**CONTEXT QUESTIONS ON RETURN OF MGOFU**

1. **FRANCIS IMBUGA**: *The Return of Mgofu*

MTANGE &: [*Together*] Yes, Mgofu, we slept well.

MNAVI

NGODA: That’s good. Nora, my daughter,

returned from her studies last night,

just after you retired to bed. She has

been away for three years.

NORA: I greet you, people of our motherland.

MTANGE &: We greet you too, our daughter,

MNAVI

NGODA: Nora, . . . we named her after the woman who gave birth to me right here at this shrine. *[visibly amused]* That was soon after my father’s death. He was buried under that fig tree over there, where the sick sit. My mother is buried there too. And when my time comes, which is not too far away, I to shall be laid to rest there. Nora, here is my witness. Not so, Ulivaho?

NORA: It’s so, father.

NGODA: I thank you.

MTANGE: *[cutting in]* Allow me to stand by your father’s graveside for a few moments.

NGODA: That’s granted. My late father was a man of Mndika. Where is the wisdom of denying your request? *[*MTANGE *and* MNAVI *observe silence at the graveside]*

MNAVI: We thank you for that.

NGODA: Quite often we make a mistake. A mistake of thinking that we learn from the wisdom of hindsight. No! No, we don’t.

MNAVI: And do we not?

NGODA: No, we don’t. My people, what we actually learn from is the ignorance of our understanding. Probably the appreciation of the future too. We think wrongly about the future. The turning point can only be reached by our children and their children.

MTANGE: A profound thought, indeed.

NGODA: *[contemplating]* I’ve been thinking deeply about what we discussed last night. If your leader is thinking of bringing women closer to the seat of rule, you should support him. That is surely the future. Nderema took that path several years ago. Now see where they are.

MTANGE: Mwami Mhando already has a list of deserving women whom he wishes to join the Inner Circle of Elders known as Sujas, for servants.

MNAVI: I think he intends to revral their names on Remembrance Day.

NGODA: *[looking excited]* That’s music to my ears. I shall pray for it. You see, tradition is only good when it helps a nation to improve the human condition of its people. Many will resists change out of ignorance and selfishness.

**Questions:**

1. What happens shortly before this scene? *(04 marks)*
2. Describe the character of Mtange and Ngoda in the passage. *(08 marks)*
3. Identify and illustrate the themes in the conversation above. *(04 marks)*
4. Describe what follows this passage. *(04 marks)*
5. **FRANCIS IMBUGA: THE RETURN OF MGOFU**

ADONIJA: (Standing up quickly) Did you hear that? That’s him. I knew Mgofu would be

back. You know Mgofu didn’t die! Mgofu is back!

MATIA: Our kinsman, sit down.

ADONIJA: Oh, I’m so happy. Better birth than death. Have you ever seen someone at

their moment of departure from this world?

BIZIA: What kind of question is that?

ADONIJA: (To audience) Have you? Have you ever seen someone die? Aah, but what is

the use, you will probably think that I’m crazy if I tell you. (Pause) I have

evidence here. I saw them kill one another because of soil. It’s all here. I secretly

recorded some of their meetings. There were preachers, priests and a chief. They

were all there, plotting to shed the blood of their brothers and sisters.

BIZIA: What is your name?

ADONIJA: Name? I have already answered that question. Everything starts with a name,

and then you are either friend or foe. What is in a name? Father, Pastor or Chief,

what do you mean? What is in a name? they hunted one another like mad dogs.

They destroyed our good name. this time I said no, not again. I will not be party

to this again. So I decided to become Mgofu Ngoda’s eyes.

BIZIA: (To Mude) Does that make any sense to you?

MUDE: Yes it does. It means someone somewhere has driven this man to the fringes of

existence. That is how we transform people to be animals. We learnt that at the

academy.

ADONIJA: You don’t seem to have graduated yet, and you might never. (Turning to the

rest) Mgofu Mgoda died. He died in my arms, but the old python renews itself

with thorns and thistles. Mgofu has just come back to us.

BIZIA: How do you know?

ADONIJA: How do I know? The pumpkin never says, ‘worms have eaten my belly’. When

you graduate in the academy of life – you will hear the baby cry. But you and

good Adonija here are still waiting to graduate. (Paces) Before he died in my

arms, Mgofu Ngoda promised to return soon. That is him.

**Questions:**

1. What leads to this conversation? *(06 marks)*
2. Who are ‘they’ that Adonija is talking about? What is their relationship with the people in the passage? *(04 marks)*
3. Describe the character and role of Adonija in the passage.  *(06 marks)*
4. Explain what happens after this passage. *(04 marks)*
5. **FRANCIS IMBUGA:** *Return of Mgofu.*

**Mhando:** That is so. And that is why we still have something to eat and drink after what our land has recently been through.

**Mtange:** Yes, Mndika is no longer the land we knew. It`s either drought or floods.

**Mhando:** (Echoing Mtange) And when it is neither floods nor drought it is trivial debates.

**Mtange:** (True. True, well said.

**Mhando:** (In a pensive mood) Floods and drought. What could be the cause? Is it not the blood of the brothers and sisters that was shed by those that gave birth to us?

**Mtange:** It`s difficult to sleep to sleep well these days.

**Mhango:** That is the naked truth. But let`s partake of these bites and drinks while they last. In any case, we are merely acknowledging what one of our ancestors said many years ago; `words spoken on a dry throat do not roll off the tongue.`

**Mdanya:** True, very indeed. (*The Sujas sip their drinks in silence.)*

**Mhando:** *(After clearing his throat.)* Members of my inner circle, I know you are wondering why I called you urgently, this morning. SujaMtange and SujaMdanya, I`m a very disturbed man.

**Mtange:** Disturbed? That`s disturbing. What is the matter, Your majesty?

**Mhando:** I`m your leader. Therefore Mndika`s problems will always be my problems. (Long pause) Why is it that our people do not learn from the past?

**Mdanya:** Your majesty, we have lived with this problem all along. Why should it disturb you now?

**Mhando:** (Trying to control anger) I will pretend not to have heard those words, SujaMdanya. Do you … so you think because we have lived with theseproblemswe should now ignore them completely? Raise our hands to the skies and say we are defeated?

**Mdanya:** Forgive me your majesty; it was a slip of the tongue.

**Mhando:** (*Angrily*) A slip of the tongue… When our crops are not withering in the fields, they are drowning in roaring floods. And while we live with all these.

**Questions.**

1. What happens immediately before the passage.(5marks)
2. Describe the character of Mhando according to the passage.(3marks)
3. Identify and explain any themes portrayed in the extract.(4marks)
4. What happens after the passage.(6marks)
5. **FRANCIS IMBUGA**: **Betrayal in the city**

**TUMBO:** Alright, back to business. Your lateness, seems, is justified.

**MULILI:** Yes, justice. They wanting to rob me in sunlight. (*Laughs again.*)

**TUMBO:** We are discussing what should be included in the programme.

**MULILI:** Oh, I see, thank you. The first thing to me is …

tribalistic dances.

**TUMBO:** Tribal dances?

**KABITO:** (*Head in arms*.) He means traditional dances.

**MULILI:** Yes, traditional tribes and dances. (*Tumbo takes notes*.)

NICODMO: Put this down. School children to line up along Airport Road right up to Government House. We have enough children in town, don’t we?

**MULILI:** I objection Mr. Chairman. What we do, we do this: we ask for holiday, then every movable adult to line the road, not only children.

**KABITO:** Forget about children lining the road. This is their final term and most of them will be sitting for their exams. The visitor will understand; after all, it doesn’t happen where he comes from. We must guard against one way traffic.

**MULILI:** I objection Mr. Chairman! Children should must see for themselves. They are tomorrow leaders you know. And another thing, last year we gives them freedom of primary learning. Put down.

**KABITO:** Good grief!

**MULILI:** What are you good grief for?

**TUMBO:** Alright; we’ll take a vote. Who is against that point? (*Confused, stares*.) Who is for the point? (*More confused stares*.) Okay, on the strength of the Chairman’s vote, it has been decided that school children will line up along Airport Road to welcome the visitor.

**KABITO:** What about an upcountry visit? He might be interested in seeing for himself the progress we have made in agriculture. He offered us all the technicians for the projects, didn’t he?

**Questions**

1. What leads to the events in the passage? (06 marks)
2. Explain what the passage reveals about Mulili’s character?(04 marks)
3. Why are there confused stares from the members when Tumbo asks them to take a vote? (04 marks)
4. What happens immediately after the passage? (06 marks)
5. **FRANCIS IMBUGA: *The Return of Mgofu:***

**Mtange&**

**Mnavi:** *(Together)* Yes, Mgofu, we slept well.

**Ngoda:** That’s good. Nora, my daughter,

returned from her studies last night,

just after you retired to bed. She has

been away for three years.

**Nora:** I greet you, people of our motherland.

**Mtange&**

**Mnavi:** We greet you too, our daughter.

**Ngoda:** Nora… we named her after the woman

who gave birth to me right here at this

shrine. *(Visibly mused)* That was soon

after my father’s death. He was buried

under that fig tree over there, where

the sick sit. My mother is buried there

too. And when my time comes, which

is not too far away, I too shall be laid

to rest there. Nora here is my witness.

Not so, Ulivaho?

**Nora:** It’s so Father.

**Ngoda:** I thank you.

**Mtange:** *(Cutting in)* Allow me to stand by your

father’s graveside for a few moments.

**Ngoda:** That’s granted. My late father was a

man of Mndika. Where is the wisdom

of denying your request? (*Mtange and*

*Mnavi observe silence at the graveside).*

**Mnavi:** We thank you for that.

**Ngoda:** Quite often we make a mistake. A

mistake of thinking that we

learn from the wisdom of hindsight. No! No, we

don’t.

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actually learn from is the ignorance

of our understanding. Probably the

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turning point can only be reached by

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**Mtange:** A profound thought, indeed.

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about what we discussed last night.

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rule, you should support him. That is

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deserving women whom he wishes to

join the Inner Circle of Elders now

known as Sujas, for servants.

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names on Remembrance Day.

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I shall pray for it. You see, tradition is

only good when it helps a nation to

improve the human condition of its

people. Many will resist change out of

ignorance and selfishness.

**Questions:**

a) What happens just before this scene? (04 Marks)

b) Describe the character of Mtange and Ngoda as revealed in the passage. (08 Marks)

c) With illustration, identify any ***two*** themes in the extract. (04 Marks)

d) Briefly describe what happens shortly after this extract (04 Marks)

1. **FRANCIS IMBUGA**: The Return of Mgofu:

**Thoriwa**: suddenly………… suddenly, MgofuNgoda got

hold of the hand of his youngest wife,

Mora and the two walked off into the

night. Mgofu left the rest of his family

right there.

**Thori:** *(Almost in a whisper.)* In the sacred cave,

those who are given to whispering

whispered and said that Mgofu’s

youngest wife was with child *(Pause)*

that night…..the dreadful eternal

darkness caught up with all of us. To

think the sacred cave would be safe was

unwise. That same night they followed

us to the shrine. “Get out,” they

shouted. “We have come to protect

you….Those who obeyed were killed.

Those who chose to stay in the cave

were burnt to death. Thoriwa and I

were among those who chose to obey.

Our spirits were among the first ones

to escape into the mist. *(Pointing at the*

*skies)* so you see, we don’t belong here.

We belong where we have come from.

**Thoriwa**: But don’t get us wrong, we are not

bitter. The soiled water can still be

distilled to freshness. We believe in

forgiveness. Forgive and you shall be

forgiven.

**Thori:** *(Holding Thoriwa’s hand and looking at her.)*

forget you shall be forgotten. I

can’t forget you dear. *(to the audience)*

isn’t she something to behold? Yes,

very forgiving. It’s impossible to forget

the good times we had growing up

here, in the three ridges of Mndika.

Mndika! *(Nodding his head)* The name of

the sacred place before the madness.

**Thoriwa**: Yes, that was the end of a peoples’

memory. But Thori and I are different.

We have failed to forget.

*(Lights dim as musical instruments establish*

*the sadness of the moment. Soft signing voices*

*accompany the musical instruments.)*

**Thori:** *(After the musical interlude.)* When we got

to where we now live, those who left

before us gave use a new home. The

half – blind old seer had arrived before

us. But his expectant wife was not

there. The old seer had left her behind,

***Questions***

1. What leads to the events in this passage? (06mks)
2. Explain three themes brought out in this passage (06mks)
3. What does Thori mean when he says, “when we got where we now live, those who left before us gave us a new home. The half blind old seer had arrived before us”? (04mks)
4. Explain what happens to Mgofu’s expectant wife after the passage. (04mks)
5. FRANCIS IMBUGA: ***The Return of Mgofu***

**Kadesa**: (*Wearing a serious look on her face*) It’s a reminder. A reminder of the madness

we witnessed at the old paw paw trees shade before we fled to this refugee

camp. It means, farewell to the ogres that wanted to devour their own blood.

our people behaved like deranged animals, killing one another like ruthless

brutes. (*Reflects*) so he said farewell to them, farewell to the ogres.

**Mude**: It was sad. It’s still sad. You were lucky, very lucky. And that’s why we have

been sent here.

**Kadesa**: We?

**Mude**: Yes, I’m not alone.

**Kadesa**: (*In doubt*) That’s strange. You left your many duties and came here because

we are lucky? Let’s hear what your visitor’s bag holds for us.

**Mude**: I came to warn you. They are at it again. Reliable whispers are that the

second madness has broken out in Mndika. You will need protection.

**Kadesa**: (*Looking puzzled*) Protection? Why? From whom?

**Mude**: Houses are burning. People are maiming one another and blaming it all on

you. Those torching houses are said to be your followers; they claim to have

been trained here before your very eyes.

**Kadesa**: And does MwamiRocho, he who tills the royal grounds, believe the whispers?

**Mude**: Of course not. When the wise close their eyes, they open their ears.

**Kadesa**: When did this madness begin?

**Mude**: Two nights ago.

**Questions**:

a) What has led to the scene in the above passage? (05 marks)

b) Describe the following characters as portrayed in the passage: (06marks)

i) Mude

ii) Kadesa

c) Briefly discuss any two themes brought out in the passage. (04 marks)

d) What happens immediately after the event in the passage? (05 marks)

1. **FRANCIS IMBUGA: The Return of Mgofu**

**Mhando**: (*Laughing*) Mizra and Sariku, why do you two insist on calling our youthful leaders elders? (*The elders laugh. Sariku and Mizra appear confused.)*

**Sariku**: It’s the tradition, isn’t it? All leaders on the continent have always been called elders, haven’t they?

**Mhando**: That’s what I told Mama Enos last night. She insisted that it was wrong.

**Mtange**: You know… I think Mama Enos is right. Why should a forty-year-old be called an elder? Why?

**Mhando**: It’s not a cast in stone, you know. We can change it. (*To Sariku and Mizra*.) You are free to leave. (*The two leave*.)

**Mtange**: Did you say we can do away with the term elders?

**Mhando**: No there are those who deserve to be called elders. Age, experience and wisdom dictate that. But should be called elders because we happen to be leaders of the day?

**Mdanya:** Your Excellency, don’t forget it is you who gave us those titles last year. ESEL, Elders of State for Exceptional Leadership and…

**Mhando**: ***(****Laughing*) I admit it. That was a mistake. For some of you it should have been ETFS. Elders of Theft from the State. (*All burst out laughing*.) But back to the name, we are servants of the people not their leaders or elders. We’ll need to think about the change of titles just like we did with other proposed changes (*pause*). How about Suja for servant of the people? Short and pointed. Mdanya, what do you think?

**Mdanya**: If you ask me, it sounds right! And impressive too.

**Mtange**: Actually, it does.

**Mhando**: So Suja Mtange, how are the people of your household?

**Mtange**: Still breathing, Your Majesty. We thank the one above for that.

**Mhando:** That’s as if it should be. Suja Mdanya, are your people well?

**Mdanya**: Well, they are, Your Majesty. And as Mzee… I mean Suja Mtange says we thank our creator for it.

**Mhando**: That is so. And that is why we still have something to eat and drink after what our land has recently been through.

**Mtange**: Yes, Mndika is no longer the land we knew. It’s either drought or floods.

**Mhando**: (*Echoing Mtange*) And when it is neither floods nor draught it is trivial debates.

**Mtange:** True. True, well said.

**Mhando:** (*In pensive mood*) Floods and drought. What could be the cause? Is it not the blood of the brothers and sisters that was shed by those that gave both to us?

**Mtange:** It’s difficult to sleep well these days.

**Mhando:** That is the naked truth. But let’s partake of these bites and drinks while they last. In any case, we are merely acknowledging what one of our ancestors said many years ago; ‘Words spoken on a dry throat do not roll off the tongue.’

**Questions:**

1. What takes place immediately before the event in the passage? (04 marks)
2. Discuss Mhando’s character as portrayed in the passage. (06 marks)
3. Illustrate any two important themes brought out in the passage. (06 marks)
4. Which events follow immediately after the event in the passage? (04 marks)