

UNIVERSITY OF ESWATINI  
FACULTY OF HUMANITIES  
DEPARTMENT OF AFRICAN LANGUAGES AND LITERATURE  
RE-SIT EXAMINATION  
JULY 2021

**COURSE NAME: INTRODUCTION TO MODERN AFRICAN LITERATURE**

**COURSE CODE: ALL101 / IDE ALL101**

**TIME ALLOWED: THREE (3) HOURS**

**INSTRUCTIONS:**

1. ANSWER ANY THREE (3) QUESTIONS, ONE FROM EACH SECTION. DO NOT OMIT ANY SECTIONS. EACH QUESTION CARRIES 20 MARKS.
2. EACH ANSWER SHOULD COMMENCE ON A SEPARATE SHEET.
3. DO NOT REPEAT MATERIAL OR WRITE ABOUT THE SAME TEXT AT LENGTH MORE THAN ONCE.
4. CANDIDATES ARE NOT ALLOWED TO BRING ANY READING MATERIAL INTO THE EXAMINATION HALL.
5. IN THE ASSESSMENT OF THIS PAPER, CORRECT USAGE OF ENGLISH, THE QUALITY OF EXPRESSION AND THE PRESENTATION OF ANSWERS WILL BE TAKEN INTO ACCOUNT.

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

**SECTION – A**  
**PROSE FICTION & NON-FICTION**

**QUESTION ONE**

**Chinua Achebe: Things Fall Apart**

In your opinion, what contributes most to “things falling apart” in Umuofia? Explain.

**QUESTION TWO**

**Yvonne Vera: “Why Don’t you Carve Other Animals?”**

Why does the sculptor always sculpt giraffes and elephants? Does the author try to symbolize any concepts through this story?

**QUESTION THREE**

**Steve Biko: “Some African Cultural Concepts” from I Write What I Like**

“... African culture was unsophisticated and simple, the Anglo-Boer culture had all the trappings of a colonialist culture and therefore was heavily equipped for conquest.”

Explain Biko’s views on African and Anglo-Boer culture in relation to the given statement above.

**SECTION – B**  
**POETRY**

**QUESTION FOUR**

**Okot p’Bitek: Song of Lawino**

Discuss Lawino’s and Clementine’s concept of beauty and show how they differ from one another, even though they are African women who share the same husband. Pick your illustrations from the sections titled, “The Woman with Whom I Share My Husband” and “The Graceful Giraffe Cannot Become a Monkey.”

## QUESTION FIVE

**“As camels who have become thirsty”**

**(Somali traditional)**

As camels who have become thirsty after they have been grazing in  
the Haud for a long time  
And who are stopped in front of the well, while a youth sings to them  
And while the word “hoobay” is chanted and voices interchanged,  
So I grow wild with impatience when you say “Hodan”.  
What seems to you so simple, to me brings grief and woe.  
Until people tread earth into her grave, I shall not give up.  
Rapt in a deceitful trance I thought I was sleeping with her  
But it was only that a jinn counterfeited the image of her sister.  
I aimed to snatch her by her hand – the place beside me was empty.  
When I discovered that I was striving but that no one was there  
I woke up abruptly, having tossed from side to side.  
I rumbled my bed, like a prowling lion  
I attacked and pounded the bedclothes as if it were they who had  
caused my deprivation.  
I lowered my face, like a hero against whom men have combined.  
I was humbled like a boy from whom a herd of camels, which  
Belonged to the clan, were looted.  
I felt disgraced like a woman to whom the words “I divorce you” had  
been spoken.  
It is degrading to yearn for what you cannot have.  
Alas, alas, what a disaster has come upon me!

Read the poem given above and elaborate the poet’s dramatization of his love for Hodan by paying particular attention to the poetic devices used.

SECTION – C

DRAMA

QUESTION SIX

Wole Soyinka: The Trials of Brother Jero

In Soyinka's play, the character Amope is a foil to Brother Jero. Do you agree? Give your answer with relevant textual illustrations.

QUESTION SEVEN

Ama Ata Aidoo: The Dilemma of a Ghost

“In the play, Ato becomes a ghostly wayfarer because of his inability to confront history and to become conscious of his own complexities and limitations.” Discuss this statement with textual illustrations.