

UNIVERSITY OF SWAZILAND
FACULTY OF HUMANITIES
DEPARTMENT OF AFRICAN LANGUAGES
AND LITERATURE
FINAL EXAMINATION PAPER, MAY 2006

TITLE OF PAPER : INTRODUCTION TO THE STUDY OF TRADITIONAL /ORAL LITERATURE AND MODERN LITERATURE IN SISWATI

CODE OF PAPER : AL102/IDE-AL102 (M)

TIME ALLOWED : TWO (2) HOURS

- INSTRUCTIONS :**
1. ANSWER THREE (3) QUESTIONS IN ALL, AT LEAST ONE (1) 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 (AN INTRODUCTION)****QUESTION 1**

- Kunyonini lokuya
 Okundizela phezulu
 Kufana noheshane
 Inyon'edl'izinkukhu
 5 Izinkukhu zonkana
 Zisale ziphithiza
 Zibethana ngamakhanda
 Zithi phithi! phithi!
 Zithi phithi! phithi!
- What bird is there yonder?
 Flying so high in the sky
 It looks like Heshane (hawk)
 The bird that eats fowls
 5 Fowls of all kinds
 They run helter skelter
 Head bumping against head
 Going helter skelter! skelter!
 Going helter skelter! skelter!

Write a critical appreciation of the piece above on the bird of prey "Heshane" as an oral poem.
 [25 marks]

QUESTION 2

Discuss four (4) of the siSwati proverbs/idioms given below clearly stating how they reflect a "communal lifestyle" that seems to be very highly valued.

1. Umntfwana longakhali ufel'embelekweni.
A baby who does not cry dies in the cradle on its mother's back.
2. Kwandza kwaliwa batsakatsi
Population growth is refused by witches and wizards

3. Sisu semhambi asingakanani, singangengingila yenyoni.
The stomach of a traveller is nothing that much, it is as big as the gizzard of a bird.
4. Tandla tiyagezana
The two hands wash each other.
5. Inyanga ayitelaphi
The medicine - man is unable to doctor himself.

[25 marks]

QUESTION 3

In the siSwati simple riddle, the answer is poetically alluded to in the question part. Discuss the metaphorical process that is involved here, giving four (4) examples to illustrate your answer.

[25 marks]

QUESTION 4

Compare the well known SiSwati version of the “**Cinderella**” folktale titled **LALUKHWEKHWANA - SKIN - DISEASE GIRL**,” with the American - Indian version titled “**ROUGH-FACE GIRL**” given below. In your discussion, you should point out the central theme of the two tales, also giving reasons why the American version is so much longer.

THE ROUGH-FACE GIRL

Once, long ago, there was a village by the shores of Lake Ontario. Off from the other wigwams of this village stood one great huge wigwam. Painted on its sides were pictures of the sun, moon, stars, plants, trees, and animals. And inside this wigwam there was said to live a very great, rich, powerful, and supposedly handsome Invisible Being. However, no one could see him, except his sister, who lived there too. Many women wanted to marry this Invisible Being, but his sister said, “Only the one who can see him can marry him.”

Now, in this village there lived a poor man who had three daughters. The two older daughters were cruel and hard-hearted, and they made their youngest sister sit by the fire and feed the flames. When the burning branches popped, the sparks fell on her. In time, her hands became burnt and scarred. Her arms too became rough and scarred. Even her face was marked by the fire, and her beautiful long black hair hung ragged and charred. And those two older sisters laughed at her saying, “Ha! You’re ugly, you Rough-Face Girl!” And they made her life very lonely and miserable, indeed. One day these two older sisters went to their father and said, “Father, give us some necklaces. Give us some new buckskin dresses. Give us some pretty beaded moccasins. We’re going to marry the Invisible Being.” So dressed in their finest, the two girls marched through the village. All the people pointed and stared. “Look at those beautiful girls,” they said. “Surely they shall marry the Invisible Being”. At last they came to the wigwam of the Invisible Being. And there was his sister, waiting. “Why have you come?” she asked. “We want to marry the Invisible Being,” they answered.

“That’s why we are here”. “If you want to marry my brother,” she replied, “you have to have seen him. Tell me, have you seen the Invisible Being?” “Of course we’ve seen him,” they insisted. “Can’t you see how pretty we are? Can’t you see the beautiful clothes we wear? Oh yes, anyone can tell that we’ve truly seen the Invisible Being.” “All right,” she said quietly, “if you think you’ve seen him, then tell me, WHAT’S HIS BOW MADE OF?” And suddenly her voice was swift as lightning and strong as thunder!

“H-his b-b-bow?” they stammered in surprise. “His, uh bow? We know! We know!” But turning desperately to one another, they whispered, “What shall we say? Let’s say it’s the oak tree.” So they said, “It’s the great oak tree.” “No!” said the sister of the Invisible Being. “NO!” Oh, she saw at once how they lied. “Tell me,” she continued, “if you think you’ve seen my brother the Invisible Being, then WHAT’S THE RUNNER OF HIS SLED MADE OF?” “Uh, we know, we know!” cried those two sisters. But whispering feverishly again they wondered, “What shall we say? What shall we say? Let’s say it’s the green willow branch.” “NO!” said the sister when she heard. “NO you have not seen my brother. Now go home.” “Just test us fairly!” they exclaimed. “We’ve seen him. Just don’t ask us all these silly questions!” “All right,” said the sister of the Invisible Being, “come with me.” And she took them back to the great wigwam and sat them in the seats furthest from the entrance, the guests’ seats. Soon they heard footsteps coming along the path. Then something stepped inside. Though they heard breathing, the two sisters still couldn’t see a thing. Suddenly a great bow and a beaded bag of arrows appeared in the air and were set down. But though those two girls sat there, their eyes wide, all through that night they never saw a thing more. And in the morning they had to go home, ashamed.

The next day the Rough-Face Girl went to her father and said, “Father, may I please have some beads? May I please have a new buckskin dress and some pretty moccasins? I am going to marry the Invisible Being, for, wherever I look, I see his face”. “Daughter,” he said, “I’m sorry I have no beads left for you, only some little broken shells. I have no buckskin dress, and as for moccasins, all I have left are my own old, worn, cracked, and stretched-out pair from last year. And they’re much too big.” But she said, “Whatever you can spare, I can use.” So he gave her these things. Then she found dried reeds and, taking the little broken shells, she strung a necklace. She stripped birch bark from the dead trees and made a cap, a dress, and leggings. Then, with a sharp piece of bone, she carved in the bark pictures of the sun, moon, stars, plants, trees, and animals. She went down to the lakeshore and soaked the moccasins in the water until they grew soft. Then she molded them to her feet. But they were still too big and they flap, flap, flapped like ducks’ feet as she walked. Then all of the people came out of their wigwams. They pointed and stared. “Look at that ugly girl!” they laughed. “Look at her strange clothes! Hey! Hey! Hey! Go home you ugly girl! You’ll never marry the Invisible Being!” But the Rough-Face girl had faith in herself and she had courage. She didn’t turn back. She just kept walking right through the village. As she walked on she saw the great beauty of the earth and skies spreading before her. And truly she alone, of all in that village, saw in these things the sweet yet awesome face of the Invisible Being.

At last she came to the lakeshore just as the sun was sinking behind the hills and the many stars came out like a fiery veil in the darkening sky overhead. Now, the sister of the Invisible Being was a wise woman. When she looked at you she didn't see just your face or your hair or clothes. No. When she looked at you she would look you right in the eyes and she could see all the way down to your heart. And she could tell if you had a good, kind heart or a cold, hard, and cruel one. And when she looked at the Rough-Face Girl she saw at once that, though her skin was scarred, her hair burnt, her clothes strange, she had a beautiful, kind heart. And so she welcomed her dearly saying, "Ah, my sister, why have you come?" And the Rough-Face Girl replied, "I have come to marry the Invisible Being." "Ah! if you want to marry him, you have to have seen him. Tell me, have you seen my brother the Invisible Being?" And the Rough-Face Girl said, "yes". "All right, then," said the sister, "if you have seen him, tell me WHAT'S HIS BOW MADE OF?" And the Rough-Face Girl said, "His bow? Why, it is the great curve of the Rainbow."

"AHHH! Exclaimed the sister in excitement "tell me, if you have seen my brother the Invisible Being - WHAT'S THE RUNNER OF HIS SLED MADE OF?" And the Rough-Face Girl, looking up into the night sky, said, "The runner of his sled? Why, it is the Spirit Road, the Milky Way of stars that spreads across the sky!"

"AHHHHHH!" cried the sister in wonder and delight. "You have seen him! Come with me!" And taking the Rough-Face Girl by the hand, she led her to the great wigwam and sat her in the seat next to the entrance, the wife's seat. Then they heard footsteps coming along the path, closer and closer. The entrance flap of the wigwam lifted up, and in stepped the Invisible Being. And when he saw her sitting there he said, "At last we have been found out." Then, smiling kindly, he added, "And oh my sister, but she is beautiful." And his sister said, "Yes". The sister of the Invisible Being then gave the Rough-Face Girl the finest of buckskin robes and a necklace of perfect shells. "Now bathe in the lake," she said, "and dress in these." So the Rough-Face Girl bathed in the waters of the lake. Suddenly all the scars vanished from her body. Her skin grew smooth again and her beautiful black hair grew in long and glossy as a raven's wing. Now anyone could see that she was, indeed, beautiful. But the Invisible Being and his sister had seen that from the start. Then at last the Rough-Face Girl and the Invisible Being were married. They lived together in great gladness and were never parted.

[25 marks]

SECTION B

INTRO. TO MODERN LITERATURE IN SISWATI

QUESTION 5: THE NOVEL

Salayedvwa Modison Magagula; **Bungani Bebangani**

Discuss the author's attitude towards Swazi traditions and culture as seen through his characterisation of Bhabha Malambe, the staunch traditionalist.

[25 marks]

QUESTION 6: DRAMA

Salayedvwa Modison Magagula, **Lilungelo Lakhe**

Comment on the negative portrayal of Nikiwe, explaining the message that the author seeks to achieve through this portrayal.

[25 marks]

QUESTION 7: POETRY

N.D. Ntiwane, G.N. Mamba, P.N. Dlamini, **Takitsi**

Sitfombe sababe kitsi ngemanyela
Sitfombe selihlungu lisandza kushiswa
Emehlo kwaba kopha kwengati
Umlomo ngalokunjalo wopha

The picture of our father to us is a negative
The picture of charred grass
Of eyes with pupils welling with blood
The mouth also welling with blood

(G.N. Mamba from "Umloyo")

Explain the portrait that is painted by the images in this extract, clearly articulating the persona's attitude towards his father. Then relate this stanza to the rest of the poem from which it is taken, clearly outlining the poem's overall message.

[25 marks]

QUESTION 8: THE SHORT STORY

S.Z. Simelane (ed.): **Emagama Ekutjelwa**

The sharpness of the message about AIDS in the short story “Kutawuba Kanjani” by Salayedvwa Magagula, is a result of the expert choice of characters.

Do you agree? Support your answer adequately with evidence from the text.

[25 marks]