

UNIVERSITY OF SWAZILAND

58

FACULTY OF HUMANITIES

DEPARTMENT OF AFRICAN LANGUAGES AND LITERATURE

SUPPLEMENTARY EXAMINATION, MAY 2017

TITLE OF PAPER: INTRODUCTION TO ORAL LITERATURE/ORATURE

COURSE CODE: AL113 (IDE)

TIME ALLOWED: TWO (2) HOURS

INSTRUCTIONS: 1. ANSWER **TWO (2)** QUESTIONS: QUESTION **ONE (1)** AND **ANY OTHER QUESTION.**

2. BEGIN EACH ANSWER ON A SEPARATE PAGE.

3. CANDIDATES ARE NOT ALLOWED TO BRING ANY READING MATERIAL INTO THE EXAMINATION HALL.

4. IN THE ASSESSMENT OF THIS PAPER, CORRECT USAGE OF ENGLISH, THE QUALITY OF EXPRESSION AND THE PRESENTATION OF ANSWERS WILL BE TAKEN INTO ACCOUNT.

DO NOT OPEN THIS PAPER UNTIL THE INVIGILATOR GIVES YOU PERMISSION TO OPEN IT.

## **SECTION A: COMPULSORY**

**Answer question ONE in this section.**

### **Question 1**

Explain how the narrative “Dumba,” on the back page, convincingly advances its main theme. Provide **four** well supported points. [20 Marks]

## **SECTION B**

**Answer ONE question from this section.**

### **Question 2**

Discuss **four** functions of Riddles. Support your discussion with examples of Swazi riddles.

[20 Marks]

### **Question 3**

Citing **two** examples for each, write short notes on the following:

[20 Marks]

- a) Myths
- b) Trickster tales
- c) Paralinguistic devices used in performance
- d) Hyperbole

### **Question 4**

Discuss how the role of Oral Literature continues to change in Swaziland.

[20 Marks]

## Dumba

Kwesuke-sukela, lijaha lelihle lelalibitwa ngekutsi nguDumba laganwa khashane. Kutsite ngalelinye lilanga watjela unina kutsi ufuna kuvakashela intfombi yakhe. Unina wamnika umyalo lomkhulu watsi, “Uma uhamba lapha endleleni ungacali, ungacali udle tincozi noma utibona utihawukela ute uyongena ekhakhakho.” Wahamba-ke Dumba, lapha endleleni abebona tinconzi timnyama, tinuka kamnandzi. Abebatse uyahamba enhlityweni yakhe kumtjele kutsi ase akhe tincozi. Dumba wayibamba inhilityo yakhe yate yalingeka.

Kwefika livi lelincane latsi, “Hawu make abengasho njalo, abetsi ngingabokhwela esihlahleni ngidle khona, uma ngigawula ligala ngihamba ngidla akunakwenteka lutfo.” Nembala waphambuka waphula ligala lalitsandzako wahamba adla tincozi. Utse asacedzile weva kutsi akaphambuke ayokaka. Utse asahambe libanga weva livana lihlabela litsi, “Ngimele, ngimele Dumba siyodla bonhlumaya nandlube. Ngimele, ngimele Dumba.” Kwasho kuntanta emantini kuta naye. Wema, wakumela wakutsatsa wakufaka ekhikhini. Wahamba, wahamba wakhuphukela ekhakhakhe. Wefika wangena elawini wahlala. Bambona bantfwana baya bambingelela bebatsi, “Sawubona mkhwenyewetfu.” Atsi uyavuma utsi, “Yebo,” bese kuvakala livi lelincane nalo litsi, “Yebo.” Baphindze batsi, “Unjani mkhwenyewetfu,” atsi, “Ngikhona.” Livakale livi lelincane nalo lisho njalo. Bebahleka labantfwana nabeva lelivi lelincane babone Dumba acindzetela lapha ekhikhini ababuke angajabuli kantsi sewumangele kutsi utokwenta njani. Nalabadzala befika kwaba ngiso sona leso bamangala kutsi kantsi umkhwenyana yini lalahamba nayo.

Kwaphekwa tindlube nalokunye kutsi adle. Kwaletfwa nemntfwana wekumlibatisa nakadlako njengelisiko. Nabadlako beve livi lelincane litsi, “Ngiphe nami Dumba,” atsele kancane lapha ekhikhini. Abetsi nakatsi uyafaka sandla emlonyeni eve lapho ekhukhwini sekutsi, “Ngiphe nami Dumba.” Wadzinwa Dumba asatfukutsele, kwesuka kwazuba kwangena lapha kuloludziwo abedla kulo. Wasukuma lomntfwana wamemeta waphumela ngaphandle. Dumba naye watsatsa lentfo yakhe wayifaka ekhukhwini waphuma abaleka wabuyela ekhaya. Nakasendleleni wayilahla, wahamba. Yangamulandzeli, yasala khona lapho. Watsi uhleti unina wambona achamuka waphela emandla. Watsi unina, “Lishona wabe ubuya kuyabonakala kutsi udle tincozi.” Wacolisa kunina, wamtekela nekutsi uhambe njani, unina wahleka.

**Iyaphela.**

## Dumba

Once upon a time, a handsome young man named Dumba fell in love with a girl staying far from his home. One day he told his mother that he was visiting his girlfriend. His mother instructed him: “As you travel to your in-laws dare not eat any fruit along the way until you get there.” He travelled and along the way he saw nice fruits; they even smelt very nice. His heart kept tempting him to eat some. Eventually he could no longer control himself. His conscience voice said, “Mother did not mean that, she meant I should not climb the trees and eat there. If I break a small branch and eat the fruit from the branch itself, nothing will happen.” Indeed he diverted and broke a branch from the tree and ate fruit as he travelled.

After he finished eating he felt like using the toilet. He walked a distance and heard a voice singing softly, “Wait for me Dumba, you will eat some jugo beans and ground soya beans. Wait for me Dumba, wait for me Dumba.” It was singing and floating in the water. So he took it and put it in his pocket. He carried on walking until he got to his in-laws. He went into the hut and stayed there. The children saw him and went to greet him. They said, “Hello brother-in-law!” He responded and the small voice responded after him. The children again said, “How are you?” He responded and the small voice also responded. The children laughed at the voice especially when they saw Dumba pressing hard on his pocket with a sad face. When the in-laws also came, the small voice did the same. They were very surprised.

They cooked jugo beans. They brought the food and asked one child to keep him company. When they were eating the small voice said, “Dumba, give me some.” He then put a little bit of food in the pocket. But as he was putting some food to his own mouth, his faeces would ask again. Dumba got tired of it and was very cross. It jumped into the pot of groundnuts. The child shouted for her parents. Dumba took his faeces, put then in his pocket and ran back home. On the way he threw his faeces away; it remained there and never followed him. When his mother saw him she asked him why he was back so soon? She concluded that she must have eaten fruits. He apologized and his mother laughed at him.

**It ends.**