

UNIVERSITY OF SWAZILAND

FACULTY OF HUMANITIES

DEPARTMENT OF AFRICAN LANGUAGES AND LITERATURE

MAIN EXAMINATION, DECEMBER 2017

TITLE OF PAPER: INTRODUCTION TO ORAL LITERATURE/ORATURE

COURSE CODE: AL 113 (IDE)

TIME ALLOWED: TWO (3) HOURS

INSTRUCTIONS: 1. ANSWER **THREE (3)** QUESTIONS: QUESTION **ONE (1)** AND **TWO** OTHER QUESTIONS.

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

Critically analyse the warnings presented by the Swazi proverbs below: [20 Marks]

- |                                 |  |
|---------------------------------|--|
| a) Salakutjelwa sibona ngemopho | <i>One who refuses to listen learns the hard way</i> |
| b) Lunyawo alumaphumulo         | <i>The foot has no nose</i>                          |
| c) Emanti eviwa ngelubhoko      | <i>You first test waters with a walking stick</i>    |
| d) Inala ihlola indlala         | <i>Abundance foreshadows poverty</i>                 |

## SECTION B

Answer any TWO questions from this section.

### Question 2

Elucidate the relevance of oral literature in modern Swaziland. [20 Marks]

### Question 3

The narrative "Dumba" (on the back of this page), is a scathing criticism of disobedience. Support this statement with **four** well discussed points. [20 Marks]

### Question 4

Critically discuss the Swazi riddles below: [20 Marks]

- Ngikuphica ngemuntfu logcoka emajazi lamanengi.  
*I quiz you with a person who wears multiple coats.*
- Ngikuphica ngentfombi legana bonkhe bantfu.  
*I quiz you with a girl that dates everyone.*
- Ngikuphica ngelijaha lami leliphetse indvuku, ligiya kuze kuse.  
*I quiz you with a man, he is carrying a stick and dances till dawn.*
- Ngikuphica ngadokotela lokujova ungaguli.  
*I quiz you with a doctor who injects you when you are not sick.*

**Question 5**

With the aid of examples, write short notes on the following:

[20 Marks]

- a) Oral Composition
- b) Paralinguistic devices used in performance
- c) The Performer
- d) Oral Prose

## Dumba

Kwesuke-sukeka, lijaha lehlile lelalibitwa ngekutsi nguDumba lagamwa khashane. Kutsise ngalcinge lianga wayjela unina kutsi ufuna kuvakashela infombi yakhe. Unina wamnika umyalo lomkhulu watsi, "Uma uhamba lapha endleleni ungacali, ungacali udle tincenzi noma utibona utihwukela ute uyongena ekhakhakho." Wahamba-ke Dumba, lapha endleleni abebona tincenzi timnyama, tinuka kammandzi. Abebatse uyahamba enhlirinyweni yakhe kumjiele kutsi ase akhe tincenzi. Dumba wayibamba inhliyo yakhe yate yalingeka.

Kwefika livi lelineane latsi, "Hawu make abengasho njalo, abetsi ngingabokhwela esihlahleni ngidle khona, uma ngigawula igala ngihamba ngidla akunakweneka lufu." Nembala waphambuka waphula ligala lalilandzako wahamba adla tincenzi. Use asacedzile weva kutsi akaphambuke ayokaka. Use asahambe libanga weva ivana lihlabela lisi, "Ngimele, ngimele Dumba siyodla bonhlumaya nandlulu. Ngimele, ngimele Dumba." Kwasho kumtanta emantini kuta naye. Wena, wakumela wakusatsa wakufaka ekhikhini. Wahamba, wahamba wakhuphuka ekhakhake. Wefika wangena elawini wahala. Bambona banfivana baya bambingelela bebatsi, "Sawubona mkhwenyewefu." Aisi uyavuma utsi, "Yebo," bese kuvakala livi lelineane nalo lisi, "Yebo." Baphinde batsi, "Ujani mkhwenyewefu," aisi, "Ngikhona." Livakale livi lelineane nalo lisho njalo. Bebahleka labanfivana nabeva lelivu lelineane babone Dumba acinzetela lapha ekhikhini ababuke angayabufi kantsi sewumangele kutsi utokwenta njani. Nalabadzala befika kwaba ngiso sona lesa banangala kutsi kantsi umkhwenyana yini lahamba mayo.

Kwaphakwa tindlulu nalokunye kutsi adle. Kwalefwa nemfivana wekumlibatisa nakadlako njengeisiko. Nahadlako beve livi lelineane lisi, "Ngiphe nani Dumba," atsele kancane lapha ekhikhini. Abetsi nakatsi uyafaka sandla emlonyeni eve laplo ekhikhini sekutsi, "Ngiphe nani Dumba." Wadzinwa Dumba asatfukusele, kwesuka kwazuba kwangena iapha kutoludziwo abedia kulo. Wasukuma lomfivana wamemela waphumela ngaphandle. Dumba naye watsatsa lentfo yakhe wayifaka ekhukhwini waphuma abaleka wabuyela ekhaya. Nakasendleleni wayihala, wahamba. Yangamlandzeli, yasala khona laplo. Watsi uhleci unina wambona achamuka waphela emandla. Watsi unina, "Lishona wabe ubuya kuyabonakala kutsi udle tincenzi." Wacolisa kunina, wamtekele nekutsi uhanbe 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 them 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.**