

UNIVERSITY OF SWAZILAND

FACULTY OF HUMANITIES

DEPARTMENT OF AFRICAN LANGUAGES AND LITERATURE

MAIN 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

Citing **specific evidence** from the narrative “The Cock and the Hare,” on the back page, discuss any **four** functions of Oral Literature. [20 Marks]

SECTION B

Answer ONE question from this section.

Question 2

Explain how Oral Performance and Oral Composition contribute to the fluidity of Oral Literature. [20 Marks]

Question 3

Swazis use proverbs to etch social values in the minds of young people. Critically analyse the Swazi proverbs below, and highlight the social values encouraged by each proverb.

[20 Marks]

- a) Imbila yeswela umsila ngekulayetela *The rock rabbit lacks a tail because of lazyness*
- b) Linceba lendvodza alihlekwa *You do not laugh at a man's injury*
- c) Umfati Akashi *A woman does not get burned*
- d) Salakutjelwa sibona ngemopho *One who refuses to listen learns the hard way*

Question 4

Citing specific examples from the poem below, discuss **four factors** that indicate the plight of Swazi wives. [20 Marks]

Thula Mfati

Ngeke ngithule mine
Aw'suka, thula mfati
Ngeke ngithule mine
Aw'suka, thula mfati

Ngeke ngithule mine

Quiet Woman

I will not keep quiet
Oh, quiet woman
I will not keep quiet
Oh, quiet woman

I will not keep quiet

Ngithulel'umfati
Umfat'efika
Angemuk'indvodza
Indvodz'ingeyami
Ngeke ngithule mine
Aw'suka, thula mfati

For another woman
A woman who comes
Taking away the man
While the man is mine
I will not keep quiet
Oh, quiet woman

Lichudze naChakijane

Lichudze naChakijane babetitsa. Bobabili bebanjingile banetinkhomo letinyenti. Ngoba bebanjingile banebafati labanyenti. Ngulowo nalowo umfati anendlu yakhe. Umsebenzi walabafati bekukunaka umndeni wabo nemasimu. Naloku bebanjingile bobabili boChakijane neLichudze bebazondana bodvwa. Ngalelinye lilanga Chakijane nekudvwa kwakhe wavakashela Lichudze wayobuka kutsi angenta buphi bucili bekweba munye umfati weLichudze. Watsi nakafika Chakijane kaLichudze wakhandza Lichudze lilele phasemtfunti inhloko yalo ilifake phansi kwelikhwapha layo. Wamangala, watsi, “Chudze iphi inhloko yakho?” Laphendvula Lichudze, “Wo! Ngitsite kumunye webafati bami akayijube lenhloko bese uyihloma elugodvweni loludze lapha ekhaya khona nangilele noma ngihambile banganubaleka nalamanye emadvodza ngoba ngitababona.”

Chakijane ngekuchazeka wahamba masinyane wabuyela ekhaya wayokwenta lelisu lehlakaniphe kangaka. Nakefika ekhaya watfola lomkakhe lomdzala akhona, lalabanye bayowusebenta emasimini. Watsi kumkakhe, “Mkami tsatsa nankhu umukhwa ungijube inhloko uyibeke elugodvweni loludze.” Lomfati wazama kululeka Chakijane ngalombono wakhe lolibele ngoba bekamtsandza. Loku kwenta Chakijane akwate, wamshaya ngendvuku yakhe watsi, “Ase uhloniphe kubekanye guluva ndzini. Juba lenhloko wente lengikushoko khona ngitokhona kugadza labafati bami.” Umfati sekalimele, agcwele kwesaba watsatsa umukhwa wajuba Chakijane inhloko wase uyibeka elugodvweni loludze ekhaya. Nababuya lalabanye bafati kwasuka sililo nababona Chakijane afile ngoba bebangati kutsi batawuphila njani ngaphandle kwendvodza letabavikela.

Ngalobobusuku Lichudze lavakashela kaChakijane lakhombisa kudvumala ngekufa kwChakijane. Lichudze njengemuntfu lolungile wase sewunikela kutsi atsatsa bonkhe bafati baChakijane nebantfwana abagcine. Bavuma ke labafati ngobe bekamuhle Lichudze anjingile. Ngalobo busuku Lichudze lajabula kuba nemcebo lomnyenti. Waluleka lijaha lakhe lelidzala watsi: “Mfana ungabocala unikele inhloko yakho emfatini ngoba usheshe atsatsake. Kepha nawuhlakaniphile labanye batawuluza tihloko tabo bese uyanjinga ngaloko.”

Iyaphela

The Cock and the Hare

The Cock and the Hare were rivals. They were both rich and lived in large compounds and possessed much livestock. Because they were rich, they each had many wives who lived in separate huts in their homesteads. The job of each wife was to look after her husband and make her family and farms productive. But despite their riches, both the Cock and the Hare were extremely jealous of each other. One day the proud Hare decided to pay a visit to the Cock, in order to see if there was no way in which he could steal one of the Cock's wives.

When the Hare entered the Cock's compound he saw that the latter was asleep in the shade with his head under this wing. He was amazed at this sign, and cried out in alarm, “Cock, where is your head?” The Cock replied in a muffled voice, “I instructed one of my wives to cut off my head and place it high on a pole in the middle of the compound so that even if I am on a trip, or fall sleep, I can watch all my wives at once, and be satisfied that they do not run off with a lover or with any one for that matter.” The Hare was greatly impressed with the clever trick and decided to put it into practice himself. So he departed immediately for his compound.

On his arrival he found only his senior wife present, the others having gone to work in the nearby fields. “Senior wife, take a sharp knife and cut off my head, and place it on a pole in the middle of the compound.” The senior wife was reluctant to do so; so she delayed and tried to dissuade her man from this drastic and foolish act because she loved him. This only angered the Hare who beat her with a stick and shouted, “Obey at once, you faithless wretch. Cut off my head and place it as I have commanded you, so that I may keep a close watch on my wives.” So the wounded and frightened wife cut off the Hare's head with one stroke and fastened it to a long pole in the middle of the compound. When the wives returned a great wail arose when they found the Hare lying stiff and lifeless on the ground for they did not know what would now happen to them without a man to protect them.

That evening the Cock paid a visit to the Hare's compound and expressed great sorrow at the death of his neighbour. However, being a generous fellow he offered to take all of the Hare's wives and children under his protection for he was accustomed to taking care of many women. To this they agreed for he was handsome and rich and judging by the great number of children in his compound he was at the peak of his manhood and, most of all, he seemed very sincere in his concern to help the bereaved family of the Hare. That night the Cock was very merry indeed and chuckled at his own cleverness and good fortune. He advised his oldest son, “Never ever lose your head over a woman; some are bound to lead you astray, but if you are clever, let others lose their heads and you will get richer as a result.”