jung also introduced his well-known theory types. He distinguished between extroverted and introverted behaviour according to the individual's attitude towards personality trait. Jung suggested that with extroversion and introversion, one is dominant in the conscious life while the other influences the unconscious side of the personality. He said:

“...we need to understand humans not only in terms of their past but also in the light of their purposes and goal striving.”

According to Weiten (1989:44) introverts tend to be pre-occupied with the internal world of their own thoughts, feelings and experiences. Like Jung himself, they generally are contemplative and aloof. In contrast, extroverts tend to be interested in the external world of people and things. The individuation process stems from the totality of the psyche by a system of complementary relationship which promotes the maturation of the personality.

Rather than free association, Jung used what he called “amplification,” that is a directed association bringing in motifs and symbols from other sources to understand the dream content.

Both Freud and Jung identified the first level of the psyche as consciousness and asserted that it is the only level of the mind of which and individual is directly aware.

Like Freud, Jung (1921:1933) emphasized the unconscious determinants of personality. However, he proposed that the unconscious consists of two layers. The first layer, called the personal unconscious, is essentially the same as Freud's version of the unconscious. The personal unconscious houses material that is not within one's conscious awareness because it has been repressed or forgotten. Jung theorizes the existence of a deeper layer which he called the collective unconscious is a storehouse of latent memory trace inherited from our ancestral past.

(Jung 1978:ix) says in the introduction quoted by John Freeman:

“To Jungians the dream is not a kind of standardized cryptogram that can be decoded by a glossary of symbol meanings. It is an integral, important and personal expression of the individual unconscious.”

Like Freud, Jung depended extensively on dream analysis in his treatment of patients. Jung introduces the reader to the unconscious, to the archetypes and symbols that form its language and to the dreams by which it communicates.

(Jung 1978:5) maintains that, "The unconscious aspect of any event is revealed to us in dreams, where it appears not as a rational thought but as a symbolic image. As a matter of history, it was the study of dreams that first enabled Psychologists to investigate the unconscious aspects of conscious psychic events."

Jung had the following observations to make about Freud's work. For Freud if a dreamer is encouraged to go on talking about his dream images and the thoughts that these prompt in his mind, he will give himself away and reveal the unconscious background of his ailments, in both what he says and what he deliberately omits saying.

It is easy to understand why dreamers tend to ignore and even deny the message of their dreams. Consciousness naturally resists anything unconscious and unknown.

Jung (1978:45) says:

"If we are to see things in their right perspective, we need to understand the past of man as well as his present. That is why an understanding of myths and symbols are of essential importance."



Jung described the self as the totality of the whole psyche, in order to distinguish it from the "ego" which constitutes only a small part of the total psyche. Von - Franz one of Jung's students describe the self as an inner guiding factor that is different from the conscious personality and that can be grasped only through the investigation of one's own dreams. The realization of the uniqueness in the individual man is the goal of the process of individuation.

Referring to the dynamism of this concept of individuation, Jung (1978:164) asserts that:

"The process of individuation is real  
only if the individual is aware of it  
and consciously makes a living  
connection with it."

Through dreams one becomes acquainted with aspects of one's own personality that for various reasons one has preferred not to look at too closely. This is what Jung called "the realization of the shadow."

For Jung the shadow is not the whole of the unconscious personality. It represents unknown or little known attributes and qualities of the ego aspects that mostly belong to the personal sphere and that could just as well be conscious.

When an individual makes an attempt to see his shadow, he becomes aware of (and often ashamed of) those qualities and impulses he denies in himself but can be seen in other people such things as egotism, mental laziness and unreal fantasies.

Jung also introduced what he called a dream shadow where in a dream a person of the same sex, usually unidentifiable as a real person who is known in the dreamer's current life and who has certain negative attributes or is wholly bad, is known as the shadow dream figure. In addition to Jung's shadow dream theory.

Wilmer (1988:58), says:

Jung had his own nuts and bolts philosophy of practical use of the archetypes in therapy. The archetype is the tendency to form motifs. It is the lightning which draws our attention. Archetypes are not inherited images, they are forms to which our culture and life experience give substance.

The anima and animus are, inter alia, two examples of Jungian archetypes. These archetypes appear in dreams, fantasies, visions, creative thoughts and imaginations.

(Jung, 1978:186) interpreted them as vague feelings and moods, capacity for personal love. He further states that in its individual manifestation the character of a man's anima is as a rule shaped by his mother.

Within the unconscious of women, there is an opposite or masculine psyche, the animus. For Jung, the animus is basically influenced by a woman's father. He also maintained that each one of us, to some degree, is both male and female, within them is the personality of the opposite sex. Men are not all men, women are not all women.

Apart from the above archetypes Jung also makes a reference to what he calls the hero archetype. Wilmer (1988:110) introduces it as follows:

The hero's main task is to overcome the monster of darkness, to bring the triumph of good over evil, and the dominion of consciousness over the unconsciousness.

## LACAN

Jacques Lacan who was a French Psychoanalyst is valuable for the study of psychoanalysis. This theory was used by literary critics and will thus be applied on the selected text.

Lacan's theory progresses along four developmental stages namely, birth, mirror, access to language, development of desire and oedipus complex.

Lacan permits us to explore the relations between the unconscious and human society. One way to describe his work is to say that he makes us recognize that the unconscious is not some kind of a seething, tumultuous, private and with one another. The unconscious is, so to speak, "outside" rather than "within" us, (Eagleton 1990).

For Lacan the unconscious is more than the source of primal instincts that are randomly connected to ideas and images. Lacan sees the unconscious as coming into being at the same time with literary language: while simultaneously being the product of language.

According to Lacan: the first loss in the history of the subject occurs at birth and is occasioned by the impossibility of being male and female at the same time (Grabe 1986).

One of the Lacanian views is that the text does not contain a fixed meaning, but takes on meaning only to conceal a deeper gap; behind the text is an unconscious system of repressed meaning whose roots lie in desire.

Lacan's reading of the Purloined Letter can be considered as a reading in terms of a certain conception of the human subject that he wants to demonstrate and develop. Characteristics of his forces on the subject is the importance of bringing subject desire, language and knowledge into play (Lacan 1966:9-10).

According to Lacan an individual is not born human but only becomes so through incorporation into a social and cultural order. Specially human subjectivity comes into being through subjection to the symbolic order, the order of "otherness", in which we can distinguish ourselves from others and refer to ourselves as "I" (De Beer 1987:12).

Access to the symbolic order proceeds by way of the "mirror stage", in which the child assumes itself to be the "Other" it sees reflected, and models itself upon its image. Lacan refers to this state as the *Imaginary state*.

For the first time the child experiencing itself as an ideal completeness and a disintegrated whole, a disintegration which becomes unified only in the mirror stage. The child derives itself from other persons other than itself, its ideal model at this stage is the mother. The child experiences the desire for the mother.

Lacan holds that the unconscious does not exist in this prelinguistic and pre-Oedipus stage because it is not characterized by any experienced or recognized repression of desire yet, (Grabe 1986)

If we imagine a small child contemplating itself in a mirror we can see how, from within this imaginary state of being, the child's first development of an ego, of an integrated self- image, begins to happen.

Eagleton (1990:164), says:

This self, as the mirror situation suggests, is essentially narcissistic. We arrive at a sense of an "I" by finding that "I" reflected back to ourselves by some object or person in the world.

As the child grows up, it will continue to make such imaginary identifications with objects, and this is how its ego will be built up. Although its relation to

this image is still an imaginary kind, it has begun the process of constructing a center of self and becomes able to imagine itself as a coherent and self-governing entity. Such an image is available to the child when he/she sees his/her own reflection in the mirror.

Lacan writes that this assumption of a specula image by the child would seem to exhibit the symbolic matrix in which the "I" is precipitated in a primordial form, before it is objectified in the dialectic of identification with the other, a dialectic which rests on his famous Schema (1966:53) and before language restores to it, in the universal, its function as a subject.

The image which the small child sees in the mirror locates the strength of the ego in a dimension of self-deception that will have an alienated effect on the child's existence.

Referring to the imaginary, which is the phase of identification, Lacan has this to say:

It is precisely this realm of images  
in which we make identifications, but  
in the very act of doing so are led to  
misperceive and misrecognize ourselves.

The misrecognition forms the fundamental  
structure of the mirror image. The mirror

stage, Lacan remarks is  
“the moment that decisively tilts  
all of human knowledge into  
mediatisation through desire of the  
other with this remark desire  
enters the (narcissistic) picture”.

The recourse to the myth of Narcissism entails two moments which, Lacan argues, are all too often forgotten in psychoanalysis. First, the fact that Narcissus, in the myth, is not merely in love with himself, but rather with an image of himself. Secondly, the fact that Narcissus' fascination with this image leads him to take his own life. Lacan links the suicidal effect of the Narcissus myth to the process of identification and to its aggressive consequence as already mentioned (Weber, 1991).

The child considers the mirror image stage as an adequate representation of himself. There is still no room for the other. This moment of self-identification is crucial because it represents a permanent tendency of the individual which leads him throughout life to seek and foster the imaginary wholeness of an ideal ego.

The structure of language is marked with societal imperatives and taboos.

De Beer (Journal 1987, vol. 3:13) writes thus:



The father signifies the law, the symbolic law of culture, which is in the first place the social taboo on incest: the child is disturbed in its relation with its mother, and must begin to recognize in the figure of the father that the wider familiar and social network exists of which it is only part (the child's desire is being driven into the unconscious).

The symbolic order opens a world of meanings, giving the child a name whereby it can situate itself with respect to its father and mother as long as the child is everything to the mother the desire of the other coincides with the desire for the child and no lack is experienced by the child. As soon as the desire of the mother can no longer fully be met by the child the immediate bond between mother and child is lost and desire is constituted.

De Beer (1987: 14) says that,

“The mother's image stands for the first object of the child's narcissistic attachment and an image of the child's

self-love, or love for his own  
body. For his own images,  
inaugurating is a type of mirroring  
relationship that Lacan calls  
“Imagery.”

The first appearance of the law, and opening up of unconscious desire, occur at the same moment; it is only when the child acknowledges the taboo or prohibition which the father symbolizes that it represses its guilty desire, and that desire is what is called the unconscious.

Expressing his view on the above subject, Felman (1987:104) contends thus:

The father (or the father's name) as  
a symbol of the Law of incest  
prohibition, stands on the other hand  
for the first authoritative “no” the first  
social imperative of renunciation,  
inaugurating through this castration  
of the child's original desire, both the  
necessity of repression and the process  
of a symbolic substitution of objects of  
desire, which Lacan calls the symbolic.

For Lacan, the phallus must be understood as that which marks the passage from the imaginary to the symbolic, from demand to desire, as a discontinuity and conflict one. He also argues that castration pre-supposes the conviction that all human beings have a penis, the phallus is thus situated, decisively and incisively, on the border that separates the imaginary from the symbolic.

According to Lacan the supernatural is more emotionally diverse than the sublime, it adds more extensive possibilities of terror and awe as well as exaltation. Lacan maintains that the expression of a desire in language is at the same time an admission of defiance or lack because the absence of satisfaction has to be accepted. He also asserts that in the signifying network of the unconscious every word indicates the absence of what it stands for.

Lacan asserts that the mirror image is still, however, an alienated one. The unity that develops is a split unity. The child "misrecognises" itself in it. The imaginary for Lacan is precisely this realm of images in which we make identifications but in the very act of doing so are left to misperceive and misrecognise ourselves.

Lacan maintains that language works by such a movement from one signifier to another. This lack which language strives continually to fill by moving from one signifier to another is the source of desire.

The phallus, for Lacan operates as the pure representation of absence a representation that is pure because it represents nothing, and hence, coincides, qua representation, with what it represents, without leaving the slightest trace or residue.

As Lacan remarks, the phallus is the privileged signified of the mark in which the role of the logos and the arrival of desire converge.

## ADLER

It is also important to include some of Alfred Adler's views of individual psychology.

Like Jung, Adler (1927) argued that Freud had gone overboard in centering his theory around sexual conflict. Adler viewed striving for superiority as a universal drive to adapt, improve oneself, and master life's challenges.

These early inferiority feelings supposedly motivate us to acquire new skills and develop new talents. Thus Adler maintained that striving for superiority was the prime goal of life, rather than physical gratification (as suggested by Freud). Adler thought that either parental pampering or parental neglect could cause an inferiority complex.

Weiten, (1989:44) asserts that:

Instead of working to master life's challenges, people with an inferiority complex work to achieve status, gain power over others, and acquire the trapping of success. However, the problem is that such people engage in unconscious self-deception, worrying more about appearance than reality.

It was Adler who first focused attention on the possible importance of birth order as a factor governing personality. He noted that only children, firstborns, second children and subsequent children enter very different social environments that are likely to affect their personality. Thus, he theorized that children without siblings are often spoiled by excessive attention from parents.

To Adler, the cause of conflicts was more superficially determined by factors such as inferiority over social status, inadequate physical endowment, sexual weakness, and discrimination.

A person with persecutory delusions is called paranoid. He or she may become suspicious of friends and relatives, fear of being poisoned, or complain of being watched, followed, and talked about. So called "motivator's" crimes, when an individual attacks or kills someone for no apparent cause,

are sometimes committed by people who are later diagnosed as suffering from paranoid schizophrenia, (Atkinson et al 1981:473).

In the well-known story by James Thurber (1942, as quoted by Atkinson: 473), a mild-mannered man named Walter Mitty entertains himself with a series of elaborate fantasies in which he is a fearless and powerful figure. Although most people do not achieve Walter Mitty's flights of fancy, almost all of us spend some time each day absorbed in our own thoughts and images - creating and planning, thinking through problems, reliving past events, or just letting our mind drift. We call this state of consciousness day-dreaming or pleasant fantasies about the future. Many people also have anxious day-dreams in which fleeting worries distract them from what they are doing. Day-dreaming may be a creative way to relieve boredom or a way to work out unsolved problems and unresolved feelings.

# *THE RELATIONSHIP BETWEEN PSYCHOANALYSIS AND LITERATURE*

Thanks to the birth of psychoanalysis into literature, it can now be proved that psychoanalysis and literature are not incompatible. Yesterday it was seen as one of the misleading approaches but today we are looking at its value into literature.

The relationship between the psychoanalysis and literature is also supported by different psychoanalytic theorists. Jacques Lacan (1977) emphasises the use of language in the literary text using psychoanalysis as a background. He further states that the point of contact between psychoanalysis and literature must obviously be the nature of a certain language.

Wellek and Warren (1982:81) assert that:

By psychology of literature, we may mean the psychological study of the writer, as type and as individual, or the study of the creative process, or the study of the psychological types and laws present within works of literature or, finally, the effects of literature upon its

readers. They also maintain that the poet is the  
"possessed," he is unlike other men at once  
less and more, and the unconscious out of  
which he speaks is felt to be at once superational.

Freud,(1986:129) refers to the words which Freud wrote in the last year of his  
life. She says thus:

The concept of the unconscious has  
long been knocking at the gates of  
psychology and asking to be let in.  
Philosophy and literature have often  
toyed with it....

Jefferson contends that the reason why it is appropriate for the psychoanalyst  
to speak about literature is that it has something to say about language. It is  
first and foremost the talking cure, for it is out of the dialogue between  
patient and analysts that the therapy proceeds, the diagnostic material being  
largely linguistic.

A variant on the analogical model is the specification model, which entails the  
use of psychoanalysis as a "searchlight theory," allowing specific features of  
texts or reading to be illuminated sometimes explained by means of  
psychoanalytic concept.



Bal (1984:286) says that the important feature of the specification model is the possibility it offers of using psychoanalytic concepts to expand literary theory by means of hermeneutic specification. The purpose of such expansion is not to secure the contribution of psychoanalysis to the interpretation of the literary text, but to gain access, as it were, to such literary characteristics as metaphor and character, hence to inform the concept of literature without losing sight of the literary object itself.

According to the medical model the literary text is used as a document for psychoanalysis. Jung maintained that psychoanalysis can be applied to literature because the creation of art is a psychological process. Moleko (1992:27) says Jung used the word art to mean the personality which includes the conscious and unconscious behaviour, thoughts and feelings of each individual influenced by the historical past and the social ideology.

Lacan believed that psychoanalytic perspectives in literary study must ultimately be derived from the conviction that the materials on which they exercise their powers of analysis are in some sense the same; that the structure of literature is in some sense the structure of the mind. Lacan also declares that the unconscious is structured in the same way as literary language. It is also said that psychology can illuminate the creative process.

Warren and Wellek assert that "Characters in plays and novels are judged by us to be *psychologically true*. Situations are praised and plots accepted

because of this same quality. Sometimes a psychological theory, held either consciously or dimly by an author, seems to fit a figure or a situation.”

Warren and Wellek maintain that the literary man is a specialist in association, dissociation, recombination (making a new whole out of elements separately experienced). For a poet, the word is not primarily a “sign” a transparent counter, but a symbol, valuable for itself as well as in its capacity of representative. Poets normally use words “symbolically.”

## CHAPTER 3

### JORDAN CONFRONTING HIS CHARACTERS

#### A summary of the novel

“The Wrath of the Ancestors is one of the most excellent works amongst the Xhosa novels. It deals with the beliefs and customs of the people who belong to the Mpondomise society.

This novel tells us about chief Zanemvula whose wife couldn't bear children but due to the help of the traditional healers she manages to give birth to a baby boy called Zwelinzima. At this time Zanemvula's health was not good, he could not do his work as before, so his brother, Dingindawo reigned until Zwelinzima reaches a certain age. Jealousy overpowered Dingindawo. He planned to kill Zwelinzima by sending dwarfs (oothikoloshe) with the dog to bite him. Dingindawo's witchcraft fails because Zanemvula takes the advice of the traditional healer and instructs the counsellors to take the child to Esheshegu and hide him there. When he reaches a suitable age they would fetch him to take up his position on the throne.

Zanemvula's headmen pretends as if they were taking Zwelinzima to the sea. On their return home Zanemvula's headmen give a false report that Zwelinzima died on the way to the sea.

Zwelinzima was taken to his uncle Geinizibele for protection. He is raised by his uncle and his wife Mambhele. While studying at a tertiary institution Zwelinzima is approached by Mphuthumi who reveals everything about his kingship. He (Mphuthumi) asks Zwelinzima to go back home to lead his people because they need him. At this time Zwelinzima is in love with Thembeke Khalipha. Zwelinzima's return to the Royal House of Jola is carefully arranged by Mphuthumi, Dabula, Ngxabane and other elders of the Mpondomise clan.

Mthunzini comes across Mphuthumi's correspondence with Zwelinzima and he takes the information to Dingindawo that Zwelinzima Majola is still alive and he is on his way back to take his position on the throne. Dingindawo, Mthunzini and other traditionalists plan to kill Zwelinzima before he could arrive at his fatherland. Unfortunately their plans failed because Zwelinzima reaches the place safely without being killed on the way. After Zwelinzima's inauguration he is asked to take a wife. It is at this point when Ngxabane reveals the news that Zanemvula left a dying wish that his son Zwelinzima should marry a Bhaca girl. The conflict arises because educationalists are against the fact that Zwelinzima should marry a Bhaca girl. They suggest that Zwelinzima must be given a chance to choose his own wife.

Eventually Zwelinzima marries a woman of his choice, Thembeke Khalipha. From that day on, Zwelinzima realizes that the traditionalists are against him. He also realises that they are against Nobantu's (Thembeke) actions. They claim that Nobantu does not show respect. She dresses as one of the Jola girls. Thembeke and Zwelinzima does not support any customs and rituals observed by the Jola Family. Instead they both plan to dismiss them.

Thembeke falls pregnant. She delivers the child at the hospital and this act is against the Jola customs. It was a hot summer day and the child was still young, Thembeke and other women in the family gathered under the tree and did some handwork. When Thembeke looks at her child she notices a snake (Inkwakhwa) coiled around him. She becomes angry, and brutally kills the snake. The elders of the household tried to stop her but failed. After this incident the Jola family directed their anger at Zwelinzima. They blame him for marrying an educated woman.

Thembeke lost her mind. She laughed at anything even if there is nothing to laugh at. She laughs when the cows for lobola of the Bhaca girl are driven out of the kraal. Her illness never stopped until one day she takes her son and runs to the turbulent river where they both drown. After this tragedy, Zwelinzima behaves strangely. He isolates himself from other people and even rejects food. One day after Mphuthumi's visit he drowns himself in the same river. Dingindawo and Mthunzini run away from their homes. Their evil deeds are exposed through the letter left by Mthunzini for Zwelinzima.

In the section that follows we scrutinize the movements, sayings, actions and behaviour patterns of Jordan's major characters.

### ZWELINZIMA

- His behaviour will be traced back to his childhood (personal experience)
- Zwelinzima's growth was not monitored by his biological parents. This also raises doubts if he really went through his Oedipus complex.
- Use of language to reveal his unconscious thoughts.
- Lack of confidence (revealed in his soliloquy)
- His ignorance of traditions
- His desire (loss of love and acceptance)
- Stages of development in life
- Ancestral spirits are unconsciously ruling his life.
- Day-dreaming
- His behaviour after the death of his family (feeling of loss) strain shows itself in neurotic infantilism
- His introversion and extroversion personality
- Interpret his death

## THEMBEKA/NOBANTU

- Trace her strange behaviour at the royal house back to her childhood.
- Thembeke's activeness during Amafelandawonye's preparations
- Loose language when communicating with the elders of "Jola's" family
- Incomplete moral values
- She argues in the same vein as men.
- Her rejection by people of Mjika
- Her state of mind before she destroys herself
- Why she chooses the river as the instrument of her death
- Examine her anger the time she kills the snake
- Her attitude to the snake itself
- The reason for cutting the child's hair
- Objects of loss
- Her dream
- Loss of contact with reality
- Death

## MTHUNZINI

- His denial of reality will be considered.
- Interpret his dream
- Developed a delusion of jealousy
- His super ego is not well developed.

- The anima
- The shadow
- Moral anxiety

## DINGINDAWO

- His paranoia
- His attempt to kill his brother and an innocent child
- His dishonesty
- Shift the blame (to Dabula)
- Not having well-developed super ego

## BRIEFING ABOUT THE MPONDONISE CUSTOM

The Amampondomise tribe have their own customs just like other cultural groups. These people have great belief in their customs. It is believed that the chiefs of the Jola clan are buried in the river. If any one swims in that river he/she will drown.

“Kanene igugu lakho ngoku kukuba maze  
ungewatywe phezu kwesaa siziba, kuba usithi  
silele ookhoko bakho?” Watsho uMzamo esalatha  
emanzini eThina,...”uyaxoka,ndifung’ama Mpondomise.”



Latsho ixhego “Nanigalel’iintakazana phezu komlambo.  
Naningadadi, ngenaningekhw’ aph’ukuba wawudadile.  
Ndiyakuxelela. [*Inqumbo yeminyanya p: 7-8*]

By the way, Mzamo said, “I believe it is now your proudest wish to be buried beside that pool where your ancestors lie? As he spoke, he pointed towards the waters of the Thina,... “You lie! I swear by the Mpondomise!” cried the old man. “You only went there to hunt for birds on the riverbank, swim, you never did! If you had you would not be alive today.  
*[The Wrath of the Ancestors: 8-9]*

They also believe that when their ancestors come to visit them, they come in a form of a snake called Inkwakhwa, brown cobra.

The brown cobra, “*inkwakha*” is a totem of the Royal house of Majola and it is highly revered by members of the family. The Amampondomise believe that if the snake visits them, something good is going to happen. The women of the household must show respect and the eldest of the family must praise the snake with the praise names of the Jola clan.

Wawaxelela uNgxabane ukuba inkwakha  
sisilo sakwaNgwanya, sakwaMajola. Njengokuba

abafazi bakhona belihlonipha iThina bengazifinyezi izikhakha  
xa baliwelayo ngenxa yooYisezala abalele kulo,  
nenkwakhwa bayayihlonipha ayibulawa nangamadoda  
kuba yiyo ezisa iintsikelelo zeminyanya.

*[Ingqumbo Yeminyanya 1980:9-10]*

So Ngxabane told them that the nkwakhwa is the spirit  
of the House of Majola. He explained that just as the  
wives of this house respect the Thina River and never  
lift up their skirts when crossing it, as a sign of respect for  
the ancestors of their husbands who sleep there, so do they  
also reverence the nkwakhwa. Neither man nor woman may  
kill it, for it is thought that the spirits of the ancestors confer  
blessings upon them. *[The Wrath of the Ancestors:10]*

For Qangule, (1974) the King of Jola is expected to build the relationship with  
the snake and via it with the ancestors so that other people can model his  
actions. The snake has its behaviour which needs an experienced person to  
interpret because it's how it communicates with them when something has to  
be done.

If it could happen that a member of the Jola homestead kills the snake  
intentionally, the calamity will befall that person and other people. If  
something like this happens, something must be done to prevent bad omen.

For example, slaughtering of a sheep/cow/goat (*ukungxengxeza*) to appease the ancestors. But if it is ignored the one who performs the killing will run mad for the rest of his/her life. This is the punishment he/she receives from the ancestors. For example, Nobantu, in the story *Inqumbo Yeminyanya*.

AmaMpondomise believe in polygamous marriages. It is compulsory for the king to have two or more wives. All of them must be from the royal family not from “Abantu abamnyama” (the commoners). One of them (Undlunkulu) is expected to give birth to a baby boy who shall succeed his father after his death. The Mpondomise tribe have a strong belief in the dying wishes of a person. If they ignore those words it is believed that something bad is going to happen to them.

The ritual of finger cutting is one of the important rituals performed by the Mpondomise tribe. It is only through the ritual of finger cutting that the Mpondomise child obtains full membership within the tribe.

## CHARACTERS IN CONFLICT

### ZWELINZIMA

Zanemvula, Zwelinzima's father and his headmen created a split between Zwelinzima and his traditions. They made a gap between Zwelinzima and Mpondomise customs by taking him away from the Jola people to his uncle, Gcinizibele for protection. This is an advice from a traditional healer, that of taking the child "Zwelinzima" away from the person "Dingindawo" who plans to kill him. Zanemvula's headmen pretended that the child is taken to the sea to get some sea breeze. It is believed that fresh air from the sea can heal the sick. They return home with false news that the child died on the way to the sea.

Wathi kanti uZanemvula selemlungisele loo  
mntwana. Ethatyathwa nje ngaloo madoda  
akasiwa lwandle ubalekiselwa kuyisekazi  
ngokomyalelo woosiyazi. Umntu oza kumgeina  
selemlangabezile eMtata. Loo mntu wamthabatha  
ke wemka naye agoduka amaphakathi asa umbiko  
komkhulu. [*Inqumbo Yeminyanya:18*]

It happened that Zanemvula had already made preparations for that child. Acting on the advice of his diviners, the chief had decided to save

his son from the plots of his uncle, Dingindawo,  
by sending him to a secret place.

He was taken to Umtata where they placed  
him in the hands of his future guardian.

This man took the child with him and  
the three counsellors returned to the Royal  
Palace to report what they had done.

*[The Wrath of the Ancestors:18]*

Apart from being separated from his customs, he is also taken away from his  
parents. A child who experiences such separation at an early age feels  
rejected by the parents and still longs for their love and protection.

Zwelinzima becomes independent of his parents and culture at an early age of  
his life. He had no “biological” parents to lean on for help and advice.

Because of this, he embraces the western culture and he puts his customs

behind him as Gcinizibele, his guardian, has little knowledge of the

Mpondomise culture and he couldn't advise Zwelinzima more on his culture.

What Gcinizibele did was to send Zwelinzima to school.

Loo mntwana wathatyathwa eMtata ngumfo  
ozalana kakhulu nobukhosi bamaMpondomise,  
nangona yena engawazi umhlaba wamaMpondomise  
kuba nguyise owafuduka esemncinane yena. Loo  
mfo wayithabatha le Nkosana wayisa koogqirha  
abamhlophe, bayinyanga yaphila, wayisa eDikeni yafunda.

*[Ingqumbo Yeminyanya:19]*

He was taken to a man who is  
closely related by birth to the  
Mpondomise royal house, but this man  
does not know the land of the Mpondomise  
because in the early childhood his parent  
went to another place, this man took  
him to white doctors who treated him  
until he was completely cured. He then  
sent him to attend school at Lovedale in Alice.

*[The Wrath of the Ancestor:20]*

Zwelinzima never had a chance to learn what his parents regard as valuable in their society. His parents had never been the role models in his life. That is why he decides to follow western culture because he received better guidance from school than from Amampondomise. At school there were fathers and sisters who act as the role models. He could see everything being

done before his eyes. In order for him to know more about the Mpondomise he had to collect books and read them. Western culture became more real to Zwelinzima than traditional culture of his people. Sheub (1970:81) asserts that “Zwelinzima and Thembeke have been out of their roots for a long time, and are more completely products of the new world than of the old.”

Because of the split from his people, the Amampondomise, conflict develops in Zwelinzima’s personality. His conflicting personality resulted in the loss of identity where Zwelinzima drifts into a state of uncertainty. He becomes confused and questions his belonging.

Ndandivumelani ukuya kule nto?  
Ndiya kubani? Ngoo Dabula baphi  
bona aba bandiphuthumayo? Ndingunyana  
kaZanemvula endandimbone phi? Lona  
ingcwaba lakhe ndiyalazi? Ndiza kuthi khona xa  
ndibanga isihlalo ndandiphi le minyaka? Ukuba  
ndiye ndadedelwa kweso sihlalo ndiza kuqala  
ngelithini ukulawula? [*Inqumbo Yeminyanya:101*]

“Why did I ever consent to do this thing? To whom  
am I going? Who are these Dabulas who are  
coming to fetch me? What do I know of this  
Zanemvula whose son I am said to be? Do I know

his grave? When I claim this chiefmanship, how shall  
I explain my absence all these years? Where shall I  
begin when I take over the chiefmanship?

*[The Wrath of the Ancestors:107]*

Zwelinzima grew up knowing that Gcinizibele and Mambhele are his parents  
until the day Gcinizibele discloses the news about what happened to him  
whilst he was a child.

Wayexelelwe esemncinane nguGcinizibele  
into yokuba yena Gcinizibele akanguye uyise.  
Ibali lokuzalwa kwakhe eSheshegu wayelixelwe  
kananjalo, kodwa yonke loo nto yayingaqheleki kuye.

*[Ingqumbo yeminyanya:35]*

When he was still a child he had been told that  
Gcinizibele was not his real father. Gcinizibele  
himself told him this and related also the story of  
his birth and the circumstances of his coming to  
Sheshegu. But all this had no real meaning to him.

*[The Wrath of the Ancestors:35]*

After he is informed by Gcinizibele about the news of his parents he became  
more confused. Suddenly he is told that he is not a member of Gcinizibele's  
family. Whilst he thought that they were his parents. Zwelinzima finds it  
difficult to associate himself with Zanemvula because he claims that he does  
not even know him. That is when he became lost.

....., uthi wena akumazi naloo Zanemvula?

*[Ingqumbo Yeminyanya:38]*



Zanemvula? [*The Wrath of the Ancestors:38*]

Sigmund Freud (1965) identifies three stages in the development of a child. He asserts that the first stage is the oral stage which occurs during the first year of life, when the child is still dependent on others for satisfaction of the needs. When Zwelinzima arrives at the Mpondomise Royal House he is still in his oral stage. He depends on Dingindawo, Dabula and other elders for guidance and advice. This is proved by the time Zwelinzima is about to marry.

Bathi xa behlukanayo wathi uDingindawo,

“Kodwa, nyana,uzame ke mfo, ungabaqhelisi nokuba  
qhelisa oku aba bantu. Ukuba usoloko ukholisa bona  
baya kukucwanya entloko, ndiyakuxelela.

[*Ingqumbo Yeminyanya:129*]

Before they parted Dingiswayo said,

“All the same, son of my brother, you  
must stand firm, on no account should you  
spoil these people. If you let them have  
their own way everytime, I tell you, they will  
sit on your head.” [*The Wrath of the Ancestors:140*]

Dingindawo's advice is not sincere. He's aim is to destroy Zwelinzima, because he is aware if he refuse to marry a Bhaca girl there will be a clash between Zwelinzima and the traditionalists. Moreover Zwelinzima will be

unpopular with the traditionalists. Dingindawo succeeds in his plans to destroy Zwelinzima because Zwelinzima experiences a tough time with the traditionalists. Things become worse when Thembeke kills the snake "*inkwakhwa*". The traditionalists blame Zwelinzima for marrying a modern woman and hence Zwelinzima never experienced real joy and happiness.

The second stage is the anal stage. According to Freud, during toilet training the child has his first experience with imposed control. It was a difficult thing for Zwelinzima to adjust at this stage. Zwelinzima finds it difficult to control himself and accept whatever is being forced on him. He refuses completely to marry a Bhaca girl and marries a girl of his choice, Thembeke Khalipha. He even rejects the customs of the traditionalists. As he refuses to be controlled by his people, his life becomes miserable, as it is already mentioned that his wife displays disrespect to the elders of the Mpondomise clan and all that leads to the conflict between Zwelinzima and the traditionalists and between the traditionalists and Thembeke, and from there to their graves.

The third stage is the phallic stage which is the period in which the child observes the difference between male and female and experiences the stage called the Oedipus complex. Zwelinzima planned to marry Thembeke long before he takes over his father's throne.

.....nceda, Jolinkomo, uxelele ibandla ukuba  
ndazana nentombi kaKhalipha ndisese Lovedale,  
ndazimisela ukuyizeka..., kuba isekho le ntombi

kaKhalipha andisayi kuze ndibizwe ngentombi  
yimbi nokuba seyiyekabani na. [*Inggumbo*  
*Yeminyanya:131-132*]

....., I therefore beg you, Jolinkomo, to inform the  
council that I have known and loved Khalipha's  
daughter since I was a student at Lovedale and  
have resolved to marry her..... For as long as  
Khalipha's daughter lives, I will marry no other  
woman, no matter whose daughter she may be.

[*The Wrath of the Ancestors:142*]

When he arrives at the Jola Royal House to take the throne, he is informed about his  
father's dying wish that he must marry a Bhaca girl. Zwelinzima, together with the  
mordenists experience a vast difference between Thembeke and the Bhaca girl  
(favoured by the traditionalists). Thembeke is educated just like Zwelinzima and the  
Bhaca girl is not.

Le ntokazi yayinesiqu, ingende, ingemfutshane, imnyama ngebala,  
ingentle, kodwa inomkhitha, inegazi elinzima lobukhosi. Ebusweni  
yayichazile kakhulu. Loo nto yawahlasimlisa amaMpondomise,  
ngokukodwa amakhumsha angoDanisa. Ngemfundo inkosazana le  
yayiphele kwibakala lesibini, ingazanga iye nakuyiphi na isinala.  
[*Inggumbo Yeminyanya: 135*]

This lady was fat, not tall as such, dark in complexion, not beautiful as such, but was charming with respectful royal blood. She had stripes in her face and this caused doubts amongst the Mpondomise people especially the modernists like Danisa. At school she went as far as standard two (2) and she never went to high school. [*The Wrath of the Ancestors*]

The traditionalists of the real core were against the view that Zwelinzima should marry Thembeke. To show his love for Thembeke Zwelinzima becomes protective towards her. Thembeke becomes the main object of Zwelinzima's love. This proves that Zwelinzima was cut before time during the Oedipus complex stage. As it is already mentioned that at the age of four he was taken to Sheshegu to stay with his uncle Gcinizibele and Mambhele his uncle's wife.

Zwelinzima misses the stage which Lacan(1977) called the imaginary phase because he was separated from his mother at an early stage. We also discovered that the harmony of the child that he missed from the mother is transferred to his wife Nobantu. When Zwelinzima experiences real love from Thembeke he feels that he does not want to lose it. He becomes closer to her and they eventually get married. This is when we realize that Zwelinzima regains the lost time of being closer to his mother.

Waya eMtata ngemoto yakhe, ekhwele nenkosikazi yakhe, eshiya  
uyisekazi embambele embusweni. Loo mzi wawukwa  
Lahlangubo; emana ke umhlelekazi evuka akhwele emotweni  
noNobantu, beqhutyelwa ngumfana oqeshiweyo bahlukane

phambi kwendlu yebhunga, baphuzane apho, aphindiswe  
uNobantu ngumfana ngemoto. [*Ingqumbo Yeminyanya:148*]

He went to Umtata with his wife and he left behind  
his uncle to take his part... The house was at  
Lahlangubo. The king usually woke up in the  
morning and got into the car with his wife  
Nobantu. They were chauffeured by a man when  
they arrived at the Bhunga house, they'll kiss each  
other and Nobantu will go back with the  
chauffeur.

While Zwelinzima is still with Thembeke, he experiences the “imaginary”  
phase that he misses from his mother. This concurrent scene is disrupted  
when the father enters into his life. De Beer (1987:13 ) contends:

The father signifies the law,  
the symbolic law of culture,  
which is in the first place the  
social taboo.

Zwelinzima overcomes the Oedipus complex because of the fear of castration which eventually activates his identification with his father (traditionalists) so that by these means he reconciles biological sexuality (attachment) with his social role. Zwelinzima agrees to send Lobola for a Bhaca girl. Because of this decision he felt guilty, and distanced himself from Thembeka.

Zwelinzima says:

Ndingubani mna ukuba ndingade  
ndibambe isandla sikaThembeka?

*[Ingqumbo Yeminyanya:225]*

Who am I to shake the hand of  
Thembeka ?

Zwelinzima agrees that the traditionalists should fetch the Bhaca girl because he fears that his people (traditionalists) will turn against him, or they will kill one of the Mfengu people and this can create more conflict between the Mfengus and Mpondomises. Zwelinzima identifies himself with the traditionalists by satisfying their needs. One of these is bringing home their “mother” the Bhaca girl. Zwelinzima, after his meeting with the Thembu chief, the one who advises him to follow the steps of the traditionalists, he tries to perform some of the customs. First of all when he goes to the meetings he left his wife behind. Secondly, one day he organizes traditional

beer, "umqombothi" for his people saying that ulungiselela iingqondo zabo, but Nobantu, his wife refuses. By doing all these things Zwelinzima wants to reconcile with his social customs.

Some of Zwelinzima's actions are influenced by unconscious forces. For Grabe (1986) the unconscious consists of everything that has been turned away by the preconscious and the conscious mind. Freud (1965) contends that, some conscious memories and wishes may be repressed - that is, diverted to the unconscious, where they remain active although lost to recall.

Zwelinzima does not know whether to accept the call of being a king or not. His conscious mind advises him to refuse because he does not know the people he is going to rule, more over he does not even know Zanemvula, "his father" whom he is going to succeed. When we look back at Zwelinzima's life we find that he is uncertain about the call of being a king. He is aware that he left his birth place because of the cruel person, Dingindawo. At this moment he is not sure of his acceptance by the Mpondomise people especially Dingindawo who is the king at the moment. Zwelinzima is not aware that what we have mentioned above is the main reason for his uncertainty because it is in his unconscious mind.

Zwelinzima attends the meeting of the Bhunga after some few days of the snake, "inkwakha's incident". Zwelinzima's mind is not in the meeting, he thinks about his family and what his people (traditionalists) are going to say

about the incident. Zwelinzima is engaged in day-dreams and he is not listening to what happens in the meeting. Atkinson et al(1983) have this to say about day-dreaming.

Day-dreaming....., is a normal state of consciousness characterized by shift in attentions.

Zwelinzima is not focusing on the physical task at hand (the content of the meeting). His attention turns to thoughts and images based in the memory.

Jordan explains this as follows:

NoZwelinzima waye ngonwabanga  
eBhungeni, kangangokuba nasezingxoxweni  
akazange azibalule njenga-ngaphambili.  
Kwacusithi kuthethwa nje kanti ingqondo  
ikude lee, ucinga ngomkakhe nomntwana wakhe,  
ucinga ngento eza kuthethwa ngamawabo mhla  
laphuma iBhunga. [*Ingqumbo Yeminyanya:185*]

Zwelinzima was no less unhappy at the Bhunga sessions and indeed was in no condition to distinguish himself as he had done on former occasions. Often during the debate his



mind was far away on his wife and child, or he was speculating as to what the people would say at the meeting that was to take place on his return.

*[The Wrath of the Ancestors:203]*

Freud (1965) explains the superego as something that is influenced by parents. It represents the morals and standards of society and it raises the individual's conscience in good and bad, from what he is told by the parents or from values and norms of that society expected of him. We are going to focus on Zwelinzima's superego in two different ways. Firstly, Zwelinzima's superego is structured according to western culture. He has been influenced by Gcinizibele, his uncle who encourages him to go to school. It is difficult for Zwelinzima to practice traditional customs because his conscience which is driven by his superego tells him that the customs are against western culture.

As already stated, Zwelinzima once tried to organize traditional beer for his people but Nobantu refused and Zwelinzima became ashamed of his intentions.

Wasuka waba neentloni ngoku  
noZwelinzima, wazithandabuza ukuba  
akaphambananga.

*[Ingqumbo Yeminyanya:168]*

Yet he was so ashamed of what  
he is doing and he began to doubt  
whether he is mad or not.

Zwelinzima grows up under the control of monks and nuns at school. So he learns Western norms, values and culture. As he is not oriented to traditional culture he turns against his father's dying wish. He chooses a wife of his own.

Secondly, Zwelinzima's violation of the superego's standards (as viewed by the traditionalists) is influenced by being distanced from his parents and traditions. Zwelinzima is viewed on the traditional side as a person who has a weak superego because he fails to incorporate standards for acceptable social behaviour. According to the traditionalists he is viewed as a person who has an unstructured superego. The reason for this, is because he missed the opportunity to learn what his society's and parents' values were, what is expected and what is not in his society. Because of this he does things against his society. He poses the instruction that the goats must be killed because they cause air pollution. That is what his superego drives him to believe in.

Fuller (1972:362) says, "It is natural for a man to want to belong, really belong, to the society which nurtured him."

Zwelinzima's cultural layer drives him to reject his culture and goes with modern culture, because that is where he receives proper guidance on what is

expected of him by the society. After his "conversation" with the Thembu chief on whether the goats be killed or not, his cultural layer became confused. The chief convinces him to do what his people want. On his arrival at home he tries some of the things, as already mentioned although his superego drives him to feel guilty about his performances.

The nature of man's moral ideas depends on the nature of his relations with his parents. The nature of Zwelinzima's moral ideas indicates that he never grew up in an environment where the customs of the amaMpondomise were practised. That is why he objects to many things relating to the Mpondomise culture.

Lacan (1977) contends that entrance into a symbolic order constitutes a child's acquisition language. The child's first step towards learning language and developing personality is the first scream or crying at birth and infancy.

After the meeting between Zwelinzima and Mphuthumi, when Mphuthumi recruits Zwelinzima to go back home and take his throne, Mphuthumi tells Zwelinzima that amaMpondomise are orphans and they need him, (Zwelinzima) as their father. After several talks Zwelinzima goes back to his dormitory. It is said that it was the night of tears for Zwelinzima. Zwelinzima's tears show his first step towards the difficulties he is going to experience in his life.

Freud (1965) believes that all changes either progressive or regressive are

caused by frustration or tension. At the beginning of the story we are introduced to Zwelinzima's extroversion as Freud has declared that the personality is bisexual and there is a duality in his subject. Zwelinzima is portrayed as someone who is active and he is liked by everyone because of his great interest in sport.

Wayethandwa ngumntu wonke eLovedale  
kuba wayengumntu okhululekileyo, waye  
elichule lemidlalo, ebalasele ngephini elihle  
kwiqakamba. Amakhwenkwana ayesel-ejinga  
onke ebhatyini yakhe, ebuza ukuba aza kuqeqeshwa  
ngubani na ngoku emdlalweni emkile nje eLovedale.

*[Inqumbo Yeminyanya:29]*

He was a general favourite at Lovedale because he was free and easy to mix with everybody. Besides, he was a great sportsman, particularly noted for his brilliant batting at cricket. All the Lovedale juniors were hanging on to his coat and wanting to know who was going to train them in sport now that he had left Lovedale.

*[The Wrath of the Ancestors:29]*

As a chief Zwelinzima also organizes some activities for his people. Towards the end of the story he changes from being an active person to a dull and isolated person because of the frustrations he experiences as a chief, and

because of the loss of the beloved ones, his wife, child and cousin.

After Thembeke and Zululiyazongoma's death Zwelinzima behaved strangely. Strain in Zwelinzima's life revealed itself in neurotic infantilism and this leads to his antisocial behaviour. He shows introversion as part of his personality. At this time Zwelinzima portrays an abnormal personality, he shows personal distress, he is "mentally ill", he feels acutely miserable, depressed and he also has loss of appetite.

He reacts to the loss of his loved ones intensely because the current situation brings back all the fears and feelings of an earlier loss that occurred in his childhood, a loss of parental affection.

Yabonakala ngenye intsasa ithabatha intonga  
ihamba ngeenyawo, iphumela eNtibana isiya  
kuqabela kuBulembu yodwa. Yahlala imini yonke  
apho, yaya kubuya ngorhatya, ixhwaleke,  
yabothoka, yaguga, yaya kulala ingakhanga ithethe  
namntu, ingatyanga nokutya,...[*Inqumbo*  
*Yeminyanya:218*]

He was seen in the morning taking his stick and he took a walk past to Ntibane up to Bulembu alone. He stays there the whole day and he came back at sunset, he looks old, frustrated. He went to bed

without talking to any one and he even refused to eat.

At this stage, Zwelinzima is the only one who knows what his desires are. At this point, no one is aware of Zwelinzima's plans. His desires are revealed after Mphuthumi's visit.

He commits suicide on the same night that Mphuthumi arrives. This also shows that Zwelinzima adapts to the thought of being without his wife in a mentally unhealthy way. We notice that Zwelinzima is being overpowered by destructive instinct. Freud assumes specification that the person has a wish, usually of course, unconscious, to die. Zwelinzima does not imagine any happiness without Thembeke next to him, because she is the one who actually helped him to overcome the feeling of childhood rejection and that of parental loss, by being close to him all the time.

Akuba emkile uKhalipha nentombi  
nomzukulwana, wasala elicinga elijikajika  
uZwelinzima eli gama lithi "Siyagoduka",  
ezibuza ukuba ugodukela phi na, unekhaya  
na kanene xa uThembeke angekhoyo, kungazeki  
nokuba uya kubuya nini na. [Ingqumbo Yeminyanya:176]

As his wife and child left him to go inside with Khalipha, Zwelinzima turned over and over in his mind the statement, "we are returning home". To what home was he returning? He asked himself whether he had a home when Thembeke was not with him, and when it was not even possible to say when she would return to him? [*The Wrath of the Ancestors:192-193*]

Zwelinzima is forced to make the transition to adulthood too soon. Jung (1983) has this to say, if a child makes this transition too soon, he may encounter numerous mental frustrations. Zwelinzima is driven to be a king of amaMpondomise while he is not ready for that responsibility because he is still a student at the University of Fort Hare. He becomes frustrated because he is forced to adjust to situations which he is not prepared to follow, for example, to practice customs and marry a Bhaca girl. All this creates conflict within himself and between himself and the traditional people.

Riordan (1961:53-54) quoted by Qangule, puts the blame on Zwelinzima and Thembeke and points out that their behaviour is typical of other young leaders elsewhere. This is what he has to say about Zwelinzima:

Like converts the world over, the  
youthful surge of enthusiasm urges him  
to go forward at too great a speed,  
outripping those whom he wishes to

lead. There is in reality a flavour of fanaticism and a lack of patience and mellowness, which accounts largely for that impetuously and driving power of youthful idealism. Everywhere that driving force tends to sweep its youthful bearers on to the rocks of life.

Lacan (1977) asserts that the mirror image is still, however, an alienated one. The unity that develops is split unity. The child "misrecognises" itself in it. The imaginary for Lacan is precisely this realm of images in which we make identifications but in the very act of doing so are left to misperceive and misrecognise ourselves. Zwelinzima misrecognises himself after he realizes that in the meeting he is the only person who is responsible for killing the goats. Later on he tries to practise some of the things (traditional things) that he was initially against.

Jung (1983) noted that an individual can do things sometimes or encounter situations which cause psychological disharmony. Zwelinzima finds himself surrounded by an environment which causes him to behave unconsciously in a way which is contrary to his nature. Because Zwelinzima needs acceptance by his people, he tries to perform things that he thinks will satisfy them.

Jung (1983) asserts that in its individual manifestation the character of a man's anima is, as a rule, shaped by his mother. It feels that his mother had a negative influence on him, his anima will often express itself in irritable,



depressed moods, uncertainty, insecurity. Zwelinzima's personality possesses some of the above-mentioned behaviours. It is difficult to say that his mother had a negative influence on him because nothing is being said of his female parent. Based on his behaviour, we can assume that he believes that his mother did have a negative influence on him. Zwelinzima as already mentioned, displays uncertainty on the time he is supposed to go to Mpondomise land and take his father's throne. One of the causes for this, is insecurity because he is aware that his uncle, Dingindawo can plan his death before he could reach the place and more over he does not trust amaMpondomise.

Zwelinzima's depressive moods are portrayed when the Amafelandawonye arrived at Gcinizibele's place to fetch him. On that day Zwelinzima wakes up early in the morning and takes a walk to the river and he sits there meditating. When he returns late in the afternoon he goes to his room and lies on his bed with the lamp off. Gcinizibele asks him to go to the main house and greet the visitors. Zwelinzima responds in an unrespectful manner which forced Gcinizibele to walk to the kraal to weep.

Ngabantu baphi abo?

*[Inqumbo Yeminyanya:103]*

Who are those people?

Lacan (1977) maintains that language works by such a movement from one signifier to another. This lack which language strives continually to fill by moving from one signifier to another, is the source of desire. Jefferson and Robey (1982: 153) assert that desire for Lacan is an effect in the subject of that condition which is imposed upon him by the experience of the discourse to cause his need to pass through the defiles of the signifier. Zwelinzima, after all the ups and downs and deaths that the traditionalists created desires to satisfy them in order to be accepted by them. His acceptance by the traditionalists will substitute his love for Thembeke. As soon as he accepts to satisfy them he is rejecting Thembeke .

Nina Mollema (1992:89) says Lacan concludes that in signifying network of the unconscious every word indicates the absence of what it stands for.

Lathi eleNkosi, "Mna ke andimazi apho akhona.  
Ningamphuthuma ke ukuba niyamazi. Yizani  
naye," watsho uZwelinzima engazazi nokuba  
uyaphupha nokuba uhleli na.

*[Inqumbo Yeminyanya:218]*

The king said, " I do not know where she is.  
You can fetch her if you know where she is.  
Bring her." Zwelinzima uttered these words  
not knowing whether he is awake or dreaming.

Zwelinzima agrees to marry a Bhaca girl because his desire is to satisfy the traditionalists and needs to be accepted and loved by them, because they complained of him.

Zwelinzima takes his life by drowning himself in the river. Death wish is for Lacan an effect of the frustrated desire for the other. Qangule (1974: 1) interprets the river as a symbol of purification, redemption, spiritual rebirth, hope, new life or regeneration. He further says if one drowns in the river:

It is as if the character desires a return to the womb, a relapse into a state of protective isolation and safety against all suffering. A merging of the individual identity with a primal state of being. River and sea water may be associated with impurity or with the unconscious.

After his frustration of being alone, Zwelinzima decides to take his life to get rid of the isolation and suffering that he is going through. He desires a return to the womb where he could be protected and depends on the mother for all the satisfaction. On the other hand he may be longing for ancestral protection. The Majola Ancestory are said to inhabit the deep water. Perhaps they were beckoning him and he was to heed the call. Zwelinzima as a king of amaMpondomise is supposed to be buried in the river. He unconsciously takes his life to a right place for his last place of rest.

## THEMBEKA/NOBANTU

We are not surprised with Thembeke's behaviour at a later stage of her life and her ignorance of the customs at the Mpondomise homestead. Khalipha, Thembeke's father confirms that his daughter has been ignorant long before.

Wayoyika le nto (utata ka Thembeke )  
kuba wayengakholwa ukuba uThembeke  
uya kukwazi ukwendela koMkhulu , kuba  
wayengazange ayinanze kwakudala into  
yokunonophela ubucukubhede bamasiko.  
*[Ingqumbo Yeminyanya : 140]*

Thembeke's father became afraid of this because he was not sure with the fact that Thembeke can be a wife of the Royal family; because she was negligent of the traditional customs long before.

Qangule (1974) confirms that ironically Thembeke becomes one of the instruments of her husband's destruction. As it has already been mention above, she is ignorant of the customs. She influences Zwelinzima not to practice customs at their homestead although Zwelinzima is doing that because of the pressure from the traditionalists. Chaplin mentions that Phallus is the representation of

the penis.

Freud called the female attributes of male quality envy. Penis envy does not always imply the anatomical organ but also ideas of it that people hold in general, Mollema ( 1992 : 87 ).

Thembeke's reaction when she kills the snake alarms the traditionalist. Qangule (1974:54) says the first thing a traditional Mpondomise man sees in a Mpondomise woman is a human being of a different physiognomy and function from himself. She is not supposed to be the masculine, vigorous, strong and active being that the male is. Her anger should not be as violent as his.

She is rarely, if ever at all, guilty of such acts as homicide. It is the man who attracts, injures and kills. It is he who defend and protects a woman or child against danger.

Watsho wayithi - xhamfu - jwii kude loo nkwakhwa,  
---Uthe ukuba ayibone ngoku waxhuma wakhala,  
wangena endlini waphuma nentonga. Bathi  
benqanda amahayi-hayi wabe uNobantu exhinele enyokeni ---  
waphuncula kweso sithuba engasanyatheli  
enkwakhweni--- hayi wayibetha wayiqusha,

wayicola loo nkwakhwa chu ngomsila,  
wayibeka esidulini kude entla komzi, ---  
*[Ingqumbo Yeminyanya : 169]*

She flung it far away, ---  
Now, colliding with the snake, she leapt  
into the air with a scream. Then rushing  
into the house and seizing a stick ,  
She made for the snake amid the cries and  
protests of the horrified people. ---and in  
that split second Thembeke broke away and  
flew at the snake. She crushed the snake to pulp.

She picked it up by the tail , and took it  
to the hill some distance from the house and left it there.  
*[The Wrath of the Ancestors : 184 ]*

Thembeke portrays male qualities in action and in thoughts whereas  
she is describes by men who want to see her as a beautiful woman  
.Ngubengwe even burst into anger saying:

Khona sekusithiwa “yinkosazana”  
ngumyolelo kayise, ngumt ‘onani  
ongathi ethandana nentombi enje  
ngale kaKhalipha ayincame athathe  
iqiqisholo elitsho ngobuso ngathi  
bebuphalwa ziimpaka.

*[Ingqumbo yeminyanya : 138 ]*

Granted that she is a princess and  
that it was his father 's dying wish  
that he should marry her , yet what normal  
man in love with a woman like Khalipha 's daughter  
would ever give her up for the sake of a clumsy,  
primitive woman whose face looks like it had been  
scratched by the claws of witch 's cats

*[The Wrath of the Ancestors : 150 ]*

Jordan describes the men's admiration of the girl Thembeke as follows :

Abanye bancoma isithomo , abanye igazi ukuba lihle,  
abanye bancoma isitho , abanye bancoma ububele ,---

*[Ingqumbo yeminyanya : 136]*

Some praise her structure, some her warm heartedness,  
some her beautiful legs ,some her liveliness .

*[The Wrath of the Ancestors : 136]*

To prove that Nobantu portrays male qualities in action and in thought we can refer to the way she kills the snake . To add more we can look to her contributions which play an important role in planning for Zwelinzima 's return to his fatherland .Although amaMpondomise make use of her contributions unconsciously because they thought that those are Mphuthumi 's views .

--- ; Wala uThembeka , wathi into  
eya kumenza angakhanyeli into uZwelinzima kukuba  
yenaMphuthumi angabi sabuza nto kuye, asuke nje  
athi mbo ezinyanini, ambonise uZwelinzima ukuba  
akukho kuba safihla .

*[Ingqumbo yeminyanya : 31]*

--- ; Thembeka disagreed , and she said  
the things that will make Zwelinzima not to deny is  
that , Mphuthumi must not ask him anything but go  
straight to the point to show Zwelinzima that he  
knows everything so that he cannot get a chance to



Some praise her structure, some her warm heartedness,  
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*[The Wrath of the Ancestors : 136]*

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the things that will make Zwelinzima not to deny is  
that , Mphuthumi must not ask him anything but go  
straight to the point to show Zwelinzima that he  
knows everything so that he cannot get a chance to

hide anything .

*[The Wrath of the Ancestors : 31]*

To add Jordan has this to say to put emphasis on Thembeke 's phallus behaviour .

uMphuthumi ke wayengazange ayeke

ukuthabatha amacebo kuThembeke

kuba wayemqonde kwaseLovedale ukuba

“unobuchopho bendoda . Noko ke wayengatsho

phaya kwamanye amadoda ezimbizweni ukuba

kukho umntu oyinkazana onalo nofifi lwale nto .

*[ Ingqumbo yeminyanya : 61]*

Throughout this period Mphuthumi turned to Thembeke for advice for he had realized that she had the brains of a man .

At the meeting with his fellow conspirator , however, he was careful not to reveal the fact that a woman had been let into the secret.

*[The Wrath of the Ancestors : 62-63]*

Thembeke also attended several meetings of the kings as a woman. It is also stated that she was the only woman who attended these meetings . Thembeke just like Zwelinzima , takes a step further to early

adulthood . She becomes a queen and she is not ready yet for that responsibility of being the mother of the clan. She is still enjoying her youth , that is why we see her dressed like a girl of the Jola family not as the wife of the Mpondomise family.

Thembeke's western influence put more effort to her behaviour .

Young ( p 3 ) says :

Any given response or behaviour may be stated as the function of the interplay of the person and his environment .

When we look at Thembeke's anger whilst she kills the snake , she is in fact destroying her relationship with Zwelinzima and his family. Her negative attitude towards the snake shows that she will never ever have the relationship with 'it' that is Mpondomise family .

Swanepoel ( 1990 : 45 ) maintains that ----  
psychoanalytic reader tends to see  
all towers, mountain peaks, snakes,  
knives and swords as male symbols.

A penis is also believed to be symbolic of a snake . Nobantu 's killing of a snake shows that there will never be a sexual relationship between her and Zwelinzima. . She kills the attachment between them .

After the snake incident , Nobantu is sent home with the child . When she arrives at Mjika no one is willing to talk to her . She becomes isolated because every one runs away from her .

Freud asserts that , the royal road to the unconscious is dream . Dreams for Freud are essentially a symbolic fulfillment of unconscious wishes and if they are cast in directly then it might be shocking and disturbing enough to wake us up .

After Thembeke has been told about everything that affects Zwelinzima's life, she represses all that information because she does not want to believe what is going on . The suppressed subject is revealed through dreams . She cries several times in her sleep and sometimes she even wakes up because of her cry . She tries to get rid of the information but it is stored in the unconscious and revealed itself at night . All this shows that she is not happy about Zwelinzima being king of Mampondomise .

uThembeke kuzo zonke ezi ntsuku wayesexhaleni

elibeli elibangela ukuba abe namaphupha amabi ,  
ngamanye amaxesha othuswe ebuthongweni sisikhalo  
sakhe yena ngenkqu , sibangelwa ngamaphupha .

[ *Ingqumbo Yeminyanya* : 39]

In all these days Thembeke was not happy.  
Her unhappiness caused her to have bad dreams .  
Sometimes she even woke up in her sleep because  
of her cry due to the bad dreams.

Thembeke shows her consciousness which is expressed by means of  
language. This is provided by the time Zwelinzima pays her a visit .

--- , Major , yini kodwa ubungezi noZululiyazongoma  
nje, ngekumnandi kangakanje ukuba ebekhona?

[*Ingqumbo Yeminyanya* : 230]

---, Major, why didn't you bring Zululiyazongoma,  
it would have been more nicer if he was here.

These are her wishes but because she cannot see that Zwelinzima is  
not the Zwelinzima she knows it is difficult for her to stay away from  
her husband and child . She could see that she can't do anything with  
the present situation so she decides to put it at the back of her  
mind.

Thembeke laughs continuously on the day the lobola cows for the Bhaca girl are driven out of the kraal .She is not supposed to be laughing because those cows are the symbol of her marriage destruction .She pretends as if she does not mind but all those depressed feelings unveil themselves on the day she took her life together with that of the child. Laughter is said to be the symbol of division, approval or disapproval. Thembeke's laughter is the symbol of disapproval although her conscious mind pretends as if she approves. Jordan describes Thembeke 's laughter as follows:

Wasuka waquzuka wahleka, wahleka,  
wahleka, woma, waya kuwa phantsi.  
Wahleka, wahleka, abantu baxakeka ngoku,  
baya kumphatha ngezandla. Abanceda nto, wahleka,  
wahleka, wahleka, wahleka, wahleka. Bamngxolisa  
ngoku, bathi makayeke le nto. Wahleka umntu  
tyhini. Hayi ngoku kwacaca ukuba le ntsini  
ayiyodwa, bamthatha bamsa endlini, ehleka njalo.  
Yaqina imini, lajika ilanga umntu ehleka ...

*[Inqunbo Yeminyanya : 227 ]*

Nobantu burst into a fit of laughter and fell violently to the ground. Peal after peal of laughter striking fear into the hearts of all who heard her and they decided to hold her but it did not help. But that insane laughter went on and on.

It was noticed that this laughter has got other implications, she was taken to the house whilst still laughing. She laughed continuously till sunset.

Qangule (1974) explains this laughter as follows. He says the repetitive action accentuates her soul such proportions that she becomes mad R. Tschuni (1968 : 37) says,

When you laugh about sad things,  
your spirit is at variance with facts.

In her (Nobantu) process of madness she cuts the child's hair with a knife. This act shows that she is destroying her relationship with Zwelinzima and his family at large. She even mentions the fact that she does not want the snake to harbour on the child's hair. She does not have any relationship with snakes, this means that she rejects her in-laws and her husband.

Ngenye imini wanqandwa emgugula iinwele  
ngebhozo, esithi iinwele zalo mitwana  
zinde kakhulu ziza kuzalela iinyoka ---

*[Ingqumbo Yeminyanya : 227]*

--- , and one day she was discovered cutting the  
child's hair with a knife, saying its is long and  
might harbour snakes.

Jung ( 1983 ) puts forward a concept that he called synchronicity. This term means a "meaningful coincidence" of outer and inner events that are not themselves casually connected. The killing of the snake "inkwakhwa" brown cobra by Nobantu contains a meaningful coincidence. The Mpondomise people believed that if someone kills the snake deliberately especially if she is supposed to show respect to it, calamity will befall her. Eventually we learn that Thembeke becomes mad and her madness drives her to commit suicide and kill the innocent child. The killing of the snake "inkwakhwa" and the madness are not casually related, but they are connected by the symbolic meaning that the Jola clan gives to the killing of their ancestors "inkwakhwa". After the incident of the killing of snake Thembeke loses her mind. She develops schizophrenic disorder.

Atkinson et al (1983 : 456 ) say about schizophrenic disorders:



A group of disorders characterized by loss of contacts with reality, marked disturbances of thought and perceptions, and bizarre behaviour.

Thembeke shows strange actions after she returned to the Mpondomise homestead. All her actions indicate that she is not in her mind.

Ke kaloku olu thando lwaluyingozi ngoku,  
kuba wayesithi xa emteketsayo kanti  
umphatha gadalala, aphatha kumluma iindlebe  
aphathe kumtsala ngomqala wesinxibo, ewuqinisa  
emkrwitsha esithi ufuna ukuba angangenwa ziinyoka.

*[Ingqumbo Yeminyanya : 229]*

At this stage her love was dangerous because when she holds him she did it with hard hands, she bites his ears, pulls him with the throat of the clothes saying she does not want the snake to come inside her child.

Thembeke also shows loss of contact with reality. This is proved from the conversation between the women of the Royal House of Jola.

Nithi kodwa uphilile? ngathi akazazi nokuba uphina.  
Ngathi akazazi nokuba usese Mjika, nokuba ubuyele  
eNtshiqo na. Yinene leyo. Qonda kwangale nto  
yokokuba angazidubi nokuziduba ngale nto  
yokungabonani kwakhe nendoda yakhe --- uzihlalele nje.  
Inkosikazi yayibaxakile abantu kuba  
okoko yafika yayi hambahamba ngokomntu  
osephupheni apha phakathi komzi.

*[Ingqumbo Yeminyanya : 226]*

Do you think she is well? She doesn't even seem  
to know where she is, whether it's Mjika or Ntshiqo  
remarked one of the women. That's very true,  
said another. And that explains why she isn't the  
least bit concerned about never meeting her husband  
--- Ever since her return, her behaviour had baffled  
everyone because she moved about like one in a dream.

*[The Wrath of the ancestors : 258]*

Nobantu chooses water of the Bedlana river to take her life. Qangule  
(1974 : 1) says river is a symbol of purification, redemption, spiritual  
rebirth, hope, new life or regeneration. He continues to say, river and  
sea water may be associated with impurity or with the unconscious.  
The Jola kings are believed to be buried in the river. Nobantu

drowned herself in the river, this shows that her death is caused by the ancestors of Mpondomise and she also like Zwelinzima desires a return to the womb in order to get safety and protection and get away with the sufferings that she experiences the time she lives. When she destroys herself she is not in her state of mind. It is the unconscious that drives Nobantu to kill herself. Besides the punishment from the ancestors it is the result of the repressed thoughts that of betrayal feelings by Zwelinzima that drives her to kill herself. Thembeke and Vukuzumbethe's corpse are taken to the hut. The hut is seen as a symbol of the womb. This shows that as they are dead they are taken back to their mother's wombs for further protection. Nobantu's (Thembeke) unconscious wish to go back to the womb is intensified by taking her corpse from the river which is also the symbol of the womb to the hut.

### DINGINDAWO

We are going to look at the maladaptiveness of Dingindawo's behaviour. A maladaptive behaviour is behaviour that is abnormal, if it has adverse effects on the individual or society. Dingindawo developed paranoia disorders because he had persecutory delusions. He persecuted Ngxabane and made him leave his place of birth. The reason for this delusion is because he suspects that Ngxabane knows more about Zwelinzima's whereabouts. Although Dingindawo received the news that Zwelinzima died on the way to the sea, he never believed that.

Intshutshiso endayifumana kumfo wam uDingindawo andisokuze ndiyilibale. Ndandingazi ukuba umzi kaZanemvula ndiya kuze ndiwulahle, kodwa ndakhangela, ndakhangela ndathi, "Hayi, nangona aba bantwana bayalezwa kum, xa kunje mandizibe, ndisuke kanye ndize kuma apha phezu kwengcwaba lika bawo omkhulu, ndimbonise yena okokwakhe ukuba andimlahlanga. [Ingqumbo Yeminyanya:6-7]

I won't forget the persecution that I received from my 'brother' Dingindawo. I was not aware of the fact that one day I will leave Zanemvula's land. I looked and made a decision that I must go although I was asked to look after Zanemvula's children. I decided to go and stay next to my grandfather's grave and show him that I still care for him.

Dingindawo is accused of the death of other headmen who were with Ngxabane on the day amaMpondomise received the news about Zwelinzima's death. Dingindawo planned to kill Zwelinzima before he could reach his fatherland. He set many snares to obstruct Zwelinzima's way. He instructed the traditionalists who supported him, to shoot whoever they thought was him (Zwelinzima). Dingindawo was believed to have killed his brother, Zanemvula using witchcraft. He also made an attempt to kill Zwelinzima whilst he (Zwelinzima) was still four years old. Dingindawo also created conflict between Zwelinzima and the traditionalists by giving Zwelinzima bad advice and by misrepresenting him to the traditionalists. Mthunzini's letter to Zwelinzima proves that Dingindawo might have been responsible for Jongilanga's death. The death of Ngubengwe and father Williams are the results of his bad influences.

Dingindawo can be described as a person who lacked a well developed superego. The individual with well-developed super-ego resists "bad or evil" temptations.

Dingindawo couldn't resist evil temptations as it is mentioned that he was involved in the destruction of several people in the book. He did things that conflicted with the beliefs of the society. To add more he even shifted the blame to Dabula and Ngxabane for not being told about Zwelinzima's return. Dingindawo was aware of everything but he did not want Zwelinzima and other people to believe that he planned to kill him (Zwelinzima).

“Yini, Dabula, Dlangamandla!  
Yinkohlakalo yani le niyenzayo,  
ukuthi xa niphuthuma umntwan’  
omkhuluwa nindifihlele, ngokungathi  
ndilutshaba lwakhe? Yini ukumngxala  
inkohlakalo umntwan’omntakwethu  
nisazi ukuba yonke le minyaka  
ndiyafuna ukuba wafihlwa phi na.  
Yini, Ngxabane ukuthi umzi kaNgwanya  
wakuyalezwa kuwe usuke  
uwahlule phakathi.

*[Ingqumbo Yeminyanya:115]*

Why, Dabela, Dlangamandla! What cruelty is this?

Why did you conceal from me the fact  
that you were going to fetch my brother's  
child, as if I were his enemy? Why did you fill  
his head with thoughts of evil when you knew  
that all these years I have been trying to find  
out where he was hidden? Why, Ngxabane? Why did  
you tear aside Ngwanya's womb that you were pledged  
to safeguard all these days of your life?

*[The Wrath of the Ancestors:123]*

Dingindawo aimed to destroy the belief that he was against Zwelinzima. He prepared a way for himself so that whatever he planned he could not be a suspect. He ridiculed the people on the day of Zwelinzima's arrival on his father-land. He even tricked them by crying, so that they could see him as an innocent person.

## MTHUNZINI

Jung (1983) contends that it is the presence of the anima that causes a man to fall suddenly in love when he sees a woman for the first time and knows at once that this is she. In this situation the man feels as if he has known this woman for all time, he falls for her so helplessly that it appears to outsiders like complete madness.

Beza eLovedale ke ooMthunzini no Thembeke  
UMthunzini esazimisele ukuba uThembeke uzakuba  
ngu ndofanaye wakhe. [*Inqumbo Yeminyanaya: 23*]

Mthunzini and Thembeke went to Lovedale, and  
Mthunzini was still hoping that Thembeke will be  
his life lover.

The above statement shows that Mthunzini has never given up on Thembeke. His thoughts and imaginations are filled with Thembeke.

Jung discovered that dreams can also give a civilized man the guidance he needs in finding his way through the problems of both his inner and outer life. Indeed, many of our dreams are concerned with details of life and our surroundings.

On the night when Mthunzini read all the letters from Zwelinzima to Mphuthumi he had a terrible dream. Mthunzini was awakened from his sleep by his bad dream.

Elele waphupha ngathi ukomkhulu kwaDingindawo

kunye nezi newadi zika Mphuthumi, basaziqhalile  
noDingindawo bayazifunda, noko kukhanya kuluzizi.  
Bathi besazifunda kwangena uZwelinzima ngokwakhe  
wonda ngaye yena Mthunzini, ephethe ibhunguza elikhulu,  
wathi xa athi makalahle ngebhunguza kuMthunzini entloko,  
waxhuma ebhedini uMthunzini ngesikhalo esikhulu...  
[Ingqumbo Yeminyanya: 69]

As he slept he had a dream. He dreamt that he came into  
the presence of chief Dingindawo at the Royal Place, carrying  
with him Mphuthumi's letters. It seemed to him in the dream  
that they were in a dimly lit room with the letters all spread out  
in front of them. They were scrutinizing them when suddenly  
Zwelinzima himself appeared with a huge club in his hand and  
made straight for Mthunzini. Just as he was bringing it down  
heavily on his head, the dreamer jumped with a terrible cry...

Freud (1965) says that the interpretations of dreams provides a royal road to a  
knowledge of the unconscious activities of the mind.



The dream content states that Mthunzini was not alone in the house, but Zwelinzima chooses to attack him. This shows his guilty conscience on what he is doing. We also come to the conclusion that Mthunzini is aware of the fact that what he does and what he plans to do, (*to take one's letters without his concern to the other person, Dingindawo*), is not acceptable and he might be punished for his deeds. The shock that wakes Mthunzini up proves that he is partly afraid of Zwelinzima.

The positive function of the anima occurs when a man takes seriously the feelings, moods, expectations, and fantasies sent by his animas and when he fixes them in some form. For example a form of writing, painting, sculpture, musical composition, or dancing and others that can show through the change of attitude, activeness and warmth. One afternoon Mthunzini asks to visit Thembeke the next day. Thembeke shows no negative response towards Mthunzini's proposal and she agrees. Mthunzini becomes very excited and full of fantasies. He shows a very positive attitude towards Mphuthumi, he becomes active in class, he teaches the pupils in the way he never taught them before.

Wabulela ngelizwi elasuka lamxaka naye ngokwakhe, laba ngathi asililo lakhe----. Wafika warhola iisigarethi zambini, enye wayinika uMphuthumi esithi, "hayi, maan, tshaya nants' isigarethi. Ndiyayaz' inqawa ayimnandi kakhulu ngeli xa lemini." Yonke le nto yathethwa ngobubele..... Hayi ke emva kwentlazane, washiya amanga emzini.

Ithemba lalimchwayitise ngokungummangaliso. [*Ingqumbo*

*Yeminyanya:53-54*]

He thanked him with a strange voice. He took out two cigarettes and

gave one to Mphuthumi. "No man, smoke here is a cigarette. I know it's not nice to smoke pipe at this time of the day." He uttered these words in a good mood. After the break he was excited happy and full of hope.

These actions mentioned occur because Mthunzini takes seriously the expectations sent by Thembeke. Corsini (1984:117) describes the shadow as follows:

The shadow is our "Other State," all that we would like to be, it is the compulsory side to our conscious ego,..... It is all those things we would never recognize in ourselves, and what we are particularly allergic to in others. Since the shadow is unconscious, it is experienced as a project onto others.

Mthunzini is against the way in which Mphuthumi handles Thembeke. In his mind, he thought that Mphuthumi is going to destroy Thembeke because he says he associates her with bad guys, "oonqalintloko." He is not aware that as he thinks of Mphuthumi and Zwelinzima as having bad influences, in fact he is the one who is capable of destroying someone. He acts as a person who is against their actions as he perceives them as bad and destructive. Mphuthumi and Zwelinzima "display Mthunzini's shadow" which is difficult for Mthunzini to acknowledge. Although they never did anything wrong, it is Mthunzini who perceives them with a negative eye and describes their actions as destructive.

Mthunzini, like Dingindawo shows the paranoia disorder. He develops a delusion of jealousy whenever he sees Zwelinzima with Thembeke. His jealousy drives him to

betray Zwelinzima and associates himself with Zwelinzima's enemy, Dingindawo. He assists Dingindawo to destroy Zwelinzima. He stole the letters from Mphuthumi's suitcase to take them to Dingindawo as evidence that Zwelinzima is still alive.

Jefferson (1991) describes moral anxiety as something which happens to a person who feels consciously stricken or guilty about unacceptable things that she feels she has done or even contemplates. Mthunzini felt guilty about bad things that he did. He writes a letter to Zwelinzima which confesses about all the snares that Dingindawo planned. He asks for Zwelinzima's forgiveness for all the things he did (he is the one who gave the evidence to Dingindawo that Zwelinzima is on his way back to take the throne).

UMthunzini encwadini yakhe wayechaza zonke iinzame  
ezenziwe nguDingindawo efuna ukugwinta uZwelinzima  
engekafiki kwasemhlabeni wamaMpondomise, echaza neyakhe  
inxaxheba, yena Mthunzini, kobu bugwinta. Watsho ezicelela  
uxolo kuZwelinzima,...

*[Ingqumbo Yeminyanya: 240]*

In his letter, Mthunzini discloses all the details of Dingindawo's attempts to assassinate Zwelinzima even before he had set foot in the land of the Mpondomise, nor did he conceal the part he, himself had played in this murderous plot. He even asked for his forgiveness...

*[The Wrath of the Ancestors: 274]*

Atkinson (1983) asserts that ego obeys the reality principle. When we look at Mthunzini we notice that his ego does not want to accept the reality principle. He does not want to accept the reality that Thembeke is involved with Zwelinzima and she does not want to be part of his life. Mthunzini tried many things to get Thembeke but they all failed.

## CHAPTER 4

### SOCIETY IN CONFLICT

The society that we are going to look at, is the Mpondomise clan. The Mpondomise people are divided into two groups, the modernists and the traditionalists. The traditionalists in contrast to the modernists still believe in their forefathers' customs. Luft (1984:11) asserts that:

The idea that a group as a whole is involved in a central conflict or concern of any given time was first proposed by Freud (1922) and later by Bion (1961). Although conflict is active in the immediate present, it is a conflict of which members are not conscious.

Before it was realised that Zwelinzima was alive, both groups, the traditionalists and the modernists were unconscious of the conflict that takes place amongst them. We become aware of the conflict when Mthunzini comes with the evidence that Zwelinzima is still alive. This becomes evident when the Amafelandawonye, the group which is dominated by the modernists, are busy with their preparations for bringing Zwelinzima back home. The traditionalists, on the other hand plan to kill Zwelinzima before he reaches the Mpondomise land. The modernists are fully aware that they are supposed to hide Zwelinzima because Dingindawo, his uncle who is a king at the moment, might plan to kill him because he is not prepared to lose the throne.

The modernists become successful with their plans of bringing Zwelinzima back to Mpondomise land. "PRK" (1936:367) contends that:

many writers on Bantu life have pointed out that the group consciousness of the African is strong and his individual conscious is weak.

The Amafelandawonye succeeds with their task of fetching the king because they work as a group. The ideas and advices on what to do and how to do it come from different angles. Zwelinzima as a king is supposed to have a wife. The modernists suggest that Zwelinzima, as a modernist should marry a girl of his choice (1980:130). This view is opposed by the traditionalists, Ngxabane says, (1970:78):

Amehlw' esizwe aye phi, inkosi  
seyiza kuzibonela nje? Hi awu!  
Le ntw' isiko ayisaziwa kusini na  
kulo mzi! azi soba yini na!  
Kuza kwenzeka ntoni kuthi. Ndifung'  
ama Mpondomise, ndisekho nje,  
ndingekakhatywa nje ziimpundulu zabafazi  
benu, ndiza kunifundis' isikw' eli nje.

Where are the eyes of the nation  
that the chief now goes to find a  
wife by himself. No custom has been  
forgotten in his house: what will happen  
to us ..... The spirits of my ancestors  
have preserved me from the bewitching snakes,  
because I have not revealed the dying wish yet..  
These trifles spoken by Dabula.....

Ngxabane's opposition is supported by Jongilanga, another traditionalist. They assert that Zwelinzima as the king of the people is not supposed to have private affairs. They also say it is the duty of the people to choose the king's wife. Ngubengwe, the modernist, ridicules the traditionalists for hating Khalipha's daughter. He reminds them that they are the generation of the stupid bushmen and that they are also stupid just like their mother (umthwakazi), Bushwoman. The traditionalists resist change, that is why Zwelinzima experiences problems with them.

Eventually Zwelinzima marries Thembeke, the girl of his choice. Thembeke's ignorance of Mpondomise customs creates the conflict between her and the Mpondomise traditionalists. Because of her ignorance she kills the sacred snake of amaMpondomise. That alone creates a split between the amaMpondomise and the so-called amaMfengu. In one meeting which is called to discuss the cause of Nobantu's (Thembeke) issue, namely the killing of the snake. The amaMfengu are insulted about their adoption by amaMpondomise. After that meeting the amaMpondomise split into two groups. AmaMfengu experience a loss of identity.

In the exposition of the Novel we are introduced to different individuals with different cultural backgrounds. Jordan portrays Ngxabane as a real traditionalist together with other men who are described as wearing western clothes but it seems as if they are not used to those kinds of clothes.

Phakathi kwaba bamelwane kwakukho  
ixhego elambethe "intaka-mlilo".

*[Ingqumbo Yeminyanya:6]*

Among Mzamo's neighbours was  
an old man who wore a bright  
red blanket.

*[The Wrath of the Ancestors: 7]*

On the other side he describes Mphuthumi as a modernized person. Mphuthumi wears a hat with a Lovedale badge to show that he is educated.

Wayebonakala ngesinxibo nangesithomo  
ukuba lithambo lasesikolweni, waye ethwele  
umnqwazi onendwe yaseLovedale.

*[Inqumbo Yeminyanya: 3]*

His dress and bearing indicated that he  
was a college student. He wore a hat  
with the Lovedale College badge.

*[The Wrath of the Ancestors: 4]*



The above description foreshadows the kind of people that we are going to get in the book. The description of the traditionalists who wear western clothes (1980: 3) shows that there are people in the story who will suffer loss of identity.

According to Lacan the appearance of the people mentioned above, Mphuthumi and Ngxabane, display their incorporation into a social and cultural order.

Freud (1965) argues that just as the individual passes through narcissism to a stage of object finding to maturity, a society can therefore in a similar way pass through animistic religions, and scientific stages. Just as the individual, society passes through developmental stages. As we know that it is individuals that make up a society therefore the stages which the society goes through are influenced by the individuals' efforts. When we look at the modernists and the traditionalists we notice that they have gone through difficult stages in their lives. First of all they differ in many things, on how to build up their clan. Their religions differ completely because of the western civilization. The traditionalists are still holding on to their traditional customs but the modernists see the need for change. Their differences lead to a conflict between them. After all the serious incidents that took place, including death of several people, they decided to come to a standstill. Some of them realize that what they have done is wrong. Dingindawo runs away. Jongilanga is killed by Dingindawo because he realizes that there is a need for him

to change, in order to avoid clashes between amaMpondomise. Mthunzini confesses in the letter he wrote to Zwelinzima. All these changes and guilty conscience show that these people have reached a stage where they realize that it is time for them to reconcile and live in peace. This is the indication of maturity in their lives, although they are not aware of the fact that their change will be of importance for the society.

As civilization progresses, so does repression, which implies, as Freud later developed in *civilization and its discontents* (1930) that civilization on the progressively greater burden of repression on the individual. Freud(1929) assumed that uncivilized people, in contrast are totally uninhibited. The traditionalists can be viewed as uncivilized people. They say what they like without worrying about what other people think. Jongilanga's approach on the meeting which was chaired by one of the members of the "Iliso Lomzi" proves the uncivilized nature of the traditionalists. Jongilanga insults Reverend Nongalaza who chairs the meeting of the "Iliso Lomzi". He even insults the Fingos about their adoption. The language he uses is not tolerant and he gets more power on what he says because of the support from the traditionalists.

Jongilanga says:

"Khanenze kuhle, mawethu. Kanene ngubani laa mfokazi uza kuthetha?"....  
"Ninento yokusuka nicing'ukuba

umnt' uyanxila xa ebuza umbuzo  
eningawuqondiyo. Ndisabuz' ukuba laa  
mfokazi untamo ngathi lihlungulu  
ukwayini na nalo mcimbi size ngawo  
apha.".....kwavakala u Mabhozo ekhwaza  
"Yid' uphum' egusheni, Jola, abakuva.

*[Ingqumbo Yeminyanya:186 - 187]*

"Be patient a little, my countrymen!  
By the way, who is the fellow who has  
just risen to speak?"..... "You people have  
got into the habit of thinking that a man is  
drunk when he asks a question you do not  
understand. All I want to know at the moment  
is this: How does that fellow there with a white  
neck like a raven's come into the business  
which we have assembled here to discuss?"... Mabhozo  
shouts. "Come out of the sheep's skin and speak openly  
Jola! They do not understand you."

*[The Wrath of the Ancestors:204 -205]*

Jongilanga and other traditionalists see no harm in Jongilanga's speech. To them, Jongilanga's approach and the language he uses are acceptable. Reverend Nongalaza who is one of the modernists represses all that Jongilanga says to him, and he carries on with the meeting.

Jung (1983) named the third level of the psyche collective unconsciousness because the material within it, is identically reproduced in every man. The collective unconsciousness is made up of archetypes, potential images which each man inherits from his ancestral past and which enable him to respond to certain experiences in the same way that his forefathers did.

Eagleton (1990:174) says:

We desire what others or our parents  
for instance, unconsciously desire for  
us, and desire can only happen because  
we are caught up in linguistics, sexual  
and social relations, the work field of  
the "Other" - which generates it.

The traditionalists do not want to get rid of the customs which their grandparents used to believe in. This is proved when Ngxabane shows his devotion to the customs. Other people might be confused by Ngxabane's behaviour because he was amongst the people who went to fetch Zwelinzima from Esheshegu. When the time comes for Ngxabane to support Amafelandawonye in protecting Zwelinzima from being forced by the traditionalists to do what he does not want to do (to marry a Bhaca girl), he turned against them. This shows that whatever step Ngxabane takes, it is for the good of the traditional customs of his people. The traditionalists are against the view of the modernists who support Zwelinzima to disobey his father's dying wish. The traditionalists are still holding on to what their forefathers used to believe in (1980: 130-131). According to the traditional customs a king is supposed to marry a girl from the Royal family. They also believe that it is not the duty of the king to choose his wife but the duty of the society or his father.

Zwelinzima is also accused by his headmen of leaving them behind when he is going to the "Bhunga" meetings of the kings. They blame the car which was presented to him by the modernists. They contend that as a king he is supposed to move around with his headmen so that they can be able to get food, (umsindleko) on their way. They are mourning because previously they used to be always next to their king all the time and to them it is a custom to do that.

Isikhalo sokuqala sesale moto.  
Amadoda amaninzi akhala ngokuthi  
imoto iyawalambisa, kuba oko yathi  
yafika akasayazi le nto ikukuxhaka  
inkosi xa kuyiwa ezimbizweni, inkosi  
isuka iwaqhumisele ngothuli, iwatsarhise  
ngodaka, iwashiye loo mahashana, iye kufika  
yodwa apho kuyiwa khona, iinyama  
neendywala engebehamba bezifumana  
endleleni abazifumani kuba abahambi  
nenkosi.

*[Ingqumbo Yeminyanya : 161]*

The first complaint was that of the car.  
Many of them complained that it starved  
them. Since its arrival they had been  
deprived of the privilege of actually  
accompanying their chief to national  
gatherings. As they followed on horseback,

they were blinded by dust and choked by  
splashing mud as the swift car outstripped  
their poor horses, so that the chief arrived at  
his destination without the customary retinue.  
Besides, since he did not travel with them, they  
were deprived of the meat and drink to which they  
would have been entitled if their chief had been  
travelling with them.

*[The Wrath of the Ancestors:175]*

The modernists, like Thembeke, do not see anything wrong in killing the  
“inkwakhwa” as it appears as an ordinary snake to her. She does not believe in  
the idea that the Mpondomise family has an ancestor who comes in a form of a  
snake. The traditionalists become shocked by Nobantu’s cruelty against the snake  
because they were taught by their fathers to respect the “inkwakhwa” as it brings  
luck to the members of the family.

According to Lacan (1977) the supernatural is more emotionally diverse than the  
sublime, it adds more extensive possibility of terror and awe as well as exaltation.  
Mollema (1992) maintains that all Zulu speaking people are aware of the  
importance of direct intervention of the “abaphansi” in one’s life. It is not only  
the Zulus, also the Xhosa speaking people are aware of the intervention of the  
“izinyanya” in people’s lives. After

the snake incident the amaMpondomise (traditionalists) are terrified. They are afraid of the calamity that is going to follow the incident. Their terror rises because they do not know what is going to happen but they are aware that something bad is going to happen. Berglund(1976:129) quoted by Mollema condemns thus:

There are four distinct and definable rites which are related to the brooding of the **abaphantsi**. All four are to be found in rituals connected with the times of crises in life, that is, birth, puberty, marriage and funerals.

Zwelinzima, together with other modernists, view the dying wish of Zanemvula as a life destruction because if Zwelinzima is forced to marry a Bhaca girl they will be destroying his life and his future images. Nobantu, Zwelinzima's wife, perceives the ritual of finger cutting at birth as a crime in terms of the law. She promised to jail her in-laws if they cut her child's finger with a knife.

Nangoku ke uNobantu wavutha  
wahamba apho, wathi akanalusana  
luza kwenziwa loo nkohlakalo yena;  
umntu okhe waluphatha olu lwakhe



usana uya kummangalela. “Andina  
lusana luzakubengwa ngamaxhwele  
mna!”

*[Ingqumbo Yeminyanya: 157]*

Nobantu immediately blazed with anger  
at the suggestion and swore that she would  
never allow any baby of hers to be subjected  
to such cruel torture. In fact, she threatened to  
sue anyone who dared touch her baby. “No  
baby of mine is ever going to be sacrificed  
by the medicine men.”

*[The Wrath of the Ancestors: 172]*

To Adler as quoted by Corsini (1984) the cause of conflicts was more superficially determined by factors such as inferiority over social status, inadequate physical endowment, sexual weakness, and discrimination. The traditionalists feel threatened by the discrimination they receive from Zwelinzima who is a modernist. The traditionalists work to achieve recognition in Zwelinzima's regime. They are engaged in unconscious self-deception because they are worried more about custom dismissal, that they do not want to accept the reality that the times have changed. The traditionalists have to accept the opinion of the modernists that Zwelinzima must choose his own wife. They fail to consider that Zwelinzima is brought up in a modern way.

Lacan (1977) discovered a first loss in a person as being experienced at birth. He maintains that this loss is occasioned by the impossibility of being male and female simultaneously. In the case of the Fingos this loss is not in terms of gender but it is cultural identity loss. The Fingos are not the original offspring of amaMpondomise. They entered the Mpondomise land through the contribution of cows and they ended up being amaMpondomise. Dabula and others are born Fingos but they also belong to the Ngwanya family. They involve themselves in everything that is being done by amaMpondomise and they are taken as part of the family. The big conflicts burst up at the meeting which is called by Iliso Lomzi. Jongilanga and other traditionalists refused to be addressed by a person who does not belong to Mpondomise family. This quarrel drives Jongilanga to isolate the Fingos from amaMpondomise. This conflict causes a split amongst amaMpondomise.

Atkinson et al,(1983:581) assert that  
nearly every group to which we belong, from  
our family to the society as a whole, has  
an implicit or explicit set of beliefs, attitudes,  
and behaviors that are considered "correct".  
Any member of the group who strays from  
those norms risks isolation and social  
disapproval.

The modernists stray from the norms and values of the Mpondomise society.

Thembeke's behaviour is disapproved by the Mpondomise people. Even when she is sent home after the snake incident, she becomes isolated. Everyone runs away from her because they believe that she humiliated them at the Mpondomise homestead.

The second loss discussed by Lacan is experienced after birth prior to the acquisition of language. For Lacan (1977) contends thus, during the mirror stage the child identifies itself with its mirror image. The Fingos learn from the language used by Jongilanga that they are not the true Mpondomise.

Lacan maintains that the expression of a desire in language is at the same time an admission of deficiency or lack because the absence of satisfaction has to be accepted. He continues, saying that in the signifying network of the unconscious every word indicates the absence of what it stands for. Both the traditionalists and the modernists have desires which conflict with each other. The traditionalists desire to have their own mother who is going to look after them, and they desire that the person who is going to give birth to the king must be someone from the royal family. The most important thing that they really desire is the person who is going to respect them and who is going to follow the Mpondomise customs in a right and respectful manner. Moreover they desire to have a mother of the clan who is going to take the king's hand and convince him to perform the traditional custom of his people. In the case of the modernists they desire that their king,

Zwelinzima who is part of them must marry a girl of his choice. The main reason for this desire is that they want someone who is going to work hand in hand with Zwelinzima and introduce a light amongst the Mpondomise people so that they can accept the fact that the times have changed.

Because of the conflict between the traditionalists and the modernists the traditionalists show their dissatisfaction by displaying paranoia disorders. First of all the traditionalists take their children out of school. They plan to attack Father Williams. Ngubengwe died at Father Williams's place because he came to the scene to save the father's life. (1980:20-21)

The hut can be seen as a symbol of the womb. Mthunzini reveals the news to Dingindawo that Zwelinzima is still alive in the hut. The traditionalists gathered in the hut to hear the news from Mthunzini. Dingindawo plans to stop Zwelinzima not to enter the Mpondomise land in the hut. The hut as a symbol of the womb produces bad things. Dingindawo and other traditionalists together with Mthunzini want to see Zwelinzima dead before he can reach the place.

Waxhuma ngathi uyagityiselwa

uJongilanga, wema ngeenyawo, wathi

“Kulona kabawo umhlaba akuyi kuze

kunyathele mntu ndingamaziyo. Loo  
Zwelinzima ngaba uya kuhla eNcembu  
eze ngo Jenca. Amade Ngawetyala.”

*[Inqumbo Yeminyanya:88]*

There upon Jongilanga sprang violently  
on his feet and said “No stranger will set  
his foot on the land of my father. Perhaps  
this Zwelinzima will come down Ncembu  
and through Jenca. I say no more!”

*[The Wrath of the Ancestors,:92]*

Mthonzima adds, by saying:

“Angade abe uwuwelile uMnga, kodwa  
akayi kulubeka kulowa wakoweth’ umhlaba.”  
Kwesuka uBhula wathi, “Izinja zaseMnga  
zisaluma, ziyakhonkotha, nameva omnga  
ayahlabab.”

*[Inqumbo Yeminyanya:88]*

“Possibly he will cross the Mnga river,  
but he will not set foot on the land of  
my fathers!” Bhula answered the  
challenge and said, “The dogs of Mnga  
village still bark and bite, and the thorns of  
the mimosa prick deep.”

*[The Wrath of the Ancestors:92]*

In contrast to the traditionalists, the modernists use the hut to discuss positive things. Their aim is to protect Zwelinzima and assist him to arrive safely in his father's land, as has already been said that the hut is the symbol of the womb. The womb is where a child is protected by its mother. It also gets warmth and is still dependent on the mother for everything. From the above-mentioned information we notice that the womb can produce both positive and negative results.

## CHAPTER 5

### GENERAL CONCLUSION

#### Introduction

In this study, the theories of Freud, Jung, Lacan and Adler were employed. It is through their theories that we were able to present a psychoanalytical evaluation of the selected text, The Wrath of the Ancestors. Sigmund Freud is the main man in this study as he is the one who coined the term psychoanalysis. His scholars also provide a fruitful contribution in the term psychoanalysis although some of their views contradict Sigmund Freud's.

#### Review

I have tried to provide an adequate framework for this study. A careful account of the role of language in the unconscious has been looked into. In this study we have discussed different terms. These terms played a very important role in the discussion.

The briefing about the Mpondomise customs helps the reader to understand the character and society in conflict. It is because of the customs that we experience a conflict in the novel, *The Wrath of the Ancestors*. The unconscious forces that are discovered in the individual character were discussed. The past of a man is linked with the present so as to understand the character's present situation. Wright (1991: 764) contends thus:

But this is forgetting that what  
all the schools have in common  
is to find structural images in the  
mind which point out the way the  
present is determined by the past  
in terms of the subject's sexual  
history.

The conflict of the society is also evaluated psychoanalytically and it is proved that some of their conflicting forces are the results of the unconscious forces. It is discovered that Jordan, in his novel, *Ingqumbo Yeminyanya*, reveals the unconscious mind as destructive in some cases.



## Concluding Remarks

Many authors of African literary texts, including Jordan employs psychoanalysis in their novels unconsciously.

Wright (1991: 765) has this to say:

The classical psychoanalytic critic sees the relationship between author and text as analogous to that between the dreamer and his "text". The aim is to reveal the psychology of the author in terms of his unconscious infantile wishes, the emphasis being on the role played by the drives in accordance with Freud's dynamic model of the psyche, in which the pleasure principle conflicts with the reality principle.

Psychoanalytic theory, whether Freudian, Jungian, Lacanian, rests on the assumption that sexuality is the constitutive factor in the construction of the subject. Lacan went further with his re-interpretation of the dream work's mechanism as identical with certain classical tropes. This certainly makes psychoanalysis literary.

Psychoanalysis is one of the theories which needs to be considered when analysing literary texts. It is not applicable only to the Novels. It can be employed to any literary text. This study proves the relevance of psychoanalysis in an African literary text. Although this study is one of the beginnings in Xhosa, there are few other studies on psychoanalysis in African literature. The western world has manipulated this theory of psychoanalysis long before, in different western literary texts.

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