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SYNOPSIS

Book I, Chap. 1: Reverend Stephen Kumalo, sixty-year-old Zulu priest of the Anglican church, lives with his wife in Ndotsheni, Natal, a rain-starved rural section south of Johannesburg in South Africa.

Chap. 2: Kumalo's household, like many other native families, has been decimated by the lure of easy money and a break from tribal mores. His thirty-five-year-old sister Gertrude, brother John, and son Absalom have all gone to the city and ceased communication with family. After Theophilus Msimangu sends word of Gertrude's illness, Kumalo scrapes together his meager savings for a trip to the city.

Chap. 3: At Carisbrooke, he boards the train for Johannesburg.

Chap. 4: At Ixopo, the train climbs through tribal lands and beyond to Afrikaans-speaking people, many of whom work the mines. The city proves bewildering. A young con artist quickly bilks him of one pound at the bus station. An unidentified Anglican leads Kumalo to Mission House where Msimangu welcomes him.

Chap. 5: Msimangu gently imparts the news that Gertrude is not really ill. Since her husband abandoned her, she supports herself and her small son by means of prostitution, sale of illegal liquor, gambling, and consorting with dishonest people. Kumalo comments that his son Absalom left a year earlier to search for Gertrude, but never returned. Msimangu adds that John Kumalo has become a great politician. Kumalo stays at the home of Mrs. Lithebe.

Chap. 6: Kumalo quickly reestablishes contact with Gertrude, upbraids her for immorality, and takes her to the home of Mrs. Lithebe. He rejoices that his mission to rebuild the tribe has begun so auspiciously.

Chap. 7: Kumalo visits the carpentry shop of his brother John. The bold, blustering brother, a spokesman for new and better times, openly rejects tribal ways, but does reveal that Absalom and his cousin Matthew live in Alexandra and work for Doornfontein Textiles. The trail leads to Sophiatown and the home of Mrs. Mkize in Alexandra.

Chap. 8: The next day, Kumalo sets out for the bus. Because of a boycott of the local bus system, he and Msimangu plan to walk the eleven miles, but a white man offers them a ride. Bits of information from the landlady and a taxi driver attest that Absalom has fallen into a life of thievery and evil companions in Shanty Town in Orlando.

Chap. 9: The housing situation is tight because of World War II.

Chap. 10: Kumalo recalls that Gertrude was born in the 1920s and was never close to him. On Tuesday, from an official of a reformatory, he learns that Absalom was jailed, rehabilitated, and released. Kumalo regrets that Absalom is living

in Pimville with a young girl and has fathered an unborn child. Yet, he feels a kinship with the unnamed girl, who will soon bear his grandchild. The girl reports that Absalom left for Springs on Saturday and hasn't returned to work.

Chap. 11: Taking a day off from the search with Msimangu on Thursday, Kumalo plans to go to Ezenzeleni to an institution for the blind. That same day, the *Evening Star* reports the murder of Arthur Jarvis, a liberal activist for improved conditions for blacks in South Africa.

Chap. 12: At Parkwold that night, people meet to ask for police protection from native housebreakers. As the police search for Absalom, Kumalo stoically faces the fact that his son is a killer.

Chap. 13: At Ezenzeleni, Kumalo meets the superintendent of the institute, but turns to private thoughts of setting up a home for Gertrude, her son, and Absalom's girl and baby. He realizes that the tribe cannot be restored. Msimangu reads aloud from Psalms and comforts the blind as well as Kumalo.

Chap. 14: Mrs. Lithebe finds a buyer for Gertrude's goods and furniture. A young man notes that Absalom left the reformatory too soon. In the company of his cousin and another accomplice, he fired the shot that killed Arthur. Kumalo returns to the carpentry shop to pass on the information to John. At the prison, Kumalo asks why Absalom would shoot someone. The boy admits he carried a revolver and fired on the white man, but has no answer as to why he left work and lived with the girl. John insists that there is no proof that the two accomplices accompanied Absalom.

Chap. 15: Father Vincent of the Mission House locates Mr. Carmichael, a lawyer. Kumalo meets Carmichael and concludes that God has abandoned him. Vincent promises to pray for him.

Chap. 16: The next day, Kumalo takes the train to Pimville to visit the girl and her baby and to reveal that Absalom is in prison on a murder charge. She gives up on marriage and agrees to join Kumalo's family.

Chap. 17: Mrs. Lithebe enjoys having Gertrude and the child at her home and agrees to take in the girl and her baby. Kumalo arranges the wedding and leaves the lawyer to talk with Absalom. Carmichael offers his services without charge. John Kumalo hires a lawyer who represents Matthew and Johannes Pafuri, the third member of the three housebreakers who assaulted a houseboy and shot Jarvis.

Book II, Chap. 18: From the police captain, James Jarvis learns that his son was killed by a native housebreaker. He conveys the news to his wife Margaret.

Chap. 19: John Harrison meets the Jarvises at the airport. They acknowledge that the murdered man had immersed himself in native languages and was thinking of running for public office. James regrets that he didn't understand his son's commitment to equality.

Chap. 20: James peruses his son's books about Abraham

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Lincoln and South Africa and reads an unfinished text on tribalism.

Chap. 21: At Arthur's funeral, Jarvis shakes hands with blacks for the first time. Harrison hopes the killers are executed and regrets that blacks are unionizing. He fears they may initiate a republic. The next morning, Jarvis learns that three boys have been identified. James is moved by his son's manuscript and passes it to his wife.

Chap. 22: A man reads the charges to the court. The crime occurred on October 8 at 1:30 P. M. Testimony places the brunt of the crime on Absalom. The day after the killing, he walked to Johannesburg and that night to Germiston, where he was arrested. Kumalo sees James Jarvis.

Chap. 23: Attention turns from the trial when gold is discovered at Odendaalsrust in Orange Free State.

Chap. 24: Jarvis returns to his son's books and reads an autobiographical essay. He learns that his son intended to help South Africans.

Chap. 25: The Jarvises spend a day with Barbara Smith. Kumalo searches for Sibeko's daughter and trembles when he comes face to face with the dead man's father, whom Kumalo has seen in the courtroom. Weakened to the point of collapse, he divulges that his son killed Arthur Jarvis. The two men develop a kinship of sorrow.

Chap. 26: At a political gathering, John Kumalo demands justice for blacks. The police consider him dangerous. A strike begins and subsides at the mine.

Chap. 27: Gertrude grows uneasy. She proposes to become a nun.

Chap. 28: The judge condemns Absalom to hang at Pretoria; the other two boys go free. There is no recommendation of mercy.

Chap. 29: Kumalo visits his son and tries to comfort him. He arranges for Father Vincent to conduct a marriage and legitimize the unborn child, whom Absalom wants to name Peter. Kumalo holds a grudge against Pafuri and Johannes for lying. Absalom faints at the thought of execution. Kumalo says farewell to John and reminds him that God is the great Judge. John ejects his brother from the shop. Meanwhile, Jarvis gives Harrison £1000 to start the Arthur Jarvis Club. At a party at Mrs. Lithebe's house, Msimangu leads the festivities and offers £33 to Kumalo. That night, Gertrude abandons her son and departs.

Book III, Chap. 30: Back in Ndotsheni, Kumalo tells his wife that Absalom will hang. He introduces Gertrude's son and Absalom's wife into his household. Mrs. Kumalo greets them with love and acceptance. Kumalo prays and wrestles with his sins and humiliation, which he admits publicly to his parishioners. With Msimangu's gift, he promises to buy new clothes and a stove for his wife.

Chap. 31: Kumalo prays for the restoration of Ndotsheni and encourages the chief to keep tribe members in the valley. The grandson of James Jarvis appears at his door and asks for a drink of milk. Because there is no milk in the parched village, Kumalo gives him water. The boy, intrigued by the Zulu language, begins to learn simple words.

Chap. 32: Because of the boy's friendship with the parson and also because of Arthur's writings, James Jarvis begins to support local projects, including fresh milk for the children.

Chap. 33: The boy returns to learn Zulu. A young agricultural agent arrives to teach farming and says there is to be a dam to prevent drought.

Chap. 34: Kumalo learns of Margaret Jarvis's death and sends a condolence note. Rain pours down during the confirmation ceremony. The bishop consoles Kumalo and urges him to leave Ndotsheni because he lives too near James Jarvis. Jarvis sends a note promising to build a new church. The bishop, moved by such charity, withdraws his advice for Kumalo to leave.

Chap. 35: The young demonstrator teaches villagers to plow round the hills. Kumalo realizes that young people will continue to leave the village. The young man explains that he is a volunteer for South Africa.

Chap. 36: Sick and fearful, on the fourteenth day, Kumalo goes to the mountain. His wife remains behind to be near the pregnant girl. As Kumalo stands alone on a dark vigil, Jarvis greets him. Kumalo reads his son's final letters. He gives thanks and prays for others. At 4:00 A. M., he jolts awake and concentrates on his son's sufferings before execution. At dawn, he welcomes the light.

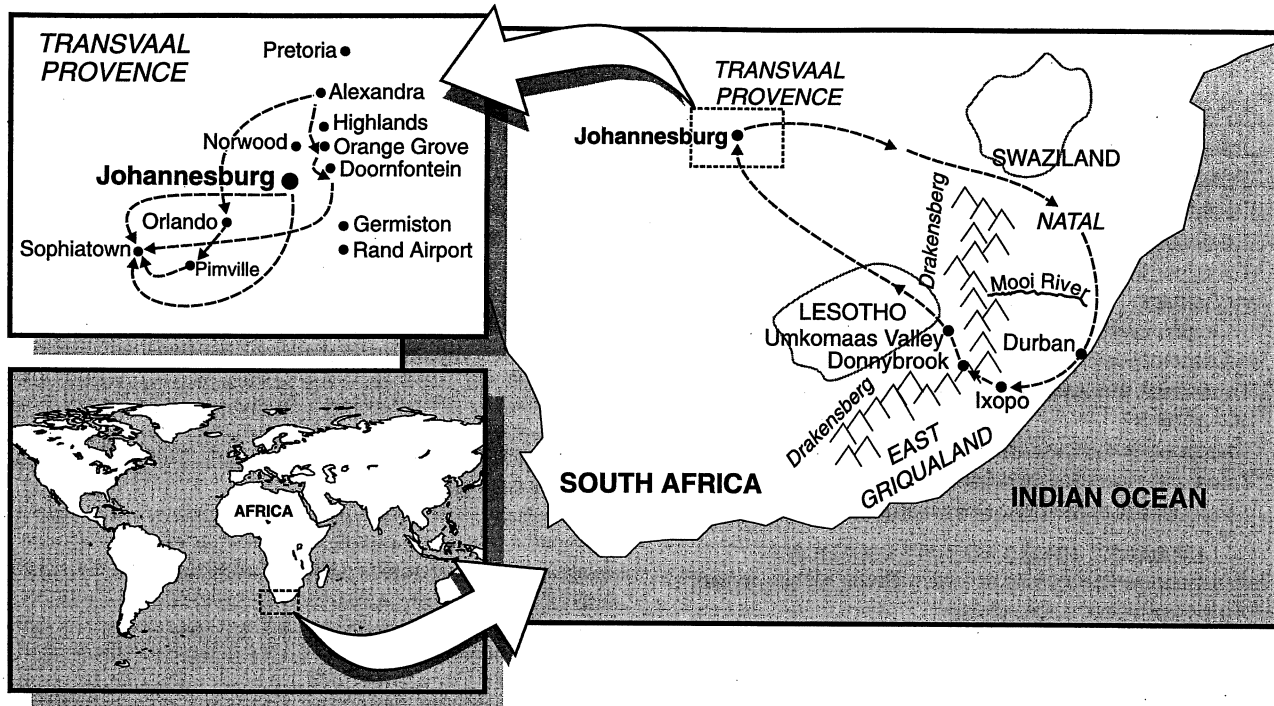
TIME LINE

- 1652 The Dutch settle the Cape of South Africa.
- 1688 Huguenots arrive.
- 1700s Europeans encounter Bantu.
- 1795 The British seize the Cape.
- 1802 The Batavian Republic gains control.
- 1806 The British retake the Cape.
- 1802 The English settle Port Elizabeth.
- 1835 The Dutch begin the Great Trek.
- 1838 Dutch pioneers crush Zulus on the Blood River.
- 1852 Transvaal becomes a state.
- 1854 Orange Free State becomes an independent republic.
- 1867 Diamonds are discovered.
- 1872 White settlers achieve self government.
- 1886 Gold is discovered.
- 1899 The Boer War begins.
- 1902 A peace treaty places Transvaal and Orange Free State under British control.
- 1912 The Nationalist Party is formed.
- 1914 South Africa enters World War I.
- 1948 The Nationalist Party comes to power.
- 1959 Universities are segregated.
- 1961 The republic is established.
- 1964 Nelson Mandela is imprisoned for life.
- 1966 Prime Minister Verwoerd is assassinated.
- 1979 Apartheid weakens as black trade unions form.
- 1990 South African government repeals the apartheid laws. Nelson Mandela is released.
- 1991 Nelson Mandela is elected president.
- 1993 Nelson Mandela wins the Nobel Prize.
- 1997 South Africa acquires a nonracial constitution.

BIOGRAPHICAL SKETCH

A native of Pietermaritzburg, South Africa, Alan Stewart Paton is noted for revealing the political struggles of native blacks against apartheid in a country where 3.5 million whites overrode the civil rights of 15 million nonwhites. The son of a civil servant, he was born Jan. 11, 1903. He studied science and education at Natal University College, published a poem in the college magazine, and graduated with honors in physics. He taught math and chemistry from 1925-28 at Ixopo High School. After marrying Doris Olive Francis, he settled at Maritzburg College, where his son David was born.

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His career took several unusual turns—from reformatory principal in Johannesburg from 1935-48, to honorary commissioner at Botha's Hill, to president of the Convocation of the University of Natal and founder and president of the Liberal Party of South Africa. During this period of activism, he wrote *Cry, the Beloved Country*.

An outspoken opponent of oppressive political policies, Paton dramatized the negative results of racial separatism in novels, essays, editorials, plays, biography, poetry, and two autobiographies. In 1960, to call attention to repression of blacks in his homeland, he made a speaking tour of the U. S. For airing South Africa's racial torment, he lost his passport, which South African authorities withdrew and held until 1970. He died April 12, 1988, at Lintrose, Natal.

CRITIC'S CORNER

Paton, who began *Cry, the Beloved Country* in a hotel room in Trondheim, Norway, in 1946, found time for a long list of published works over four decades of activism. A relentless traveler and lecturer, he continued his writing in other parts of Scandinavia, Canada, and the U. S. After South African officials suppressed his travels and revoked his passport, he continued to support racial equality near his home. To his supporters, he wrote encouragement:

"Stand firm by what you believe; do not tax yourself beyond endurance, yet calculate clearly and coldly how much endurance you have; don't waste your breath and corrupt your character by cursing your rulers and the South African Broadcasting Corporation; don't become obsessed with them; keep your friendships alive and warm, especially with people of other races; beware of melancholy and resist it actively if it assails you; And give thanks for the courage of others in this fear-ridden country."

A noted world author and authority on penal reform in

South Africa, Paton received a wide array of awards for his literary and humanitarian work. These include commendations from *Saturday Review*, Newspaper Guild of New York, and the London *Sunday Times*. Kurt Weill and Maxwell Anderson produced *Cry, the Beloved Country* as a musical tragedy in 1949; United Artists filmed the novel in 1951. Later kudos include the Benjamin Franklin Award, Freedom House Award, National Conference of Christians and Jews Brotherhood Award, and honorary degrees from Yale, Kenyon College, La Salle University, Trent, Harvard, Rhodes, Williamette, and the Universities of Michigan, Durban, Edinburgh, Natal, and Witwatersrand.

This deluge of world sympathy and support stems mainly from the first novel, which is Paton's masterwork. Edward Callan likens the author's affinity to South Africa to Robert Frost's love of New England: "As observers of the human inhabitants of these landscapes, both writers recognize the profound aspirations of human personality; and both communicate their insights in language that is fresh and simple, yet vibrant with meaning." Other critics are less sanguine about Paton's righteous indignation against injustice, which often smothers his characters and leads his prose far afield from the plotline.

GENERAL OBJECTIVES

1. To compare the loose structure of the novel to standard works of fiction
2. To recognize the conventions of the journey motif
3. To fit the plot into the milieu of the Apartheid movement
4. To isolate the themes of courage, endurance, and sacrifice
5. To translate essential African words and phrases in context, particularly terms of address
6. To discuss Paton's concept of the hero
7. To locate Biblical allusions
8. To discuss tribal life and values

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9. To analyze how the author foresees the future of South Africa
10. To express differences in city and country settings

SPECIFIC OBJECTIVES

1. To describe Stephen Kumalo's purpose in coming to Johannesburg
2. To assess the nature and purpose of his tasks
3. To determine the significance of Arthur Jarvis's writings
4. To evaluate Gertrude's role
5. To follow the sequence of events as Kumalo searches for Absalom
6. To explain why the judge finds Absalom guilty, yet frees his accomplices
7. To discuss the methods and importance of the boycott and agitators
8. To account for James Jarvis's attitude toward Kumalo
9. To describe how Kumalo finds hope
10. To express the importance of the mountaintop vigil

LITERARY TERMS AND APPLICATIONS

For a better understanding of Alan Paton's style, present the following terms and applications:

climax the height of an action, a crisis or turning point from which all behaviors or attitudes are permanently altered and nothing can ever be what it once was. The novel reaches a climax with the news of the shooting. The arrival of the *Evening Star* clarifies Absalom Kumalo's role in a house-breaking, assault, and murder. The crime stigmatizes the boy as well as the father, who shamefacedly admits to his parishioners the events that occurred in the city during his absence. From the moment that Kumalo knows the terrible truth of his son's waywardness, he must relinquish his hope to uplift and renew the tribe in Ndotsheni and stop the emigration of youths to Johannesburg.

literary foil a character who serves as an opposite or as a standard by which another character is matched. From the beginning, Paton makes subtle as well as obvious comparisons, particularly the father/son relationship between Kumalo and Absalom and James Jarvis and Arthur. In both cases, the fathers come to know their sons *in absentia* and learn qualities and values they never knew existed. The compassion of Jarvis for Kumalo derives from the incomplete writings of the dead son, who instructs his father from the grave through treatise and autobiography about justice and concern for the underclass.

realism a re-creation of life in theme, plot, setting, mood, and characterization. To project realism, Paton stresses the hardships of life in shanty town and ghettos, where the poor depend on bus transportation to take them to jobs. The naivete that renders Kumalo a victim of a slick con artist jolts the countrified parson into an awareness of city folk and the attendant crime that stalks the unwary visitor. The realism intensifies at the Johannesburg prison, the reformatory, and the Pimville home that Absalom deserted. By trailing his son to these places, Kumalo comes to know the forces that turned his son into an armed killer.

THE IMPORTANCE OF SETTING

The milieu of *Cry, the Beloved Country* is the focus of the novel. The contrast between Reverend Kumalo's country home and the city of Johannesburg is the impetus to change in his brother, sister, and son, all of whom alter drastically in

emotion and spirituality when introduced to city values and lifestyles. Traveling from Ndotsheni, Natal, Kumalo leaves the close-knit Zulu parish on the dry South African plain and takes a train inland to the city. His route is clear: from Ixopo northwest on the Drakensberg highlands on the Umzimkulu River through Carrisbrooke to Donnybrooke. Over the Mooi River to Drakensberg and into the city, where he is tricked at the bus stop and finds kindness at the Mission House.

Kumalo's inter-city travels in search of family take him to the disreputable suburban communities of Sophiatown and Claremont, where his sister works as prostitute, gambler, and bootlegger. The search for Absalom, Kumalo's dissolute son, takes him from John Kumalo's carpentry shop to Mrs. Mkize's clean, simple residence in Alexandra to a squalid shanty town in Orlando and the reformatory that purportedly rehabilitated, then released Absalom. With heavy heart, Kumalo visits Pimville and the pregnant girl that Absalom abandoned. The meeting with Absalom at the Johannesburg prison is emotional and unsettling.

The action turns from Kumalo's odyssey to the ordeal of John and Margaret Jarvis at High Place, Carrisbrooke, a coastal farm near Ixopo. Unlike Kumalo, the family takes a plane to Johannesburg Airport to join Mary, their daughter-in-law. In the interrogation following the shooting death of Arthur Jarvis, Absalom admits that he was arrested in Germiston, a town north of Rand Airport. At the prison, the mention of Pretoria, the place of execution northeast of Johannesburg, causes him to collapse.

The day after a farewell party in Sophiatown, Kumalo returns to Ndotsheni with Absalom's girl and Gertrude's son. The train takes the three travelers southeast through Transvaal to Natal, which is overcome by drought. The final setting on the fourteenth day becomes a symbolic Gethsemane as Kumalo awaits the execution. In a place he has visited twice in his life, he walks toward Empayeni Valley to Emoyeni mountain high over Carisbrooke, which overlooks the Umzimkulu Valley. His encounter with Jarvis precedes a long session of prayer for himself, his son, and the tribe. Before dawn, he awakens to contemplate his journeys and to wish *Nkosi Sikelel' iAfrika*—God save Africa.

CROSS-CURRICULAR SOURCES

For more information about South Africa, culture, Apartheid, Alan Paton, and other subjects and issues deriving from *Cry, the Beloved Country*, consult these sources:

Apartheid: A Graphic Guide, Donald Woods

Apartheid: The Story of a Dispossessed People, Motsoko Pheko

Apartheid: The Untold Story, Corbin Seavers

"Black and White Kaleiscope," *New York Times Book Review*, Dec. 21, 1986, p. 19.

Black History Month Resource Book, Gale Group

Comparing Cultures, Knowledge Unlimited

Conflict Resolution, Sunburst

Frontiers: The Epic of South Africa's Creation and the Tragedy of the Xhosa People, Noel Mostert

Kaffir Boy in America: An Encounter with Apartheid, Mark Mathabane

The Long Walk to Freedom, Nelson Mandela

"N'Kosi Sikelel' i Afrika," *Postcards* (CD), Turtle Creek Chorale

Okey Ndiibe, "South Africa's Circle of Violence," *Emerge*, December 1992, pp. 15-16.

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South Africa: To the Sources of Apartheid, Steven Dobroye Vigne, Randolph. *Liberals Against Apartheid*. London: Macmillan, 1997.

Also, consults the web sites:

"The History of Apartheid in South Africa,"

<http://xenon.stanford.edu/~cale/cs201/apartheid.hist.html>.

"Instruments of Apartheid," <http://www.unp.ac.za/>

UNPDepartments/politics/prices/htm.

"Nelson Mandela's Address to the Rally in Cape Town on His Release from Prison," <http://www.anc.org/za/ancdocs/speeches/release.html>.

"Paton's Son Fed Up at Dirt," <http://www.mg.co.za/mg/news/97june1/6june-paton.html>.

"Post Paton Era," <http://www.library.unp.ac.za/paton6.htm/>

"South Africa," <http://aqua.ccw.ac.za/mirrors/SA-News.html#cult>.

"South Africa," <http://www.sacs.org.za>.

"South Africa," <http://www.southafrica.net>.

"Towards the Mountain," <http://www.puffin.co.uk/Penguin/Books/0140083286>.

THEMES AND MOTIFS

A study of the central issues and situations in Alan Paton's *Cry, the Beloved Country* should include these aspects:

Themes

- family unity
- tribalism
- journey
- naivete
- discovery
- death
- loss
- imprisonment
- resolve
- piety
- execution
- charity

Motifs

- venturing into a new environment
- coping with racism
- taking responsibility for actions
- accepting the inevitable
- remaining true to self
- rededicating the self to God

MEANING STUDY

Below are words, phrases, sentences, or thought units that have particular meaning in the novel. Explain each. Chapter and page numbers are given so that you can note the context from which the item is taken.

1. She read it aloud, reading as a Zulu who reads English. (Chap. 2, p. 7)

(The Zulu, whose ancestry dates beyond the fifteenth century in the Tugela River section of southeastern Africa, are a Bantu-speaking tribe, 86% of whom live on reservations in Natal and Transvaal. Primarily farmers and herders, the tribe grows maize, vegetables, sugarcane, and cotton. Mrs. Kumalo's lack of contact with English-speaking people limits her ability to apply school knowledge of a second language with a realistic situation that demands fluency.)

2. There may be doctors, hospitals, other troubles. Take it

all. And take the Post Office Book—there is ten pounds in it—you must take that also. (Chap. 2, p. 9)

(Although he needs a suit and new clerical collars, Stephen Kumalo and his wife have saved small amounts of money for Absalom's education and for a stove for Mrs. Kumalo. Part of their savings—"twelve pounds, five shillings and seven pence"—reside in a tin container. They have deposited another ten pounds in a small savings account with the post office, which records their deposits via small stamps in a savings book that can be exchanged like cash.)

3. Here in their season grew the blue agapanthus, the wild watsonia, the red-hot poker, and now and then it happens that one may glimpse an arum in a dell. And always behind them the dim wall of the wattles, like ghosts in the mist. (Chap. 3, p. 11)

(On his train ride to Johannesburg, Stephen Kumalo soaks up the flora of the South African countryside. The agapanthus, a member of the lily family, produces clusters of blue and purplish-blue flowers. The watsonia resembles a common gladiolus. The red-hot poker is a low-growing green bush that sends up four-foot stems topped by spiky orangy-red clusters. The arum is a conventional lily. At the rear are walls made from interwoven twigs, one of the exports of southern Africa. When these flats of woven twigs are plastered to create a more substantial wall, the style is called wattle and daub.)

4. For they are in the language that was called Afrikaans, a language that he had never yet heard spoken. (Chap. 4, p. 15)

(Since 1925, Afrikaans and English have served as the two official languages of the Republic of South Africa. A derivative of Dutch, which was spoken by the early white settlers of the area, Afrikaans is the language of 65% of the white population of the area, but only 18% of the total populace. The language resembles a simplified form of German. The Afrikaans words trek, veld, kraal, stoop, Boer, boorish, guinea, gumbo, Hottentot, and apartheid have entered the English language.)

5. Water comes out of a bottle, till the glass is full. Then the lights go out. And when they come on again, lo the bottle is full and upright, and the glass empty. And there goes the bottle over again. Black and white, it says, black and white, though it is red and green. It is too much to understand. (Chap. 4, p. 17)

(Stephen Kumalo, a simple country parson, is confused by the advertisement for Black and White Scotch that illustrates the use of the product through an animated neon display. The red and green color on the label is a plaid, which symbolizes the Scottish origin of the whiskey.)

6. Oh yes. I too am an Anglican. (Chap. 4, p. 19)

(Mr. Mafolo, a Christian businessman, guides Stephen from the confusion of the bus station straight to Mr. Theophilus Msimangu's door. Mr. Mafolo identifies himself as Anglican or affiliated with the Church of England, which is the state church that dominates white worshippers and converts in the mother country as well as the colonies. The center of power for the church reposes in Canterbury and its archbishop.)

7. Here in Johannesburg it is the mines, he said, everything

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is the mines. (Chap. 7, p. 36)

(John Kumalo tries to explain to his countrified brother why urban life is different from Zulu tribal life. Assuming the pose of an orator, he explains that the mines are a powerful influence on the growth and development of the city. Founded in 1886 following the discovery of gold in the Witwatersrand mountains, Johannesburg produces 70% of the world's gold. The creation of jobs has made black laborers even more dependent on white overlords, who own and control South Africa's most valuable lands and natural resources.)

8. I was very foolish my friend. I had forgotten that there were no buses; at least I had forgotten the boycott of the buses. (Chap. 8, p. 42)

(To dramatize the plight of the needy, Dubula and other organizers urge riders to avoid the buses in order to force the municipal authorities to lower fares. The nonviolent political action of boycotting was named for Captain Charles Boycott, an Irish land agent who overcharged tenants and provoked them to shun him and his methods. The use of nonviolent boycotting was a significant tool for Gandhi in India and for Rev. Martin Luther King in desegregating the South, particularly in Selma, Alabama.)

9. The white man said to my friend, he said it twice, *Jy is 'n goeie Kaffer, you are a good Kaffir.* (Chap. 8, p. 45)

(As Msimangu attempts to clarify white/black relations for Kumalo, he uses the word Kaffir, a label derived from the Arabic word for infidel or non-Muslim. It is a group name of the Bantu-speaking agrarian tribes of southeast Africa and includes Pondos, Xhosas, Tembus, and Zulus. Sometimes the word is loosely applied to any African negro.)

10. Have you found the prodigal? (Chap. 14, p. 96)

(To illustrate that he has not forgotten his Christian upbringing, John Kumalo refers to his nephew Absalom metaphorically as the prodigal, the wandering son in Jesus's "Parable of the Prodigal Son," Luke 15: 11-32. Ironically, Stephen Kumalo's son is named for another prodigal in the bible, Absalom, the rebellious son of David in II Samuel 15-18. After leading a dissident faction against his father, Absalom escapes on a mule. His hair becomes tangled in an oak tree. Against the King's orders, Joab, David's commanding general, runs three darts through the boy's heart. David, upon hearing the distressing news, cries out, "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!")

COMPREHENSION STUDY

Answer the following questions in your own words. There is not always a right answer. Your judgment is important and you should be ready to defend your answers with citations from the text.

Questions 1-5 Literal Level

1. How does James Jarvis learn what his son was trying to accomplish?

(Following Arthur Jarvis's death, James Jarvis reads the unfinished manuscripts on his son's desk. Through the eloquence and wisdom of Arthur's words, James begins to understand the impetus of his son's fight for the rights and dignity of humanity. Then he begins to read the liter-

ary works that his son treasured. These writings help James understand the attitudes that perplexed him.

Another turning point comes when James's grandson moves in with his grandparents following Arthur's death. James begins to realize the kind of world his son wanted for the child and for all South Africa's people. In James's own way, he begins to help the world become the kind of place that Arthur would have chosen.)

2. Describe the meeting between Stephen Kumalo and James Jarvis.

(Stephen Kumalo completes most of the missions he set out to accomplish in Johannesburg—except for locating Sibeko's daughter. One morning, he sets out, stick in hand, for the home of Barbara Smith. He is dumbfounded when James Jarvis appears at the kitchen door. Even though Jarvis does not recognize Kumalo, Kumalo knows Jarvis from their days in the courtroom.

Wearily, grief-stricken, and ashamed, the old clergyman sinks to the stone steps. Jarvis, aware of Kumalo's fear but unable to account for it, extends courtesy by offering food and water. Kumalo uses his stick to push himself up. Badly shaken, he drops the stick and his hat, which Jarvis retrieves. Jarvis, "torn between compassion and irritation," waits for an explanation of the old man's panic. Before acknowledging that he is the father of Arthur's murderer, Kumalo begins, ". . . this thing that is the heaviest thing of all my years, is the heaviest thing of all your years also." Jarvis walks apart toward the trees of the garden. After contemplating their relationship, he returns and says, "I understand what I did not understand. There is no anger in me." Kumalo continues his errand. On his departure, Jarvis accompanies him to the gate and watches Kumalo as he walks down the road toward the station.)

3. Describe Kumalo's first meeting with Gertrude.

(The trip to Johannesburg appears successful after Kumalo's first meeting with Gertrude. At Msimangu's direction, Kumalo goes to Claremont to locate his 35-year-old sister, one of the "queens" of a shabby, indigent neighborhood. There, abandoned by her husband, Gertrude sells liquor. According to Msimangu, Gertrude is "one of the richest of our people in Johannesburg.")

At number eleven Kumalo hears laughter from a woman's voice and men's voices. He confronts her at the door; she asks him to wait until she can "make ready." At her return, their exchange is brief and to the point—Kumalo indicates that he knows she has been in prison. She claims that she was innocent of the charge and justifies her illicit activities as a means of supporting herself and her son.

Kumalo speaks like the self-important patriarch of the family: "You have shamed us . . . A liquor seller, a prostitute, with a child and you do not know where it is? Your brother a priest. How could you do this to us?" Chastened and sobbing, Gertrude admits her guilt. The two pray and make plans for Gertrude and her son to return to Ndotsheni.)

4. How does Kumalo finance his journey?

(Before leaving Ndotsheni, Kumalo takes all but four pounds of their total savings of "twelve pounds, five shillings and seven pence." At his wife's insistence, he agrees to take the whole amount, which they have saved

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from his meager salary in a simple tin box for a suit of clerical garments for him, schooling at St. Chad's for Absalom, and a stove for Mrs. Kumalo. In their Post Office Book is another ten pounds, making a total of 22 pounds, five shillings, and seven pence.

Near the end of Kumalo's visit to Johannesburg, Msimangu decides to withdraw from public life and to abandon his possessions. He hands over to Kumalo his own Post Office Book. After Msimangu departs, Kumalo opens the book and discovers a fabulous sum—"thirty-three pounds four shillings and five pence.")

5. Describe the crime Absalom commits.

(According to headlines of the Evening Star, "MURDER IN PARKWOLD. WELL-KNOWN CITY ENGINEER SHOT DEAD. ASSAILANTS THOUGHT TO BE NATIVES." Father Vincent reads aloud the details, which describe how Arthur Jarvis was shot by an intruder at 1:30 P. M. The killer and his two accomplices entered the house through the kitchen, knocked the servant, Richard Mpiring, unconscious, and shot Jarvis when he came downstairs to investigate. Because three native youths were seen in the Plantation Road area at the time of the crime, they become prime suspects.

Later information and identification come from the servant and Absalom, who is arrested in Germiston and makes no attempt to conceal his part in the crime. On the witness stand, he readily admits that Johannes Pafuri carried an iron bar to frighten their victims and that he himself carried a pistol. He also identifies Matthew Kumalo as the third member of their gang.)

Questions 6-8 Interpretive Level

6. Why does Stephen Kumalo quarrel with his brother?

(After Absalom is found guilty of murder and sentenced to hang in Pretoria, Kumalo returns to John's carpentry shop in Sophiatown, ostensibly to say farewell. The ill feeling between the brothers surfaces when Kumalo rejects tea. John interprets the rejection as a slight upon his common law wife, whom Kumalo disdains as a partner in John's sinful life in the city.

Kumalo introduces the key issue that stands between them. He reminds John that there is a "great Judge" who will settle the inequities of the trial, from which Matthew Kumalo and the second accomplice have come away free men.

Kumalo implies that John makes strong political statements in his shop, some of which affect the current of unrest among blacks. Kumalo uses this beginning to set up a hypothetical situation in which someone has come to the shop to deceive John. Kumalo rounds out his statement with a killing phrase, "my son had two such friends." John, concluding that Kumalo bears hard feelings about the trial, forces Kumalo into the street. Without another word, John kicks over a table, lunges at Kumalo, and locks and bolts the door in his face. Kumalo is left standing outside his brother's house, "humiliated and ashamed." Later Kumalo repents of the lie which initiated the blowup.)

7. What does Kumalo learn from his journey to Johannesburg?

(Kumalo, throughout the novel, longs to restore tribal values to the people of Ndotsheni. He has long realized that the enticements of city life in Johannesburg and work in

the mines have lured young people away from their rural homes and agricultural work. While in Johannesburg, Kumalo comes to a better understanding of how poverty and oppression force dignity and hope from the poor blacks, who live like second-class citizens on the outskirts of Johannesburg in squalid conditions.

Upon his return home, Kumalo has sustained enough humiliation, deception, hardship, and defeat to comprehend how city life changes country people. He goes to Empayeni to pray and ponder the questions that course through his mind. "Why was there a compulsion upon him to pray for the restoration of Ndotsheni, and why was there a white man there on the tops, to do in this valley what no other could have done? And why of all men, the father of the man who had been murdered by his son?"

With the wisdom of a man of God, Kumalo puts these matters out of his mind and labels them secrets past knowing. He turns toward faith, weeps out his despair for Absalom, and concentrates on "Africa, the beloved country." Accepting the fact that hope still exists in the sunrise, he takes his place in the scheme of things, recognizing that "when that dawn will come, of our emancipation, from the fear of bondage and the bondage of fear, why, that is a secret.")

8. What does James Jarvis learn from his experiences?

(James realizes from his reading of Arthur's papers that his son was deeper, subtler, and more in tune with the social milieu of South Africa than either of his parents. James opens himself to the liberal theories and philosophies of Arthur's speeches and essays. After absorbing his son's words, James turns to the source material, which he finds in Arthur's books.

In Abraham Lincoln's second inaugural address, James experiences "a sudden lifting of the spirit that here was a secret unfolding, a track picked up again." More and more he gains knowledge of his son, "a stranger." He understands why a picture of President Lincoln hangs in Arthur's house. When Margaret Jarvis questions what her husband is doing so long alone, he reassures her that he is not brooding, but reading. She deduces that his pain will not go away quickly.

Following the coincidental meeting with Stephen Kumalo, James begins to pour his energy and resources into the work that Arthur supported. He donates a thousand pounds to the Arthur Jarvis Club and underwrites projects in Ndotsheni. With James's money, the children soon have milk and the community, a new church. Soon, there will be a dam to end the cyclical droughts. From grief and good works comes a similar sense of hope that Stephen evolves from his prayers. Both men adopt a forward-thinking approach to age-old problems of hunger, ignorance, and racial separatism.)

Questions 9 and 10

9. Why does this book remain a classic?

(Written in 1948, this novel does not describe an isolated situation. Unrest in South Africa continues to surface as black Africans attempt to control the nation and distribute decent living conditions to the underclass. People who read of these struggles in the newspaper gain an even better understanding from reading Alan Paton's fiction, which is carefully grounded in fact. Even though Stephen

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Kumalo is an imaginary person, the themes and situations of the book are anything but fiction.

On another plane, the events that affect family life in any urban setting are similar to those that destroy the Zulu way of life in Ndotsheni. Readers may apply the same forces to American cities torn by violence and racial inequities or smeared with the filth of drugs, crime, disease, and human degradation. Just as Kumalo prays for an answer to these unsettling conditions, any citizen of a vastly changing world may look beyond self for answers to corruption.)

10. How does Alan Paton insert his own opinions into the novel?

(Alan Paton's point of view forms the warp and woof of the novel. The author is not satisfied with shaping the happenings and responses of the characters. He also inserts intercalary chapters into the flow of the story to convey cogent commentary about the issues. In Chapter 23, for example, he shifts away from the trial to describe furor over newly discovered gold in Odendaalsrust, Orange Free State.

By emphasizing the waves of greed that sweep over Johannesburg's ruling class, Paton makes a stronger statement about the trial. It is precisely the issues of have and have-not that separate blacks and white and lead to crime. By keeping blacks subservient, by encouraging shanty towns, by raising bus fares and holding down wages, the plutocratic minority is able to cling to the reins of power.

As Mr. Msimangu comments in Chapter 7, power corrupts the powerful. "when a black man gets power, when he gets money, he is a great man if he is not corrupted . . . Some of us think when we have power, we shall revenge ourselves on the white man who has had power, and because our desire is corrupt, we are corrupted, and the power has no heart in it.")

Questions 11-13 Creative Level

11. Compose an ending to Arthur Jarvis's unfinished speech, pp. 154-155. Incorporate your own views of how to bring equality to a segregated community.
12. Read aloud Abraham Lincoln's second inaugural address. Lead a debate of how Lincoln would have freed South Africa from colonialism and racism.
13. Compose a plaque to hang outside the Arthur Jarvis Club. Quote lines written by Jarvis that contain his ideas of racial equality.

ACROSS THE CURRICULUM

Journalism

1. Using a variety of fonts, create a nameplate and masthead for the *Evening Star*.
2. Propose an appropriate style and coverage for an execution in Pretoria. Suggest methods of interviewing the criminal's family and friends as well as the victim's family.

Music

Compose a chalk talk on the role of singer Miriam Makeba in gaining South Africa's freedom. Include her appearance in 1956 in the anti-Apartheid documentary *Come Back Africa* and her return to South Africa with Nelson Mandela in 1990. Use her music as a bridge to a panel discussion of racial issues in education, labor,

transportation, and civil rights.

Architecture

1. Create a bulletin board illustrating the types of architecture common to city and countryside. Propose a harmonious floorplan for the church that James Jarvis will build in Ndotsheni.

Law

1. Design an internet web site on injustice to blacks in South Africa since the eighteenth century. Note the importance of Nelson Mandela, President De Klerk, Winnie Mandela, and Stephen Biko to the coming of freedom.
2. Post a time line of legal changes that gradually enslaved, then freed black South Africa. Include President De Klerk's end to racial segregation in 1991, repeal of the Race Registration Law, and the election of Nelson Mandela.

Philosophy and Religion

1. Compose a web site or wall chart explaining the Anglican faith. Demonstrate elements of Christianity in Kumalo's speech, prayers, and behavior.
2. Summarize orally Arthur Jarvis's commitment to changing South Africa for the better of all people. Explain why his library contains so many books about Abraham Lincoln.

Economics

1. Describe aloud how the discovery of gold alters the outlook of South Africans. Include information about mining of diamonds.
2. Compose a short newspaper article in which you relate the dangers of moving too rapidly from an agricultural economy to mine work, city commerce, or illicit trade in sex or alcohol.

Cinema and Drama

1. Create several conversations in which characters react to Gertrude's decision to become a nun and her flight from Kumalo and her young son. Act out your dialogue for an audio or video taping.
2. Pantomime an extended scenario that fits the plot, for example, a reunion between Absalom's girl and her family, the birth of Absalom's son and his christening as Peter Kumalo, a memorial to Margaret and Arthur Jarvis, John Kumalo's election to office, and the completion of a dam near Ndotsheni.

Science and Health

1. Compose a short explanation of drought in the coastal plain and note its effects on farm communities and their livestock. Express the need for milk for Zulu children.
2. Compose an informal essay on the role of negative emotion and humiliation in Kumalo's depression. Explain why he retreats to the mountain for an all-night vigil.
3. List standard motifs of city life in Johannes that weaken health, particularly alcohol, noise, danger, overcrowding, limited transportation, crime, squalor, prostitution, and poor nutrition.
4. Create a web site on the job of mining gold or teaching farming techniques.

Geography and Computer Graphics

1. Propose a mural or web site that contrasts these settings: Ndotsheni, Pretoria, Alexandra, Highlands, Nor-

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wood, Orange Grove, Doornfontein, Orlando, Sophiatown, Johannesburg, Pimville, Germiston, Transvaal, Donnybrook, Ixopo, and Durban.

- Using color-coded lines on a drawing program, indicate the journey that Kumalo makes to find his family and the route he follows on return to Ndotsheni. Mark places where his path crosses that of James Jarvis.

Art

- Using desktop publishing or other media, design an appropriate banner for strikers or for the mine employment office, multiple views of a gallows, a guide for visitors to Johannesburg, a drawing of an Anglican collar, a signboard pointing to the bus stop or reformatory, instructions for investigating a shooting or buying a bus ticket, a manual on prison visits or confirmation, a handbook for Zulu plowmen, a genealogy of James Jarvis and Stephen Kumalo's families, detailed sketches of the South African flag or national seal, the words to the South African national anthem, a news headline announcing increased police surveillance of Parkwood or the execution of Arthur Kumalo, a list of items found at the scene of the crime or the furnishings sold from Gertrude's residence, and the title pages of books on Abraham Lincoln.
- Draw settings for a television version or outdoor drama of *Cry, the Beloved Country*. Show the placement of actors, music, costumes, props, sound effects, and lighting. Center on dramatic entrances and exits.
- Draw a frieze or poster emphasizing some aspect of life in South Africa, such as the milk cart or mine work. Express the beauties of nature on the train ride inland from Ndotsheni to Johannesburg.

Social Studies

- Lead a discussion of the agricultural Zulu lifestyle. Assess the qualities that keep farmers working during a drought. Include adaptation, flexibility, understanding weather cycles, interest in child welfare, perseverance, courage, traditional tribalism, and religious faith.
- Make an oral report on the contrasting themes of hope and discouragement. Determine the high and low points in Kumalo's search for his family.
- Compose a character sketch emphasizing strong women. Stress Mrs. Lithebe's kindness and charity, Mrs. Kumalo's faith in her husband, Gertrude's intent to thrive in Johannesburg, Margaret Jarvis's support of her husband and son, and the girl's love for Absalom and their unborn child.
- Contrast in a short speech the milieu of city and countryside. Determine the aspects of Johannesburg that frighten and appall Kumalo, particularly the strike, prostitution, gambling, crime, fraud, illegal alcohol, and political turmoil.
- On a web site essay or book review, indicate how Paton honors his homeland and its people and natural resources without lessening its problems.

Language and Speech

- Make flash cards to illustrate and define these terms: Anglican, confirmation, vigil, clerical collar, post office book, lorry, veld, kloof, kraal, umfundisi, umnumzana, Afrikaners, pass, Zulu, homicide, and absolution.

- Create and discuss a list of images that appeal to the five senses, for instance, the smell of the hot train, the fragrance of green landscapes and mountain air, the refreshing feel of rain, the taste of milk to a thirsty child, the sight of dawn on Absalom's execution day, the sound of Msimangu reading psalms, the noise of bus and auto traffic, the feel of the baby's soft body, and the sight of Absalom lying on the floor.

Literature

- Compose a short speech in which you contrast quiet and turbulent moments in Kumalo's life. Mention excitement at reuniting with Gertrude and John, apprehension on the hunt for Absalom, humiliation before the parishioners, exhilaration of a train ride over the mountains, hope of a dam for Ndotsheni, terror at encountering James Jarvis at Mary's house, quiet moments with Mrs. Kumalo, anger at being ejected from John's shop, and the despair of awaiting Absalom's execution.
- Explain to a small group why Paton juxtaposes people of different social and educational levels, tastes, values, and behaviors, for example, Stephen Kumalo with James Jarvis. Contrast this fictional cast with that of a film such as *Fiddler on the Roof*, *Zulu*, *The Grapes of Wrath*, *House of the Spirits*, *Dances with Wolves*, *Like Water for Chocolate*, *Daughters of the Dust*, *Little Big Man*, or *The Power of One*.
- Study the literary elements of realism, particularly description, understatement, climax, dialogue, simile, irony, resolution, dialogue, internal monologue, and metaphor. Note which lines picture life in the city as dangerous and meretricious.
- Explain in a theme how Paton uses literary foils. Why does he contrast siblings? What womanly behaviors does he emphasize in Mrs. Kumalo, Absalom's girl, and Gertrude? What types of rebellion does he note in John, Matthew, and Absalom? How does Msimangu's piety restore Kumalo's faith?
- Take notes on the role of a minor character. Make an oral presentation on the purpose of the character in furthering action.
- Draw a web representing the interconnectedness among characters. Which seem well acquainted? Which say little about themselves, for example, Father Vincent, Dubula, Mr. Carmichael, the Judge, Margaret Jarvis, and Mrs. Lithebe? Which express opinions on crime, city life, corruption, the gold strike, Absalom's guilt, and Gertrude's hasty departure?
- Apply a Venn diagram to pairs of unlike characters, e. g., taxi driver/Absalom's girl. Point out differences in age, family, experience, social status, ambition, reputation, manners, and background.

History and Current Events

- Explain briefly the historical era. Why does Paton emphasize the mine as an impetus to economic and social change among tribe members? What other characters reflect on the past? Which characters appear to thrive in Johannesburg and which in Ndotsheni? Which characters are at home in any milieu?
- Compose episodes from Zulu history. Express the pride of tribes who have known contentment in isolated villages and farmland.

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Psychology

1. Describe in a short speech the effects of isolation, yearning, indulgence, frustration, loss, failed ambitions, manual labor, prayer, charity, and reconciliation on characters in the novel. Include your response to the judge's decision to let Absalom's accomplices go free.
2. Compose an extended definition of rebellion. Contrast Absalom's departure from his father's beliefs with John's rebellion against a racist society, Dubula's agitation, John Harrison's racism, and Gertrude's decision to abandon motherhood and family loyalty.
3. Compile lines that indicate character flaws. Mention Kumalo's naivete, Absalom's waywardness, Gertrude's low morals, the judge's impatience, Jarvis's self-torment, Harrison's racism, John's deceit and anger, and Matthew and Johannes's intent to rob and assault innocent victims.
4. Lead a debate concerning the purpose of the vigil. Determine whether Kumalo is able to survive his son's execution and to continue leading a pastorate in Ndotsheni.

STUDENT INVOLVEMENT ACTIVITIES

1. Write a report about the tribes, languages, mountainous terrain, plantations, mines, cities, airport, prison, reformatory, mission house, institute for the blind, and surrounding areas in which the story takes place. Give details about the beginnings of Apartheid and the pass laws. Discuss how world opinion pressured white officials to free black Africans from racial oppression.
2. Write a letter to Absalom from the girl, Mrs. Stephen Kumalo, John Kumalo, Theophilus Msimangu, Father Vincent, Mr. Carmichael, James Jarvis, Mrs. Lithebe, or the reformatory official. Offer words of encouragement and advice.
3. Read sections of John Steinbeck's *Grapes of Wrath* that describe life in an American shantytown. Lead a discussion of how Steinbeck's writing influenced Alan Paton's work, particularly in the use of intercalary chapters.
4. Explain how Stephen Kumalo's journey into the hills to pray resembles similar events in the life of Christ.
5. Make some drawings of flowers, vegetables, and trees that grow in South Africa. Include a paragraph about each, especially for those plants that are used for building material, dye, medicine, food, or fodder.
6. Write a paragraph contrasting several characters in their attitudes toward parenthood. Emphasize Stephen Kumalo, Gertrude, and John Kumalo as well as the Harrisons, Mary, James and Margaret Jarvis, and Absalom Kumalo.
7. Read aloud Abraham Lincoln's second inaugural address. Point out examples of his beliefs and hopes for reconciliation that are reflected in the writings of Arthur Jarvis.
8. Compose a theme explaining why people who leave the tribe never return after they have come in contact with Johannesburg. Predict what will eventually happen to the Zulu tribe in Ndotsheni. Comment on any possibility that Kumalo will return to the city.
9. Research another segment of a colonial empire and its social ills. Consider Viet Nam, India, the Ivory Coast, Zaire, Pakistan, Antigua, Haiti, Tahiti, the Philippines,

Canada, New England, Guadeloupe, the Virgin Islands, Cuba, Guam, Puerto Rico, Singapore, or Hong Kong. Express the difficulties of evolving a post-colonial democracy.

10. Read George Orwell's "Shooting an Elephant." Discuss the racial ramifications of his work as an English policeman in Burma. Contrast his unease in a far country with Stephen Kumalo's troubles among white people in Johannesburg.

ALTERNATE ASSESSMENT

1. List examples of husbandry, anticipation, fear, insecurity, loyalty, suffering, patience, loss, and character in the text.
2. Compile a list of actions that demonstrate family disunity.
3. Compose a scene in which Kumalo baptizes his grandson.
4. List characters and explain the accommodation each makes to city life. Emphasize Father Vincent, Kumalo, John, Gertrude, Dubula, the taxi driver, Absalom, James Jarvis, and the Judge.
5. List abstract concepts in the story and link each to a concrete image, for example, justice and the hanging at Pretoria, profits and the gold discovery, kindness and the Mission House, journey and the train, family and Absalom's girl, equality and the bus strike, refreshment and the milk cart, altruism and the dam, loss and the mountaintop.

PATON'S OTHER WORKS

Meditation for a Young Boy Confirmed, 1944
Too Late the Phalarope, 1953
The Land and the People of South Africa, 1955
South Africa in Transition, 1956
Mkhumbane, 1957
The People Wept, 1958
Hope for South Africa, 1958
The Christian Approach to Racial Problems in the Modern World, 1959
The Last Journey, 1959
Debbie Go Home, 1960
Tales from a Troubled Land, 1961
South African Tragedy: The Life and Times of Jan Hofmeyr, 1964
Hofmeyr, 1964
Sponono, 1965
The Long View, 1968
Instrument of Thy Peace: The Prayer of St. Francis, 1968
Kontakion for You Departed, 1969
Creative Suffering, 1970
Cast History of a Pinky, 1972
Apartheid and the Archbishop, 1973
Knocking on the Door, 1975
Towards Racial Justice, 1979
Towards the Mountain, 1980
Ah, But Your Land Is Beautiful, 1981
Journey Continued, 1988

RELATED READING

Isabel Allende, *House of the Spirits*
Maya Angelou, *I Know Why the Caged Bird Sings*
James Clavell, *Tai-Pan*
Bryce Courtenay, *The Power of One*

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Ralph Ellison, *The Invisible Man*
E. M. Forster, *A Passage to India*
Robin Graham, *Dove*
Alex Haley, *Queen and Roots*
Sylvia Lopez-Medina, *Cantora*
Mark Mathabane, *Kaffir Boy and Love in Black and White*
N. Scott Momaday, *The Way to Rainy Mountain*
Conrad Richter, *The Light in the Forest*
Yoko Kawashima Watkins, *So Far from the Bamboo Grove*
Jessamyn West, *Friendly Persuasion*
Richard Wright, *Black Boy and Native Son*

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Rollyson, Carl, and Peter F. Alexander. *Magill Book Reviews*. Oxford: Oxford Univ. Press, 1994.

ANSWER KEY

VOCABULARY TEST

- A.
- | | |
|-----------------|------------------|
| 1. civilization | 9. hew |
| 2. riddled | 10. inconsistent |
| 3. dilemma | 11. repression |
| 4. endows | 12. refuted |
| 5. diverse | 13. compound |
| 6. underdog | 14. assurance |
| 7. compelled | 15. clutching |
| 8. ascribe | |
- B. Answers will vary.

COMPREHENSION TEST A

Part I: Short Answer (20 points)

- | | |
|-------------|-------------------|
| 1. iron bar | 6. Father Vincent |
| 2. bus | 7. for the blind |
| 3. stove | 8. John Kumalo |
| 4. milk | 9. Gertrude |
| 5. Pretoria | 10. sir |

Part II: Completion (30 points)

- | | |
|------------------|------------------|
| 1. gold | 9. engineer |
| 2. Shanty Town | 10. tribe |
| 3. dawn | 11. vision |
| 4. Zulu | 12. Mrs. Lithebe |
| 5. sister | 13. reformatory |
| 6. power | 14. mother |
| 7. Mission House | 15. Pafuri |
| 8. pass | |

Part III: Quotation Identification (20 points)

- | | |
|-------------------|--------------------|
| 1. James Jarvis | 6. John Kumalo |
| 2. Arthur James | 7. Mrs. Lithebe |
| 3. Mr. Harrison | 8. Gertrude |
| 4. Absalom | 9. Father Vincent |
| 5. Stephen Kumalo | 10. Mr. Carmichael |

Part IV: Essay (30 points)

Answers will vary.

COMPREHENSION TEST B

Part I: Short Answer (20 points)

Answers will vary.

Part II: Quotation Identification (20 points)

- | | |
|--------------------|--------------------|
| 1A. Msimangu | 4A. John Kumalo |
| 1B. Stephen Kumalo | 4B. Stephen Kumalo |
| 2A. James Jarvis | 5A. Mrs. Lithebe |
| 2B. Stephen Kumalo | 5B. Gertrude |
| 3A. Mrs. Kumalo | |
| 3B. Stephen Kumalo | |

Part III: Setting Identification (20 points)

- | | |
|------------------------|-------------------------|
| 1. Emoyeni | 6. bus station |
| 2. Ndotsheni | 7. Mrs. Lithebe's house |
| 3. Mission House | 8. Sophiatown |
| 4. reformatory | 9. Alexandra |
| 5. Johannesburg street | 10. Orlando |

Part IV: Essay (40 points)

Answers will vary.

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VOCABULARY TEST

A. Fill in the blanks in this passage with words from the list that follows. Note that you will not need all the words.

absolution	clutching	endows	oppressive	riddled
ascribe	compelled	expenditure	proposition	savouring
assurance	compound	felon	refuted	tawdry
avert	confirmation	hew	repression	underdog
bereavement	dilemma	inaugural	reverie	unshod
civilization	diverse	inconsistent		

The truth is that our Christian (1) _____ is (2) _____ through and through with (3) _____. We believe in the brotherhood of man, but we do not want it in South Africa. We believe that God (4) _____ men with (5) _____ gifts, and that human life depends for its fullness on their employment and enjoyment, but we are afraid to explore this belief too deeply. We believe in help for the (6) _____, but we want him to stay under. And we are therefore (7) _____, in order to preserve our belief that we are Christian, to (8) _____ to Almighty God, Creator of Heaven and Earth, our own human intentions, and to say that because He created white and black, He gives the Divine Approval to any human action that is designed to keep black men from advancement. We go so far as to credit Almighty God with having created black men to (9) _____ wood and draw water for white men. We go so far as to assume that He blesses any action that is designed to keep black men from the full employment of the gifts He gave them. Alongside of these very arguments we use others totally (10) _____, so that the accusation of (11) _____ will be (12) _____ . . . The truth is that our civilization is not Christian; it is a tragic (13) _____ of great ideal and fearful practice, of high (14) _____ and desperate anxiety, of loving charity and fearful (15) _____ of possessions.

B. List and define ten of the words not used in part A.

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____

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COMPREHENSION TEST A

Part I: Short Answer (20 points)

Briefly explain the significance of each of the following.

1. iron bar
2. bus
3. stove
4. milk
5. Pretoria
6. Father Vincent
7. for the blind
8. John Kumalo
9. Gertrude
10. umfundisi

Part II: Completion (30 points)

Use answers from the list below to complete each of these quotations. Some answers may be used more than once and some not at all.

Absalom	Johannesburg	Mrs. Mkize	Pretoria	Stephen
engineer	Mission House	Pafuri	reformatory	tribe
dawn	mother	pass	Shanty Town	vision
gold	Mrs. Lithebe	power	sister	Zulu

1. These high buildings, this wonderful City Hall, this beautiful Parktown with its beautiful houses, all this is built with the _____ from the mines.
2. _____ is up overnight.
3. For it is the _____ that has come, as it has come for a thousand centuries, never failing.
4. And the voice rises again, and the _____ tongue is lifted and transfigured, and the man too is lifted.
5. He had been a young man in the twenties when his _____ was born, and there had never been great intimacy between them.
6. But when a black man gets _____, when he gets money, he is a great man if he is not corrupted.
7. Come to the Rev. Theophilus Msimangu, the _____, Sophiatown, and there I shall give you some advices.
8. It does not matter to me, but it matters to those of you who must carry a _____.
9. MURDER IN PARKWOLD. WELL-KNOWN CITY _____ SHOT DEAD.
10. Cry for the broken _____, for the law and the custom that is gone.
11. For a moment he was caught up in a _____, as man so often is when he sits in a place of ashes and destruction.
12. There was a great bargaining going on, for _____ had found a buyer for Gertrude's table and chairs, and for the pots and pans.
13. The other two were not _____ boys. But it was he who fired the shot.
14. But do not write to your _____ till I see you again. I must first write to her.
15. In this he is supported by Mpiring himself, who says that he recognized _____ by the twitching of the eyes above the mask.

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Part III: Quotation Identification (20 points)

Name the character who thinks or speaks each of these lines.

- _____ 1. You are in fear of me, but I do not know what it is.
- _____ 2. I've spoke to Mary . . . She and I agree that it's more important to speak the truth than to make money.
- _____ 3. I hope to God they get them. And string 'em all up.
- _____ 4. If the child is a son, I should like his name to be Peter.
- _____ 5. My own son, my own sister, my own brother. They go away and they do not write any more.
- _____ 6. My politics, my brother, are my own. I do not speak to you about your religion.
- _____ 7. She can sleep in the room where we eat. But I have no bed for her.
- _____ 8. I was listening to the black sister, mother, and it came to me that perhaps I should become a nun.
- _____ 9. I think I could get a good man to take the case.
- _____ 10. It is a simple case, for the boy says simply that he fired because he was afraid, not meaning to kill.

Part IV: Essay (30 points)

Choose two and answer in complete sentences.

- 1. Describe courtroom procedure.
- 2. Explain the route that Kumalo takes as he searches for Absalom.
- 3. Analyze the relationship between Stephen Kumalo and James Jarvis.
- 4. Enumerate random acts of kindness and support for Kumalo.

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COMPREHENSION TEST B

Part I: Short Answer (20 points)

Write a brief description of each of these characters.

1. Johannes Pafuri
2. Mrs. Lithebe
3. Mrs. Kumalo
4. Arthur Jarvis
5. Stephen Kumalo
6. Gertrude
7. John Kumalo
8. Mr. Carmichael
9. Dubula
10. Jarvis's grandson

Part II: Quotation Identification (20 points)

Identify the speaker of each quotation (A). Then name the person to whom it is addressed (B).

_____ 1A. I have tried every way to touch you . . . but I could not come near. So give thanks and
_____ 1B. be satisfied.

_____ 2A. I understand what I did not understand. There is no anger in me.
_____ 2B.

_____ 3A. I cannot come, for the girl is near her time, and who knows when it will be. But you
_____ 3B. must certainly go.

_____ 4A. Down in Ndotsheni I am nobody, even as you are nobody . . . I am subject to the
_____ 4B. chief, who is an ignorant man.

_____ 5A. I did not say you did wrong. But you do not understand this house, you do not under
_____ 5B. stand the people that live in it.

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Part III: Setting Identification (20 points)

Identify the place where each of these events happens.

- _____ 1. Kumalo prays and watches the sunrise.
- _____ 2. James Jarvis donates money to build a church.
- _____ 3. Mr. Msimangu meets Stephen Kumalo.
- _____ 4. Absalom appears to be rehabilitated.
- _____ 5. Mpanza's son Michael was crushed by a lorry.
- _____ 6. Mr. Mafolo helps a traveler in distress.
- _____ 7. Gertrude abandons her son.
- _____ 8. Absalom lives with Mrs. Ndlela.
- _____ 9. Absalom is a friend of the taxi-driver Hlabeni.
- _____ 10. Squatters build shanties.

Part IV: Essay (40 points)

Choose two and answer in complete sentences.

1. Discuss the implications of the title.
2. Describe contrasting character attitudes toward race relations in South Africa.
3. Explain how James Jarvis and Stephen Kumalo cope with the loss of their sons.
4. Comment on how the city and its questionable values and morals changes Stephen Kumalo.



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