

AL 214 / IDE AL 214

UNIVERSITY OF SWAZILAND

FACULTY OF HUMANITIES

DEPARTMENT OF AFRICAN LANGUAGES AND LITERATURE

SUPPLEMENTARY EXAMINATION- JULY 2014

TITLE OF PAPER: TRADITIONAL/ORAL LITERATURE 1

COURSE CODE : AL 214 / IDE-AL 214

TIME ALLOWED: THREE (3) HOURS

**INSTRUCTIONS: 1. ANSWER THREE QUESTIONS, CHOOSING
AT LEAST ONE (1) FROM EACH SECTION**

**2. EACH QUESTION SHOULD BE COMMENCED ON A
SEPARATE PAGE.**

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

**4. IN THE ASSESMENT 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.**

ORAL POETRY

INSTRUCTIONS: ANSWER THREE QUESTIONS, CHOOSING AT LEAST ONE
(1) FROM EACH SECTION

SECTION A: ESSAY QUESTIONS ON ORAL POETRY

1. What is religious poetry? (5 marks).
Discuss with apt examples, the different categories of religious poetry in Swaziland (15 marks).
2. Comment on the changing role of the oral artist "Imbongi" in the modern and traditional Swazi society (20 Marks).
3. How does the performance of funeral poetry contribute to the understanding and interpretation of the meaning, causes and effects of death in Swazi oral tradition? Use relevant examples to justify your answer (20 Marks).

SECTION B: ANALYSIS OF ORAL POEMS

- 4 Critically analyze the following curse, paying particular attention to it as an instrument of social control to ensure social conformity (20 Marks)

I obeyed my fathers and mothers
Now they have died and gone
And I am your leader.
You the young ones, you want to dispute with me,
To dispute with me over wealth,
Dispute with me over raffia bushes,
Dispute with me over traditional traditional things,
Well, unless I affronted my elders.
If I did not affront them
And you stand up to do so to me,
Saying if you affront me what will happen
May ill luck follow you,
May you see people
May you see people.

4. Comment on the following traditional prayer by a traditional poet showing the relationship between the living and the dead in the African belief system as well as the use of symbols and images:

Nkwenti, son of Ntembi,
Nkwenti, elephant of Menda,
It is I, Akenji whom you left behind to look after your household,
Whom you left behind to gather your fruits.
It is I calling you.
I am not calling you from my own powers,
After all, I am only an ant.
I am calling you from the power
Conferred on me when you left me this cup.
I am calling you to tell you that we,
Your children are gathered in this hut.
We are gathered because we are told that you are angry.
You are angry because we have neglected our duty.
We have now set things right.
May you not be angry anymore
May you release your child whom you have caused to be sick.
Let him get well soon.
Shower your blessings upon us.
So that our crops should grow.
So that our wives and daughters may produce children,
So that no harm may befall us.
When you lie down in the ground,
Lie on your right side (20 marks).