

A
DEFINITIVE
GUIDE TO
INHERITANCE

The Author

- ✓ David KakutaMulwa was born on 9th April 1945 in the plains of Mukaa in Makueni County. His writing was influenced by his father, Pastor John Mulwa, and his teachers from primary school to the university.
- ✓ David Mulwa went to Machakos Boys High School, then to Alliance High School for his A- levels. He joined the University of Nairobi where he studied Literature instructed by Taban Lo Liyong' and Okot P 'Bitek. He proceeded to the University of California in Los Angeles under a scholarship where he studied Masters in Arts.
- ✓ Mulwa has also written other books including 'Redemption' (1989), 'Master and Servant' (1979), 'We Come in Peace', 'Glass Houses,'

among others books.

- ✓ David is currently a writer, lecturer, actor and the director of Kenya Performing Arts in Nairobi.

The Setting

- ✓ The story is set in colonial Africa in the Kutula colony under the British rule. The colonial masters live lavishly at the expense of the poor natives who serve as their slaves.
- ✓ The traditional ruler of the natives is King Kutula XV. The king is bent on overthrowing the British leadership by all means. He leads his people in a national uprising against the white settlers and out rightly tells the white governor that **"...your people will continue to die. Everyone of them ... Governor Macay and no one'll help you ... I have spoken. " (Pg 13).**
- ✓ After the exit of the British, Kutula becomes a republic under the leadership of Lacuna Kasoo after the death of his (Lacuna's) father, King Kutula XV.
- ✓ Lacuna Kasoo's leadership turns out to be worse than the leadership of the colonial masters. It is marred with greed, corruption, incompetence and assassinations. His dictatorial regime triggers a peaceful civil revolution that successfully overthrows his leadership.

The Title

- ✓ The play 'Inheritance' revolves around a conflict between the African natives and the white settlers over the inheritance of land, its resources and leadership.
- ✓ The British invasion in African is motivated by the desire to tap resources from Africa through their colonial rule under the guise of bringing civilization in form of education, infrastructure, and hospitals to the "primitive" Africans.
- ✓ Once settled, the colonial masters gradually grabbed vast areas of land from the natives for agriculture, mining and settlement thereby displacing and enslaving the natives. The British Empire depended on Africa for survival, hence the desire to rule and control Africa with their resources.
- ✓ The natives, through their King Kutula, realize the urgent need to inherit what the white settlers have robbed them. "...we want to build and run our home in our own way ... This land is our mother. We want our children to live and share equally what she gives us ... all that you take from her. " (p. 12). A countrywide uprising begins and the Whiteman's rule ends.
- ✓ King Kutula XV inherits the leadership from the British masters.
- ✓ King Kutula's leadership is later inherited by his son, Lacuna Kasoo.

Lacuna is manipulated and deceived by the imperialists to kill his own father. Goldstein is aware of Lacuna's insatiable greed. He promises to groom Lacuna to leadership as long as King Kutula is out of the way. His intention is to get Lacuna, who is easy to control,

Prologue

- The prologue opens in Governor Thorne Macay's mansion, which is described as lavish and one that rents the air of power and authority.
- The Governor is seemingly angry at the natives' ineptitude and incompetence and feels disempowered by the abolition of the whip as the natives have now downed their tools.
- The Governor's attendant has kept Bishop Menninger, (brain of the empire) Princess Sangoi, and King Kutula, who have come to see the governor, waiting for an hour because the latter is on a tea-break, and when asked why he keeps the guests for that long replies, **„ your orders is: Do not disturb his excellent tea-time and meditotioning hour..." (p.3-4).**
- The natives have rioted against the white settlers, destroyed their property, molested the women and children and have breached the agreement and trust made earlier **“...a situation that could lead to a long bloody war... ! ” (p.8).**

- Bishop Menninger has documented advice for the Governor. He points out in the document that natives would never change from their confused simple nature and that they would never be like the sophisticated and civilized whites but would only remain as copycats.
- He also points out to the governor that the imperialists would have to continue to rule and lay basic rules for the natives since left on their own; they would offer nothing of significance.
- King Kutula 's entry to the governor's mansion is ushered in by an attendant who regards him with awe and reverence.
- He addresses the king as **"The son of the king...from the stars and the heaven, (pg 6)**

- Governor Thorne Macay has never understood the '**infernal allegiance**' that natives have their leaders but Menninger is born from their inability to reason and think. He sees them as common animals way below the whites whom he terms as democratic and civilized.

- Governor thorne has summoned the king to register his disappointment about king Kutula's silence on the escalating violence in his kingdom resulting from the nationwide uprising by the natives against the white leaders.

- King Kutula dismisses Thorne's concerns by quoting an African proverb to mock the Governor. He says "*The chameleon told the hare: make your step I make mine; it is good company... friend.*" (pg 8)
- Thorne is offended and threatens to imprison the king for life before Menninger reminds him that he is talking to the king. He asks Thorne to ask direct questions and avoid the long winged proverbs and proverbial drivels when the king begins to bombard the governor with many more proverbs and sayings.
- Thorne is then shocked when Kutula admits his knowledge of the countrywide uprising and his support of the violence against the governor's people despite their good will to bring civilization to the natives. He says, "*...I cannot shut the voices of my father...*" (pg 10)
- The governor is shocked by the sudden change of attitude when Kutula bluntly tells him that "*we do not want you here!*" (pg 10)
- Kutula regrets why his fathers assented to the imperialist drafted agreement that had allowed the colonialist to subject his people to

devastating effects of their oppressive rules and excessive zeal.

- Kutula threatens the governor that his people will continue to die if he won't let the natives build and run their home. He, however, has no objection to the white man teaching the natives his ways but with moderation.

- Sangoi joins the leader and expresses her willingness to go abroad and pursue the white man's education.

- Governor Thorne's fear over King Kutula's efforts to groom his adopted daughter is that she will be an empowered matriarch and a lioness to contend with in the future.

- Menninger is quick to console Thorne that Sangoi's education would only confuse her. The Bishop's plan is to unleash Sangoi against her simple folk upon the completion of her education for their benefit.

Tasks

1. What does Thorne mean by the statement, "**Africa supports, nay maintains, the empire**" (pg.4)?

2. **"Make her a slave...again...Revisit history, Menninger... revisit..."** (pg.5). What is your understanding of this statement?
3. In what ways do the natives exhibit 'infernal allegiance' to their leaders?
4. Identify the proverbs in the prologue and their relevance.
5. Menninger admits to use of **"excessive zeal."** How have the natives reacted to it?
6. **"The king is dangerous. Like the Queen bee..."** Demonstrate the truth of this statement.
7. Comment on the conflict that arises in the prologue.
8. What does Thorne mean when he says **"Turmoil in Africa means a great loss to the empire"** (pg. 4)?
9. Outline the reasons King Kutula gives for wanting the imperialists to leave Kutula.
10. Point out at instances in the prologue that reveal Thorne Macay's attitude towards the natives.
11. What is the prologue all about?

Commentary

- The prologue captures life in Kutula during the colonial era under the **authoritarian** and **oppressive** leadership of the colonialists.
- Mulwa portrays the colony of Kutula as one under the harsh rule of Governor Thorne who is apparently angry with the colonial office that has abolished whipping the natives. He is displeased with the colonial officer in London for his advocacy on simulated **humanitarianism** for declaring the whip as obsolete. He says, "**The fool drinking coffee in London while I mollycoddle natives ... they down their tools and nothing gets done.** " (page 3)
- The Governor mistreats and abuses the native black servant and calls the attendant, a "**dithery idiot**" and regards him as impudent and then compares him to common animals. His leadership is excessively zealous and humiliating.
- A conflict has ensued between the Africans and their white masters over land, leadership and resources. The Whiteman has been robbing the Africans of their valuables and exporting them

to his motherland.

- King Kutula XV takes displeasure in the apparent inheritance and insists that natives must share what comes from their land. It is clear that in case of a revolution, the British Empire stands to lose in the event that the natives take over governance. This is because **"Africa supports the empire... "** (p.4).
- **Interracial conflict** and **revolution** is demonstrated by the reprisal and escalating violence between the natives and white settlers. The natives destroy the White's property and molest their children and women.
- The author brings out the conflict of attitude where the white settlers consider themselves civilized, democratic and modernized. They also claim to have brought change through education, hospitals, roads, churches, employment to the primitive, ignorant and ungrateful natives.
- However, Kutula insists that just as a beetle carries its house on its back whether stinking or not, the natives will govern themselves despite their ignorance and inability.(pg 11)

- **Irony** is employed in the prologue. Governor Thorne regards the natives' customs as primitive. Menninger sees them as lacking originality and common reason yet they can hardly comprehend the wisdom in the 'long winded proverbs' of the natives. They also depend on the natives' republic to sustain their empire.
- It is ironical that the British claim to have brought civilization to the natives through schools yet their main motive is to rob the same natives of their valuables. They fear King Kutula and regard him as *"an ingenious ...rascal"*(p. 15). and a dangerous man. *'This king is dangerous like the queen bee, he sanctions the sting and the toiling workers indiscriminately descend upon our people.'*
- The use of **proverbs** is a style that portrays King Kutula as **assertive, independent minded and ingenious** despite the white man's control and manipulation. He is also **calm** and **collected**.
- The author treats the reader to **detailed description** about the characters and setting. Menninger is *"...middle aged, powerfully built man ... An air of keen intelligence and extreme self-importance about him... (page 4)*. King Kutula is described as a *tall, lean and athletic man in his late fifties a most self-assured ruler with an unnerving presence. (p. 7)*.
- Governor Thorne is portrayed as an **abusive** leader. He insults the

attendant as a *'dithering idiot'* implies that he is imprudent, refers to the colonial officer oversees as 'The fool'. He is also short-tempered; he handles the attendant roughly and is impatient with him, *"don't gecko-gawk at me!" He addresses King Kutula wi01 insults thus "Damn all, King Kutula". (page 8).*

- The governor is oppressive, authoritarian and selfish. He feels disadvantaged after the whip is abolished because he uses it for his own convenience. He is dishonest and pretends to support Sangoi's education yet he wants to use it against the natives and benefit from dividing them as advised by Bishop Menninger.
- King Kutula XV is firm and assertive. He tells Thorne that he is silent about the uprising and that *"your people will continue to die." (Pg. 13).* He will not bow to imperialism. The King is wise. He quotes many proverbs and narratives appropriately to pass important messages. King Kutula is calm and collected, and responds with admirable calmness to Governor Thorne's outbursts of anger. He is a confident man who is unafraid of the white man's threats. *"Do you know I can clap you in for life?" He responds, '. elders don 't bandy insults. "(p. 8)*
- Menninger is sanctimonious despite being a man of the cloth. He propagates oppression, imperialism, deceit and opportunism to the imperial majesty through his advice and counsel. He completely

disregards the virtuous and good news message that his religion preaches.

- He sees natives as rabbles without understanding and civilization.
- He intends to misguide Sangoi so that the Western education makes her a *"...goddess of confusion and use her to manipulate the natives..." (p. 15).*
- Attendant II is extremely loyal to the King. He is patient and forbearing and is able to work under Thorne. Sangoi is ambitious, obedient, trusting and loyal She obeys and trusts her father with whom she spends a lot of time with.

Movement One

Summary

Leadership Inheritance

- Kutula, thirty years later, is an independent Republic under the leadership of Lacuna Kasoo yet the standards of living are poor.
- Tamina Zen Melo is emaciated and older than her age with no proper housing and food.

- Bengo, a political activist who has just arrived from jail in the capital, is treated to a cold welcome by Tamina who still holds to age-old bitterness.
- Tamina explains to Bengo that the water they used to get from the nearby springs and brooks has been diverted by Councilor Chipande to Bukelenge Mountains fifteen kilometers away to make a dam despite Reverend Sangoi 's protests. In fact, an inauguration for the dam is done and receives much praise.
- The natives have been denied licenses to grow coffee and their lands taken by Chipande after the Whiteman left making them slaves in their own farms. Tamina says *"My coffee farm in Bukelenge Mountains? All gone. Now I must pick coffee for Chipande on the farm that he had me sell to him for peanuts. "(p. 24).*
- Tamina is bitter with Bengo because of his indulgence in opposition politics that led to the near death of her husband, Judah Zen Melo, who was Lacuna's spokesperson and party man, after his refusal to kill his brother who was *"Lacuna's thorn in his political side. "(p.23).*
- This earns Judah unemployment and he is exiled. Tamina lost everything including the good life she once lived.

- Bengo, who is popular and would have won the elections with a landslide, is taken to jail to pave way for Chipande, Lacuna 's crony.
- Lulu arrives home from school earlier than usual to collect the two thousand shilling fees balance for the construction of a perimeter fence and the computer laboratory despite paying one thousand the previous day.
- Tamina complains of her lack of basics like food and water and wonders about the essence of education. Lulu is bitter and somewhat insolent and disrespectful to her mother.
- Lulu is frustrated by her mother's helplessness and poverty and threatens her, *"I will use my beauty then! I must complete school and be somebody... in any way... (pg31)* Unlike her mother Lulu wants to be free from poverty and oppression.
- Judah arrives from the town of Patola and is warmly welcomed by his wife. He says jobs were not forthcoming and the pay was low. Besides, you needed your own tribesman to get a job.
- He sacrifices his morals for employment because, *"... religion doesn't sit well on an empty stomach..." (p.36)*. He therefore begins drinking and bribes Mithambo with beer to get a job as a Machine Operator. He works for long hours and competition is

stiff. Meanwhile, their sons are also in towns looking for jobs.

- Before Judah can rest, he leaves to *"say hello to the crowd and escort the sunset"*(pg.38) but leaves Tamina eight hundred shillings besides the assortment of groceries that he has brought home.
- Lulu is back and apologetic for disrespecting her mother. She learns of her father's return with excitement.
- Sangoi has been appointed a minister in the Ministry of Reclamation and Remedies by Lacuna against her will. She accepts the post for fear that Lacuna might assassinate her now that during his coronation, people preferred Sangoi for Lacuna to be their leader after King Kutula's death.
- The government plans to evacuate people from the valley and Sangoi hopes that Lacuna would change his mind over the evacuation before Kutula's much publicized commemoration ceremony.
- Tamina is against Lulu's attendance of the king Kutula commemoration ceremony, despite her key role as a lead dancer in the school's dance troupe invited by Lacuna himself.
- It is only through Sangoi's intervention that Tamina permits Lulu to attend what she calls *"a pagan ritual"* (pg.43) on condition that

she would run back home after the festival. Sangoi promises to watch over Lulu and even pay her school fees balance.

- Melo returns home drunk. He says he rules his family with love and not machines and police guards like Lacuna. Judah celebrates his family and refers to Tamina as “...*beauty queen... so beautiful...*” and Lulu as “*Girl, you're a black queen and... ori ...hic ...ginal!*” (Pg.48) and challenges Lulu to work hard and achieve her dreams of becoming a doctor and then he goes to bed.
- Lulu is totally uninspired by her parents' marriage. She says, “*If this is what it means to be a parent, I won't follow their footsteps to be crowned queen of rags*”. (pg.51).

Tasks

1. Outline the counter-productivity of Chipande's dam project.
2. Why is Tamina still bitter with Bengo?
3. In what ways is Bengo “...a thorn in Lacuna's political side”?
4. State the challenges that parents like Tamina with school-going children must undergo.
5. How does Judah Zen Melo's absence contribute to Tamina's challenges?

- 6. "I don't want this life! I don't! I don't!" (Pg.31). What exactly does Lulu mean by this statement?
- 7. Describe how Zen Melo gets his job as a machine operator.
- 8. What character of Lulu demonstrates her understanding of her goals in life?
- 9. Give three illustrations of incidences of disillusionment in this episode.

Commentary

- It is ironical that much as the natives expected better lives after independence, the worst is happening to them in form of neo-colonialism. Lacuna is more greedy, corrupt and dictatorial than his predecessors.
- The natives are bitter. Tamina's bitterness is born of the miseries she has been through, brought by Kutula's poor leadership marred by greed and dictatorship. She is bitter with Bengo whose role as an activist plunged her family in misery. Her husband is exiled, her sons are away in search of jobs and her daughter is in and out of school due to lack of school fees.
- The natives are living in fear. There is fear of being assassinated in case one falls out with the leader. Bengo is nearly killed for fighting Lacuna's leadership. Judah Zen Melo goes into self- exile

for fear of being killed out of disobeying Lacuna. Tamina says, *"You must sit on the right side of Leader Lacuna... if you are to live."* (pg. 21) Sangoi takes up the appointment as a minister for fear of being killed by Lacuna.

- Lacuna thrives on nepotism. He rewards sycophants and clansmen leaving most qualified citizens unemployed. Those that are employed are poorly paid and overtaxed. Zen says, *"...it pays to know the leader's tribesmen"* (pg. 34).
- In a flashback, Tamina reveals to the reader reasons behind Bengo's imprisonment and Judah's exile. It turns out that Kutula requires Judah to kill his brother, Bengo for being a thorn in Lacuna's political side. When Judah Zen Melo disobeys, he is almost killed as his mangled body is found damped outside their house and Dr. Jonathan saves him. Later Bengo is imprisoned.
- Tamina refers to Lacuna and his cronies as an octopus that implies the strong power and the ability to stretch out, to reach and control anyone and anything they wish to get. Poverty and despondency are portrayed in the Movement.
- Tamina still lives in her old grass-thatched hut.

- She wakes up before cock-crow to pick coffee beans far from home.
- She has to walk fifteen kilometers to fetch water from Bukelenge Mountains.
- Has only two acres of land left after Chipande buys her land for peanuts to start his monopoly of growing coffee.
- Lulu is sent home for school fees balance of two thousand shillings. Tamina has no money. The leaders have told the people that there are *"no free things" and they should "tighten your belts."*(pg.27).
- • Misrule and greed are seen through the leaders. Lacuna demands unyielding loyalty from his subjects.
- He wants his spokesman, Judah Zen Melo, to kill his own brother, Bengo, who is the leader's thorn in the flesh.
- Judah is almost killed for disobeying Lacuna. Bengo is jailed for many years.
- Lacuna is preoccupied with helping his clansmen and has little regard for Kutula citizens.
- Children are sent away for school fees for the school to erect a

perimeter fence, construct a computer laboratory and pay for the teachers' extra work when residents lack water and basic needs.

- Judah Melo is virtuous and a man of integrity. He refuses to kill his brother, Bengo even though *'the gestures won't be in vain' (pg.23)*. Thus Lacuna promises to reward him if he kills the brother but Zen refuses to obey. He is a schemer for the sake of survival. He doesn't call his family after his self-exile but instead invests in bribing Mithambo with drinks to hire him as a machine operator and he gets it, gets a double pay and can afford to provide for his family.
- Judah is an escapist. He, *"deliberately shuts his inner ear from hearing" (pg.33)* the wife's pain. He fails to call or write to tell his family about his whereabouts. He doesn't want to kill what is left in their sinking hearts.
- Bengo is patriotic. He fights the government's dictatorial rule that oppresses the citizens. He is jailed for years and now that he is back, he vows to *"take up the fight where I left off." (pg.22)*. He is optimistic in that after being jailed for years, he returns ready to continue the fight hoping to liberate the people.
- Bengo is realistic because he admits to having brought trouble to his family albeit with the right motives. He gives Tamina some

money. He is brave enough to oppose a Lacuna government and is almost killed for the same.

- Tamina is resilient. She sticks to her family and fends for her children despite the disappearance of her husband and loss of property. She works from before cock-crow to late evening. She fetches water 15 kilometers away.
- She is assertive. She out rightly tells Bengo off for his role in scattering her family. She criticizes King Kutula's commemoration ceremony and the "invitation of her daughter to the ceremony that she terms as a *"pagan festival."* (pg.42).
- Lacuna is dictatorial. He rules by an iron fist. He demands that Judah kills his brother Bengo, *"rub my paining side with the red balm of loyalty"* (pg. 23). He is murderous. He orders the killing of Bengo twice and fortunately for the latter, he cheats death.
- Being a poor manager, he inaugurates the dam leading to the drying of streams and brooks.
- Chipande's greed is evident through his request to Lacuna to give him the sole mandate to plant coffee. He also buys land from people at very low prices and he is largely **selfish** as he misadvises the government for his selfish gains.

Movement Two

Scene One

Summary

Kutula's Commemoration Ceremony

- The scene is set at Kutula Peoples' Park. The stage is set for the celebration of a National Commemoration Day and all the leaders, delegates, bosom friends of Kutula Republic and other citizens are gathered at the park.
- Miss Gerima, the teacher is helping the dancers with the final touches of rehearsals before the ritual begins.
- Lacuna steps forward to the royal grave to perform the commemoration ritual.
- A pitcher with water is handed to Lulu who washes Lacuna's hands. Lacuna then pours water at the foot of the grave and then Lulu puts the crown on his head, gives him the mandate to lead and declares the day to be a national rest day.
- Melissa comments that the crown does not fit Lacuna's head and Sangoi is quick to say it's time Lacuna put the crown aside as he doesn't fit the mandate.
- After the ceremony, Lacuna invites Sangoi and the school

children to a banquet in his palace. He is to discuss with Sangoi matters of evacuation of the people, to pave way for the irrigation project, although he is aware that she is against the proposal.

- Lacuna then leads his guests in the banquet and is to later share a meal with Lulu at his private chambers as required by the custom.

Tasks

1. Describe the rituals performed during the commemoration chronologically.
2. What does Lacuna mean by "customs must bow to national emergencies" (pg. 57)?
3. Identify the irony of the quote in number 2 above.
4. Comment on Sangoi's saying, "When the dead murmur in a conscience, the guilty hear in it the terror of thunder, our forefather said it" (pg. 56).
5. How do you think the national rest that Lacuna declares impacts on the economy?
6. Why do you think Sangoi, the elders and the two white men fail to respond to Malipoa?

7. Explain the symbolism in Lacuna's crown that does not fit and is lop-sided on his head.
8. Who is Gerima and what is her role in the commemoration ceremony?
9. Describe Melissa's role in the episode.

Commentary

- The author demonstrates the superstitious traditional practices of commemorating the departed leaders in Kutula. The current leader is given the mandate to lead, by the youth, after the performance of a ritual. *"...Our ancestors demand that our youths give us mandate to lead them to their future..." (p.53).*
- Melissa and Sangoi's criticism of Lacuna's crown indicates a disapproval of leadership and a lack of respect and support for him. *"...The crown does not fit him..." (p . 55). "...It is lop-sided on his head..." (Pg. 55).*
- Melissa's disinterest in the ritual is basically because Lacuna has chosen Lulu, a nineteen-year-old school going girl, as the messenger. He is set to get intimate with her in the process.
- Lacuna's address to the grave of his father is a case of apostrophe

in the play. He addresses his late father to bring out the immediacy of the festival.

- Traditions demand that the dead must not be offended. "*..If our fathers would have us share the same platform...*" (p. 55). The displeasure of the dead can be unbearable to the living.
- Lacuna is a stickler for tradition and superstition. He performs the ritual as required by custom. He readily agrees to the advice and guidance that he is given by Malipoa, his traditional advisor.
- Melissa and Sangoi are critical and observant. They are keen to notice the lop-sided crown on Lacuna's head, They imply that he is not fit for leadership.

Scene Two

Summary

Lacuna's Business Deals with the Imperialists

- The setting shifts to the leader's palace formally, Governor
- Macay's residence which has now been extensively modernized. It is here that Lacuna, Goldstein and Robert's meeting takes place.

- Chipande welcomes Goldstein and Robert to the palace. They are catching up on the just ended commemoration ceremony before Lacuna arrives.
- Chipande rudely handles the attendant. He brags about how he treats them in summary statements in the name of democracy and development while faulting King Kutula for having treated everyone equally.
- Robert sarcastically points at how Africans love celebrations at the expense of serious issues like time management and economy. Chipande comes in defense saying . the drums of prayer and thanksgiving are intended to bring the dead and the living to communion." (pg.59).
- Robert's contempt for Africans is evident when he says the whites are superior and that *"it's choking me . doing business with immoral ragamumns..."* (pg.60). He adds that African leaders borrow monies abroad in the name of the natives only to enrich themselves- the money has availed nothing to the people.
- With reference to the extravagant and unnecessary banquet, he notes that most drinks and meals served are imported. The coffee is grown by the locals but then exported to London for processing then sold back to them. Robert wonders, *"How can we*

do business with people like these?" (pg.61).

- Goldstein's perspective of business is to lend, make profit and enslave the natives by "... **putting the noose**
- the Whiteman and poisoned his own father to death. "He loved me, but I killed him." (Pg. 69). However, he goes ahead to justify the murder, ". . . *my father loved me but I loved my people more...that's why he had to die.*" (Pg.69).
- Goldstein recounts what they have done for Lacuna and the natives" financed his inauguration.... Look, around thirty universities with ultra-modern equipment computer. ...mining Company
- Robert and Lacuna fall out because the former is quick to criticize Lacuna's leadership.
- Planet World Financiers Limited had extended a loan of thirty billion to salvage Kutula's economy. Lacuna gets arrogant when Goldstein demands an account of how the money was spent because he has no any record of expenditure. He threatens to leave the office and to freeze Lacuna's accounts abroad.
- Lacuna tones down and admits to have embezzled the funds; he bought himself a sleek aircraft and has banked thirty percent of the money in foreign accounts. He also discloses that he shares

the money with other leaders for their personal benefits.

- Lacuna cannot account for the rest of the money. Yet he claims to be giving the natives free medical services, education, food, etc.
- Goldstein is now seated on the throne and takes advantage of an intimidated Lacuna's ignorance, mismanagement of funds and poor governance to set him into bigger loans.
- Lacuna now wants another bigger loan to boost the
- economy and reclaim his popularity among the people yet has no way of paying the loan back since the "...exports, silver, running at a loss..." (pg.75) and fanning has dismal returns.
- To date, Kutula has a loan advancement of ninety eight billion exclusive of interest and Lacuna and his ministers owe Robert and Goldstein a hundred and twenty two billion which should be paid within a month. However, the debt will be paid by Lacuna's subjects.
- Lacuna is given conditions upon the new loan extended to him by Goldstein.
- He is to ensure money is paid for jobs done and not offices and positions and to avoid nepotism.

- He is also to remove controls on prices especially for the foreign exchange.
- He should increase the production of silver and coffee for export. Lacuna is also to cut down on employment and ensure longer hours for workers.
- Concerning agriculture, he is to evacuate the occupants of the valley to pave way for the irrigation project.

Tasks

1. State instances of sarcasm and discuss their significance.
2. How effectively does the writer portray greed in this scene?
3. Contrast the characters of Robert and Goldstein as portrayed in the scene.
4. Explain the motives of both Goldstein and Lacuna that lead to King Kutula's assassination.
5. "And we let you run it. Didn't interfere" (pg. 70), Explain this statement as made by Goldstein.
6. Outline the conditions that Goldstein and Robert imposed on Lacuna.

7. Demonstrate in what way business between the West and Kutula has "no human face". (pg. 82).
8. "The mother befriended the weaver bird" (pg. 82). What did Lacuna's father mean by this statement?
9. In your opinion, how does the Whiteman stand to benefit from the conditions he imposes before advancing a loan to Lacuna?

Commentary

- There are a number of instances of sarcasm in the scene. Goldstein comments about the native's obsession with celebrations *"...You people celebrate everything even when the sun shrivels..." (pg 59).*
- Robert sarcastically says, *"Oh! I'd love to see...the dead and the living sharing!" (p. 59).*
- Goldstein flatters Lacuna's leadership with sarcasm when he compares his regime to that of his late father, King Kutula. He takes advantage of his greed and uses him to achieve his agenda as the queen's representative. *"...It was time to bring Kutula back to dignity and high civilization...our people found a man ...your Excellency...a man of action...you. " (p. 68).*
- The author satirizes Lacuna when he blames his late father for having left him a disastrous leadership for inheritance. He blames

Kutula 's averse nature to economic development and his strange obsession with multiplication of mosques and churches which leaves the economy in shambles yet he (Lacuna) has not sustained, and in some cases, not started any of the economic projects for which he has been advanced billions of shillings as loans for funding.

- Lacuna is cast foolishly as a leader who can neither account for the expenditure of the loan, which he embezzled with his cronies, nor the projects at hand.
- It is also ironical how Lacuna claims that Kutula is a sovereign state yet he has brought its economy to its knees; it is heavily in debt. Goldstein tells him *"...A sovereign state without authority and money is lower than a slave..."(p. 74).*
- Lacuna and his leaders demonstrate insatiable greed. They grab every available chance to steal from the state. Lacuna and his cronies embezzle billions of shillings advanced as loans leaving white elephant projects and industries that have suffered dire mismanagement.
- Lacuna uses part of the loans to buy himself an aircraft and he abdicates the management of the money to his cronies who share it ravenously. (He demands for certain percentages for

personal use from every loan advanced). Goldstein describes these cronies as "*a greedy bunch of incompetents who can't see a dime without getting libidinous convulsions down their midriff?*" (pg 76).

- Racism is evident through Robert who not only undermines the natives but is also sickened by their way of life. He cannot stand their customs and their nauseating suffocating loyalty of "*...crawling on the floor... fawning... mothering...*" (p.60).
- International business practice between Kutula and imperialists, which has no human face, is putting pressure on both Lacuna and the citizens and working to the detriment of the welfare of Kutula. Residents have to be evacuated from their homes to pave way for agriculture, salaries have to be slashed, people have to be retrenched and more income has to be generated at the expense of the people.
- Lacuna kills his own father to take over leadership in Kutula. It is an act of **betrayal, assassination and greed**. He claims that his father ran down the country and needed to pay up with his life. It is because of greed that Lacuna falls prey to Goldstein's mission of eliminating his father. **Embezzlement, corruption and mismanagement of the economy** by Lacuna and his allies have run down the country to shambles.

- Leader Lacuna is **nepotistic and irresponsible**. He keeps no record of the borrowed monies spent on projects. He has employed political friends and clansmen with whom he has squandered money that is borrowed and has run down many a project. The machines are rotten, farming has failed yet he has stashed huge amounts of money in his foreign accounts and bought a personal aircraft with the loan, to stay above the people.
- It is **ironical** that Lacuna regards Kutula as a sovereign state yet it is broke and begging for aid. His misrule has made the state sink lower than the status of a slave.
- The scene has numerous **proverbs**. Lacuna questions Robert, "**How is a father to be if visitors come to advise the children about their toys?**" (pg. 81). This implies
- Lacuna 's discontentment with the interference in Kutula 's foreign matters by the Whiteman.
- The death of King Kutula XV is told through **a flashback**. Lacuna reveals the day he poisons his father and describes the manner in which he administers the poison. His guilt is evident but he covers it through the justification of his evil act. He says, "**He bought it with his life so that we can inherit a comfortable life.**" (p. 69)

- Lacuna is portrayed as **incompetent**. He can hardly account for a loan borrowed by the state. All projects to be funded by the loan are stalled and yet Lacuna has no sufficient information of the progress. He is also greedy. Lacuna demands for thirty percent of any grants or income that the state gets. He kills his father to inherit his position.
- Goldstein is **opportunistic** and **selfish**. He is only concerned about the profit he will make from doing business with Lacuna. He doesn't care whether the loan he advances Kutula will benefit the people or not.
- He is **manipulative** and **deceptive**; he manipulates and deceives Lacuna to kill his father. Goldstein's plan is to have a compromising leader like Lacuna whom he can manipulate and control at will.
- The imperialists are **selfish** and **opportunists** who only care about making profits in the business deal between Kutula and the Empire. The business 'has no human face.' Impossible conditions detrimental to the welfare of the people are laid down if the loan Kutula needs is to be advanced profits they stand to make.

Scene Three

Summary

Resistance and Rebellion

- The scene is still in the palace. Sangoi and respected leaders from Bukelenge Basin have come to see Lacuna over the evacuation of people from the valley to Samuka.
- Lacuna wants the elders to convince the occupants of the government's intention to relocate them and use the fertile basins to reclaim agriculture as the Bukelenge valley is earmarked for development
- Sangoi and the elders have put it plainly to Lacuna that the evacuation will not be possible.
- Lacuna is annoyed by their disobedience and blames Sangoi for poisoning the opinion leaders against the irrigation project. He says, "... this silent rebellion... anything to do with you?" (Pg.85). Lacuna's contempt for his subjects is evident when he says the mass is illiterate and they cannot think of international business.
- Lacuna threatens to eliminate Sangoi as he tells Chipande that that is the only way for him to remain on the throne. He senses strong opposition from Sangoi bearing Sangoi's popularity

amongst the people which he does not take for granted.

- Lulu is expected to spend a night with Lacuna in the Royal chamber as the Annual Custom demands. All the preparations have been done by Chipande. Apparently Lulu and Lacuna fail to show up.
- Lacuna fears that his leadership will fail because Robert might have defiled Lulu's purity before uniting Lacuna with the powerful dead and the unborn of the world."She stands in the gap and must usher in tomorrow's sun. She is the bridge." (pg.88).
- Lacuna tries to lure Lulu by his power and a luxuriant lifestyle against that of Lulu that is poor. He tells her, "... what will your mother give you? (Pg.93). But Lulu remains firm that she is too young for him and still in school; besides, she respects Melissa. She wonders why she has been confined in the palace and wants to go home.
- The ritual is postponed until after four weeks and Lulu will be confined in the chambers to be cleansed and taken care of so that "...not to anger and pain and worry the wise ones within the deep (pg.92)
- Meanwhile, there is a peaceful demonstration outside by the people from Malima – Tema against the relocation of people

from the valley. Women, men and children are carrying twigs and doves, singing, dancing and marching.

- Meshak, the commander of the armed forces, reports that the demonstration is harmless and there is no need of using guns.
- Lacuna is annoyed to hear that no one has been shot or imprisoned. He threatens that any leader who will not support the evacuation will be dismissed forthwith and replaced by people from the royal clan regardless of their level of education.

Tasks

1. State instances of superstition in Scene 3.
2. In what ways does the Bukelenge Basin disappoint leader Lacuna?
3. Contrast the reprisal of natives during King Kutula's reign to the protest by the Bukelenge mountain occupants.
4. **"But let all be done in wisdom..." (pg. 92).** Show how Lacuna takes [leave of wisdom in this scene.
5. What character trait of Lacuna is revealed when he responds to Sangoi saying, **"Their second alternative, begins, Sangoi And no, go out there and effect obedience upon my people. Two weeks, Sangoi" (pg. 86-87)**

6. What is Lacuna's perception of women in light of how he describes Melissa on (pg. 94)?
7. In what ways does Commander Meshack disappoint Lacuna with regard to tracking the insurgents at Malima-Tema Mountains?
8. What is your understanding of the word "cannibal" as used in the scene?

Commentary

- The author depicts the **leadership conflict** between Sangoi and Lacuna resulting from the issue of evacuation of the occupants of the Bukelenge valley to **"re-organize our land and boost production."** (p. 84).
- Lacuna begins to experience the opposition of the opinion leaders who disagree with his request to have them convince the residents **"as to our national reasons for such a move"** (p.85).
- Lacuna's faith in the **superstitions** pegged on the yearly ritual of uniting the powerful dead and the unborn children remains his only hope of sustaining his leadership position by making the midnight sacrifices of political perpetuation.
- **Political sacrifice** starts when Bukelenge occupants organize a

peaceful march to the palace carrying doves. Not even the army can disperse or hurt the women and children because they are harmless. **"They carry twigs and farm tools instead of guns!" (p.91).**

- The occupants of Bukelenge are portrayed as peaceful and harmonious. They all agree to express their grievances just as their leaders' advice and direct them, peaceful and bloodless.
- Lulu is brought forth and all she wants is to go home despite Lacuna's attempt to treat her warmly and praise her beauty, and entice her with his throne and power. **"I saw you...my eyes have been all dazzle'(pg.93).**
- **"...making me young again but a beggar, a worshipper at the door of your heart."**
- Lacuna is disrespectful of his wife, Melissa. He describes her with insolence in his attempt to lure Lulu and when Lulu turns down his proposal claiming that she respects.
- Melissa, he says, **"A demon! A tongue of living lightning, oversized matchstick of angry dynamite ...old war club, cobra-headed hand grenade..."(p. 94).**

- Commander Meshack is dutiful and responsive. He reports promptly to Lacuna about the progress of the pursuit of the insurgents which he says was without casualties as it was a peaceful protest. He is obedient as he follows Lacuna's orders to carry on the evacuation and to dismiss any sympathizers of the protesters. He is ordered to replace them with other people regardless of their education and obeys.
- Malipoa is a realistic and cautious person. He constantly warns Lacuna against overzealousness. **"...do all these things...let all be done in wisdom if you are to stay secure."** (pg. 92).
- Lacuna is seen as **seductive**. He attempts to seduce 19 year-old Lulu who is attracted to him and is unwilling to relate with him. **"No! ... I will never"** (pg93). **"I'm your daughter many times over,"** (pg. 93). He tells her, **"I look at your beauty and nobility...making me ...a beggar, a worshipper at the door of your heart."**
- Lulu is **assertive**. She is not ready to get into a relationship with Lacuna, a leader, who is as old as her father. She respects him and the wife, Melissa. All she wants is to go home to her parents.

Movement Three

Scene One

Summary

Judah Zen Melo's Death

- The scene is set in Tamina Zen Melo's hut. It is in the evening and Tamina has just entered with a bundle of firewood.
- Judah has written a letter to inform her that he will be coming home that day the second of September. In the letter, Judah wants to know the whereabouts of his children.

- This reminds Tamina how Lulu, their daughter has been confined in the palace with a promise of a new home and land in the mountains which she detests. She says, "...and he had the prudence to salt my raw wound I spat on his face and he and his friends fled from my cooking spoon." (pg.98).
- Sangoi visits Tamina's hut shortly. The issue of evacuation is a grave one but all, including Tamina, will rally behind her. She reports that she has not seen Lulu in the palace and that Judah was visited in the mines concerning Lulu's marriage to Lacuna.
- Though hiding, Sangoi bears the bad news of Zen Melo's death. Tamina says, "...my husband is dead, that's what you came to tell me but you didn't have the courage. Is it true?" (Pg.100). Judah dies at the mines when the machine he operates snaps and crushes him. Tamina is inconsolably desperate and breaks into mourning.
- Bengo stops by Tamina's house and finds her beside herself with grief and wants to assign some women to take care of her. The Mother's Union in her church will look into her needs.
- Tamina is disillusioned and disappointed by Lacuna's leadership. He has taken her husband, sons, Lulu her daughter and her valley. She has nothing and no one to help her. Sangoi consoles Tamina.

➤ Tasks

1. How does the discussion between Sangoi and Tamina at the start of the scene prepare Sangoi to break the news of Judah's death?
2. Describe the events that lead to Judah Melo's death.
3. Discuss the theme of hopelessness and disillusionment in the scene,
4. "The mole digs God's earth merely to live in... grass grows in the soil he threw aside." Discuss the significance of this saying in the scene.
5. Which disease is Sangoi referring to by saying, "...this strange disease from across the seas. The disease."
6. Identify and explain an instance of biblical allusion from the scene.

➤ Commentary

- The scene begins with fantasy. Tamina is excited about a possible bright future with her family but ironically death is imminent. Zen Melo is killed in a premeditated murder at the mines by the faulty machines. He has served faithfully with the hope to contribute to the quadrupling of production and to provide fortunes to change the life of his family for the better.

Tamina looks forward to better times.

- The state has betrayed its own. Zelo dies with the effort to increase the production of silver to meet the conditions of the imperialists yet the state won't protect its own with the right working conditions.
- The news of Zelo's death creates the atmosphere of hopelessness and despair. The straws of hope that Tamina had left are all gone. Zen Melo's death is a mark of her imminent misery.
- Patriotism is portrayed by Sangoi who insists upon Bengo to ensure that 'no life is lost' in their protest mission against Lacuna's leadership.
- Bengo is portrayed as supportive. He rallies his support behind Sangoi, **"the people's would-be-saviour," "we are all united, a woman shall lead us"(p. 103).**
- Lacuna is irrational and impulsive as he asks for the commander's uniform to assume total control under strict martial law. He declares a curfew and issues 'shoot on sight' orders for law breakers. His move is received with great resistance, opposition and rebellion by the people.

- Lacuna is **carnal**. He orders Malipoa to bring Lulu along as he is set to marry her without her consent. She tells Lacuna, "**...keep me here against my will ...you killed my father ...I will never be your wife**" (p. 121). His sole motivation of getting intimate with her is in order to get the mandate of leadership.

Scene Two

Summary

Martial Law and Lacuna's Predicaments

- It is in the palace. Lacuna has a heated argument with Malipoa over when he will have Lulu as a wife. Malipoa says another week will be needed because Lulu is still mourning her father's death.
- Lacuna is disappointed by Lulu's consistent resistance to his advances. He has poured libations to her late father's spirit; he has channeled a lot of finances to her comfort in the palace and has offered Tamina vast lands and labourers to till the land but she has spurned his advances.
- Robert and Goldstein are back to see Lacuna after a month to assess the progress made in meeting the conditions laid for the loan grant.

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- Apparently, tea, coffee, silver show no promise, the machines are broken down, and the industries are in shambles besides assassinations of workers.
 - The occupants of the valley still are due for evacuation
 - Not a shilling of the one twenty billion borrowed is used beyond the palace.
- Lacuna says the poor production is as a result of rotten machines and the death of Judah who was the machine operator. However, Robert tells him that they know Judah was murdered and not the old machine's error as was reported.
 - Goldstein holds the gadget screen to Lacuna to read, "Mene Mene Tekel' (pg.109), meaning he has been weighed and found wanting and God has numbered his kingdom.
 - When Lacuna bluntly states that he will pay the loan when he wants, all his money in the private accounts abroad is transferred to pay the debt. Robert says, "We must recover our debt." (pg.112).
 - Lacuna has been disabled completely but orders the arrest of Robert and Goldstein. He also declares a curfew from dawn to dusk.
 - Lacuna orders Chipande to cancel the evacuation plans, suspend all the workers' salaries, and interdict all public officials including

councilors, ministers, directors and principals. Lacuna himself is to be the commander in chief in place of Meshak.

- Lacuna has extended a hundred percent tax on the profits made by all corporations, banks, parastatals and businesses and the money to be collected into the national kitty under his custody.
- Chipande warns him of more riots now that the situation is volatile because of the plans to forcefully evacuate the people from the valley.
- Lacuna wants to be joined to Lulu in a holy matrimony before sunset. Malipoa has gone to fetch her and before he comes back, Lulu enters to meet Lacuna without permission from either the attendant or Lacuna himself,
- Lacuna accuses Lulu of an affair with Robert. Lulu objects to the accusation but then apologizes. She wants to go
- home for the second interment of her late father and fears for her name being tarnished as "a palace gold digger" (pg.119) besides, her mother has disowned her.
- Lulu wants to pursue her academics and become a doctor. She rejects Lacuna's advances of love and allure of pleasures. Lacuna is infuriated and slaps Lulu.

- In annoyance, Lulu reminds Lacuna how he has kept her in the palace against her will, killed her father, impoverished them and made them slaves. Besides, he is ten times her father's age and will never get married to him.
- Lulu is forcefully led out by Chipande and the guard and confined to her quarters under Lacuna's command pending a forceful marriage.

Tasks

1. **"All the wise ones have ordered, I have fulfilled."** Outline all the orders and how Lacuna has fulfilled them.
2. **"They must play the game-totally, if both parties are to benefit" (pg. 107).** What does Robert mean by this?
3. Why do you think Judah Melo is murdered in the mines?
4. State the foreign banks that Lacuna has saved his money in.
5. Cite instances of irony and sarcasm in the scene.
6. **"Did these hands embrace a foreigner?" (pg.118).** What would be the traditional implication of Lulu embracing a foreigner on the night of the commemoration?
7. Outline the weakness of Lacuna's leadership as portrayed in the scene.

8. Contrast the character of Lacuna as a leader and as a carnal man with reference to the advances he makes on Lulu.

Commentary

- The scenes present cases of **disillusionment**. Lacuna is desperate and disillusioned as everything is working against him. Lulu won't give in to Lacuna; Robert and Goldstein clear his foreign accounts to pay the accruing debt; citizens are against his leadership and the silent ones are about to unleash their wrath on him setting him up for desperation. He makes desperate moves.
- **Authoritarianism** is at a peak in the scene. Lacuna declares martial law, declares a dusk to dawn curfew, freezes salaries and fires people en-masse and continues to detain Lulu, and issues a shoot on sight order for thieves and looters.
- **Imperialism** is portrayed too. Robert and Goldstein effect their threat after their failure to meet the conditions and the impact trickles down to the citizens. Evacuation will affect them, by emptying Lacuna's accounts, all organizations will be taxed by

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100%. Robert is aware that Judah was murdered in the mine; the whites seemingly know the nitty- gritty of Lacuna's administration. They are in control. **"It was murder for poor Judah..."**(p. 109).

- Lacuna is **greedy** and **selfish**. He wants to recover his swept accounts by imposing himself and stealing from the poor citizens. He declares martial law and makes drastic and erratic orders targeted at the people and meant to frustrate them. He detains Lulu for one more week to marry her and get the mandate of leadership from her.
- Lulu is bold and candid. She confronts Lacuna for killing her father, and for being undependable, selfish and an oppressive leader with a perfected art of keeping citizens in poverty. She vows never to marry him.
- Robert and Goldstein satirize Lacuna's miseries. They seem particularly excited at catching him unawares. They muse at his shock on their knowledge of his financial standing, when they transfer his savings from his many foreign accounts they address him sarcastically"... 'Twas nice doing business with you, old pal... " (p. 112). and use a proverb to mock him. Goldstein, what was that a crude proverb you are fond of using about these people?" (p. 110) "... A tethered hen has no power?"
- Goldstein and Robert are merciless and ruthless. They clear

Lacuna's accounts in an effort to effect their consequences for unmet foreign conditions,

- The author satirizes Lacuna by casting him as an ignorant and arrogant leader. Lacuna threatens Goldstein when he insists that new players will be involved in business. Lacuna tells him "...A python never strikes except in hunger..."(pg. 108). When Goldstein and Robert corner him and clear his foreign accounts in foreign countries; Lacuna panics and begins to plead for pardon and a second chance, Nonetheless, they transfer the money from his account and his balance reads zero.
- Lacuna demands that Goldstein and Robert give him guns and ammunition to force his people out of the mountains if they resist, in order to fulfill the conditions pegged on the loan. This is satirical and quite laughable.
- Robert and Goldstein seem to have first-hand information about everything going on in Kutula. They know that Judah Melo is killed in an arranged murder in the factory. When Lacuna claims that his attempt to fulfill one of the conditions given produced disastrous results, to mean that Judah is killed by accident, Robert responds saying, "It was murder for poor Judah. " (pg. 108)

Movement Four

Scene One

Summary

Plans to Overthrow Lacuna's Government

- It is at dawn in a house in the densely forested mountains. Bengo is chairing a meeting of a group of leaders from the village both young and old, which plans to overthrow Lacuna's government. Sangoi comes in later.
- There is a conflict between the young male leader and the elderly leader over the previous approach to issues where the elderly leaders have been slow in the cause of their actions over serious matters in the name of caution leading to the current predicament of the people of Kutula.
- The group has to review their approach now that a curfew has been declared to ensure the success of the demo. They have the support of every tribe including some of Lacuna's loyalists.
- Bengo says that the mission should be accomplished without pain, hate or bloodshed. He insists on unity to win and if not . at least died saying, *"no" to tyranny; particularly the tyranny of our history and international neo- slavery."* (pg. 125).

- Sangoi is the favourite of everybody and the suggested leader after Lacuna is overthrown. However, she accepts the leadership with a condition to withdraw the armed section of the movement. This receives a lot of objection from the leaders who feel they should be armed because Lacuna has an armed army, too.
- Sangoi will embark on her church roles and a political leader sought afterwards.

Tasks

1. How does the enemy catch Bengo and his family off-guard in the entire play?
2. "We have persisted because we know and are convinced that our cause is just," Give reasons to justify this statement.
3. Why do you think the people have so much confidence in Sangoi?
4. What is the purpose of the meeting?
5. Explain the conflict that arises between the young and the old.
6. "Can you imagine the bitterness throughout the land?" Comment on this statement with regard to the episode.
7. Outline the details of the plan on how to attack the palace.

8. What does the young leader mean when he says, "Our leopards move among Lacuna's forces" (pg. 124)?
9. Outline the steps that the new leadership will take to rebuild the state?
10. Explain what Sangoi means by saying "They squandered it and we have felt its yoke on our necks."

Commentary

- It is evident that the leaders are determined to bring change in Kutula. Bengo says they are ready for any eventuality . *"If we lose, posterity will know that at least we died saying, "no" to tyranny . . . if we win, we shall rejoice ... know ... we are a united people."* (pg.125).
- The change in Kutula is not only the responsibility of the leaders but every citizen's concern. Unity of purpose is evident as the elderly leader says, "And we've been joined by millions from all ethnic groups and religious faiths" (pg.124). Bengo reports that, "many are with us right across ... the land." (pg.125).
- The need for change is motivated by the continuous predicament

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the natives have faced over time. They are landless and servitude, "A mad hatter continues to sell us out-slaves on our own soil." (pg.123), unemployed, "...look at me waiting here for all my education. Me! A graduate." (Pg.123) among others.

- Bengo is portrayed as a **sober** and an **effective** leader able to calm down the elders when they begin expressing their differences.
- The leaders' **intelligence** is portrayed when they organize a well-planned mission and choose Sangoi as a leader to guide them.
- They are to avoid causing harm to anyone and this is symbolized by the carrying of doves "*.. to signal our peace and resolve?*" (Pg.127). They pretend to be loyal to Lacuna. "**And our leopards move among Lacuna's forces, pretending loyalty.**" (pg.124).
- The word "**leopards**" is used **metaphorically** by the young male leader to mean "prowling spies."
- Sangoi is cast as level-headed. She advocates peaceful protests and speaks against bloodshed.
- Sangoi is **committed** and **sincere**. She is willing to protest against her brother's leadership which she does not relate to. She is fighting for justice.
- The "five foolish virgins"(pg.124) is a biblical allusion used to liken

the leaders during the meeting at dawn to the foolish virgins after Sangoi enters and the leaders glide to the corner ready to take off.

Scene Two

Summary

Lacuna's Loss of Power

- It is in the morning and an agitated Lacuna and a cowering Chipande are in the palace and out of control. Lacuna has fired everybody including Malipoa.
- People have mobilized themselves and the demonstration is on. Lacuna orders for the mobilization of the troops to attack the rabble of dissidents and orders for the detention of Robert and Goldstein.

- Lacuna is obsessed with having Lulu as his second bride. He instructs Chipande amidst the confusion to prepare to be the best man during the ceremony.
- Lacuna is adamant until he hears the sounds of gunshots. Attendant Il shows him the march has drawn close to the palace from all directions. The city is under attack, the barracks have fallen and the palace has been besieged.
- The protestors surround the palace chanting, *"Down with Lacuna! Corrupting our children! Stealing from the poor! Starving the poor!"*.
...*"We shall not be moved "Down with tyrants!" "Down with curfews in free land!"* (pg. 132).
- Meanwhile Bengo, Sangoi and Tamina come closer to Lacuna as Bengo addresses the crowd about the need for justice and restrains people from using violence against Lacuna.
- Reverend Sangoi addresses the crowd amid cheers and chants of revenge to perpetrators of evil from the crowd. She confirms the need to deal with the evils of the past before forging forward with the reconstruction and healing of the land.
- Sangoi is quick to point out that the evil ones have reduced the

people to beggars in their own homeland, the youth into criminals and drug addicts, disintegration of families,"... *Tamina Zen Melo and otherssince disaster struck her home, she has lost her mind.. • •* " (pg. 135).

- Lacuna is ordered to join Robert and Goldstein. The crowd refers to them as leeches that bleed the country dry. Lacuna is guilty of tyranny and sinking the country into debts.
- Sangoi commands Lacuna, Malipoa and Chipande to be jailed.
- Lacuna blames his advisors but Chipande says Lacuna always gave orders.
- Even after Sangoi is educated abroad and married by a white, she does not spare Goldstein and Robert. The two foreigners are deported back to their country.
- She informs Robert in response to his demand for their debt that the money was borrowed in the name of the natives but squandered by Lacuna and his cronies.
- Lulu moves to the front where she embraces her mother Tamina. Sangoi questions Lacuna over Lulu 's confinement and Tamina out of rage slaps Lacuna for confining her daughter for many days.

Tasks

1. **"I can see further without glasses than he with his spiritual binoculars."** Show the irony of Lacuna's statement in light of the events later in the scene.
2. What is Sangoi's role in liberating her people?
3. **"I AM POPULAR! Not so?"** Comment on the irony of this statement.
4. Outline the evils that the natives have suffered due to Lacuna's leadership.
5. What is Bengo's role during the demonstrations?
6. **"Hang the leeches! Bleeding our country dry!"** Explain the above statements.
7. Identify and explain the use of language in this episode.
8. What is Sangoi's attitude towards Lacuna, Robert and Goldstein?

Commentary

- There is a revolution as people overthrow their leader. A successful coup is staged where the palace is surrounded and Lacuna taken hostage by the people and for the people. They

declare, *"... united in a single just cause, we, by our own effort, can raise ourselves up again..." (p. 133)*

- It is ironical that Goldstein thought that educating Sangoi in the west would make her divide the people further by indoctrinating them to support the whites but she turns out to be the lioness he feared she would become.
- Betrayal of loyalty is seen when Chipande disowns Lacuna and says that his role as adviser was overruled by his orders.
- Freedom and liberation come to the people when the austere leader is taken hostage.
- Sangoi demonstrates her authoritativeness when Goldstein, Robert, Lacuna, Chipande and Malipoa take her orders. The white men are deported and the other three are locked up.
- Bengo demonstrates maturity in leadership by restraining the crowd from any form of violence.
- The author satirizes the leaders. All is lost for the tough talking Robert and Goldstein as they set out to destabilize the citizens. Lacuna bows and is no longer powerful. He is in the hands of the very people he oppressed. Chipande and Malipoa join their leader in custody.

- Lacuna is dishonest and an escapist. He blames his tyranny on Malipoa and Chipande. He denies that his time is up and insists, *"The people love me, I'm popular," (pg.131).*

END