

UNIVERSITY OF SWAZILAND
FACULTY OF HUMANITIES

DEPARTMENT OF ENGLISH LANGUAGE AND LITERATURE

FIRST SEMESTER EXAMINATION

DECEMBER - 2019

COURSE TITLE : AFRICAN CRITICAL THOUGHTS

COURSE CODE : ENG 212 / ENG223

TIME ALLOWED : TWO (2) HOURS

INSTRUCTIONS:

1. Answer any **TWO** questions.
2. Each question carries 30 marks. The total marks for the examination is 60%.
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 room.
5. Correct use of English and literary conventions will be rewarded and the contrary will be penalised.

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

Question 1

Discuss the connection between the coordinates and orientations of literary criticism. Why is it important to know about this connection? [30]

Question 2

- i. Distinguish between orality and literacy in the categorisation of literature. (10)
 - ii. Examine the relationships between composition, transmission and performance in Oral Literature as discussed by Ruth Finnegan. (20)
- [30]

Question 3

Chinua Achebe claims that African writers, unlike the European writers, serve a social functional purpose.

- i. Briefly discuss what you understand about the idea of social functionalism? (10)
 - ii. Use Achebe's idea of African literature to explicate two African literary texts. (20)
- [30]

Question 4

Ngugi wa Thiong'o, in his paper, "Literature and Society: The politics of the Canon (1973)", contends that cultural imperialism was part and parcel of the system of economic and political oppression of the colonized people and literature was used as a subtle weapon.

- i. How does Ngugi justify his argument in the article above? (10)
 - ii. Using any two African literary texts, illustrate the validity of Ngugi's idea of African Literature. (20)
- [30]

Question 5

The Praises of King Mswati III

1

Mswati the black one amongst the ashen
Warrior stick of horns who settles not in gourd-drums
But enters in the seed-bushels of the buffalos.
Calf of the Lion the King of the Jungle
Who upon birth grew a full set of teeth
He roared at Ludzidzini flames of fire leapt
Aflame-aflame Prince!

Aflame-aflame the flames!
Flames of the Sun of emaSwati.

2

Come come you break of dawn!
Rays that shone in the morning
Were seen by Dzeliwe at Lobamba
Were seen by the Queen Mother in the palace
Upon which soldiers saluted
And you inspected and praised them.
They were overjoyed like the Mdzimba mountains
Because of your royal greetings to them
And yet, you were sharpening them, Prince,
You were training them.

3

Here is Mswati, have you really seen him?
He descended like lightning striking the firmament
He scorched the rock rabbits in the granary
Those who chewed up the dry corn and it floated off in the Luntsantsama river
Scalded and scorched their ears crinkled
Some sought refuge among the rocks in the mountains.

4

Prince you stand here, just how far is England?
I saw you descending from the plane at Matsapha
Dressed to kill like the winter snow itself
What snow is this?
Multi-coloured snow of the rainbow
Surging from the waterfalls of many rivers
Dancing on the mountain tops.

5

Mswati they monopolise you at Ntfontjeni
I heard them praising you in the enclaves
Enclaves of Jah'el'dala and Mancibane
Saying yes we have taken the Lion
Today he has returned to the Chief-house at Hhohho.

6

Look at Mswati, my goodness he is an enigma
Because as he entered it thundered and roared
Thence there was a song of gun-thunder
Right at Somhlolo Stadium
Gun-thunder, here is gun-thunder
What kind of Lion is this?

That roared and Reagan of America responded
Europe opened eyes in anticipation
The Maswati sang: “Congratulations *Nqaba kaNqofula!*”

7

Mswati what talks abound, I don't quite hear them?
They say the river is ebbing yet it is swelling in volume
It overflowed near the homsteads and people ran amok
They said the king is at Lusaseni and yet he is at Ludzidzini
And the low murmurs faded
Kaunda of the Zambian came out to the open
Mushweshwe of the BaSutfu came out to the open
Zwelithini of the amaZulu came out to the open
The leopard and lion met.
They all said hold us Mswati so we each hold the other's hand
Because here are the cubs of the Lion starving
They need the orphan caregiver.

8

You who swayed the University students
Till they went down crouching
Till they sang: You are the rain!
You are the falling rain!
All Hail!

This is a transcription of the original *tibongo* in Swazi.

Tibongo Tamswati Wesitsatfu

1

Mswati lomnyama kulabalutfuli
Mgobo kampondo longangen' etigujini
Longen' emagabelwen' etinyatsi.
Nkhonyane yeMbube yeNgwenyama
Leyats' ivela yab' imil' ematinyo
Yabhodli' eLudzidzini kwalavuk' imililo
Gcamu-gcamu Mntfwana!
Gcamu-Gcamu emalangabi!
Emalangab' eliLanga lemaSwati.

2

Wota wota yentsatsakusa!
Msebe lowakhany' ekuseni
Wabonwa nguDzeliwe kaLobamba
Wabonwa yiNdlovukaz' esigodlweni

Esuk' emasotj' ashay' indesheni
Wawahlola Mswati wawahalalisela
Etsaba njengetintsaba teMdzimba
Ingan' ats' uyawabingelela
Kantsi uyawalola Mntfwana uyawalolonga

3

Nangu Mswati ingabe nimbonile
Wehlise lunyazi lwanyazima
Lwatihashula timbiba engungwini
Letabhasha imbasha yemuka neLuntsantsama
Tasha tabhonca emadlebe
Letinye takhosela emaweni.

4

Mntfwana ulapha nje kukuphi eNgilandi?
Ngikubone wehla ngebhanoyi kuMatsapha
Sewuconsa sewungungcocwane.
Ngcocwane muni yena loyi
Lomibalabala yemushi wenkosazana
Lophuma etimphophomeni temifula
Lodlalisela esicongweni setintsaba?

5

Mswati bagovuka nawe eNtfontjeni
Ngibevele bakots' etihoncwani
Etihoncwani taboJah'el'dala naboMancibane
Batsi yebo siyitsets' iNgwenyama
Lamuhla ibuyel' eNdlunkhulu kaHhohho.

6

Mboneni Mswati yehheni bo uyiNqaba
Ngobe ungene ladvuma landindizela
Kwesuka kwahlabela umbayimbayi
Enkhundleni kaSomhlolo umbayimbayi
Mbayimbayi nang' umbayimbayi
Ngwenyama lenjani yona leyi?
Leyabhodla kwasabela Regeni eMelika
INyuropa yona yahlahl' emehlwana
EmaSwat' atsi: "Halala *Nqaba kaNqofula!*"

7

Mswati bakhuluma batsini ingani mine angibeve?
Batsi umfula uyabotja ingani uyangenisa
Ungenise ngasemitini bayaluka
Batsi inkhosi iseLusaseni ingani iseLudzidzini

Kwatsi kunhinhha kwafitsibala
Waphumel' ebaleni Kaunda wemaZambiya
Waphumel' ebaleni Mushweshwe webeSutfu
Waphumel' ebaleni Zwelithini wemaZulu
Kwahlangana ingwe nengwenyama
Batsi sibambe Mswati sibambane
Ngobe nankh' emazinyani' eSilo alambile
Afun' umondli wezintandane.

8

Wena lowancamisa titjudeni taseMvasi
Taze tashona phasi takhokhotela
Tatsi Uyimvula!
Uyimvul' enethayo
Bayethe!

Translated by Professor Zodwa **Motsa**

Question

Liz Gunner argues orality encapsulates a personal, clan and state's history. Analyse the praises of King Mswati III above to support Gunner's idea of oral literature. **[30]**