

UNIVERSITY OF SWAZILAND
FACULTY OF HUMANITIES
DEPARTMENT OF AFRICAN LANGUAGES
AND LITERATURE
FINAL EXAMINATION PAPER, MAY 2005

TITLE OF PAPER : TRADITIONAL/ORAL LITERATURE III AND MODERN LITERATURE IN SISWATI III

CODE OF PAPER : AL403/IDE-AL4P3-(2) (M)

TIME ALLOWED : TWO (2) HOURS

- INSTRUCTIONS :**
- 1. ANSWER TWO (2) QUESTIONS IN ALL, CHOOSING ONE FROM EACH SECTION.**
 - 2. EACH QUESTION SHOULD BE COMMENCED ON A SEPARATE PAGE.**
 - 3. IN THE ASSESSMENT OF THIS PAPER, THE QUALITY OF EXPRESSION AND THE PRESENTATION OF THE ANSWER WILL BE TAKEN INTO ACCOUNT.**

THIS PAPER IS NOT TO BE OPENED UNTIL PERMISSION HAS BEEN GRANTED BY THE INVIGILATOR.

SECTION A:
TRADITIONAL/ORAL LITERATURE III: PRAISE-POETRY
(PRAISES OF SWAZI KINGS; THE SUNJATA EPIC)

QUESTION 1

Analyse the following extract quoted from the praises of King Dlamini III according to imbongi Maboya Fakudze, clearly articulating the referents of the praise where this King is portrayed as an illustrious hero, and also pointing out instances of allusion to historical incidents.

Msala yedvwa kaHlathikhulu
 Owathelekelwa ngabomlandu
 Ba Nguni bakuthelekela ngezikhali
 Bebafuna lizulu

- 5 Mlawulela sizwe sakho ngendlela
 Ngekuncabela izizwe zikuhlasela
 Kulase Mzimbaneni

- Longaweli etubukweni lelishonako
 Uwela ngelenhlabatsi
 10 Umthekelethile Ngwane
 Wamnika Ngwane indvuku
 Wachubeka nesizwe semaLangeni

[25 marks]

QUESTION 2

Comment on imagery in the following extract from the praises of King Mahlokohla, Ngwane V, father of Sobhuza II, showing how it attests to the theory that, "The praises of the kings are not so much about the edification of these figures as individuals, but rather the poetry constitutes an appraisal of the King's reign."

- Hlohla Dvoye
 Nangelutsi lwemkhonto bewungahlohla
 Uhlohle timbiba taphuma tenta buhlakalala
 Taye tabanjwa ngudalad' esangweni
 5 Lapha kaZombodze we Magugu

- Wena-ke mkhotha ngajozi umlom'uhleti
 Ngulohhamuza bantu bangenaboya
 Kantsi babebafute wena Ngwane

- Ligodze limnyama lika Dlamini
 10 Lalilapha kaZombodze weMagugu
 Kudala liwagil' emadvodza

Laye lawagila ngisho nasemacakaleni

- 15 Mfelokazi lomanyonganyonga
KaNgwan' akusethwalwa zintambo
Sekuyawethwalw' izishezi
- 20 Kungabe wena Ngwane laph' etindleleni
Beningakufanisa nalenjani?
Beningakufanisa nalevundlako
Kungabe wena Ngwane laph' etinkhomeni
Beningakufania nani?
Beningakufanisa nenshivazana
Kutsi Ngwane laph' emantini
Beningakufanias nani?
- 25 Beningakufanisa nesitiba lesiluhlat injojololo
Kutsi Ngwan' etinyamataneni
Ngikufanise nalenjani?
Beningakufanisa nemsumphazana
Lowawufohl' emahlatsini kubomangulube

[25 marks]

QUESTION 3

Below are 21 lines of quotes from the Sunjata Epic which focus on the Praises of Sunjata the hero of the epic. Analyse these praises articulating the circumstances that gave rise to them, as well as pointing out the qualities of the hero that are captured.

- The lion has arisen
The lion of Manding has arisen
The mighty one has arisen
- 5 Bee, little bee, Makhara Makhang Konnate
Haimaru and Yaamaru
Cats on the shoulder Simbong
Firewood Makhara Makhang Konnate
- 10 Haimaru and Yaamaru
The lion has his fill of followers
The big-footed hunter
Jata has committed a theft
Home-person-taking
- 15 Sukulung Kutuma's child
Sukulung Yaamaru
Cats on the shoulder
Simbong and Jata are at Naarena

- Master of the lion
Master of the maga
Master of the rhinoceros
20 Ah, cats on the shoulder
Simbong and Jara are at Naarena

[25 marks]

QUESTION 4

Cases of trenchant wit occur in abundance throughout the text of the Sunjata Epic. Five such cases are quoted below. Explicate the poetic flair that characterises Mandinga verbal expression as demonstrated by four of the quoted cases, finally strengthening your observations with citing one SiSwati proverbial/idiomatic expression illustrating the comparability of methods of verbal expression in Swazi and Mandinga societies.

- (a) When a child has fallen down, it is his mother who picks him up.
- (b) A person who has nothing will not have griots for long.
- (c) “I have killed two elephants
One of which is lying on the hillside.”
(He took its tail out of his bag and threw it to the sorcerers)
He said, “I give it to you,
For you to add to your own meat
But what you were sent to do (to me)
Just do it.”
- (d) The leader of the sorcerers said to him
“You must leave Manding.
If someone says he will kill you
A man’s life is not in another man’s hands,
But if he says he will ruin you,
Even if he does not ruin you
He could greatly hinder the fulfilment of your destiny.
It could be greatly delayed”.
- (e) Sunjata said (in reply to the sorcerer’s directive in (d))
“I cannot go, my mother is at home
I cannot go, my sister is at home
I cannot go, my horn is at home
My wine gourd is at home
My bow is at home.”

[25 marks]

SECTION B**MODERN LITERATURE IN SISWATI III****QUESTION 5: THE SHORT STORY**

Thembekile Msibi (ed.), **Incwadzi Lengenakheli**

Give a critique of the story "Lilungelo Lesitukulu", commenting on its apparent theme and how the author fails to give this theme the prominence it deserves.

[25 marks]

QUESTION 6: THE NOVEL

Thoko E. Mgabhi, **Nalu Lubhambo Lwami**

Give a critique of this novel with particular respect to the apparent "folktale" structure evidenced in its plot.

[25 marks]

QUESTION 7: DRAMA

Lucy Zodwa Dlamini, **Kuba Njalo Nje**

"Kuba Njalo Nje is an astute demonstration of the usefulness of drama in mounting a scathing condemnation of the so-called "modern" man in Swaziland today who shirks the responsibility of being a father to his children". Discuss this statement quoting adequate support for it from the text.

[25 marks]

QUESTION 8: POETRY

Charles Musa Mdluli, **Batjele Bagiye**

Study the poem quoted below and then give a critical appreciation of it, pointing out how its form and content seem to have been designed to suit the theme of kugiya which is reflected in its title, "Batjele Bagiye".

BATJELE BAGIYE

Klobho likhwane lisikwa limila,
 Bomile bushiswa lihlungu lihluma,
 KaNgwane njengebuhlalu emabutfo aphotfwa,
 Kunotfotela kucolwa buKhosi njengesicholo,
 SemaSwati sive sihlangana sibumbana.

Inyatsi, Indlavela, Sibhejane, Umgadlela,
Ikhona Ingulube, Halaza, Sibunu, Ulocegu,
Lilandzele Lisaka Lomkhehle, Emasotja,
Sikhonyane, Lindimpi, lami nguGcina, Inkhanyeti.
Balondolozzi, Mswati weSitsatfu wabasho,
Abetsa nguBayesikhulu Lwembesane.
Sakitsi, setfu, nembala sibaya sikhulu,
Ndzawonye neNkhosi sigiya sibusa.
Wo! Wena batjele bagiye ngebuhle,
Mabutfo butsanani njalo nibambane,
Live lisimama nicanjwa ningabhidliki.

[25 marks]