

FACULTY OF HUMANITIES

DEPARTMENT OF AFRICAN LANGUAGES AND LITERATURE

FINAL EXAMINATION PAPER, MAY 2015

TITLE OF PAPER: CONTEMPORARY AFRICAN POETRY AND DRAMA

COURSE CODE: AL 213/ IDE AL 213 – MAIN PAPER

TIME ALLOWED: 3 HOURS

INSTRUCTIONS

- (1) ANSWER THREE QUESTIONS IN ALL, INCLUDING AT LEAST ONE QUESTION FROM EACH SECTION
- (2) DO NOT ANSWER TWO QUESTIONS FROM ONE TEXTBOOK
- (3) DO NOT REPEAT MATERIAL IN YOUR ANSWERS
- (4) EACH QUESTION SHOULD BE COMMENCED ON A NEW SHEET
- (5) CLARITY OF EXPRESSION AND GOOD ORGANIZATION OF CONTENT WILL COUNT IN THE ASSESSMENT OF THIS PAPER
- (6) EACH QUESTION IS WORTH 33 MARKS

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

SECTION A – POETRY

Question 1

Read the snippets of the following poems and for each snippet do the following:

- (a) Suggest the name of the poet and the title of the poem (2 x 4= 8 points)
- (b) Identify technical and cultural features present in the snippet (3 x 4= 12 points)
- (c) Comment on the impact of the overall poem from which the snippet is taken (13 points)

SNIPPET A

From head to foot she is splashed with milk
like those children the heifers suckled long ago
She holds a torch in hands
stained black and blue like the lips of a girl
munching mulberries

SNIPPET B

What time of night it is
I do not know
Except that like some fish
Doped out of the deep
I have bobbed up bellywise
From stream of sleep
And no cocks crow

SNIPPET C

But oh my love, I cannot understand
why it is, why it is, why it is, my dear

that you cannot read

And I – oh the hopelessness! Cannot write

SNIPPET D

they captured the sun in their prisms

even as they ran free

and transformed

their little windows of light

into coins that I squandered on joy

with all my friends

Question 2

Read Kwesi Brew's attached poem, "The Executioner's dream."

(a) Comment on the depiction of a 'pretty eye . . . wet and sickening . . .' (5 points)

(b) Comment on the religious symbolism of 'a crown of thorns.' (5 points)

(c) "In the poem it is not only human beings, represented by the executioner, who exalt in power over others: even nature is seen participating in the exaltation . . ." Support this view with evidence from the poem. (13 points)

SECTION B – DRAMA

J. P. Clark: *The Wives Revolt*

Question 3

“J.P. Clark’s *The Wives Revolt* is as farcical as it is serious social commentary.” To what extent do you agree with this paradoxical observation? Support your response with evidence from the play. (33 points)

Question 4

“Though Clark’s satire spares neither the men nor the women, it cannot be said that he is an impartial critic. One side bears the brunt of this brilliant playwright’s sharp pen. And that side happens to be the women.” Assess the merit of this view and back your response with evidence from the play.

(33 points)

Thembekile Msibi: *Emaphupho Emadvwala*

Question 5

Read the attached excerpt of the play and comment on how well it foreshadows the thematic concerns of the play. (33 points)

Question 6

“The happy-ever-after ending of this play comes across as contrived.” How far do you agree with this view? Support your response with evidence from the text. (33 points) END

The executioner's dream

I dreamt I saw an eye, a pretty eye,
In your hands,
Glittering, wet and sickening
Like a dull onyx set in a crown of thorns.
5 I did not know you were dead
When you dropped it in my lap.

What horrors of human sacrifice
Have you seen, executioner?
What agonies of tortured men
10 Who sat through nights and nights of pain
Tongue-tied by the wicked sapor,
Gazing at you with hot imploring eyes?

These white lilies tossed their little heads then
In the moon-steeped ponds;
15 There was bouncing gaiety in the crisp chirping
of the cricket in the undergrowth,
And as the surf-boats splintered the waves
I saw the rainbow in your eyes
And in the flash of your teeth.
20 As each crystal shone,
I saw sitting hand in hand with melancholy
A little sunny child
Playing at marbles with husks of fallen stars;
Horrors were your flowers then;
25 The blood-bright bougainvilleas,
They delighted you.

Why do you now weep
And offer me this little gift
Of a dull onyx set in a crown of thorns?

INKHUNDLA YEKUCALA

Sigaba Sekucala

(KukuMaliyaduma, kaCindzi, yindlu lenkhulu lenemagumbi ngemagumbi. Simo sewutikhumulile tembatfo tesikolwa, ugcoke tasekhaya. Uphuma egumbini lapho balala khona. Ungena ngesikhahlo egumbini lekuphekela, ukhandza Majaha)

Simo Ufike nini wena lapha ekhaya sowutongitsetsisisa ngamake?
(Ubuke Majaha uswace uphelele)

Majaha (Acansukile) Ngifike ngalesikhatsi lengifike ngaso. Kona usho kutsini nawutsi ngikutsetsisisa ngamake? Bekumele ngenteni? Ngimele wena noma ngifuna kutibuyela ekhaya? Nangabe ngitati ngani kona tindlela takho?

Simo Yeyi wena! Phela mine ngiyati kutsi nawufika lapha ekhaya make ungibutile kuwe.

Majaha Wo. . .o Nkhosi yenkantolo! (Agencetise inhlolo ngekwedzelela)

Simo Nekutsi uphendvule watsini, ngati kahle kamlhophe. Angifuni ube solo ungiyenga uphika. Angitsi phela usetsenjwa lapha ekhaya. Konkhe kwakho kungu yebo-Ameni.

Majaha (Afutselana) Utjelwa ngimi yini kutsi ukubutile make noma uyangidzilikela nje? Nembala ngimilelwa ngemakhowe endlini. Tiga tami phela nati nelitulu alikadvumi nekudvuma.

Simo Ukutsatsephi make kutsi mine bengibukana nemshina waka Tsats'izube nangabe utsi awukamtjeli lutfo wena?

Majaha Make phela unetinyawo takhe. (Akhombe tinyawo takhe ngetandla) Uyaya lapha esitolo, kungenteka kube uwubonile lomshina lomusha lofikile, wase uyaticabangela kutsi utasikhanga sifise kuwudlala. Yekela mine-ke wena ungakhipheli sibhongobhongo lapha kimi. (Konkhe lakushoko ukuphekeletela ngetandla nangemtimba)

Simo Asebeve nangumfana abhedza, sibhongobhongo sani manje? Kantsi vele uyangedzelela. Angitsi wena unguSatikokkhe.

Majaha Nkhosi yenkantolo! (Agencetise inhlolo kukhomba kuwuma)

Simo Ngitakukhomba bantfu. Khuluma nyalo ungitjele kutsi utsiteni-ke wena kumake? (Abindze nje Majaha) Ungibukani? Ngiphendvule. Ungangephutiseli!

Majaha (Ngelekulayekisa) Wo! Kantsi kulungile-ke ngikhulume kwami, loku wena lokucabangako.

Simo (Atfukutsele agane lunwabu) Utsini mfana, usho kimi kanje? Ngimdzala mine kunawe, ngitakukhombisa kutsi angisiso silima njengobe nicabanga. Mina-la, mina-la. (Umshaya ngetimphama kabili, wadzayitela Majaha)

Majaha Ekhu! Wentani wena Simo? Ngenteni? Ungishayelani? (Atibambe ebusweni) Wentwa ngulokutsi tagandza tayila, ngiko ucabanga kancane.

Simo Nhh! Utsini! Awukeneli nembala, asengikuphindze, tsatsa naku, tsatsa naku sicwayi ndzini. (Abe amshaya futsi ngemphama) Setsenjwa ndzini. (Umshaya nangesibhakela wagcina aphuma ingati ngetimphumulo Majaha)

Majaha (Uyakhala) Uyabona ungilimata. Nembala sewuyabugwalisa lobudvomu. Nembala vele usidvomu. Futsi bonkhe bantfu basho njalo. Nx! (Uyamemeta) Make! Make! Nangu Simo angilimata.

LaGwebu (Achamuke ngesidvumo) Simo! Kwentenjani? Umentani lomntfwana? Asebabuke. Kantsi vele uyambulala. Nayi ingati igcwele phansi. Nibangani? (Ubambe lukhalo umangele)

Majaha (Akhala) Utsi ngimcambele emanga, wena wase uyamtsetsisa nakabuya esikolweni.

Simo Angifuni kwedzelelwa bafana mine. Nine lapha ekhaya nihlangene ngami. Kunendlubu kunelikhasi. Indlubu ibekwa ngesekudla, kutsi likhasi libuyiswe ngesencele.

LaGwebu Tindlubu nemakhasi kungenaphi? (Aneke tandla kukhombisa kwenyanya) Ngemanga yini kutsi wephutile kubuya esikolweni?