

THE STRUCTURE AND CONTENT OF ZULU ESSAYS
WITH SPECIAL REFERENCE TO THOSE OF C.S. NTULI

BY

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SUBMITTED TO THE FACULTY OF ARTS IN FULFILMENT OF THE REQUIREMENTS
FOR THE DEGREE OF
MASTER OF ARTS
IN THE DEPARTMENT OF AFRICAN LANGUAGES
AT THE UNIVERSITY OF ZULULAND

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DATE SUBMITTED : JANUARY 1991

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ACKNOWLEDGEMENTS

I would like to greatly thank my promoters, the late, Professor S.D. Ngcongwane and Professor D.B.Z. Ntuli, who spent a lot of time going through this work. Ntuli's suggestions contributed very much towards the perfection of this study.

My special thanks are directed to my colleagues, members of the staff, in the Department of African Languages, who encouraged me to pursue this study. My special thanks go to Mr E.M.R. Mahlasela and Miss T. Thiba who combined the bits and pieces which formed the skeleton of this research. They also helped a great deal by editing this work.

I would also like to thank the University of Zululand for encouraging staff members to do research at the same time offering financial assistance.


Thanks a lot to the following typists, Mpume, Lindiwe and Thoko for typing this work accurately and fast.

To those who helped me directly and indirectly; may God bless them all.

(ii)

DECLARATION

I, GEORGE S'DUDUZO ZULU, declare that this dissertation represents my own work in conception and execution. I also accept full responsibility for all the statements made. The sources I have used or quoted have been indicated and acknowledged by means of complete references.

Signed  at KWADLANGEZWA on this day of 31st JANUARY 1991.

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SUMMARY

This dissertation discusses the structure and content of C.S.Z.Ntuli's essays. The study however covers a wider scope, from the origin and development of Zulu essays. It also concentrates on the subjects discussed by Ntuli in his essays. Ntuli's essays have been chosen because Ntuli is regarded as the best Zulu essayist at present.

The study have been treated in six chapters.

CHAPTER 1

In this chapter motivation and scope that will be covered by this research have been laid out. This chapter also includes different definitions of essays by different scholars. An attempt has been made to select only those definitions which define Ntuli's essays accurately. The origin and development of essays are also dealt with in this chapter. It is pointed out that; though this genre is old, its development was very slow in Zulu. This Chapter also makes an attempt to explain clearly how the essay differs from a short story. Emphasis is laid on structural differences of these two genres.

CHAPTER 2

This area is the centre of this research. It exposes the structure of essays, concentrating on the components of the essay. The difference between the introduction, body and conclusion have been discussed

thoroughly. The chapter also deals with the uses of the components by the essayist. It shows how the components are used interchangeably in each essay.

CHAPTER 3

This chapter deals with the different types of essays written by C.S.Z. Ntuli. These include the expository, meditative, narrative and the persuasive essays.

CHAPTER 4

This part deals with the contents of Ntuli's essays. It refers to subjects which Ntuli discusses in his essays. A variety of subjects are discussed by the essayist. Though an attempt has been made to group essays according to content, a problem of overlapping subjects could be observed.

CHAPTER 5

This portion concentrates on Ntuli's style. It exposes techniques the essayist uses when writing his essays. The chapter shows clearly that the essayist can handle language properly and in the best way.

CHAPTER 6

This chapter deals with findings and observations revealed by this research. It was observed that Ntuli contributed a great deal in the

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field of literature as a whole with these essays. Ntuli's essays are also interesting, convincing and educative.

IQQQA

Le dizetheshini ikhuluma ngesakhiwo kanye nokuqukethwe ama-esityi ka C.S.Z. Ntuli. Lo msebenzi uthatha indawana ebanzi ngoba usukela ekudabukeni nasekukhuleni kwama-esityi esiZulu. Kubuywe kuthintwe nezihlokwana ezisemqoka axoxa ngazo uNtuli. UNtuli lo ukhethwe ngoba nguyena mbhali onobuciko ekubhaleni ama-esityi kulezi zinsuku. Lo msebenzi uhlukaniswe izahluko eziyisithupha.

ISAHLUKO SOKUQALA

Lesi sahluko sethula indima ezokwenziwa kulo msebenzi. Kubuye kunikezwe izincazelo zama-esityi ezivezwa ochwepheshe abehlukahlukene. Kuzanywe ukuba kuthathe lezo zincazelo ezichaza ama-esityi kaNtuli kangconywa.

Kulesi sahluko kukhulunywa nangendabuko nokukhula kwama-esityi esiZulu. Kuze kuvezwe nokuthi sengathi lo mkhakha wokuloba ukhula kancane kakhulu. Yiso lesi sahluko futhi esichaza kahle ngesakhiwo se-esityi, size sibuye siveze ukuthi i-esityi yehluka kanjani endabeni emfushane.

ISAHLUKO SESIBILI

Yiwona mgogodla walo msebenzi lesi sahluko. Siveza kahle isakhiwo se-esityi kanye nezingxenyana ezakha i-esityi. Lesi sahluko sibuye siveze nokuthi lezi zingxenyana ezakha i-esityi zisetshenziswa kanjani.

ISAHLUKO SESITHATHU

Lesi sahluko sixoxa ngezinhlobonhlobo zama-esityi abhalwe uNtuli, njengalezi; echasisayo, endlinzisayo, elandisayo kanye nebonisayo.

ISAHLUKO SESINE

Le ngxenye ikhuluma ngokuqukethwe ama-esityi kaNtuli. Ziningi izinto uNtuli akhuluma ngazo kuLama-esityi. Noma kuzanywe ukwehlukana ama-esityi ngezingqikithi; inkinga yokukapaka kwezingqikithi ibonakele.

ISAHLUKO SESIHLANU

Le ngxenye igxile kakhulu ekuchazeni indlela aloba ngayo uNtuli. Ivezwa amasu asetshenziswa yilo mlobi uma ebhala ama-esityi. Lesi sahluko sikhombisa kahle ukuthi lo mlobi ungumpetha ekusebenziseni ulimi lwesizulu.

ISAHLUKO SESITHUPHA

Lesi sahluko sixoxa ngemiphumela evezwa yilo msebenzi. Kuyacaca ukuthi uNtuli ufake isandla ngokubabazekayo ekuthuthukiseni ezemibhalo ngalama-esityi akhe. Ama-esityi kaNtuli futhi kuyavela ukuthi amnandi ayagculisa futhi ayafundisa.

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CHAPTER 1

1.0 INTRODUCTION

1.1 AIM OF STUDY

The aim of this research is to expose the structure and content of C.S.Z. Ntuli's essays. Although there are very few essay books in Zulu, C.S.Z. Ntuli has proved to be the best essay writer.

In this study an attempt will also be made to give a clear definition of an essay. The origin, emergence and development of Zulu essays will also be discussed.

The study will also include the content of essays, i.e. subjects discussed by the essayist. This will be exposed clearly in looking at themes and types of Ntuli's essays. The content of essays is mostly determined by the topic chosen by the essayist.

Worth mentioning will also be the style Ntuli uses when writing his essays.

1.2 MOTIVATION

A study of Zulu essays is necessary because it has not been researched extensively. Even the publishing of Zulu essay books has been very slow. The first Zulu essay book, for example, was published as late as 1940. At that time there were already more

than thirty poetry books and novels published in Zulu.

The second essay book was published thirty years after the first one. This shows that authors had very little interest in this genre. This is supported by Msimang's comment in Limi; (1981: 3) volume 9 who says;

It is rather unfortunate that very few Zulu authors have been prepared to continue from where Made left off. The only volume of essays that has been produced since Ubuwula Bexoxo is Umathokomalisa.

Writing an essay is an art which not everybody can afford. Whilst an essay book sometimes deals with subjects known by readers, the essayist must try to convince everybody that his ideas are more valuable and truthful. The readers must gain what they did not expect to find from the essay.

The study will also reveal the presentation of ideas by the essayist and his relationship with readers. The essay writer must be considerate, i.e. he must not force his readers to agree with what he says. He must however put his argument in such a way that readers see a point in his arguments.

Researching Zulu essays will also help to remove the confusion that has been standing for years i.e. the difference between a short story and an essay.

1.3 RESEARCH METHODOLOGY

Literature dealing with critical analysis of literature will be used extensively. Books discussing subjects such as creative writing, essay writing and guides on literature criticism will be consulted.

A number of Zulu essay books will be read to compare these with Ntuli's essays. On Ntuli's books, emphasis will be laid on structure, content and style.

Journals and periodicals which have literary aspects such as critical evaluation of literature will be used extensively.

1.4 SCOPE OF STUDY

Although a number of Zulu essay books is now available, this study will concentrate on two books i.e. Izizenze and Amawisa. It is in these books where one finds a large number of essays written by C.S.Z. Ntuli.

These books have been chosen because they have essays of a very high standard. They are regarded as the best Zulu essays of this age.

The study will also concentrate on the artistic devices used by the author to make his essays so interesting. Emphasis will be laid on the structure and content of essays of these two books.

Other Zulu essay books, will only be mentioned to illustrate certain points.

1.5 THE EMERGENCE AND DEVELOPMENT OF ESSAYS IN ZULU

1.5.1 INTRODUCTION

One of the genres developing tremendously in the field of literature is the essays. Though essays fall under prose, they seem to have their own characteristics. While other forms of genres like novels, poetry and drama; started a long time ago in Zulu, the writing of literature essays began far later than other genres.

The difference between the essays other genres will be explained by a series of definitions. These definitions will help us differentiate between an ordinary composition, and a literary prosaic work of art meant to expose a given topic.

Essay definitions vary according to different scholars. A number of definitions will be used with an attempt to get one which may be suitable and satisfactory. It will be realised that some definitions emphasize certain aspects of the essay like the structure and leave out other aspects such as contents of the essay.

Such definitions therefore do not define an essay as a whole.

This chapter will also trace the origin of this genre with special reference to Zulu essays. It has been discovered that Zulu essays began only as late as the 19th century, whereas in Europe the genre is old.

The structure of Zulu essays will also be looked into. Emphasis will be laid on C.S.Z. Ntuli's essays, whose structure however is not so peculiar from other essays. The structures of essays however do vary according to different essayists.

1.5.2 DEFINITION OF ESSAYS

A clear definition of the essay is necessary in this study. Many scholars and authors give a variety of essay definitions in such a way that it becomes difficult for one to choose the best. However, most scholars do give satisfactory definitions. These definitions, though they show some differences have something in common.

The definitions given here-under fit exactly Zulu essays especially C.S.Z. Ntuli's. Alssid (1968: 304) defines the essay as;

a brief attempt to analyse a subject in prose.

This definition seems to be good but it covers only a small scope on the part of the essay. It leaves out large numbers of aspects

of this genre uncovered.

Cuddon (1977: 244) in the Dictionary of Literary terms; gives a definition which is wider. His definition is global and looks at the essay with a broader mind. He defines the essay as;

A composition, usually in prose, which may be only a few hundred words, and which discusses, formally or informally a topic or a variety of topics.

The above-given definition succeeds to leave a person with a clearer picture of what an essay is.

Another definition which seems to be relevant and suitable to Zulu essays; is by Kane and Peters (1969: 285). They define the essay thus;

The essay means a relatively short, self contained piece of prose non-fiction, with the purpose of informing persuading and entertaining its readers.

This definition suits the type of essays found in C.S.Z. Ntuli's books. The definition however stresses the manner of presenting the essay.

Lockitt's (1949: 12) definition on the other hand puts emphasis on the way of writing an essay. He defines the essay as:

A composition of moderate length on a particular subject, or a branch of a subject, originally implying to finish, but now said of

a composition more or less elaborate of style though limited in range.

Lockitt's definition seems to be a satisfactory definition because it touches many aspects of this genre. The most important feature of the essay is the subject under discussion and an attempt by the essayist to exhaust that subject. This is emphasized in the above definition.

A good and a more relevant definition of essays is found in the Encyclopaedia Britanica (1959: 217). This definition touches the important aspect of the essay: namely the structure and content of essays. The Encyclopaedia defines the essay as:

A composition of moderate length usually in prose, which deals in an easy cursory way with a subject, and in strictness, with that subject only as it affects the writer.

This definition also throws light on two important aspects of the essay, i.e. the subject and the writer.

A definition which puts emphasis on the essayist is found in the Everyman's Encyclopaedia of World Literature (1958: 90). The definition reads thus:

Strictly rather a series of personal comments than a finished argument or conclusive examination of any matter.

Looking into these few selected definitions, it can be observed that most definitions have something in common. Most scholars regard an essay as a form of composition. This shows that essays therefore have a particular structure with units such as the introduction, the body and conclusion.

The definitions also point out that essays discuss certain subjects. This is actually the contents of the essay. The subjects discussed in different essays vary according to writers and authors. The content of essays depends upon the views and ideas of the essayist which he wants to share with readers. The essayist can exhaust the subject he discusses in the essay or concentrate only on what he regards as of prime importance under the topic.

These definitions show that an essay is a form of a longer composition, with a particular structure where a particular subject is discussed by the essayist.

1.5.3 THE ORIGIN OF ESSAYS

Essay writing began in France in the year 1580. The first author of essays was Michel de Montaigne, whose writings called 'essais' were first published in 1580. According to Cassel's Encyclopaedia (1953: 217):

the year 1580, is generally accepted as the date of birth of the essay.

Montaigne gave the title of his work 'essais' to mean, to show the experimental nature of his new type of literary undertaking. In his essays Montaigne described the world as he saw it and also wrote meditative essays. He also wrote about himself in most of his essays.

This genre later spread to other countries such as England. In 1597 Francis Bacon an Englishman published his own essays. This man was regarded as the father of English essays, because he helped a great deal in improving Montaigne's form. Bacon's essays differed from those of Montaigne in that, Bacon's essays had to hide the individuality of the author in the subjects discussed.

The spreading of this genre was also encouraged by John Flomo's translation of 'essais' into English. The translation was completed in 1603. In this way Montaigne then gained international recognition as an essayist.

Essays started to spread even beyond the borders of France. Birkett, later started a method of writing essays which was adopted by a large number of writers even for the future.

In Germany this genre only started as late as the 18th century. The reason for this, was the rigid hierarchical forms of life which hindered the emancipation of an individual. The German

essayist however produced very good essays.

Although the genre originated in France, England remained leaders in essay writing. Even the good essayists who later emerged in U.S.A., were strongly influenced by British essayists. Even today the famous essayists are from England; such as Charles Lamb, Allan Poe and William Hazlitt.

Charles Lamb, later published his essays in the London Magazine thus spreading the genre widely. Essay writing soon got recognition all over the world.

1.5.4 THE EMERGENCE AND GROWTH OF ZULU ESSAYS

Zulu essays originated very late when in other countries essay writing was an old art. At the beginning this genre was not artistic and lacked higher literary qualities. The reason for this might be the influence of religion and the Bible.

The first Zulu essay book was published as late as 1940. The book was called Ubuwula Bexoxo written by E.A. Made.

Msimang in Limi (1981: 2) volume 9; on his biographical notes about Made states that:

Made was also the first man to write a collection of essays in Zulu.

As it has been pointed out before the standard of Made's essays was not very high. Instead of arguing, Made seems to be informal and imposes his views on readers. This was however the first attempt which successfully opened the road to essay writing.

The next essay book published in 1970 was Umathokomalisa written by J.M. Sikhakhane. This book was published thirty years after the first one. This showed clearly that the development of this genre was too slow. D.B.Z. Ntuli in Limi (1978: 46) Volume 6, supports this idea when remarking about Zulu literature:

Very little has been done in the line of essays. After the publication of Made's essays in 1940, the next publication of essays and sketches appeared in 1970.

Sikhakhane's book had a variety of essays ranging from short to long essays. He appeared to be good in narrative type of essays. Some of his essays however could not be easily differentiated from a short story. His language and style captured readers most of the time. He discussed a variety of subjects in his essays.

A short period elapsed and C.S.Z. Ntuli and D.B.Z. Ntuli published a book Amawisa in 1982. Half of this book contained Ntuli's essays. This book followed Sikhakhane's book. C.S.Z. Ntuli then emerged as a better essayist compared to Sikhakhane and Made. Another book written by both C.S.Z. Ntuli and D.B.Z. Ntuli was published in 1986, namely Izizenze. This book also contained essays by C.S.Z. Ntuli and short stories. Another book

published in 1987 by M. Xulu is called Kunje-ke. This book has essays only.

Two other budding essayists have their books published in 1989 and 1990 respectively. One essay book among these, is published by van Schaik, and is written by M.C. Seme. The name of the book is Sikhula Nabanye. This book also has essays only. The book has interesting essays, however there is no variety. The essayist has chosen the social aspects as his themes.

Another book published by Juta in 1990 is written by G.S. Zulu. This book has both essays and short stories. The book is called Izipho Zenhliziyo. Essays in this book discuss a variety of subjects; however few essays are of a very high standard and the rest is on the average.

Both these essayists made a very good effort which shows that in future they will be dynamic essayists.

C.S.Z. Ntuli's essays in Amawisa and Izizenze happen to be the best essays ever written in Zulu. Many factors contribute to C.S.Z. Ntuli's high standard of essays such as diction, variety of subjects discussed and his arguments.

The essays in these books are characterised by a well-organised structure. All units of the essay, namely the introduction, the body and the conclusion are used to show the true picture of the essay. Writers who intend to add to this genre will definitely

follow Ntuli's footsteps.

Although C.S.Z. Ntuli has worked so hard and contributed essays in these books in a short period; the development of this genre is still too slow even today. The few essays found in these books are however a great contribution in Zulu.

1.6 ESSAY VS SHORT STORY

1.6.1 Introduction

The short story and the essay have been confusing many scholars for a long time. This confusion was caused by the fact that these two genres belonged to prose. The short story and the essay also showed glaring similarities.

Certain scholars however have proved beyond doubt that, there is a difference between an essay and a short story. In these two books dealt with in this study, the differences between the two genres is clear. These books Amawisa and Izizenze have each short stories and essays. Though short stories and essays belong to prose, it is easy to draw a line of demarcation between the two genres. The difference between an essay and a short story can even be explained by looking at the definitions of the two genres.

A definition which explains clearly what an essay is, is found in the Everyman's Encyclopaedia of World Literature (1958: 90). It

states that an essay is:

strictly rather a series of personal comments than a finished argument or conclusive examination of any matter.

On the other hand Cuddon J.A. (1977: 623) gives a suitable definition of a short story. He defines the short story thus:

a prose narrative requiring anything from half an hour or two hours in its 'perusal'; a story that concentrates on a unique or single effect and one in which the totality of effect is the main objective.

The above definitions emphasize the differences obtained in short stories and essays. An essay is therefore not a story but it consists of the author's comments on a specific or any subject. A short story on the other hand is a narration by the author about a particular incident. Short stories have a formal pattern of words, actions and characters arranged in such a way as to exhibit a totality of effect. These definitions show clearly that the two genres; though having some similar characteristics, they differ tremendously.

An essay and a short story also show structural and contextual differences on which this study will concentrate. Both genres have the introduction, the body and conclusion, but these units do not have the same effect in each genre.

1.6.2 Structural differences

The essays and short stories have titles. These genres however differ with their titles. Titles used in essays are usually open, that is, they give a clue of the subject to be discussed. In other words titles of essays expose the theme. In short stories titles serve to attract readers, as a result they do not reveal the direction of the story. Authors of short stories avoid summarising titles.

The titles of essays are simple and straight forward. These titles reveal the subject that will be discussed in the essay. In the book "Amawisa" there are essays whose titles are "Izifungo," "Intshebe" and "Ukujuma". These titles refer to the themes of these essays, one finds that the essayist's discussion is relevant to the topic.

Titles of short stories do not always reveal the trend the story will follow. It is only after one has read the short story; that one can be able to recognise that the title is suitable for that short story. One title of a short story in Amawisa is: "Emajikeni AkwaNdundulu". This title becomes suitable to this short story because the title refers or points to the place where the incident took place.

Short stories also differ from essays because sometimes they have figurative titles. In the book Uthingo Lwenkosazane (1971: 9), the title of the short story "Uthingo Lwenkosazane" is symbolic.

The rainbow is relevant to events occurring as the story develops. Such types of titles are not common in essays.

Another difference which can be observed between a short story and an essay is the opening paragraph or the beginning. Although both genres have 'gripping' introductions but the devices used to draw the readers attention differ. An essay should always start at the beginning, whereas in a short story the centre or the end can be used as the beginning. In such a case such a short story starts with action, when something is happening. This will have an effect on readers who would be forced to read the story until it ends. In the book Izizenze (1986: 38) the short story "Inhlawulo" has this type of introduction where something is happening: It begins thus:

Wayinyathela umfo kaSishi imoto yakhe.
Yavuma. Pho ubani yena? Umhuqa wemoto
ezishoyo nje ukuthi kuphume imali eshisiwe.
USishi uyinyathela nje ngoba uyabona ukuthi
nakanjani uzofika usungenile umhlangano wabo
kanti nguyena usihlalo wakhona. Wayinyathela.

(Sishi increases the speed of his car. It runs. It is a big car which nobody doubts that it is expensive. Sishi runs because he realises that he will be late for the meeting whereas he is chairman. He increases speed.)

Most short stories also begin by presenting a character and the problem he has to solve. Readers will be attracted because they want to find out how the character solves the problem. The short story entitled "Izinkomo zikababa" (Amawisa 1982: 115) has this type of introduction. It begins thus:

UMaBhengu uhlezi nendodana yakhe uMandlendlovu ngaphansi kwesihlahla. Bayadla. Kodwa sekungene ixhalana. Yini kuze kube manje engabuyi umnumzane walapha ekhaya, uBhukuda, kanti bekungumuntu ozoshesha?

(Mrs Bhengu is sitting under a tree with his son Mandlendlovu. They are eating. They are a bit anxious. This discomfort is caused by Mandlendlovu's father's disappearance, whilst they expected him to return early.)

This story introduces characters; i.e. MaBhengu and Mandlendlovu faced with a problem. The problem is that they expected Mandlendlovu's father to be back soon; but he has not yet returned.

This serves to attract readers who would like to find out what follows after this event.

Some authors like beginning a short story with dialogue. This device is resorted to mainly to attract and captivate the readers' attention. While it startles the readers, on the other hand it creates a natural communication atmosphere which is both common and human. The characters in discussion may raise problems which are of social concern.

This technique is rare in essays. Ntuli's essays often begin with comments made by the essayist. The essay entitled "Izifungo" (Amawisa, 1982: 7) has the opening paragraph which reads thus:

"Banamanga abantu"

(People are liars)

This shows that there are differences between a short story and an essay in as far as the introduction is concerned.

1.6.3 The Body

The development of the essay and short story is in the middle unit referred to as the body. The growth and development of the essay and short story show clear differences. In the short story the body is built up by the main character's attempt to solve the problem facing him. The essay on the other hand develops in the body by a discussion of the chosen subject and the addition of new ideas.

The short story also develops when new characters are introduced. Characters add to the growth of the short story because each character added has a role to play in that story. In the short story entitled "Amalangabi"; (Izizenze 1986: 47) the story develops by introducing a character thus:

Besakhuluma kanjalo, kufike indodana yabo uSithembiso. Ufika uqonda ekamelweni lakhe. Ngenkathi edlula uSithembiso, uShabalala ubonile ubuso bakhe ukuthi akuyibo lobu basemihleni.

(Whilst they were talking Sithembiso, their son came. He went straight to his room. When Sithembiso passed, Shabalala realized that Sithembiso's face was unusual.)

In this short story Sithembiso did play an important role in the growth and development of the body. An essay however develops

with addition of new ideas by the essayist. Each paragraph in the body of the essay usually introduces a new idea; leading to the growth of the essay. The essay "Izimbongolo"; (Izizenze 1986: 106) the essayist has this to say about donkeys.

Imbi imbongolo. Imbi yondile, imbi ikhuluphele. Kubi ukuma kwayo, kubi umbala wayo. Okuthiwa insundu kayiqede bunsundu.

(The donkey is ugly, even if it is fat or thin. Its shape and colour is bad. Even the brown one; is not completely brown.)

This paragraph leads to the development of this essay. After discussing the behaviour of donkeys; the essayist adds another idea, emphasizing the external features of donkeys.

Short stories develop until they reach the climax. The climax usually marks the end of the short story. In this way the short story differs from an essay, because an essay ends where the essayist stops his discussion. If the essayist feels that he has exhausted the subject under discussion he concludes.

Tension and suspense are characteristics that are common to most short stories. These devices make the story to be interesting and attractive. In essays however suspense and tension are not common. Discussion moves gradually and peacefully towards the end of the essay.

There is also a remarkable difference between a short story and an essay in as far as style is concerned. Most short stories are

dominated by the narrative technique, whereas, an essay uses the first person narrator. This technique used in essays enables essayist to argue and expose personal views. The narrative technique can however be used in the narrative essays.

1.6.4 The Ending

The short story and an essay also differ considerably with endings. Both genres have a conclusion, but each conclusion should be made in such a way that it suits each genre. In a short story usually the ending is a twist or an unexpected ending. The short story entitled "Izinkomo Zikababa", (Amawisa 1982: 123) ends surprisingly thus:

U-ufike eyimpi. Kuthe esengidumela ethi uyangiqeda, kwafika indodana yami uZithulele, e...e... naye ebona ngifa akabe esabuza ngejozi alephuce yena uMandlendlovu. "Hhawu, kwe-kwenzenjani Gumedede?" Ubuza ngovalo. U-ufe ujuqu uMandlendlovu.

(He came in a warlike fashion. When he tried to kill me, Zithulele my son came and stabbed him with the assegai he took from Mandlendlovu. "Wow! What happened Gumedede?" "Mandlendlovu died instantly".)

Surely this is a surprising ending as we expected Mandlendlovu to kill, but he was killed. Such a twist is a feature of short stories.

In essays the ending only marks the end of the essay or the discussion of the essayist. If the essayist feels that he has

exhausted the subject he concludes. Another final closing technique used in essays is in the return to the beginning. This method of cyclic return is not common in short stories.

Essay conclusions also differ from those of short stories because they are a summary of the whole discussion. Such a type of conclusion also reveals the attitude of the essayist on the subject discussed. In the essay entitled "Izimbongolo", (Izizenze 1986: 106) the ending reads thus:

Zazilungile izimbongolo zizintwayizela le endle. Umuntu owaqala ukuzifuya wenza iphutha elikhulu. Kusobala ukuthi wayenamehlo abuthuntu, engakwazi ukubona umahluko phakathi kwento enhle nento embi.

(Donkeys were good roaming in the veld. The first person to rear them made a great mistake. It is obvious that his eyes were not sharp since he failed to differentiate between a bad and a good thing.)

This ending shows that the essayist has a negative attitude towards the donkeys, hence putting the blame on the person who tamed these animals.

The ending of the short story also brings about the solution of problem of the main character. This solution of the problem; relieves and reduces suspense which has been holding the readers through the story. Albright E.M. (1974: 77) supports this idea by saying:

The ending is the solving of all problems.

This shows that the conclusion of the short story solves even the problem of characters and even those of the readers.

Conclusions of short stories also serve to expose the topic of the short story. It is only after one has read the concluding paragraph of the short story that the suitability of the title to such a story is verified and clear.

1.7

CONCLUSION

It has been observed that the development of Zulu essays was very slow in the past. Essays that were written in the past were of poor quality, but served as an eye opener on this genre. The authors who were pioneers in essay writing contributed a great deal in the development of Zulu literature. C.S.Z. Ntuli in particular, contributed greatly with essays of a very high standard.

It is also obvious that an essay differs from a short story. Though there are structural similarities between the two genres, differences can still be noticed. Even the stylistic devices used in essays cannot all be employed in short stories. It is therefore clear that there is a difference between a short story and an essay.

CHAPTER 2

THE STRUCTURE OF THE ESSAY

2.0 INTRODUCTION

Most scholars agree that the structure of the essay can be divided into three components, namely, the introduction, the middle unit and the ending. This is supported by P.R.S. Maphike's comment in (Limi 1980: 40) Volume 8 which says;

There is a generally accepted conventional form of the essay, which consists of the introduction, the body or contents, and the conclusion. (1980: 40)

Since this genre discusses certain subjects it needs an introduction, the body and conclusion. With this structure an essay can easily carry its message home.

Morambana in (Educamus 1988: 14) Volume 4, discussing a Xhosa essay also emphasizes the importance of the three components in the essay, by saying:

Iingcali zisixelela ukuba isincoko
sehlulahlulwa sibe zezi zahlulo ezilandelayo
intshayelelo, isiqu isiphelo.

(Intellectuals tell us that an essay can be divided into the following three units, the introduction, body and conclusion.)

This shows clearly that an essay is essentially made up of the introduction, the body and the conclusion. Sometimes these components do not follow each other as expected, but an essay will always have two components forming part of the essay structure. This idea is also supported by Thames and Gripp (1969: 120) when they say:

Essays usually include an introductory paragraph one or more support paragraphs, and one that concludes the discussion.

Though the structure of essays seems to be the same, the essayist or the type of the essay may affect the essay structure. In most essays there are different types of introduction and conclusions. It is not surprising in some essays when it becomes difficult to locate one of the components.

Ntuli's essays mostly have a conventional structure. The essayist uses the introductory paragraph followed by the body and lastly the conclusion. Each unit is reflected in a different manner in each essay. Ntuli's essays are therefore characterised by varied introductions and conclusions.

2.1 THE COMPONENTS OF THE ESSAY

2.1.1 The Introduction

As has been stated before essay components have different functions. The importance of the introductory paragraph in each

essay is shown by the fact that most essays have an introduction. The introduction is the beginning of the essay. The introduction may be a long or a short sentence or even be a full paragraph. Thames and Gripp (1969: 139) state clearly what the function of the introduction is:

to introduce the subject matter and of pointing the direction the essay will follow.

This shows that, the introductory paragraph also brings light to the topic thus highlighting the body. In fact it is the introduction that introduces the subject to be discussed.

In Ntuli's essay each introduction suits the particular essay. He uses introductions for different functions and purposes. He uses a variety of introductions. It is this variation in introductions that has made his essays popular. The essayist uses long and short introductory paragraphs successfully. The essay entitled; "Ukubuza Indlela" (Izizenze, 1986: 91) for example opens up with only a sentence introduction:

Akusilo ichilo ukubuza indlela.

(It is not a disgrace to ask the way.)

On the other hand the essay entitled "Unina Nonyoko Ngomame" (Amawisa, 1982: 22) opens up with an introduction which is a full paragraph:

Uma umuntu wakwaZulu ekuthukuthelele kakhulu, eseqonde ukuba nilwe noma nixabane ukuthuka ngonyoko. Lomqondo sewazika ngangokuthi iningi labantu seliyaligwema igama elithi unyoko. Selaze lathanda ukulumela ezindlebeni leligama ngenxa yakho ukuxhumaniseka nenhlamba.

(If a Zulu is very angry and wants to quarrel or fight with you he insults you by your mother. This idea has occupied people's mind that they avoid this phrase; your mother. It doesn't sound well because of its association with an insult.)

Another function of the introduction in Ntuli's essays, is to attract the attention of the readers. Most of his essays open up with gripping introductory paragraphs. This type of introduction succeeds in capturing the interest of readers.

Amongst other attracting introductions in Ntuli's essays, are those which refer to the past. Such introductions are historical and make readers to reflect on past events. This also suggests the smooth flow of ideas of this essayist, starting from the known to the unknown. Such a type of introduction can be seen in a number of essays. The essay entitled "Izimbongolo" (Izizenze, 1986: 102) starts thus:

Ingabe zadabukaphi izimbongolo lezi
ezisakazeke nawo wonke amahlanze ezwe
lakwaZulu? Uyamfimfa umlando wemvelaphi
yembongolo.

(I wonder where these donkeys scattered all over the rural areas of Zululand originated from? The history of the origins of a donkey is not clear.)

A historical type of introduction is also used by Ntuli as the opening of the essay entitled, "Obabamkhulu" (Izizenze, 1986: 107). It reads thus:

Angizange ngimbone ubabamkhulu uMgqibelo kaSichwe, iMbokodwebomvu yasOsizini. Kufanele kube njalo ngoba noPhondolwendlovu olungizalayo belumkhumbula kalufifana. Lwaluyisithohlongwana impela ngenkathi ukufa kufika kudla fumuka Osizini kushiya usizi.

(I never saw my grandfather Mgqibelo son of Sichwe from Osizini. Even my father Phondolwendlovu remembers him faintly. He (father) was still very young when death stroke at home leaving us sad.)

In some essays Ntuli uses a sort of "short story" as an introduction. Such a 'story' does not only attract the reader's concentration but it also explains the topic further. The essay entitled "Intshebe" (Amawisa, 1982: 31) begins with this introductory story:

Kusanda kuvela emaphepheni indaba yokulwa kwamadoda amabili ayengomakhelwane. Athi amaphepha kwathi besagonyozana abamnumzane laba kungongaphansi nongaphezulu, lo omunye wanamathela ngamazinyo odebeni olungezansi lomlomo kamakhelwane wakhe, wasuka nesicubu wahamba naso, esiphethe ngomlomo. Uma esexoxa nabamaphephandaba umnumzane ohleshulelwe umlomo kuthiwa wabalisa kakhulu ngokuthi isiqu esilunywe ngumakhelwane wakhe wahamba naso sisuke nengxenye yentshebe yakhe lena ebingaphansi kodebe lwangezansi okuthiwa wuswayini.

(Recently newspapers published a story of a fight between two men who were neighbours. The newspapers stated that whilst the fight was on, one man used his teeth to bite the lower lip of another man taking the piece along with his mouth. Interviewed by

journalists the other neighbour complained severely that the piece taken by his neighbour was removed together with his lower beard, called "swine".)

Surely such an introductory 'story' will grip and attract the attention many readers. In addition it promises readers a good essay.

Another essay which has a 'story' used as an introduction is the essay entitled "Ukuzisika Insumpa" (Izizenze, 1986: 137). It starts thus:

Langalithile uJesu wayehamba nesikhulu isixuku sabantu. Kuthe kusekuhle kudelile ukubunganyela lomfundisi okhuluma ahlube udlubu ekhasini abuye aphilise abagulayo, wabaphendukela umfo kaJosefa waseNazaretha, wabavuka esiswini njengotshwala.

(One day Jesus was going with a big crowd. Whilst it was nice to enjoy the company of this priest who was speaking the truth and could heal the sick, the son of Joseph from Nazareth turned fiercely against the crowd.)

Ntuli also uses an introduction which is explanatory in nature. Essays with this type of an introduction open with a simple straight forward statement. These introductions usually predict the argument to follow in the essay. The essay entitled "Ukujuma" (Amawisa, 1982: 35) shows a feature of this introduction.

Ngiyasithanda isithakazelo sabakwaMtshali, esithi Magalela agase njengengonyama. Ngisithanda ngoba sincoma ubuhle bokuphumela obala kuliwe udede uma kuxatshenwe.

(I like Mtshali's clan name which says Magalela approaching like a lion. I like it because it praises the beauty of a fair fight in case of a quarrel.)

The explanatory introduction used in Ntuli's essays, usually exposes the essayist's ideas. This is one of the ideas Ntuli has about names. This idea is expressed as an introduction of an essay entitled, "Igama Elihle" (Izizenze, 1986: 130).

Igama lomuntu liyindaba enkulu. Yilo igama elehlusa umninilo kwabanye abantu limenze ame yedwa athi qekelele, angabi yisicilibana esididizela emdibini wesintu.

(A person's name is very important. It differentiates one person from other people so that he becomes unique from other individuals.)

The same type of introduction is found in the following essays, "Isizulu Sezinyoni", "Ziphi Izibondlo", "Okudla Esikudlayo", "Izimfashini" and "IMvula kaDomoyi".

Another type of introduction found in Ntuli's essays is the one where the topic is explained and the subjects to be discussed in the essay enumerated. This essay gives a kind of a hint on the aspects of the body of the essay. The first paragraph of the essay entitled, "Isizulu Sezinyoni" (Amawisa, 1982: 1) opens thus:

Thina bantu sithi sihlakaniphe kakhulu. Asivumi ukuthi kukhona esingakwaziyo. Sazi ngisho izilimi zezinyoni. Siyalwazi ulimi lwamajuba. Siyalwazi ulimi lwezikhova. Siyalwazi ulimi lwawothekwane. Siyalwazi ulimi lwezinsingizi.

(We claim to be clever. We don't want to accept that there are things which we don't know. We know even the languages of birds. We know the languages of pigeons, owls, hammer-kops and ground hornbills.)

To capture the attention of readers, Ntuli also uses a dialogue type of introduction. In this type of introduction a remark is used in the opening of the essay. This entices the readers who would be interested to know why that remark is made; and therefore be compelled to read continuously. This type of introduction is used in the essay entitled; "Izifungo" (Amawisa, 1982: 7).

"Banamanga abantu".

(People are liars.)

In the essay "Ubuwula bokuzibopha" (Amawisa, 1982: 39) the opening sentence is not only a remark but an exclamation. This draws the attention of the readers to this essay so that the reasons for the exclamation are answered. The exclamation reads thus:

Wo hhe! Goba msenge udliwe yizimbuzi.

(Wow! Bend cabbage tree and be eaten by goats.)

In other essays, Ntuli opens up with a sentence which is better understood after one has read the second sentence. In other words the opening sentence is followed by another sentence adding more information about the first sentence. The first sentence sounds

Like a question, whilst the second sentence acts like an answer. The following sentence therefore supplies reason to the readers why the essayist used that particular opening sentence. This is observed in the essay; "UNomabungungu" (Izizenze, 1986: 96):

Kasekho umngane wami uNomabungungu.
Isiqhwaga esiyisela simjume kabuhlungu elele
semuka naye.

(My friend Nomabungungu is no more. A thief which is a giant took him away surprisingly while he was asleep.)

The above quotation shows clearly the reason why Nomabungungu is missing. Only two sentences are used to expose the whole event.

The same type of introduction is also found in the essay "Okudla Esikudlayo" (Amawisa, 1982: 17). The first sentence of the introduction tells the readers that bees are cruel. The second sentence informs readers why he says bees are cruel.

Zinonya izinyosi. Zinomhobholo. zingogombela
kwesakhe.

(Bees are cruel. They are jealous. They are greedy.)

Other essays which have the same type of introduction include:

"Igama elihle" (Izizenze, 1986: 130)
Isizulu Sezinyoni (Amawisa, 1982: 1)
Ukujuma (Amawisa, 1982: 35).

It has been observed that Ntuli uses the introduction in his

essays very successfully. He uses a variety of introductions to capture the interest of the readers. To make his introductions more attractive he even reveals the tone of the essays, stresses the importance of the subject and uses cleverly employed questions and quotations. These techniques make Ntuli an able essayist.

2.1.2 The Middle Unit

Immediately after the introduction comes the body or the middle unit of the essay. This is also a very important unit in the structure of the essay. It is where the ideas of the essayist are expressed.

There seems to be a relationship between the two units, i.e. the introduction and the body. In the body; the essayist extends and enlarges the introduction. Whilst the introductions brings light to the topic of the essay, it also highlights the body. It is the introduction that shapes the flow of ideas in the body. The essayist is guided by the nature of his introduction to give details from different angles in the body. It is for this reason that Maphike (1979: 79) states:

the body is an elaboration of the ideas presented in the introduction.

In the body the essayist discusses the subject in detail. He gives different views and ideas about the subject under discussion. This is supported by Mabena (1988: 13) in his

article; Zulu Essays,

The body of the essay is the actual revelation of events and development of ideas.

Most essayists use paragraphs to develop the body of the essay. No essay can be written without the use of paragraphs. The most important function of paragraphs in the body of the essay is to present a complete idea, i.e. a single idea. The importance of paragraphs in the essay is emphasized by Thames and Gripp (1969: 84) when they say:

the essay writer must be able to compose a paragraph. Paragraphs are the framework, the "I beams" that support the essay.

It is important for the essay to have good paragraphs, particularly in the body. A good essay is characterised by the presence of sound paragraphs. A sound paragraph is the one which has a topic sentence followed by supportive sentences. The topic sentence introduces the idea to be discussed in that paragraph. This sentence serves as an introduction of the paragraph.

It is the body of the essay that shows the development of the essay to its climax. In this unit the essayist uses methods of reasoning such as induction and deduction. The argument is also used extensively in the body of the essay to accept the essayist's point of view. The essayist discusses and communicates with his readers in the body of the essay.

In Ntuli's essays, the body is also used as an extension of the introduction and expression of different ideas. Each paragraph in Ntuli's essays discusses a different or a new idea. In this way the body of his essay develops with ease. New ideas are always introduced by topic sentences in each paragraph. The supporting sentences of these paragraphs then extend the ideas of the essayist about the subject discussed. The essay, "Unina Nonyoko ngomame" (Amawisa, 1982: 25) has a paragraph which reads thus:

Omame abayibo osomandla. Kodwa banawo amandla. Into nje awabo amandla bawasebenzisa ngezindlela zakudala nokwakha, nokulungisa. Basithwala ngezisu izinyanga eziningi singakaziwa noma singabantu abaphelele noma singabesilisa noma singabesifazane.

(Mothers are not almighties but they have strength. They use their strength constructively and in putting things right. They carry us for many months in their wombs before it is even known whether we are proper human beings, males or females.)

In his paragraphs, Ntuli points out his views, supports them by including specific details, extended examples, narration and sometimes definitions.

Ntuli uses topic sentences for a specific purpose. This sentence always indicates the direction to be followed by the discussion. The topic sentence is only used as a clue to the discussion in the paragraph. The essay entitled "Isizulu Sezinyoni" (Amawisa, 1982: 1) has a paragraph which has a relevant short introductory sentence:

Mahle amajuba. Mahle onke. Uma kungathiwa
makuvele inyoni enhle engenasici, lingavela
ijuba livele kulifanele. Lihle ijuba. Lisho
ngesinqaphalazana sekhanjana elihlala
licwalekile.

(Doves are beautiful, all of them. If ever
there could be a call for a beautiful bird
with no blemish, a dove would come up and be
equal to the requirement. The dove is
beautiful with its small well polished head.)

In the above paragraph, all other sentences are controlled by the first sentence. The idea of the beauty of this bird which was introduced, is discussed extensively in the paragraph. Ntuli, as an essayist does not underestimate the importance of the topic sentence. He uses the topic sentence to direct and restrict the discussion.

He supports the main idea by relevant examples, narration, description and comparison. This contributes towards the shaping of the body part of the essay and assists in its development.

The essay "Intshebe" (Amawisa, 1982: 33) has a good example of a paragraph where the main idea is supported by examples and narration. It reads thus:

Intshebe ayidalelwanga ukubheka phezulu. Uma
ibonakala ibheke phezulu kuyancipha
ukuhlonipheka komniniyo. Yikho nje sekwaze
kwavela isaga esithi uma umuntu enzeke kabi
kuthiwe ukhale ngaphansi okwentshebe
yakwaMashu.

(The beard was not created to face upwards.
If it does the owner loses respect. The
idiom "crying underneath like the Mashu
bearded men" originated from this. It is used

when somebody has had a misfortune.)

In his essays Ntuli presents facts in a planned, systematic and convincing manner.

The essay "Izimbongolo" (Izizenze, 1986: 102) covers a very wide scope on this subject. He discusses the origin of donkeys, their behaviour, appearance and even what he claims is their attitude towards human beings. This flow of ideas is systematic and results in quick development of the essay.

The systematic arrangement of ideas in Ntuli's essays can also be observed in the essay "Amasi Nenyama" (Izizenze, 1986: 116). This essay can be divided into two parts. The first part discusses one subject and the second part the other subject. There are many other essays which have this feature, including essays such as "Ukubuza Indlela" (Izizenze, 1986: 91), "Izifungo" (Amawisa, 1982: 7) and "Ukujuma" (Amawisa, 1982: 35).

In the body Ntuli also uses both discussion and argument at the same time. In some cases he even gives lectures on certain subjects. In the essay entitled "Igama Elihle" (Izizenze, 1986: 133) the essayist teaches readers how names are used in other areas.

Ayenzeki KwaZulu lento yasesilungwini yokuba
abantu abaganene babizane ngamagama.
Kwakungathi uPhondolwendlovu olungizalayo
lungasangimemezi ngegama ebese ngimenyezwa
wunkosikazi? Phinde. Uma engidinga uthuma

ingane izongicela ukuba ngizobona lokho angibizele khona.

(Married people do not call each other by names in KwaZulu. How could my wife call my name which even my father Phondolwendlovu does not use? Never. If she sends a needs child to ask for me and I will head her call.)

This is surely a lesson to people who might not know that names are sometimes not used because of principles.

Another lesson directed to men is found in the essay entitled, "Ziphi Izibondlo" (Amawisa, 1982: 14) where the essayist tells men things which they should not do.

Okubi wukuba umuntu avele anyamalale nje. Inkosikazi ipheke ukudla, ikuphake ithi umyeni wayo uyabuya. Myeni uzongena, myeni uzongena; phinde umyeni ukungena. Kuze kulalwe.

(What is bad is for a person to disappear. The wife cooks food, prepares it with the hope that the husband is coming back. After waiting for a long time, she decides to sleep.)

This essayist also tries his best to share his ideas with the readers. He proves as far as he can that his viewpoint is a valid one. Ntuli has this to say to men who think that working women should not be supported.

Yimfeketho yombhedo ononya ukuthatha umntanomuntu umfake endlini ngoba usumenze wakholwa ukuthi umthanda kakhulu; emva kwalokho zingabe zisabonakala izibondlo eziyizithelo zothando. Ngisho angaze abe nomsebenzi ongenisa imali, angadingi kondliwa nakwembeswa, ziyafuneka izibondlo.

(Amawisa, 1982: 19)

(It is cruel foolishness to take a person home after making her believe that you love her; and thereafter do not produce fruits of love such as gifts to curry favour. Even if she is working and earning a lot of money in such a way that she doesn't need support, gifts to curry favour are still necessary.)

The middle part of Ntuli's essays is made up of well planned views and ideas. These are usually presented gradually to develop the essay until the end. The presentation of these ideas also reveals the essayist's attitude towards certain subjects under discussion. To show that the essayist has a negative attitude towards flies, he says;

Uma ngingathola ugedla oluthi lona lunentelezi
yokubethelela izimpukane zingangeni emzini
wami, ngingayikhokhela ngisho inkomo imbala.
(Amawisa, 1982: 19)

(If I can get an excellent herbalist who claims to have a protective charm against flies, so that they cannot get into my home, I will give entire.)

The body in Ntuli's essays leaves readers satisfied that all important aspects in that essay have been discussed. After exhausting all subjects discussed, the essayist concludes, thus bringing the essay to an end.

2.1.3 The Conclusion

The last unit of the essay is the conclusion. It is also an important part of the essay for it marks the ending of the essay.

This type of conclusion leaves readers with a challenge. It gives readers room to meditate about the whole subject discussed in the essay.

In essays where the last paragraph is the conclusion; Ntuli uses the conclusion to suggest something of the significance of the ideas presented in the essay. The essay "Ukujuma" (Amawisa, 1982: 38) has this type of conclusion where the author leaves readers with a suggestion. It reads thus:

Ukuba umnikazi womuntu ojumayo uyelulekwa,
ngabe ngimtshela ukuthi makamkhuze kube kanye;
uma ephinda ejuma ambophele phezulu emthini
alenge kuze kuphume ulimi ngaphandle. Kuthi
uma esengqashangqashe waze wathi thwishi,
amwolokohlisele emgodini wesambane. Konke
lokhu akwenziwe enganikwanga sexwayiso.

(If it is possible to warn the owner of an unexpected attacker, I can tell him to give a warning to that person once, if he repeats attacking unexpectedly, he must then be hanged on a tree until he takes out his tongue. After several dying kicks, he must then be thrown into the ant-bear's hole. All this should be done to him without any pre-warning.)

The conclusions found in Ntuli's essays also project and reveal his attitudes about the subjects under discussion. The last paragraph of the essay, "Izimbongolo" (Izizenze, 1986: 106) shows that the essayist has a negative attitude towards donkeys, and blames the first person who reared them.

Zazilungile izimbongolo zizintwayizela le
endle. Umuntu owaqala ukuzifuya wenza iphutha
elikhulu. Kusobala ukuthi wayenamehlo

abuthuntu engakwazi ukubona umahluko phakathi kwento enhle nembali.

(Donkeys were good wandering in the veld. The first person who started to rear them made a great mistake. It is clear that his eyes were blunt and as a result he could not differentiate between a good thing and a bad one.)

To keep his readers 'glued' to his essays, Ntuli avoids summarizing conclusions. Instead he uses only those conclusions to mark the final point of his argument. He ends his essays very attractively and thought provokingly. The last paragraph of the essay "Izimfashini" (Izizenze, 1986: 143) is such an example;

Ngiyamthanda umuntu ozithandayo. Uyathandeka umuntu ozinakayo ahambisane nobuhle obemukelekile kubantu aphila phakathi kwabo. Uma bephema apheme naye. Uma bephotha impithi naye ayiphotho. Uma bethunga izicholo eziyisixwexwe esibomvu naye athunge esakhe esiyisixwexwe esibomvu. Kodwa akhumbule ukuthi akuyizo zonke izintombi ezifanelwa yisikhethi esincane esifushanyana.

(I love a person who loves herself. A person who lives up to the acceptable standards of her community is lovable. If different hair styles are made she also follows. If women saw big red top-knots she also saw hers. She must however remember that mini skirts do not suit all ladies.)

One other technique used by Ntuli as a conclusion to his essays is the cycling return technique. The essayist swings back to the opening paragraph towards the end of his essay. This type of conclusion clearly marks the end of the essay. In the essay entitled; "Unina Nonyoko Ngomame" (Amawisa, 1982: 30) Ntuli has used this type of conclusion.

Sisanda kungcwaba insizwa eshone yashiya umakoti wayo ekhulelwe. Lengane iyozalwa unina esebhekene nenkanankana yokufunda kwezakhe ukuthi uma isimo sinje makagadle ngayiphi avike ngayiphi. Kodwa mhla yakhula kuyothi uma ithukwa ngonina ilwe kuze kuhluthuke ikhanda ngoba iyobe isithukwe ngento embi kakhulu - unina.

(We have just recently buried an man who died when his wife was pregnant. When the child is born the mother will be responsible for the child's growth and support. When the child is old and is insulted by somebody by her mother, he can fight tooth and nail, because that insult will have included a bad thing - mother.)

One notices that the first paragraph refers to an insult where the term "unyoko" (mother) is used. The ending paragraph also ends with the term used as an insult "unina" (mother). The first and the last paragraph express the same idea.

Other essays which have this type of conclusion includes; "Igama elihle" (Izizenze, 1986: 130) and "Intshebe" (Amawisa, 1982: 31).

In the essay "Igama elihle" (Izizenze, 1986: 130) the essayist has this to say about a name.

Yilo igama elehlusa umninilo, limenze ame yedwa qekelele, angabi yisicilibana esididizela emdibini wabantu.

(The name clearly differentiates the particular person from the group of individuals.)

The same essay ends with the paragraph which has the same idea.

Ngamagama aphilayo lana. Ayamehlusa umuntu ame yedwa athi qekelele, angabi yisithunzana esifiphafiphele phakathi kothikithiki lwesintu esingenamagama.

(These are good names. They differentiate the person clearly so that he cannot be mistaken in groups of unidentified nameless people.)

The essayist also ends his essays by using words which are found in the topic of the essay. This creates a better relationship between the conclusion and the title of the essay. Words that are found in the last sentence of the conclusion usually refer to the title. The last sentence of the concluding paragraph in the essay "Amasi Nenyama" (Izizenze, 1986: 121) reads thus:

Yinhlamba enuka usi olumnandi ukuduma ngokuthi ngedlula abanye abantu ngokuthanda ukudla okuphelele okuligugu kwabaphansi nabaphezulu amasi nenyama.

(It is a nice smelling insult to be popular by eating and liking good and famous food, than all other people, food which is precious to ancestors and angels - sour milk and meat.)

A similar ending is also repeated in the essay entitled; "Ukugoduka KweQhinga" (Amawisa, 1982: 48).

Mina ngetshatha iQhinga sagoduka.

(I carried Qhinga over my shoulder. We went home.)

Other essays exposing the title at the conclusion include; "Kuyokuqoqa ukuhlwa" (Izizenze, 1986: 144) and "Intshebe" (Amawisa, 1982: 31).

Ntuli also uses figurative conclusions. This type of conclusion includes a figure of speech in the last paragraph implying the idea of ending. The last paragraph of the essay entitled "Ubuwula bokuzibopha", (Amawisa, 1982: 43) has words used to indicate the end of human life, death. These therefore imply the end of the essay. The essay ends thus:

Uqhubeke umonakalo wengozi eseqolo ewukwazi
kwakhe yedwa. Agcine afe. Kudingeke ukuba
siyomumbela. Simngcwabe.

(The pain at the back known by the patient
secretly continues to be serious. He dies at
the end and we are supposed to dig a grave and
finally bury him.)

Almost all Ntuli's essays are characterised by a good conclusion. Though there is large variety of conclusions used, all serve the required purpose. The presence of conclusions in essays make essays a complete work of art.

The essayist seems to be aware that, once an essay has been started it must come to an end. This is always the case with Ntuli's essays.

2.2 STRUCTURAL VARIATIONS

Although it has been stated that Ntuli's essays have a conventional structure; ie. they have all the three components; a closer look in these essays shows that these components are not used in the same manner in each essay. It has been observed that

although most essays have all the components, some essays show a structure which is short of one or two components. Maphike in Limi 1980 Volume 8 discussing Southern Sotho essay structure, discovered that, Southern Sotho essays can be divided into five structural varieties, which he gives symbols variation A to E. Ntuli's essays also show different structural varieties which in this study will be divided into four types. These structural varieties show that essays differ in as far as the use of the components is concerned. The four structural variations observed in Ntuli's essays will be examined in the ensuing discussion.

2.2.1 Body Conclusion Variation

The first variety of essays are those whose introduction has been omitted. This means that the essayist starts by discussing the subject without its introduction. This is supported by Maphike who says:

The essay starts by direct entry into the body without any formal introduction.
(Maphike: 1980: 40)

The essayist therefore begins the essay in the middle which in fact forms part of the body. Such essays begin with a full discussion of a certain idea. The essayist starts by expressing his views before even indicating what will be discussed in that particular essay. Such an essay begins with the body which is followed by a conclusion. These essays have no introduction, as shown in the essay entitled "uNomabungungu" (Izizenze, 1986: 96)

which begins thus:

Kasekho umngani wami uNomabungubungu.
Isiqhwaga esiyisela simjume kabuhlungu
elele semuka naye.

(My friend Nomabungubungu is no more. A
thief which is a giant took him away
surprisingly while he was asleep.)

In this essay the introduction component seem to have been omitted. The readers are not informed by way of an introduction who Nomabungubungu is. This essay begins with the middle portion of the essay.

This structural variation, where the introduction component has been omitted is also found in the essay "Izimfashini" (Izizenze, 1986: 139) which opens up thus:

Ibuyile intolibhantshi. Ibuye ngezinkani.

(The waistcoat is back. It is back by force.)

In this essay the essayist does not introduce the subject discussed, he only embarks on the matter. The essay opens up by mentioning a type of an attire discussed followed by other types. This forms part of the body and the discussion goes on until the conclusion is reached.

There are many other essays which fall within the body, conclusion variation; such as "Ukugoduka kweQhinga" (Amawisa, 1982: 44) "Okudla esikudlayo" (Amawisa, 1982: 17) and "Obabamkhulu"

(Amawisa, 1982: 44). All these essays have only two components i.e. the body and conclusion.

2.2.2 Introduction Body Conclusion Variation

Another variety of essays written by Ntuli, is the essays where all components are used but the conclusion comes unexpectedly. In this variety the conclusion seems to be part of the body. These essays have formal introductions but the body is combined with the conclusion. Maphike in (Limi 1980 : 41) Volume 8 highlighting this example states that:

Here there is no perceptible transition from the body of the essay to the conclusion.

This variety of essays is therefore characterised by very short conclusions. In such essays the essayist do not indicate that his ideas are coming towards an end; whilst discussing a certain point a conclusion is added abruptly.

The essay "IsiZulu Sezinyoni" (Amawisa, 1982: 6) has this type of conclusion forming part of the body. The essay ends thus:

Ngibona sengathi kunjalo nabakwaNsingizi.
Yikho nje bevumela phezulu uma umfazi
ethi uzokwemuka bathi;

Hamba,
Muka,
Kad' usho.

(I feel its like that with the Nsingizi family. When the wife says she is going to leave; they agree without hesitation by saying: hamba, muka, kad' usho.)

The conclusion in this essay is abrupt because the essayist ended while he was making comments about the groundhornbill's behaviour. This in fact is not a conclusion, but the essayist decided to end his discussion at this point.

There are other essays by Ntuli which fall within this variation i.e. the essay "Izifungo" (Amawisa, 1982: 7) and "Izimfashini" (Izizenze, 1986: 139). Although the conclusion seems to form part of the body, in these essays it still serves the desired purpose, to end the essay.

2.2.3 Introduction Body Conclusion Variation

Another variety of essays by Ntuli is the general type; where all the components are used equally. In these essays the introduction, the body and the conclusion are easily identified.

In these essays the essayist uses all the components in the same manner. The essayist is free to discuss the subject on a very wide scope in this variety. Maphike in (Limi 1980: 40) Volume 8 describes this variation by stating that, in this variety;

the writer looks at his subject from different angles.

Most of Ntuli's essays fall into this category. All components are used for a specific function in this variation. In this variation, the introduction is used to introduce the subject to be discussed, whilst the body serves to develop the essay. The body is divided into portions representing different ideas about the subject discussed by the essayist. At the end the conclusion reveals the essayist's attitude about the subject discussed in the body of the essay.

The essay "Izimbongolo" (Izizenze, 1986: 102) is a good example of this variation. In this essay the introduction, introduces the subject that will be discussed i.e. the donkeys. In the body, the essayist discusses different aspects about donkeys, their behaviour, appearance, the problems donkeys create for human beings and how they are compared to other animals.

In conclusion he expresses his attitude towards people who first reared these animals. The essayist feels that donkeys should have been left to be wild animals.

There are many other essays which fall within this variety; such as "Ukujuma" (Amawisa, 1982: 35) "Ukubuza Indlela" (Izizenze, 1986: 91) and "Amasi Nenyama" (Izizenze, 1986: 116).

2.2. 4 Introduction Body Variation

This type consist of essays which have only the introduction and the body. In this variety the conclusion is omitted. These essays are characterised by an unexpected ending. The essayist only ends his essays when he feels he has stated all his views about a particular subject.

The conclusion cannot be identified because these essays end up when a certain point is being discussed by the essayist. A good example of this variation is the essay "Okudla Esikudlayo" (Amawisa, 1982: 17) where the essayist ends his discussion in the body. It is surprising that the essayist ended his essay whilst discussing the coackroach's behaviour. It appears as if the essayist can still add another insect after the coackroach. There is no discussion going on however after this point, the essay is ended.

A similar case is observed in the essay "Izifungo" (Amawisa, 1989: 7). There is no conclusion in this essay, except that towards the end of the body the essayist gives evidence; with which he supports the idea that its not good to take an oath and fail to abide by it. The essay comes to an end whilst readers are expecting further discussion.

Essays with an omitted conclusion can only be noticed that they are about to come to an end; by the change of the essayist's tone. Such essays can be regarded as essays with a source conclusion. Essays which fall within this variation include "Ubuwula Bokuzibopha" (Amawisa, 1982: 39) and "Ukuzisika Insumpa" (Izizenze, 1986: 135). In this variation the essayist does not end by summarising the views and ideas he has stated about the subject. The ending means that the essayist is satisfied that he has discussed all the points about the subject.

2.3 CONCLUSION

It is obvious that a complete essay should have an introduction, the body and conclusion. All these components are necessary in any essay for it to be well understood. Ntuli as an essayist uses these components properly in his essays because they serve a desired purpose. The presence of each component in an essay enables the readers to follow the direction of discussion by the essayist. In addition; these components enhance the attractiveness of an essay.

An essay which has a good introduction a well planned body and a satisfactory conclusion is the best in as far as the structure of the essay is concerned.

CHAPTER 3

TYPES OF ESSAYS

3.0 INTRODUCTION

C.S.Z. Ntuli has written different types of essays in the books; Amawisa and Izizenze. The difference is noticed in essays because the subjects discussed are not presented in a similar manner. Ntuli's essays can be grouped into four types, viz. the expository, the meditative, the persuasive and the narrative type. These will be discussed in this study separately here-under.

3.1 THE EXPOSITORY ESSAYS

These are essays where the essayist describes objects, things animals and events. The author engages in full description and clarifying of certain objects. In these essays readers are helped imaginatively to experience concrete worlds. In most cases Ntuli locates his point of view around a particular object, describing it orderly from the beginning to the end.

In the essay "Izimbongolo" (Izizenze, 1986: 106) the essayist gives a full description of how donkeys look like. He describes the ugliness of donkeys thus:-

Imbi imbongolo. Imbi yondile. Imbi
ikhuluphele. Kubi ukuma kwayo. Kubi
umbala wayo.

(The donkey is ugly. It is ugly even if it is fat or thin. Its shape is bad and its colour is ugly.)

The essayist can expose clearly both beauty and ugliness alike. In the essay "Obabamkhulu" (Izizenze, 1986: 109) the essayist gives a full description of how handsome his grandfather was. He says:

Pho emuhle umuntu; emhlophe qwa, kodwa ekhanda lapha isihluthu simnyama bhuqe; siligeja singaka.

(The person was so handsome that he was very light in complexion. He had long black beautiful hairs.)

Ntuli's expository essays are characterised by coherence and emphasis. In the essay "IsiZulu Sezinyoni" (Amawisa, 1982: 2) he gives a clear description of a pigeon's mouth thus:-

Umlomo wejuba ulilingana kamnandi.
Awumude ngokweqile, awumfushane
ngokweqile, awumncane ngokweqile.

(The pigeon's mouth fits it correctly. It is not too long, nor too short nor too small.)

In these essays the essayist is able to control his point of view. He succeeds in this by comparing and contrasting objects and subjects under discussion. This is how he differentiates the owl's voice from that of a pigeon.

Iphimbo Tesikhova alimnandi neze.
Alilihle njengelejuba. (Amawisa,
1982: 3).

(The owl's voice is not sweet. It's not
as beautiful as the pigeon's.)

In expository essays, Ntuli shows that he can handle the language properly because his descriptions are always vivid.

3.2 THE MEDITATIVE ESSAYS

Another type of essay written by Ntuli is the meditative type. In these essays the author talks to himself most of the time. The essayist concentrates on revealing his thoughts and seems to disregard the reader. He exposes this idea about a European woman in the essay: "Unina Nonyoko Ngomame" (Amawisa, 1982: 22).

Ubuthakathaka bukamama wasesilungwini
yibona amuhle ngabo. Uhlonishwa ngabo.

(The European woman is admired for her
weakness. She is more respected for
being weak.)

The essayist also expresses his views about a man who has no beard thus:

Ayihlonipheki kahle indoda engenantshebe.
Angisakhulumi phela njengoba nabesifazane
sebegqoka amabhulukwe nje. (Amawisa,
1982: 31).

(A man with no beard is not properly
respected; particularly these days when

women also wear trousers.)

In meditative essays the author sometimes makes comments as if he is not aware of the presence of readers.

In the essay "Izifungo" (Amawisa, 1982: 8) he meditates by making the following comment about oaths:

Ngiyayibona mina imbangela yokuba
izifungo zasesontweni nezasenkantolo
zingabi nasisindo, zingesabeki kumuntu
wakwaZulu.

(I've noticed the reasons why church and court oaths have little value to a Zulu person.)

In meditative essays the essayist discusses at large, i.e. the author does not give readers the direction they will have to follow. In other words the essayist is only concerned about voicing out his opinions and what he thinks about different subjects.

The essayist observes most of the subjects under discussion with interest. In the essay "Unina Nonyoko Ngomame" (Amawisa, 1982: 29) the essayist has this to say about mothers.

Uname uphenduka abe ngunina wabo bonke,
angakhethi abanguma esiswini sakhe.
Uthando lukamame lubanzi lujulile.

(Mothers turn to be everybody's mother,
not only to their children's. Mother's
love is strong and deep.)

The essayist shows that he observes the characteristics of mothers with great interest. He says what he thinks about a real mother.

In meditative essays the essayist presents his views as facts which cannot be opposed. In the essay "UNomabungungu" (Izizenze, 1986: 97) whilst meditating about men, the essayist concludes that there are only three groups of men.

Okusho ukuthi amadoda ayizigaba ezintathu
uma siwehlukanisa ngokuhlonipheka kwawo.

(This means that men can be grouped into
three types according to the manner in
which they are respected.)

This is actually the essayist's meditation because very few people can accept the above idea.

In meditative essays the author puts his facts as if he needs no opposition. He gives instructions and orders which should be followed. In the essay "Igama elihle" (Izizenze, 1986: 133) he emphasizes respect of names thus:

Kimi mathathu kuphela amagama
kankosikazi; elokuqala nguMaMkhize,
elesibili nguNina kaThuleleni,
elesithathu nguMa.

(To me there are only three names for my
wife. Its Mrs Mkhize, Thuleleni's mother
and Mom.)

The essayist feels that it will be better if people respected other people's names. This is actually the essayist's idea. Many

people see no mistake in using names.

There are many other instances where Ntuli meditates when discussing certain subjects. Other essays which are meditative include "Intshebe", "Okudla esikudlayo", "Amasi Nenyama" and "Isizulu seZinyoni".

3.3 THE PERSUASIVE ESSAYS

Ntuli has also written a large number of persuasive essays. In these essays the author persuades readers to believe his views. The essayist's main aim is to convince readers to accept his beliefs. In most cases therefore, Ntuli tries to influence the attitude of the readers. Readers are even persuaded to accept the essayist's point of view.

In an attempt to persuade readers, Ntuli uses different methods. In some cases he makes a point and supports it. His views are always supported by relevant evidence. In the essay "Unina Nonyoko Ngomame" (Amawisa, 1982: 29) he puts a fact and supports it immediately thus:

Uma inkosikazi isiphelele ngempela ezingeni lobumame, nomyeni wayo imbala uphenduka abe yingane yayo. Uma eduka iyamdabukela.)

(If a woman is mature even her husband becomes her child. If he goes astray, the wife sympathises with him.)

It is obvious that Ntuli's persuasive essays make it easy for readers to understand and adopt his point of view.

In persuasive essays the essayist's discussion is mixed with evidence. The essayist gives relevant examples for each point mentioned. In the essay "Igama elihle" (Izizenze, 1986: 131) the essayist tries to convince readers about the fact that one should work for a good name.

Igama elihle liyasetshenzelwa. Liyajulukelwa.

(One should work very hard for a good name.)

The essayist also reveals his attitude in persuasive essays. He points out clearly things which he favours and those which he cannot accept. In the essay "Ubuwula bokuzibopha" (Amawisa, 1982: 41) Ntuli tries to persuade readers by discussing the practice he favours and even gives the reason why he favours such a practice.

Lenhlakanipho - mbumbulu seyaqeda isenzo esihle sokubhucungana. Kwakukuhle ukubhucungana. Kwakusondelanisa abantu. Kwakubathandanisa kubathembanise.

(Semi-wisdom has brought to an end the act of washing each others backs. This was good practice which brought people together. It made people to love one another and be reliable.)

The essayist is thus persuading readers to favour this custom, because it made people to stay together harmonously.

In most persuasive essays the essayist teaches society about good life. The essayists advocates for unity to both young and old.

Kwakukuhle ukuhlanganyela ukhamba
lwamasi. Yikho okwasenza saba ngabantu -
ukudla ndawonye. (Izizenze: 1986: 117)

(It was a good thing to eat sourmilk
jointly in the clay pot. Eating together
made us adults.)

The essayist emphasizes that eating food together might create peace and unity within members of the family.

It is also in persuasive essays where the author discusses misbehaviour which can lead to misfortune. He teaches both young and old to behave in a way that will not create problems. In this way the essayist persuades readers not to misbehave.

Ngakho mina engiwumsinsi wokuzimilela
kulendawo ngingelokothe ngiyeke isihambi
sihambe ngendlela ezongibangela
intshikane yomsebenzi onzima wokutangata
umuntu ofele endle.
(Izizenze 1986: 94)

(I cannot as a full time citizen allow a
foreigner to take a path that will create
a heavy job of nursing a person who died
while he was away from home.)

The essayist succeeds in persuading readers to behave reasonably and according to accepted norms of society.

In persuasive essays Ntuli succeeds to persuade readers by using

relevant examples.

3.4 THE NARRATIVE ESSAYS

Ntuli also wrote narrative essays. In these essays the essayist tells a story; discussing events in their chronological order. The author presents his facts without the interference of his attitudes, feelings and beliefs. The events in these essays are easily followed because they are presented according to time and order in which they happened. In the essay "Imvula kaDomoyi" (Izizenze, 1986: 127) the essayist presents his events orderly:

Saqhomoloza. Lashona, kwahlwa salala
obenyoni khona phezu kweNkunzana.
Yilokhu idume ungoduma. Kwaze kwasa idla
izindwani.

(We waited until sunset. At night we
slept uncomfortably above Nkunzana river.
It was still raining heavily. Even in
the morning the river was still very
full.)

In some cases, the essayist describes events and moments in a manner which is so vivid to readers; as if they were present when the author experienced them. In the essay "Ukugoduka kweQhinga" (Amawisa, 1982: 47) the author explains vividly how he fought against a snake thus:

Ngama sabukana. Angisacwayizi
nakucwayiza. Sengathi uma ngike
ngacwayiza ngiyobe sengigadlile.
Akubanga mizuzu emingaki sigqolozelene.
Sengizonela ngokuthi ngicabange ukuhlehla
ngivule isikhalana sokugadla kusale

sekuba yini kanye. Angibonanga ukuthi yabuya nini isizogadla.

(We looked at each other. I never even winked because if I did I would have provoked the snake. After a few seconds face to face with a snake, I made a mistake of moving backwards, with the aim of opening a space so that I could strike. I never saw when the snake turned to strike.)

Ntuli's narrative essays are so interesting because he manipulates his experiences and shares these with readers. The essayist restructures the events to bring about a unified progressive narrative which develops gradually until the climax.

Most of Ntuli's narrative essays show that they are told with the aim of teaching the readers. The essay "Imvula kaDomoyi" (Izizenze, 1986: 129) is educative in that it reminds us about God's authority. It also exposes the love God has for us all. The author expresses a lesson in his own words, when he says:

Muhle uMdali ngoba uyasibekezelela.

(The Creator is good because he can tolerate us.)

In some essays Ntuli even uses characters, and even the words used by the characters. This can be observed in the essay "Kuyokuqoqa Ukuhlwa" (Izizenze, 1986: 149) where we find the following dialogue:

Khona lapho kungenele esiwugogo.
"Ngitheni-ke? Angishongo ngathi
kuyokuqoqa ukuhlwa? Mi, dlana nakhu
ukudla".

(At that time my grandmother said: "What did I say? Didn't I tell you that the night will bring you back? Here is your food".)

Other essays which are good narratives in these books are "UNomabungubungu" (Izizenze, 1986: 96) and "Obabamkhu" (Izizenze, 1986: 104). These essays show that Ntuli has an enormous skill and craft of composing them.

3.5

CONCLUSION

It has not been an easy task to classify Ntuli's essays into different types. Each person may classify these into different types. The difficulty of classifying these essays into different types is due to the fact that a large number overlaps. In some cases one finds that an essay referred to as narrative can also be regarded as an expository type. The fact that Ntuli's essays can be classified into so many different types shows that Ntuli still remains an able essayist.

CHAPTER 4

THE CONTENT OF NTULI'S ESSAYS

4.0 INTRODUCTION

The content of Ntuli's essays shows that he discusses a variety of subjects. He covers a very wide scope. Ntuli's essays can be divided into four groups according to content. This is not a cut and dry classification; because even the subjects discussed in one essay usually overlap and could also be found in other essays.

Most of the essays contain four aspects; human behaviour, history, nature and social changes. In this study an attempt will be made to draw lines of demarcation on the four groups of essays.

4.1 HUMAN BEHAVIOUR

A large number of essays show deep concern of this essayist about human behaviour. Essays such as "Izifungo", "Ziphi Izibondlo", "Ukujuma", "Ukubuza Indlela", "Unina Nonyoko Ngomame" and "Ukuzisika Insumpa" contain subjects dealing with human behaviour.

The essayist discusses practices of people which are done with the aim of bringing about success. Other practices are done for no good reason according to Ntuli. Ntuli refers to people who cannot achieve success because they are not willing to respect others. Such people at the end suffer because they believe that respecting

others is lowering one's status. In the essay, "Ukubuza Indlela" (Izizenze, 1982: 95) Ntuli sounds a warning to people who are stiff-headed, i.e. those who think they don't need the assistance of others because they are great. To those people he states that:

Ayibonakali-ke inhlakanipho yokuba umuntu amane azethembe nje, athi yena uzophila kuphileke ngendlela yakhe yedwa angayibuzanga kulaba abanolwazi olubanzi lomshikashika wempilo. Umuntu ozethemba ngaloluhlobo wandelwa ngamaphutha nokuphaphalaza. Isigcino uyawa, bhu phansi aphenduke umphuphe.

(It is unwise for a person to have too much confidence in himself; and to believe that he can live his own life without asking advice from those who have knowledge of life struggle. A person who is confident of himself is full of mistakes. Finally he falls and become useless.)

Ntuli also refers to forms of behaviour adopted by people because they believe that such behaviour is suitable for that place. Such forms of behaviour create problems for other people, because they associate a form of behaviour with a particular place. This according to the essayist is dangerous.

Kodwa umuntu osewadliwa yidolobha ungathi uyamingelela akubhokele ngolaka athi umbingelela nje umuzwe ebuza indlela yini. Ujabhe. Ajabule umuntu wasedolobheni uma ekubona ujabha. (Izizenze, 1986: 93)

(A person who has stayed in town becomes angry when you greet him and asks why you greet him because he was not asking the way. You become disappointed. The town's person becomes happy when he sees that you are dissatisfied.)

Surely this is not a good norm of behaviour. It is not a good thing to dissappoint a person.

In his essays Ntuli also discusses even the causes of bad human behaviour. He gives certain reasons which make people to misbehave. One reason given by the essayist is the feeling that some people regard themselves superior or greater than others. Men for example, have a tendency of regarding themselves as superior to women. According to Ntuli that is not so. Women are also superior to men, particularly in as far as behaviour is concerned. In the essay "Unina Nonyoko Ngomame" (Amawisa, 1982: 28) Ntuli has this to say about women's behaviour:

Ezintweni eziningi zobuthakathaka
besimilo semvelo yesintu esesawa iningi
lamakhosikazi anamandla. Yiwona
ayizinsika zemizi. Iningi lamadoda alula
angosothathekile.

(In all forms of temptations involving character weakness, people have fallen but women have been strong. They are pillars of the family. Men are weak and are easily taken by temptations.)

The essayist also praises certain individuals for good behaviour. He regards such people as wise cultured and brilliant. Ntuli gives credit to correct human behaviour. He goes to the extent of teaching and advising people as to how they should behave. In the essay "Ziphi Izibondlo" (Amawisa, 1982: 13) he lectures to men about behaviour which the essayist thinks is proper.

Indoda enobuntu zithi zingena esibayeni
izinkomo zayo ibe isimi ngasesangweni
izibuka ukuthi ziphila zonke na. Ngisho
bekubuswa kangakanani komakhe lwane
ivalelisa lingakashoni ilanga iphindele
ekhaya.

(A responsible man stands at the gate of
the kraal to look whether the cattle are
all well before they get into the kraal.
Even if there was a big feast at his
neighbour's place he will bid farewell
before sunset and return home.)

According to Ntuli; therefore coming home early shows
responsibility, reasoning and good behaviour.

The content of Ntuli's essays also shows that he has a totally
negative attitude towards people who misbehave. He even dislikes
the practices people do as a form of misbehaviour. In the essay
"Ukujuma" (Amawisa, 1982: 36) the essayist says:

Ayikho into eyenyanyeka njengokunyewuka
kwenyoka yenza sengathi umuntu iyamthanda
iyamhlelisa, iyamamatheka iyamoyizela
kanti ithi "Lala lulaza sikwengule".

(I dislike very much people who grin like
snakes, making as if they love other
people, by laughing and smiling with
them, only to find that they lull those
people with the intention of doing them
harm.)

To show great concern about human behaviour Ntuli goes to the
extent of preaching to the readers. In the essay "Ukuzisika
Insumpa" (Izizenze, 1986: 137) he points out a form of behaviour
which is acceptable to Jesus. To Jesus' followers he has this to
say:

Abeza kuye bazokuza ngendlela ethandwa wuye bafeze imibandela nemicikilishwana ekhonjwa wuye.

(Those who come to him should satisfy all requirements expected of them and come in a way accepted by Him.)

In most essays Ntuli emphasizes respect as a good form of behaviour. This is repeated several times in a number of essays. In the essay "Izifungo" (Amawisa, 1982: 8) he tells people how they should behave after taking an oath. Ntuli regards disrespect of an oath as misbehaviour which has a bad outcome.

Cha lezizifungo ziyizifungo zempela. Osefungile akanalungelo lokungazinaki, enze sengathi akafunganga.

(There oaths are serious. One has no right to ignore oaths after they have been taken.)

Ntuli's essays show that he is very much concerned about human behaviour. He covers a wide scope on human behaviour by giving advices and lessons leading to a good and acceptable form of behaviour.

4.2 HISTORY

Ntuli's essays can also be grouped according to historical content. In these essays history seems to be the main subject discussed by the essayist. Essays such as: "Izimbongolo", "Imvula kaDomoyi", "Igama elihle", "Obabamkhulu" and "uNomabungubungu", all contain historical facts.

In these essays; - the essayist reminds readers about the past and the importance of history. He even uses historical examples to make his views clearer to readers. There are specific historical events which the essayist discusses. It is from these essays that we get the history of the arrival of horses in Zululand. In the essay "Izimbongolo" (Izizenze, 1986: 102) the essayist tells us how the first horse came to Zululand.

Ihhashi lokuqala lafika lapha KwaZulu
Igitshelwe nguDingiswayo kaJobe
wakwaMthethwa mzukwana ebuya eKoloni.
EKoloni amahhashi ayefike nabelungu,
besuke nawo ngemikhumbi emazweni akubo
phesheya kwezilwandle.

(The first horse which arrived in Zululand was ridden by Dingiswayo son of Jobe Mthethwa, on his return from the Cape. These horses had arrived with Whites by ship from overseas.)

The content of Ntuli's essays also shows that he has a good knowledge of history. He knows historical figures such as kings and events associated with them. In an attempt to clarify his own views he mentions and refers to those historical figures such as Paul Kruger, Lord Kitchner and Golda Meier. In the essay "Intshebe" (Amawisa, 1982: 34) he explains his views thus:

Amadevu angangakaLord Kitchner ayaphoxa
futhi uma kuphuzwa ngokhamba amanzi
amponjwana. Kuthi umlomo ungakafinyeleli
okhambeni, amadevu abe esecwile aze
agamanxa etshwaleni.

(The moustache of Lord Kitchner's size is embarrassing in cases where beer is being drunk from an earthenware pot. Before the mouth reaches the earthenware

pot, the moustache is already deep
inside the beer.)

It is the use and the knowledge of history which has helped the essayist to explain this fact to readers.

In the essay "Imvula kaDomoyi" (Izizenze, 1986: 122) Ntuli discusses this historical event which was his historical experience. This became a historical event because the rain covered a very wide area and was disastrous. In fact the name of this rain was recorded in the books of history.

Ntuli also discusses the changes that were brought about by western civilization. The phenomenon of western civilization is history, and the essayist makes readers aware of such a fact. In the essay "Igama elihle" (Izizenze, 1986: 134) he points out historical changes that were brought about by western civilization.

Lafa-ke elihle kakhulu ngokufika
kwabelungu nenkolo yobuKristu. Bathi uma
siletha amadodakazi ethu esontweni
masiwaqambe sithi ngoSibhili,
noBhithilizi, noMidilethi, noThilayizina.

(The old order changed with the arrival
of the whites with Christian religion.
They stated that when bringing our
daughters to church we should give them
names like Sybil, Beatrice, Mildred and
Tryzinah.)

There is also a lot of history related to Zulus in Ntuli's essays. He mentions even the previous Zulu kings like Cetshwayo and

Dinuzulu. He even refers to songs that were sung by the Zulus in the past. One of the songs goes thus:

Malombo, wemama
Uyolala amalombo
ubonakala ngan' ukuthi uganiwe.
Ziphi izibondlo zomkakho.

The discussion of local history shows clearly that the essayist has love for history, hence it forms part of the subject of his essays.

Ntuli also uses praises in his essays to make his views clearer. Praises are part of history, because they reveal the historical facts of the person that is praised. Nomabungubungu had these praises:

Sidwaba simbundu, simbundululu
Sinjengesikadadewabo uNgekle.

In the above short praises we find a historical fact that Nomabungubungu had a sister called Ngekle.

The use of praises therefore confirms the idea that some essays do have historical facts. Historical events are used to supply information to readers. This can be observed in the essay "Intshebe" (Amawisa, 1982: 33) where the essayist explains the origin of the idiom, 'Wakhala ngaphansi okwentshebe yakwaMashu'. The origin of this idiom is based on historical events. Ntuli says the idiom originated thus:

Intshebe yakwaMashu yaphonseka ngaphansi
kwesitimela yakhala okokugcina isibheke
phezulu ngaphansi kwesitimela.

(A KwaMashu bearded man fell from the
train and cried for the last time under
the train.)

This also shows that Ntuli's essays contain historical facts. There are many proverbs whose origin can be traced from history. These essays therefore show that the essayist has a great interest in history. The inclusion of historical events in these essays enables the essayist to bring about a variety of contents in his essays.

4.3 NATURE

Ntuli's essays also contain subjects that deal with nature. The essays whose content is based on nature include: "IsiZulu seZinyoni", "Okudla esikudlayo" and "Imvula kaDomoyi". Most of these essays expose the love the essayist have for the natural creatures.

In most essays Ntuli discusses animals which are part of nature. He shows that he has a good knowledge of different animals. He discusses animal behaviour and their association with human beings. The concern and knowledge of the animals by the essayist is observed in the explanation and description of certain animals.

In the essay "Izimbongolo" (Izizenze, 1986: 106) he describes the donkey thus:

Imbi imbongolo. Imbi yondile, imbi
ikhuluphele. Kubi ukuma kwayo. Kubi
umbala wayo.

(The donkey is ugly even if it is fat or
thin. Its shape and colour is bad.)

The essayist also describes the beauty of pigeons in the essay
"IsiZulu seZinyoni" (Amawisa, 1982: 1) thus:

Mahle amajuba. Mahle onke. Uma
kungathiwa makuvele inyoni enhle
engenasici, lingavela ijuba livele
kulifanele. Lihle ijuba.

(Doves are beautiful, all of them. If
ever there could be a call for a
beautiful bird with no blemish, a dove
would come up and be equal to the
requirement. The dove is beautiful.)

The presence of these animals in fact adds beauty to nature. The
essayist tries in his essays to make his readers appreciate the
beauty of nature. The fact that he refers to, and discusses a
number of birds, shows that he himself likes nature.

In most of his essays Ntuli discusses the natural behaviour of
animals. This behaviour is mostly determined by nature. It is
natural that an owl should sleep during the day and hunt at
night. In the essay "Okudla Esikudlayo" (Amawisa, 1982: 19) he
explains clearly how ants behave.

Inye nje into ezizophoxa ngayo
izintuthwane. Zizophoxa ngokufela kukho
uma kuwukudla okumanzana njengebhotela
nje nenyama ephekwe yaba isitshulu.

(Ants shame themselves with only one thing, that is their tendency to die on soft foods such as stewed meat and butter.)

The essayist also points out the natural uses of animals by people. He points out that donkeys are sometimes used for ploughing the fields. He even states the uses of birds by certain individuals.

Izinkukhuva zezinyanga eziphatha izulu zimazisa kakhulu uthekwane. Zimazisa njengaso isikhova. Amafutha kathekwane awumuthi omkhulu. Uthekwane ulandelwa yinsingizi ngokubaluleka ekwenzeni imithi yezulu. (Amawisa, 1982: 5)

(Experienced herbalists handling thunderstorms honour the hammerkop very much. They honour it like the owl. The hammerkop is good in medicine. The hammerkop is more important than the ground-hornbill in the making of thunderstorm medicine.)

The subject of nature in these essays can also be observed in the essay "Kuyokuqoqa ukuhlwa". In this essay Ntuli discusses the change of day to night thus:

Lashona. Yilona ekade lingifudumeza.
Kuyaqanda manje. (Izizenze, 1985: 146)

(The sun set. It has been warming me.
It is cold now.)

It is part of nature to have day and night. The presence of the sun marks the day whilst its disappearance marks the beginning of night.

The essay "IMvula kaDomoyi" (Izizenze, 1986: 122) also show that the essayist discusses the subject of nature on a large scale. This essay contain items related to nature such as rain, water, rivers and mountains.

Ntuli's essays therefore contains a large number of subjects where nature is discussed. There are many instances where the essayist uses nature to make his views easier to understand.

4.4

SOCIAL CHANGES

One other subject discussed by Ntuli in his essays is social changes. This includes certain human activities which end up bringing changes in community life. The essayist refers to changes which people effect because of certain beliefs and hope of achieving success. The essays where the subject of social changes are discussed include: "Igama elihle", "Amasi Nenyama", "Izifungo", "Izimfashini" and "Ubuwula bokuzibopha".

Most of the changes Ntuli discusses are those that were brought about the western civilization. Religion for example, which came along with civilization brought changes even in the names of people. People had to drop their old names in favour of new ones. The essayist feels that there was no need for the change of the names.

Lixabana ngani nenkolo yobuKristu igama
lendodakazi yami elithi uShongaziphi?
(Izizenze, 1986: 134)

(How does my daughter's name Shongaziphi clash with Christian religion.)

The essayist also discusses cultural changes brought about by western civilization. He points out the way of doing things in the past and the present. In the essay "Amasi Nenyama" (Izizenze, 1986: 117) the author appreciates the method whereby children of the same family ate together in one basin.

Kwakukuhle ukuhlanganyela ukhamba
lwamasi. Yikho okwasenza saba ngabantu
ukudla ndawonye.

(It was a good thing to eat together sourmilk in the earthen-ware pot. Eating together is what made us to be people.)

The method of eating together is not used these days, instead its one man one plate. This cultural practice according to the essayist, had an educative value.

Another social change Ntuli discusses in his essays is swearing. Swearing or taking of an oath was based on culture but was later supported by law and religion. Zulus felt an oath that is not based on culture is not effective and binding.

KumZulu wakwaZulu isifungo sizwakala
siyisibopho ngokumhlanganisa ngendlela
ehlasimulisayo nesimo esithile esithinta
sishukumise isizinda sobuntu bakhe.
(Amawisa, 1982: 8).

(To a proper Zulu, an oath is binding only if it connects him seriously with a situation affecting the foundation of his personality.)

The changes are also observed in the attitude of certain individuals. People developed a negative attitude towards things which they had been in favour of for a long time. Ntuli refers particularly even to the physical appearance of human beings.

To be fat was appreciated in the past but these days it's unfavoured. In the essay "Izimfashini" (Izizenze, 1986: 141) Ntuli points out a reason for the change of the attitude.

Yiyo njalo impucuko yasesilungwini
eyafaka imfashini ethi intombi emi kahle
enesifutshana esincane nokhalwana
oluyisishwapha nemilenze emide.

(It is this European civilization which brought the fashionable idea that a lady with good figure must have a small breast, flat waste and long legs.)

The same negative attitude against a big stomach developed among men. To have a big stomach was a sign of being a proper man, respected and popular. The whole idea has changed completely, a big stomach these days is a disgrace.

Yichilo manje ukuba nomkhaba. Kanti
thina sisakhululekile wawuligugu umkhaba
womnumzane noma wensizwa. (Amawisa,
1982: 39)

(To have a big stomach is a disgrace these days. During the days of freedom a man or a young man's stomach was precious.)

The essayist also mentions changes that were observed even on the attire and clothes used by people. He refers to clothes used in

the past and those used nowadays. He points out a tremendous change on this aspect, which in fact seems not to be necessary, because sometimes the community decides to go back to dresses once dropped. The essay "Izimfashini" (Izizenze, 1986: 139) opens with this line:

Ibuyile intolibhantshi. Ibuye ngezinkani.

(The waistcoat is back. It is back in full force.)

The changes were so great in clothing, that even women later started to wear a pair of trousers, something that was not done before.

Ayihlonipheki indoda engenatshebe.
Angisakhulumi phela njengoba
nabesifazane sebeggoka amabhulukwe nje.
(Amawisa, 1982: 31).

(A man who has no beard is not respected, particularly these days when women also wear trousers.)

This is of course a change to be mentioned, since it was not known that men will ever share trousers with women.

In these essays Ntuli succeeded in making readers aware of changes that have taken place in society. The essayist even warns people not to make changes that are unnecessary.

4.5

CONCLUSION

Though Ntuli's essays have been grouped according to content, many subjects still overlap. One notices that subjects discussed under social changes; and those grouped under nature can be classified under history. Other essays can even be grouped under religion education and culture. This wide scope of discussion in Ntuli's essays show that his essays are rich in content.

CHAPTER 5

STYLE

5.0 INTRODUCTION

The understanding of the contents of essays depends on the style of the author. It is the nature of style which make essays to be interesting and easy to read. Usually an interesting essay is characterised by a good; simple straight forward style. Styles differ according to different authors. Each writer has his own style.

Style as an important aspect of prose also features in essays. This is supported by Kenny, W. (1966: 57) who says:

Every literary work, at least possesses the qualities of style and tone.

This shows that all forms of writing and utterances of any kind have style.

Many scholars and linguists have defined style differently. The differences in definitions are due to the fact that style is a wide concept. Though the definitions of the term style differ but they show similarities at certain points.

According to Pretorius and Swart (1982: 10) style is defined as:

the way in which the writer utilizes the linguistic means at his disposal to produce a definite effect on the reader.

This definition reveals the presence of a relationship between the author and the readers. To draw the attention of readers; the author is helped by his style. With proper use of good style the relationship and understanding between the writer and readers can improve. According to the above definition; a good style is characterised by an excellent management of language.

Freeman (1970: 75) also defines style as:

the author's distinct manner of writing; it is how the author expresses his or her material.

This definition emphasizes the author's way of writing and expression. It also reveals that style includes a large number of aspects of language; to mention a few of these; diction, imagery, symbolisms syntax and even dialogue. All these aspects are used by the author to produce a very good style.

Another definition which shows the importance of language in style is by Kenny, W. (1966: 60).

Style means the verbal texture of literature, the authors way of using language.

This definition shows that style differs according to different authors. Each writer expresses himself or herself in a different manner.

The definitions reveal that style depends on the author's handling of language. Many aspects of language such as choice of words, figures of speech and shape of sentences contribute towards the use of style effectively.

In essays language serves an interpersonal function. The author uses language as means of expressing his comments, attitudes and evaluation, thus setting up a relationship between himself and readers. Style therefore is important in essays because the essayist discusses with his readers.

Because style differs according to different authors; it is obvious that each essayist will have his own peculiar style. Some styles are more appropriate and more effective than others. Certain devices used by authors help them to produce appropriate and effective style such as using simple words, short sentences and figures of speech.

Definitions also reveal that one learns the personality of the authors out of their styles. Style is in fact not abstract and cannot be separated from the ideas and feelings expressed by the author. In essays, for example, the choice of subjects discussed and the manner of expressing ideas and views depends on the essayist's personality. The essayist therefore exposes himself by

his sentence structure, his diction and his tone.

5.1 NTULI'S STYLE

Ntuli as an essayist uses style which is very effective and appropriate. He uses his vocabulary impressively and in perfect harmony with his theme. His essays are characterised by simple language; which he handles carefully that it makes a great impact on the readers.

In discussing certain subjects Ntuli writes as if he is talking about his personal experiences. In most cases he uses the first person narrator. In the essay "Obabamkhulu" (Izizenze, 1986: 112) he discusses the problem he had with the horse:

Wayengihlupha kabi uMfazobhizi. Ubevele
aye ngenkani ensimini ayokudla lokho
athanda ukukudla.

(Mfazobhizi was my main problem. She
could go by force into the field to eat
what she likes.)

This style makes Ntuli's essay to be interesting and easy to read. Even in arguments the essayist uses the first person narrator to express his views clearly:

Ngiyayibona mina imbangela yokuba
izifungo zasesontweni nezasenkantolo
zingabi nasisindo, zingesabeki kumuntu
wakwaZulu.

(I can see why the oaths taken at church
and in courts are not feared by Zulus and
have no weight.)

This style makes Ntuli's essays to be vivid and lively.

✓ Another device Ntuli uses is to give an additional information on top of the knowledge which the readers already have. The essayist only adds the knowledge about that particular subject. He is broadening the minds of readers on the subject under discussion. In the essay "Unina Nonyoko Ngomame" (Amawisa, 1982: 27) he adds this view about lobola;

Kanti nayo nje lenkulumo yokuthi umfazi uyathengwa alikhanyi kahle iqiniso layo. Ilobolo liwumthobanhliziyu wokududuza abazali abasuke beshisekile bemondla bemkhulisa umntwana wabo lo abehlukana naye uma eseyokwenda.

(Even the belief that a woman is bought is a faint truth. Lobolo is in fact a consolation to comfort the child's parents for supporting the child until they are separated at the time when she gets married.)

The essayist sometimes take sides in his discussion of certain subjects. He sometimes agrees or negates or becomes neutral on certain issues. The essayist also states clearly that he cannot give solution to certain problems.

Ingabe khona okwempela wubani lomuntu owangenisa lomqondo ogulayo wokuthi umame uyinto engcolangcolile, okufanele ukuba umninde ngayo umuntu uma uqonde ukumgcolisa umqede. (Amawisa: 1982: 22)

(I really wonder who brought in this bad idea that a mother is a dirty thing which could be used to smear a person if you want to make him completely dirty.)

Ntuli's style is also characterised by questions which he directs towards his readers. These questions prick the readers making them to think. Sometimes the essayist gives answers to these questions on the grounds that his answers cannot be questioned.

In the essay "Ukujuma" (Amawisa, 1982: 37) he leaves the readers with an answered question.

Uma ingcanga ejumayo imbi kakhulu mubi
kangakanani umuntu ojumayo?

(If a dog which attack by surprise is too bad, how bad is an individual who do the same practice?)

In some essays the questions are used to express the view and the opinion of the essayist.

Yileyongane inepuleti layo, yileyo
inepuleti layo. Zehlukaniswe abazali
bazo, ziyohlangana nini-ke? Ziyothandana
nini?

(Each child has its own plate, each child
its own. They are separated by parents.
When will they unite? When will they
love another?)

This paragraph shows that the essayist is of the opinion that children should share food for the sake of unity.

In some essays Ntuli discusses as if his ideas are based on hearsay i.e. rumours. He starts his arguments on what people say.

Noma kunjalo iyabuzwa indlela edolobheni. Into nje kudingeka iso elibukhali lokubehlukanisa abantu; hhayi ukwethemba lonke uvucu lolu oluphithizela emgwaqeni. (Izizenze, 1986: 92).

(Even so in towns the way is asked. It's only that a sharp eye is necessary to differentiate people not to rely on everybody roaming in the streets.)

This idea is based on the fact that people say that, it is not good to ask direction in towns.

In narrative essays Ntuli's style is the best because he uses the narrative form accurately.

Kwasa esezwakala umashayandawonye ngoba phela bengingaphethe mphako. Ukusa kwabonwa yimi. Sasuka noFodo. Sacacamezela njalo ngesize ngayo yaye yasiphelela eFilidi. (Izizenze, 1986: 127)

(In the morning I was very hungry because I had no provision. I was the first one to wake up. We moved with Ford. We tried our way back using the same road; which finally ended at Vryheid.)

The narrative technique also used to show the development of events towards the climax.

Ngathi lapho ngingena ngejubane esangweni bangithathelela aBasikibebunda - ihhomfu lakwethu elimhlophe, elalingafuni lutho olungena ekhaya ebusuku. Lathi lapho selicibele ukungidukluza lingiginqe phansi, ngezidladla langizwa ngephunga. (Izizenze, 1986: 148).

(When I was running to the gate aBasikibebunda attacked me - a big white

dog which did not want anything getting home at night. When it was about to take me down with its claws, it realised by smell that it was myself.)

Ntuli's essays therefore show that he uses a variety of style devices. He even involves himself to what he discusses. He shows that these views are his opinions and can be negated.

5.2 SENTENCE STRUCTURE

Ntuli's essays are characterised by a variety of sentences which boost his style. These sentences vary from short to long sentences; but all serve a desired purpose. Short sentences are used by the essayist extensively for his essays to be easy to read and understand.

Kuviyoze amakhwela. Kuwaklazeke ihlombe.
Siyicothozele. Siyixingele. Siyithathelele.
Siyisike. (Amawisa, 1982: 13).

(Whistling accompanied by excitement is heard followed by clapping of hands. We dance, gingerly and rhythmically.)

In some cases short sentences are used to show development and growth of ideas in the paragraph.

Angigqoke lutho lokuvimba imvula. Ngizwe ukuthi ayingangami. Tshobe. Phaqa. Ngithufele ngalo iwindi. (Izizenze, 1986: 125).

(I had nothing to protect myself against the rain. I realised it was too much. I quickly entered the car and closed the door. I faintly looked through the window.)

Where the essayist uses long and complex sentences, they are so well punctuated that the idea in these is clearly understood by readers.

Nekhathoni liphuma ngendathane yamasenti, kanti imfalakahlana yamasenti aholwayo isihhejulwe yimali yamabhasi, nemali yesikole, nentela yendlu, nentela yamanzi, nentela kagesi nentela kadoti, nentela yentengo - phezu kokuba ibivele ifike ingasaphelele isihhejulwe yintela yomholo. (Izizenze, 1986: 117)

(Even a carton of sourmilk is bought by a large sum of money from the small salary which is reduced by bus fares, school fees, rent for the house, electricity, water, service and G.S.T., whereas the salary was not enough due to income tax deducted.)

This will have an effect on readers because they realise that the essayist can handle the language properly. It also exposes the ideas and the argument of the essayist to the readers.

In some instances the essayist even uses the question type of sentences.

Yini yona uSibhili? Yini uBhithilizi?
Yini uMidilethi? UThilayizina yena yini?
Lixabana ngani nenkolo yobuKristu igama
lendodakazi yami elithi uShongaziphi?
(Izizenze 1986: 134)

(What is Sybil? What is Beatrice? What is Mildred? What actually is Tryzinah? How does my daughter's name Shongaziphi clash with Christian religion?)

These sentences show clearly that the essayist is of the opinion that, all names have an equal value.

Omkethu bebezohloniphani njengoba obaba babengasenawo amagama ahloniphekayo? Uzohlonipha athini umalokazana njengoba igama likayisezala kwakunguKhilofase? Yena umalokazana kaWelikhamu uzohlonipha athini?

(What would our wives respect because our fathers had no names that could be respected. How would the bride be respected if her father in-law's name was Cleopus? What will Welcome's daughter-in-law say?)

The essayist also elevates his style by repeating sentences. These sentences are repeated to emphasize certain points or to make the idea clearer.

Uphelelwe ngamandla. Uphelelwe ngamazwi. Uphelelwe ngamasu. (Amawisa, 1982: 33)

(Your power, words and plans get finished.)

Another unusual type of sentences used by the essayist, are the sentences which are in the negative form. With these sentences Ntuli expresses his negative attitude. In the essay "IsiZulu

Sezinyoni" (Amawisa, 1982: 5) Ntuli refers to things which the ground hornbill's wife does not do; with this sentence:

Akalimi; akagayi; akapheki; akathungi;
akawashi; aka-ayini.

(She doesn't plough; she doesn't cook;
she doesn't saw; wash and iron.)

The sentence structure in Ntuli's essays contribute towards the appropriateness of his style. The variety of sentences show clearly that Ntuli as an essayist has a good command of language.

5.3 DICTION

Ntuli has excelled in diction in his essays. His choice of words is accurate. He uses only relevant terms effectively with a correct meaning. In the essay "Izimbongolo" (Izizenze, 1986: 103) the essayist uses simple explanatory terms to show clearly what happens if one inspan the donkeys.

Ake uzibophele uyolima ngazo noma udonse
ngazo inqola. Umshonisalanga. Kwala noma
usubabhaxabula ngedwibili otate laba,
bavele bazishayele ingcathu.

(Just inspan them for ploughing or
pulling a wagon. It takes a long time.
Even if you beat them with a flat sjambok
they will still walk very slowly.)

The terms 'umshonisalanga', 'usubabhaxabula' and 'ingcathu' are well chosen to make the meaning of this passage more clear.

Ntuli's vocabulary is very rich because he uses even ideophones as full sentences.

Ngigonde ocingweni. Ngigwedle. Nya.
Ngigwedle. Nya. (Izizenze, 1986: 124)

(I went to the phone. I rang. No sound.
I rang. No sound.)

The use of ideophones generally and regularly beautifies the essayist's language, making his discussions lively.

Lwathi phazi lolonyazi; lwathi fikifiki;
lwehlela kuyo ingcanga khona isacibile
ilandela impunzi. Ngayizwa ikhala ithi,
Kle! (Amawisa, 1982: 46)

(The lightning flashed swiftly and
flashed faintly as it fell on the dog
following the buck. I heard the dog
crying painfully yelping.)

Other devices which Ntuli uses in his style are the figures of speech. He applies a variety of these including metaphor, personification, alliteration, symbolism, imagery and irony. These are used correctly in order to add more light to the essayist's views and ideas.

In most of his essays where he discusses animals he personifies them. This is what he says about the bird, the hammer-kop.

Pho iyachopha lensizwa. (Amawisa, 1982: 4)

(And this young man scrapes thoroughly.)

This is what the essayist says about a fly, giving it some human characteristics.

Kubi lokho. Kukhomba ukuthi impukane
ayiphucukile; ayinanhlonipho.
(Amawisa, 1982: 19)

(This is bad. It shows that a fly is not
civilized and has no respect.)

The above type of sentences expose the attitude of the essayist towards these animals. This also enable the readers to understand clearly the facts that are put forward by the essayist.

Metaphor is also one of the figures of speech dominating in Ntuli's essays. Sometimes a small paragraph may have different figures of speech.

Indoda eganiweyo iyisilwane sasekhaya.
Umthetho wobuntu uthi alithi lishona
ilanga kubuya izinkomo nezimbuzi, indoda
ibe ibuya nayo iza ekhaya. Iphuma
isithunzi indoda ebanjezelwa
wubukhwebezane njengonwabu lwasendulo,
kuze kuhlwe ingabuyi ukuza emzini wayo.
(Amawisa, 1982: 13)

(A married man is a domestic animal.
According to cultural laws, the man must
return home at sunset, when goats and
cattle return. A man who is delayed by
berries like the olden chameleon; in
such a way that he doesn't return home
until its dark, loses his prestige.)

The essayist has used both the simile and metaphor in one paragraph. This enables the essayist to emphasize the educative value of his point. This is actually a good lesson to men.

These essays are also rich in proverbs and idioms. These are used by the essayist accurately and at the right place. No proverb appears to be a misfit in Ntuli's essays.

Futhi akadingi kusizwa ngumuntu. Kanti iqiniso laphakade lithi umuntu ungumuntu ngabantu. (Amawisa, 1982: 41)

(And he does not want to be helped by any person. However the lasting truth is that a person is a person by others.)

The proverb used above expresses the essayist's idea that people need one another and should help one another. He emphasizes that individualism is not a good thing.

The essayist also uses a proverb to reveal that donkeys are not aware of the fact that they are ugly. Because of this defect they should not come out confidently to mix with other animals. Ntuli expresses this idea by saying:

Impela iqaga kalizizwa ukunuka.
(Izizenze, 1986: 105).

(Really the polecat cannot smell its evil smell.)

Ntuli also has no problem in using idioms. The essayist can form a complete sentence with idioms only. This also adds to the accuracy of his style.

Siyazi ukuthi ubaba useyoyifunda ivaliwe ngoba uyazi ukuthi wuye onecala lokulala amalombo. (Amawisa, 1982: 13)

(We know that father will understand because he knows that the case of sleeping out is his.)

The use of two idioms in the above sentence makes the idea of the essayist more lively and vivid.

To elevate his style Ntuli also uses dialogue in his essays. Dialogue is used as examples of his ideas or to clarify the point of argument. In the essay "Ukujuma" (Amawisa, 1982: 37) he uses dialogue to show the way of stopping a dog from biting people surprisingly.

"Ngibambeleni ingcanga bo!" Bekuzophuma noma yinganyana nje yalapha ekhaya ithi "Hhabe! Kwenzani Okuzibekayo? Kanti sekuzoyeka abathakathi ebusuku kudle abantu emini? Ngizokushaya okuzibekayo".

(Hold the dog for me! Then a child comes out from that home and say "Good gracious! What is Okuzibekayo doing? It leaves the witchdoctors at night and bites people at daylight. I will hit Okuzibekayo?)

This quotation is stylistically Zulu and the idiom used in the dialogue is both suitable and situational. In a simple well understood language the essayist tells visitors what they should do to avoid being molested by a dog. Dialogue is therefore used to elevate the essayist's style.

Ntuli also uses chants, songs and praises in his essays. These are used to suit a particular subject that is discussed. There is always a connection between the praises and songs with the content of the essay where these are included.

In the essay "Ziphi Izibondlo" (Amawisa, 1982: 12) the song included is relevant to the title of this essay. The song goes thus:

Ubonakala ngan' ukuthi uganiwe?
Ziphi izibondlo zomkakho?

(What is it that shows that you are married? Where are your wife's gifts to curry favour.)

There are also praises in the essay "Obabamkhulu" (Izizenze, 1986: 112). One of the essayist's grandfathers had the following praises:

"D. Diyaboli
Inyoka endala
Eyadusa abakwa-Isilayeli".

(D. Diyaboli
The old snake
Which misled the Israelists.)

The essayist adorns his style with jokes. He has a very jocular way of presenting his views. In the essay entitled "Izimfashini" (Izizenze, 1986: 142) he presents in a jocular manner the problem a mini skirt causes when worn by a big fat lady.

Usede esidonsa esehlisa, ezama ukuba okungenani sisondele ngasemadolweni. Kuyilapho singezukwehla kwakuyaphi ngoba sifushane; uma esehlisela ukuzomboza kahle ngezansi uzokwembuleka ngenhla.

(She tries to pull it downwards so that at least it covers her knees; but it cannot stretch downwards because it is short. If she pulls it downwards the upper body will be exposed.)

Surely a person wearing this fashion becomes a joke to other people. Even the admirers look at her and laugh instead of appreciating the attire.

There are many other essays where Ntuli presents facts in a jocular manner. Even the explanatory stories used amuse the readers.

In the essay "Okudla esikudlayo" (Amawisa, 1982: 18) the essayist points out that sometimes human beings are annoyed by ants, and they become angry.

Manje usethukuthele umuntu isidalwa esiphakeme kunazo zonke. Uthukuthelele intuthwane engasekho.

(The highest creature - a person becomes angry. He is angry for a dead ant.)

Surely the essayist creates a joke, because people should not be angry over ants, particularly over dead ants.

5.4

CONCLUSION

What makes Ntuli's style to be so good and appropriate is his ability to manage language. The essayist uses the simplest words, using them in their direct sense rather than the shifted meaning. Ntuli also avoids ambiguity, i.e. no words are misplaced in his sentences.

Ntuli's style succeeds in arousing interest of readers about the topic he discusses. The way in which he presents his views makes reading his essay interesting. Ntuli's style therefore shows that he is a man of insight with broader knowledge to point out principles and truths which our minds and senses cannot grasp. His style also contributes to the high standard of this literary work of essays.

CHAPTER 6

GENERAL EVALUATION AND CONCLUSION

6.0 INTRODUCTION

This study has revealed that C.S.Z. Ntuli is the best essayist at present. His essays in the books Amawisa and Izizenze has proved this point beyond any doubt. These essays have also shown that Ntuli is very creative. If one has read Ntuli's essays, it becomes clear that he is a broad-minded and a brilliant essayist.

Ntuli's essays also indicate that the essayist has a good knowledge of the structure of essays. He is also a very good discussor since his essays deal with a variety of subjects.

6.1 EVALUATION

It has been observed that C.S.Z. Ntuli has contributed a great deal in the field of prose with the essays. He has even proved that he is a good essayist. His work is of high quality compared to former essayists. Ntuli's essays are very interesting, convincing and educative.

Although the development of this genre is slow, Ntuli has however shown that there is room for increasing the number of good Zulu essays in a short time. Ntuli's essays are so good that they cannot be mistaken for short stories. His essays differ clearly

introduction of a new idea. Having read Ntuli's essays the difference between a short stories and essays becomes more vivid.

The essayist has also succeeded to show that Zulu essays have a particular structure. He has used these structural units, such as the introduction, the body and conclusion effectively, which makes his essays to be a complete whole. Each introduction used in the essays suits that particular essay satisfactory. This is due to the fact that the essayist uses a variety of introductions in his essays. Almost all his introductory paragraphs succeed in gripping and drawing the reader's attention. Ntuli's introductions force readers to proceed to the body of the essay immediately.

The body component in Ntuli's essays is used to serve a desired purpose. All his essays develop in the body; where new ideas are introduced. These new ideas are smoothly pushed into the body so as to create a united whole. In the body the essayist discusses and reasons with the readers, trying the best to convince them. It is for this reason that readers are kept 'glued' on the essay.

Ntuli's essays have a conclusion which shows clearly that the discussion has been completed. Conclusions in Ntuli's essays are always found at the relevant part of the essay i.e. after the body.

Although the use of the structural units is not similar to all essays, but Ntuli succeeds to drive his point home in all his

essays. Even if the essay is short of one component; but the discussion of the subject in that particular essay develops smoothly until the end is reached. On the whole however Ntuli uses all components i.e. introduction body and conclusion successfully.

Ntuli's essays deal with a variety of subjects. Each subject discussed is approached from all angles. Subjects discussed also blend with the topic of the essay. The essay entitled "Isizulu sezinyoni" (Amawisa, 1982: 1) has a discussion which is relevant to the topic. The essayist discusses the behavior of birds and what human beings think birds say when they sing. One essay entitled "Izimbongolo" (Izizenze, 1986: 102) discusses donkeys as the title of the essay states. The whole discussion revolves around donkeys conforming to the topic of the essay. The same applies in the essay "Imvula kaDomoyi" (Izizenze, 1986: 122) where; as the topic states, the essayist discusses the problems caused by this heavy rain. The essayist is always careful not to discuss matters that are outside his scope.

The content of Ntuli's essays also reveals his attitude towards human behaviour, nature and historical events. Ntuli is also able to handle the subject under discussion smoothly and gradually until the end of the essay.

In these two books Ntuli has included all types of essays i.e. the expository, meditative, persuasive and narrative essays. Each type is presented perfectly to satisfy readers. Although an

attempt has been made to classify Ntuli's essays according to types; this was not an easy task. This was due to the fact that most of these essays overlap. A persuasive essay, for example, can also be narrative in nature. On the whole however Ntuli's essays can be categorised into different types. The inclusion of these different types of essays arouses the interest of readers, and also credit Ntuli for this work of art.

Another impressive feature in Ntuli's essays is his style. His style is consistent through the book. The essayist's vocabulary is rich, adequate and in perfect harmony with his themes. He uses words that are appropriate to the meaning i.e. simple words. Pailey E.P. (1984: 67) supports this view by saying:

If you have heard only one bit of advice for making writing easier to read, it is probably to use simple words-or short words.

Ntuli's style is characterised by use of active voice which is clear and familiar to readers. To entertain readers and enliven his thoughts the essayist uses figurative language skillfully. The use of fresh appropriate figures of speech enables the essayist to convey his ideas forcefully. On the whole Ntuli's style is perfect clear and lively because he has a good command of the language.

Ntuli's essays show that he writes with confidence. All the information in his paragraphs is related to the main topic. His

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