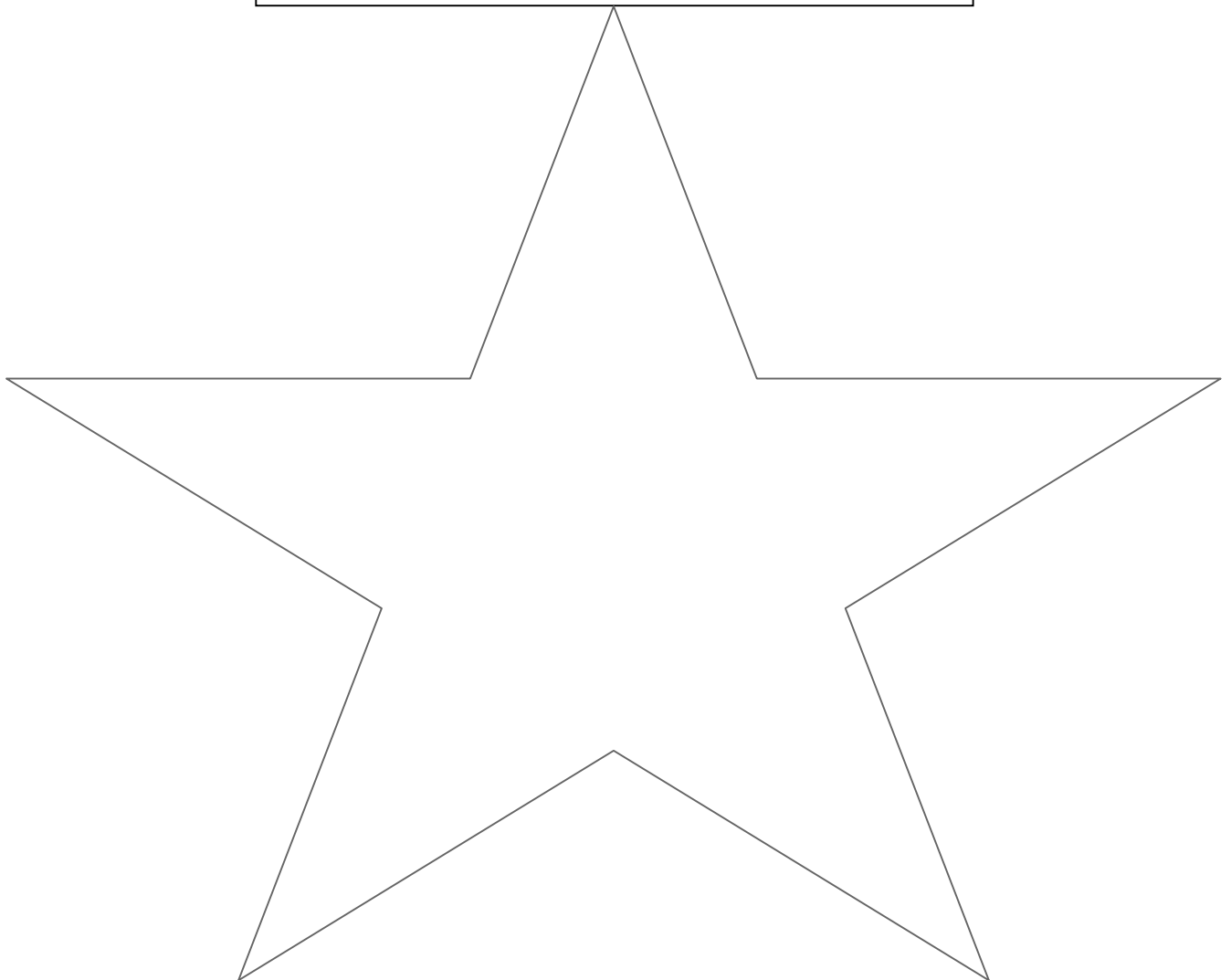


TRIAL 1-18

NEW ORAL NARRATIVES REVISION

**THE STAR REVISION
SERIES**

(KCSE 2025 REVISION)



1. Read the narrative below and answer the questions that follow. (20 marks)

HOW CIRCUMCISION CAME TO BUKUSULAND

At Mwiala wa Mango, there was a great man-eating snake. The snake usually crawled out of his dwelling place among the hills and roamed about the countryside in search of human beings. The local people did not know what to do to get rid of this menace that claimed more and more victims as days went by. Then, in their greatest hour of need, a savior in the person of Mango came.

Mango of Mwiala had by his first marriage two sons whom he greatly loved. Early one morning the boys set out to graze their father's cattle at the riverside. While the cattle were pushing and fighting over the salt lick, the boys settled down to molding calf bulls. They had barely finished making their first two bulls when they heard a tremendous stampede from the salt lick. Cows, bulls, oxen and calves with raised tails came galloping out of the salt lick holes. The boys hastily picked up their *chindare* sticks and made for the nearest anthill in order to see the cause of this pandemonium. And there, below them, was the monster casually looking around. It stared at them hard and its many tongues shot out. With a cry and a leap, the boys ran for their lives but it was too late. Mango lost his loved ones to the murderous monster.

He sharpened and resharpened his *embalu* as tears of bitter sorrow rolled down his cheeks. I must follow the way my beloved ones took to the ancestors. Day came and Mango started for the hills. The sun was in the centre of the sky when he came to the lonely and forbidding hills. He looked around the cave and newly overturned pebbles showed that the beast was out seeking human flesh. Armed only with *embalu* and a tree stump, he crawled into the cave. At the mouth of the cave, he put the tree stump and started his long unnerving watch.

In the meantime, news of what Mango was set on doing had spread through the neighbourhood. People from far and wide had come to his home and were anxiously waiting for him. The sun slowly crept towards the west. Its gentle rays fell upon his glittering *embalu* and he mumbled, It is the light of ghosts already. Suddenly, he heard the sound of stones and pebbles knocking against each other. His hand muscles stood out like twisted cords as he tightened his grip on the *embalu*. He spat on his palm and adjusted his grip. Raising his *embalu* above his head, he spat upon his chest asking for his ancestors' protection. The cave became dark as the monster's head rested upon the tree stump. The raised hand came down swiftly and to the mark. A spout of blood told the rest of the story. At his feet lay the headless beast.

His *embalu* dripping with blood, he rushed to the nearest rock and gave a piercing cry into the gathering darkness. It was a cry of triumph and those who heard it jumped up for joy. He was carried shoulder high amid singing and dancing.

His heroism was acknowledged by the neighbouring *Barua* tribe, who offered him a beautiful bride. But he had to be circumcised first before he could take his bride. This was the custom of the *Barua*. Thus, Mango became the father of circumcision in Bukusuland.

a) Classify the above narrative.

2mks

b) Describe the character of the following.

4mks

Mango

The Barua

c) How did Mango become the savior of the people?

2mks

d) Identify the socio-economic activities of the community from which the narrative taken.

2mks

e) Comment on the following.

2mks

The sun slowly crept towards the west

It is the light of ghosts already

f) Explain how suspense is created in this narrative.

2mks

g) Identify **FOUR** features that show this is an oral narrative.

4mks

h) What do we learn from this narrative?

2mks

2. ORAL LITERATURE

Read the narrative below then answer questions below.

Ot mondo odhi kwath .

[The narrator began]

Let the house go grazing

Let the house go to the end

Let the house come to the centre

Let the house be dead silent.

The boy closest to Apiyo's was Obong'o and one day she set out from home to visit him. It was a long walk and the day so hot that when she reached a river she left her clothes on the bank and plunged into the cool fresh water. While she was bathing and splashing about happily, the ogre, Opul, came by. He was dressed that day as a hyena. When he saw Apiyo, he asked if he might try on her clothes promising of course to return them at once. Apiyo consented and Opul took her dress, leaving in exchange his hairy coat, which Apiyo now put on. Opul promised to return her clothes when they reached a rock they were approaching. Reaching the rock, however, the treacherous beast seized the girl and pulled the rock on top of her, burying her firmly beneath it.

Confident in his disguise, Opul now called at Obong'o's house, where he was warmly welcomed and served with food. Obong'o's youngest sister was given the task of serving him his meals, which she herself was to share. But when she had sent in food and was returning from the main hut with water for the guest to wash his hands, she saw to her amazement that in addition to the food both the pot and the bread basket had been devoured! Opul felt silly; he washed his hands and sent her to fetch more water. While she was gone, he said to himself that if he could not stop swallowing the crockery they would surely know that he was not Apiyo but Opul. He did not want to be recognised immediately. He wanted food before he killed the whole family. So he vomited everything back! When the girl returned, she was surprised to find her guest pointing at the pots and saying, 'I've eaten enough now, thank you, so the *andiw* and *tawo* can be taken away.' Without a word, the girl picked up the vessels and returned to her mother's hut where she shared the secret with her mother. Her mother listened but refused to believe these strange happenings. She warned the girl that if Obong'o heard her talking about Apiyo in that way he would be very angry.

The poor girl, hungry from having had no food, drove her cattle to graze in the countryside. Tired, she sat down on a rock and sang a song:

Solo Luo, Solo Luo, Obong'o solo Luo,

Obong'o woud baba solo Luo

Obong'o son of my Father,

Gathers all kinds around him-

The good, the bad; the ugly, the beautiful

Hyenas as well as human beings.

Because of this I am as good as trapped beneath this rock

Because of Obong'o, son of Owade

I, the beautiful one, will probably die beneath this stone
Obong o wuod baba solo Luo

As it happened, it was beneath that same rock that Apiyo lay where Apul had buried her. Apiyo heard the girl's song and in anger of the girl's song of complaint, she reviled her with a strange song using a mixture of both meaningful and meaningless words imitating the girl in an insulting way.

Onyoho nyoho nyoho nyoho nyo
trapped beneath this rock
Onyoho nyoho nyoho nyoho nyo
die beneath this stone
Onyoho nyoho nyoho nyoho nyo.

The girl was astonished to hear this song. It sounded like the voice of Apiyo, but she could see nobody singing. She rushed home to tell her mother, who still refused to believe the tale. She pointed out to her daughter that she was the very one who took food every day to Obong o simba where Apiyo was staying. The girl was crestfallen and could only say that one day her mother would find that the visitor was someone else.

Time passed and another day came. The girl returned to the rock. She sang the song she had sung before, and was answered in the same way. Arriving home in the evening, she was determined now to convince her mother about the voice. She pleaded with her mother to go with her on the following day and this time her mother agreed. However she insisted that Obong o went with them saying that he would punish the girl severely if she were lying.

Next morning, the girl drove out the cattle ahead of her mother and brother, sat on the rock and began to sing:

Solo Luo, Solo Luo, Obong o solo Luo,
and again Apiyo answered

Onyoho nyoho nyoho nyoho nyo ..

Obong o, hiding nearby, was amazed by what he heard for he knew that it really was Apiyo's voice. Then with his mother's help, he rolled back the rock and brought back Apiyo into the harsh glare of daylight. But poor Apiyo was in a dire condition; her body wasted through hunger and partially crushed by the rock. She was carried home and secretly housed in one of the huts, away from the eyes of their grisly guest in the *simba*. Here she was washed, clothed and fed, and was soon strong enough to recount her experience with Opul.

Obong o was very angry and reacted at once, promising that that day their guest would die. Then, walking to his *simba*, he told his guest that he was about to smoke out some beg bugs which had been infesting his hut. He said that the night before they had been so bad that he had been unable to sleep. He said that he was going down to the river at that moment to bathe. Once he had finished

bathing he would return and light the fire. However, he said that his guest was just to continue eating his meal. He also instructed him to lock the door so that the hens would not disturb him as he ate. Opul was quite happy about this and waited for the food that the girl brought as usual. Then Opul locked the door firmly and sat down to enjoy his meal. As he ate he laughed to himself to think that he had found a way to eat well for the rest of his life.

When the food had been served by the girl, and the door locked by Opol against the hens, then it was that Obong o set fire to the walls and roof of the *simba*. In a moment the whole structure was a raging inferno. The beast inside began screaming with rage and terror and cried aloud:

Oowee Owee! Why did I spare him? If I'd known, I'd have eaten him. I would! I would! Oowee! Owee! Obong o! Obong o! Son of your mother, cut a small hole for me! Cut a small hole for me!

But Obong o turned a deaf ear. Since Opul had tried to murder Apiyo it was now the turn of Opul to die. Opul s cursing and begging continued, but to no avail. The hut burned furiously, the fire consuming it was a greedy ferocity, until the walls sagged and the flaming rood caved in.

Questions

- a) What kind of oral narrative is this? Give evidence for your answer. {2 marks}
- b) What are the functions of the songs in this narrative. {6 marks}
- c) i) What kind of a person is Opul? {1 mark}
- ii) Explain how you know. {3 marks}

d) What are the following, as used in the story. {2 marks}

simba

andwi and tawol

e) What could the narrator do to make his story-telling more interesting to the audience. {4 marks}

f) Which of the following is the best title for this story? Say why. {2 marks}

- i) The clothes of Opul
- ii) A family in danger
- iii) Treachery punished
- iv) Apiyo's meaningless song
- v) The amazing crockery devourer

3. ORAL LITERATURE

Read the following story and answer the questions that follow:

A long time ago, there was a man and his wife who had built their hut in the middle of the forest. They had also fenced round the compound to keep the wild animals from coming into their home. Now this man used to go to the charcoal burners' dell to join the other smiths in ironwork. This time, when he went, he left his wife heavy with child.

Now, in this forest, there was a huge gruesome ogre who broke into the compound as soon as he saw the man leave. The ogre carried a heavy load of firewood which he dropped with a big thud outside the hut. The Ogre roared so loudly at the woman that she fainted with fear; “Hu hu! Women-with child, drop with that thud!” Then he went inside the hut where he made some porridge. When it was ready he again spoke to the woman. “Woman-with-child, take this food. You don’t want it, I shall eat it for you.” Then, not waiting for a reply, the ogre ate all the porridge. Now this happened every day for many days and the expectant mother grew as weak as the reeds by the riverside. When the time came for her delivery, the ogre crudely helped her, then he took the child and swallowed it. Still he did not give the woman any food to eat so she continued to be weak and starved. She did not know what to do. She knew that the ogre had eaten her child and she became very worried that her husband would be killed on his return.

Everyday she used to spread her castor oil seeds in the sun. One day while she was spreading them, a dove came and helped herself to some of the seeds. The woman said her: “You always come here and eat my seeds. Will you go if I send you?” the dove said to her, “Let me eat my fill and then you can send me wherever you want.” She ate until she had had enough, and turned to the woman and waited for her instructions.

“Go to the charcoal burner’s dell and when you see the smiths, sing these words.

“Blacksmith, smithing away on your iron
Smith, smith away quickly.
Your wife a baby has no more
Delivered and swallowed by an Ogre.”

The dove went to the charcoal burner’s dell and saw the smiths working at the iron and she sang the song:

“Blacksmith, smithing away on your iron
Smith, smith away quickly.
Your wife a baby has no more
Delivered and swallowed by an Ogre.”

The men said, “What is this thing of a bird saying disturbing our work?” and one of them threw a stone at the dove. But the dove perched herself on another tree and sang again.

“Blacksmith, smithing away on your iron
Smith, smith away quickly.
Your wife a baby has no more
Delivered and swallowed by an Ogre.”

This time one of the smiths said, “Haiya! Perhaps this bird has a message for us. Who of us left his wife heavy with child?”

The man said, “I left my wife heavy.”

The other smiths said, “Haiya! Take your things quickly. Go home.

This message might be yours. Your wife might have given birth and had her child swallowed by an ogre.”

At home the ogre still tormented the woman: he cooked food and offered it to her when it was already in his mouth saying “Woman of the house take this. You don’t want it. I’ll eat it for you.”

One day, when the sun stood in the middle of the compound, her husband arrived from the ironworks. When he saw his wife as weak as reeds by the wayside, he became as angry as a roaring lion. He said to his wife, “This Ogre will know today that I am the son of my father. I shall hide on top of the wood pile and when he comes he will know who I am.”

The ogre came as usual with his load of firewood.

“Hu, hu! Woman of this house, drop with that thud.”

This time, the woman replied, May you drop with the same.”

The ogre was surprised to hear her speak.

“Woman, you speak as if those who had gone to the charcoal dell to do smithing have come back.”

But he thought nothing more about it. He then cooked food, as usual, ate it and slept on the naked floor. From his mouth came green, yellow and red foam and that was a signal that he was fast asleep.

It was then that the blacksmith came down from the pile of firewood where he had been hiding and speared the Ogre through and through until he was dead. Then the man and his wife moved and built a new home in another village.

Time passed. And on the decayed carcass of the ogre a creeping plant of the pumpkin family grew and it became very long and a large gourd grew from one of the tendrils. One day a herder from that village saw it and he cut the gourd and prepared it for brewing beer. Then all the men, women and children of the village watched as the gourd was filled with beer and placed beside the roaring fire. Now, the fire had to be kept fed with firewood by the children. Each time a child went inside to feed the fire, the gourd swallowed him and then moved near the door. All the children from the village were swallowed in this way. Then the man said, “Haiya! Where have all the children gone?” He looked around and saw the gourd moving slowly, slowly towards the door. At once the man set up a cry: “This is not a gourd, it is an animal, it is the ogre who ate my child!”

All the men rushed in and with anything they could lay their hands on, started to pierce and break the gourd.

Suddenly, from the gourd came a loud song:

“Father, mother,
Do not hurt me,
I am here.”

“Father, mother
Do not hurt us,
We are here.”

When the whole gourd was broken the man and woman’s child, who had been swallowed first, was the first to be seen. Then all the children came out one by one and each went home with their parents.

Questions

- a) What kind of oral narrative is this? Give evidence for your answer. {2 marks}
- b) Give four examples of the Ogre's wickedness. {4 marks}
- c) Who are the songs sung to and why? {4 marks}
- d) What could the narrator do (dramatic techniques) to make this narrative more interesting to the audience? {4 marks}
- e) Which of the following is the best title for this story. {1 mark}
 - i) Dove to the rescue
 - ii) Songs of Danger
 - iii) The inhumanity of the ogre
 - iv) A family of the forest

- f) Give a short description of the ogre. {3 marks}
- g) Why did the smiths do their ironwork at the charcoal burner's dell? {2 marks}

4. **ORAL LITERATURE**

Read the story below and then answer the questions which follow.

THE HARE'S PRACTICAL JOKES

A long, long time ago, there were two people who were very good friends. One was Mr. Hare and the other Mr. Hyena. They used to visit each other and on each of these visits, the hare used to carry in his bag some honey and sweetened meat. He used to put his little finger in the bag and give his friend to lick. Said the Hare: Brother, I have something very, very sweet in my bag here. Take it and see for yourself. The hyena liked it very much.

Hi, Hi, Brother Hare, give me some more, more I say. It is very very No, no this is a sweetness that you must have a little at a time. And the same thing happened day after day for many days. One day, the Hare came as usual and said:

Brother Hyena, may I give you something very, very sweet, sweeter than sweetness itself?

Yes, my good friend, I would love it very very much ; And the Hare gave his sweetened finger to the Hyena to lick.

Oh, Hare, my very good friend do give me more.

No, no old man, you cannot eat much of this sweetness. It is a sweetness that must be eaten sparingly.

But brother, where do you get such sweetness?

I get it from those mountains you see above your heads! pointing at the white clouds. Once you eat this sweetness you should never pass it out because then the sweetness gets lost.

Then what do people do so that they do not pass out the sweetness after eating it? Ah, Mr. Hyena, that is very simple, they have their bottoms sewn up and if you want, I can do the sewing up for you.

Yes, yes, do sew it up for me. And the Hare sewed Hyena's bottom. They took three bags each and the Hare led the way to the sweetness that never passes. Now the Hyena ate the honey, the honeycombs and the dead bees. Then the Hare said: Now that we have filled our stomach and our bags, let's go home. Now when they were on the way, the Hyena went down to the stream to drink some water. And when he drank he just dropped down like a stump of a tree. He stayed and stayed there; his eyes popping out like sweet potatoes. He stayed there for so many days, until he thought he was going to die.

One day he saw the Eagle coming down to drink some water said he:

Good Brother Eagle, help me.

Hi, brother, how can I help you?

Come round behind me at the bottom end. You will see a string going right through it, prick it and pull carefully because I feel pain. I was sewn up by the Hare and he did a very bad thing.

Now as soon as the Eagle touched this string a flood of human waste rushed out and covered the Eagle and formed a mountain with the Eagle as the core.

One day there was a very heavy rain which washed away the waste slowly by slowly until the Eagle emerged with a scratch on the neck. He flew away swearing revenge on the Hyena. For many days, he and the Hyena played hide and seek until one day the Hyena, being the foolish person, forgot that he was the sworn enemy of the Eagle. The Eagle, being clever did not want physical contact with the hyena. He knew very well that the Hyena was stronger than him. Now he started to show the Hyena the choice pieces of meat that he carried in his bag and every day he gave a little to the Hyena saying: Brother, I carry this kind of meat, have a bite. And the Hyena found it was very good. This same thing was repeated for many days.

One day the Hyena said: Brother Eagle, these delicacies, the choice meat you give me, where does it come from?

Now, Brother Hyena, these delicacies, the choice meat are very many. If you like, I can take you where they come from. But! continued the Eagle, it is impossible to get that meat alone. You must come too. Now go and collect all your people. Let them bring bags, tins and drums. Then we shall bring as much meat as will last for three years.

The Hyena was very happy and he ran to collect all his people. Panting: Do you see all that meat above? My friend brings it to me everyday. Now this friend has told me to collect all my people so that we can go and fetch this meat. Let each one of you bring tins, bags, or drums and I, with your permission, will ask the Eagle to mention the day on which we can go.

Said all Hyenas: Hi, we also would like to eat the white choice meat. All the Hyenas of that country gathered together and when they saw the eagle coming towards them they said: Now, Brother Eagle, let us go to get this meat. Tell us when we can go.

On that day the Hyenas gathered and the Eagle arranged them in a line according to age, the smallest one being put at the back. The Eagle was in front. He said to the Hyena behind him: Now,

Brother, hold tight to the feathers of my tail , and the Hyena held on to it tight. Everybody hold each other s tail, he shouted and then he flew up, up, up and headed to the choice meat in the sky. Now when they had gone very high, the Eagle asked: Are you all clear off the ground?. No, no, some are still touching the ground. He flew, flew and flew.

Can you see the earth?

Yes, Yes we can see it? The Eagle was waiting to hear all the Hyenas could no longer see the earth. Can you see the earth?

We can only see black black, darkness, we cannot tell where the earth is.

The Eagle knew then that the distance from the earth was very great. Then he said to the Hyena behind him: Hi, hi, my friend, a scratch, a scratch, a scratch on my wing, and the Hyena behind let go the tail feathers of the Eagle. Suddenly the whole line of Hyenas went tumbling down.

Kuru kuru kuru like the sound of thunder. Some Hyenas crushed their limbs, their bones and died instantly. Some died before they reached the earth. Only the last Hyena was left, but she acquired a limp in the leg which she carries to this day.

Questions

- a) What type of oral narrative is this? Give a reason for your answer. {2 marks}
- b) Identify, and briefly describe the main theme of the narrative. {2 marks}
- c) Mention one moral lesson that we learn from this tale. {2 marks}
- d) Identify and explain two narrative devices used in the narrative. {4 marks}

- e) Illustrating your answer with evidence from the story, identify a character trait for each of the following: Hyena, Hare, Eagle. {6 marks}

- f) If you were telling this narrative, how would you make it more interesting? {4 marks}

5. Read the following oral narrative carefully and answer the questions that follow.

Once all mankind lived in a celestial paradise. Below this paradise there was no earth but only a watery expanse, inhabited by waterfowl and water animals. There was no sun in this watery world but heaven was lighted by the beautiful blossoms of the Tree of Light which stood before the lodge of the Chief of Heaven.

This Chief of Heaven had married a beautiful young woman in accordance with the dictates of a dream. Presently she became pregnant simply from inhaling the chief's breath, but he was not aware of the miraculous nature of what had happened and became very jealous. Then another dream told him that he should tear the Tree of Light from the ground. He did so and it left a great gaping hole in the floor of heaven. When he came upon his wife peering down into the great hole he had made, jealous rage overcame him and he gave her a push. She fell from the celestial region down toward the terrestrial water. The Chief of Heaven then threw down other objects—corn, deer, wolves, bears, tobacco, squash, beaver, and many other things that ultimately would grow in the lower world.

But that world had not yet come into existence. The unfortunate wife, who came to be known as the Sky Woman, was seen, as she fell, by the numerous creatures that already inhabited the great ocean. They decided to help her. The water birds folded their wings one against another to catch her and slow her fall, and the water animals tried to arrange a landing place. The Great Snapping Turtle swam to the surface and held his shell above water while other animals dived to the bottom of the sea for earth. The Muskrat brought up some, as did the Toad. These little bits of earth were deposited on the great hard shell of the turtle and somehow the earth and the turtle shell began to grow into an island.

The birds bore the Sky Woman down gradually, fresh birds replacing wearied ones as time went on, and presently they put her gently on the newly formed island. The Sky Woman walked about on the island and even took handfuls of earth as it multiplied and threw them about, and the island grew large and the horizons moved out beyond human vision. Plants and trees and grass began to grow, and the animals who had fallen after the Sky Woman also flourished and propagated. In this way was the earth born and the Sky Woman became the Great Earth Mother.

Questions

- a) What type of narrative is this? Give a reason for your answer. {2 marks}

- b) Identify the words which form:
- i) the beginning or introduction of the narrative. {1 mark}
 - ii) the conclusion or ending of the narrative. {1 mark}
- c) Briefly explain the role of the introduction and ending cited in question 2 above.
- {2 marks}
- d) With evidence from the narrative describe the following characters.
- i) Chief of Heaven
 - ii) Sky woman
 - iii) the animals
- What role does each play in the creation of the earth? {6 marks}

- e) The animals help Sky Woman when she is in danger.
What lesson do you think the story tries to teach about the relationship between all creatures on earth? Illustrate your answer. {2 marks}
- f) List four things that the Chief of Heaven throws to earth after the woman and explain their significance. {2 marks}
- g) Explain the meaning of the following words as used in the narrative.
i) paradise
ii) celestial
iii) propagated
iv) horizons
- h) Rewrite the following sentences as directed.
i) When he came upon his wife peering down into the great hole he had made, jealous rage overcame him and he gave her a push.
(Begin: Jealous rage .) {1 mark}
- ii) He did so and it left a great gaping hole in the floor of heaven.
(End did so.) {1 mark}

6.

ORAL LITERATURE**Read the narrative below then answer the questions that follow.**

Once upon a time, there lived a very beautiful girl known as Karia in a distant village. One day Karia and her mother went to dig in their garden by the edge of the forest that was home to ogres that could talk and even sing. When it was time to leave, the mother called out to her daughter who was bathing in the river near the garden, Karia! Karia! We have to rush home. Darkness will soon descend upon us and there are many ogres along the way. Karia hurriedly picked up the luggage her mother had packed and they hurriedly went home. On reaching home, Karia realized that she had left her beautiful necklace by the river where she had taken a bath. Her grandmother had given it to her saying, Take good care of this necklace and pass it on to your eldest daughter. Karia was very depressed at the fact that she had left it behind. Mother, I have to go back for the necklace, she said.

No, my daughter, it is already dark outside, besides, the ogres are roaming the forest. Her mother replied. She could not bear the thought of her only daughter setting out in the pitch darkness. The girl started crying, saying that if she waited for daylight she would find the necklace missing. Her mother withdrew to the kitchen to check whether the food was ready. She came out only to find Karia missing. Karia! Karia! Where are you? It dawned on her that Karia must have gone back to the river for the necklace. She immediately ran to her brother-in-law's home in search of her husband who was attending a beer drinking party.

Father of Karia, gather other men, Karia has gone back to the river for her necklace...!

My only daughter...those ogres...what will I do? What is wrong with my daughter? I could have bought her another necklace. Said Karia's father. It took about an hour for the men to prepare themselves and set out for the search, their hearts beat with apprehension as they pressed through the dark.

Karia had been running swiftly and by this time she was by the edge of the forest. She slowed down for the remaining part of the journey in order to catch her breath. The evening wind chilled her skin. The thought, If I fail to get the necklace, what will I tell my granny was intact? She quickened her pace to where she had undressed and found her necklace intact. Joy flooded her heart. She quickly picked up the necklace and started on her way home with a sprinty leap, laughing at her mother's fear when she met an ogre squarely planted in the middle of the path! In order to be allowed to pass, she sang:

You ogre

Let me pass

Do not bother me

I m Njanwa s daughter

Take this bead

And let me pass

The ogre accepted the bead and let her pass only to run through the bush past her only to stop in the middle of the road again. She repeated her song . By the time she was half-way back home. She had run out of beads. Having no alternative, she tearfully said, Take this arm and let me pass.

Through her sorrow and her pain she thought of the necklace and the ogre still demanded something in exchange for her passage.

After a while, she had only one leg and so the ogre swallowed her up. Her father and the village elders came upon the satisfied ogre who had collapsed. They split its belly open and to their delight. Karia emerged holding the beautiful necklace. There ends the story.

Questions

- a) Identify any 2 features of ogre/ monster narratives present in this story. Give illustrations from the narrative. {4 marks}
- b) Give and illustrate two character traits of Karia {4 marks}
- c) Identify and illustrate an economic and a social activity of the community from which the narrative is taken. {2 marks}

- d) Give any 4 functions of song when used in oral narratives. {4 marks}
- e) Identify and illustrate any two stylistic devices in the narrative. {4 marks}
- f) Explain any two dramatic techniques you would employ in a live rendition of the narrative. Marks}

7. ORAL LITERATURE

Read the narrative below then answer the questions that follow.

THE PIG AND THE TORTOISE

Once upon a time there was a Pig and Tortoise who lived together on a farm. There was plenty of food for them to eat; many sacks of maize for Pig, and lots of juicy, green leaves for Tortoise. At night they shared a small, round, mud hut that had a thatched roof, which had once been the temporary home of the farmer when he came to live on his farm at harvest time.

They were very happy until one day Tortoise decided to take a wife. He had no money with which to pay the bride-price and so he asked Pig to lend him four pounds. As Tortoise was his friend, Pig agreed to lend the money, and Tortoise left the farm that day, promising he would be back after a week or so, and would bring along with him his bride.

Days passed and after two weeks, Tortoise had not come back. Pig was beginning to feel lonely on the farm and wondered when Tortoise would come back and pay his money. On the fifteenth day Pig was just about to have his midday meal of maize when who should arrive but Mr. and Mrs. Tortoise. Tortoise had travelled far to find his wife, and they all sat up until late into the night listening to Tortoise recounting his adventures.

They went on living together happily, and how much more comfortable life was since Mrs. Tortoise was there to grind the maize, cook porridge, and keep their hut spick and span. All this time Tortoise did not attempt to pay back the money he owed Pig. Eventually, Pig plucked enough courage and asked Tortoise when he would pay him back his money. Tortoise made many excuses. He said the journey cost him more than the four pounds, and he had to buy cloth for his wife and kola nuts for his wife's father, and he owed many people money. Pig would ask for his money almost everyday, and each day Tortoise gave him a good reason as to why he could not pay.

One day Tortoise saw Pig approaching, and, having grown tired of making excuses, he decided to play a trick on his friend. He called his wife and told her to use his back as the grinding-stone and tell Pig that he had gone to the bush to look for medicine.

When Pig got into the house he asked, "Mrs. Tortoise, where is your husband?"

"He has gone to the bush to look for medicine," she replied.

"I will throw away your grinding-stone if you do not tell me the truth," threatened Pig. Mrs. Tortoise refused to say anything more and he picked up the stone that Mrs. Tortoise was using to grind and threw it away. When Pig saw the Tortoise approaching, he rushed towards him and demanded his money.

"When you return my wife's grinding-stone, I will give you back your money," Tortoise said with a finality. Pig spent many days searching but to no avail. Even today, you will see Pig nuzzling the ground with his snout, perhaps still looking for the grinding-stone.

Questions

(a) Classify the narrative.

{2 marks}

(b) Give a character trait of; {4 marks}
i) The Tortoise

ii) The Pig

(c) Give and illustrate; {4 marks}
i) An economic activity

ii) A social activity

(d) Highlight any 3 features of oral narrative present in the story. {6 marks}

(e) Explain two functions of opening formula.

{4 marks}

8. Literary Appreciation

Read the narrative below and answer the questions that follow.

THE CRUEL STEP – MOTHER

Once upon a time, there was a man and wife who had a baby girl. Unfortunately, the wife died and so, the man married again. He got another girl with the second wife.

The two girls became extremely close, so close that whenever the mother sent one on an errand, the other was sure to accompany her. The mother, however, did not like the child of the deceased. She would always show her dislike by denying her certain favours. Her feelings became so bad that she decided to get rid of the girl. To do this, she dug a hole in her bedroom on a day when the husband was absent and covered the hole with a cow's hide. She then called her daughter and sent her to the house of a friend some kilometers away. As usual, the two girls wanted to go together but the woman refused, giving the excuse that she wanted to send the other one elsewhere.

After the departure of her daughter, she called the other girl and sent her for her snuffbox in the bedroom. Unaware of what lay ahead, the girl eagerly rushed into the room only to fall into a hole! The mother very quickly filled the hole with soil, completely disregarding the girl's screams for help.

When the daughter came back, she merely assumed that the absence of her dear companion was justified. After hours of waiting, she, however, became impatient and questioned the mother.

‘Where is my sister?’ she asked.

‘But she followed you. As soon as she did what I wanted, she ran after you. Now stop bothering me,’ the mother retorted.

Time passed and the now anxious girl went round calling out the name of the other one, but all in vain. Alas.... She cried the whole night and the next day and refused to touch any food. The father helped in the search but to no avail.

After three days, the girl still cried and called the other one. She then heard a very weak voice responding in song:

*MaalyaMaalya
MaalyaMaalya
Na mwenyuniwemwaiieemalya,
Ekwinzamuthikoieemalya,
Wakwisakunthikaiieemalya
Wakwisakunthikaiieemalya*

*(MaalyaMaalya
And your mother is the wise one iieemalya,
She dug a grave iieemalya,
For interring me in iieemalya.)*

The girl dashed towards the direction of the voice, repeated her cries and again got the same response. She came to the conclusion that whoever was responding was definitely underground somewhere in the house. Immediately the father came that day (before the arrival of the mother), she told him what had happened. After hearing the song, the father dug up the place and pulled out an extremely weak and disfigured daughter. All three wailed and wailed. Eventually, the father gave her a mixture of blood from a goat and milk to drink after which she vomited all the soil she had eaten. He gave her some more of the mixture on after which he hid her.

When the wife eventually came back, the man did not let her get into the house but sent her for a cow in a far off place. He explained away his action by telling her that he had decided to host a feast for relatives (including his in-laws). In the meantime, he sent for all of them. When the woman came back with the cow, she found everyone waiting for her. Uneasy now, she sat down in the place she was shown by her husband. He then stood up and after welcoming all, reminded

them of the lost daughter. He then called upon the wife to explain the circumstances leading to the sad episode. She hauntingly repeated the now commonly known story. When she sat down, the husband told this woman's daughter to repeat her earlier wails after which all heard:

MaalyaMaalya
MaalyaMaalya
Na mwenyuniwemwaiiieemalya,
Ekwinzamuthikoieemalya,
Wakwisakunthikaiieemalya.

All were surprised to hear the words of the other girl's song and at that moment, the 'dead' girl joined them. The woman was paralyzed by shock.

The husband then explained the truth of the matter and told his in-laws to take their daughter with them. They said that if that was what she had done to the girl, they couldn't have such a monster in their house. The woman was disowned by all and chased away.

QUESTIONS

a) To which audience can such a story be told? Give a reason. (2marks)

b) How would you make the story interesting if you were to perform it live to an audience?
(4 marks)

c) Explain three features of style employed in the narrative, showing why they have been used. (6marks)

d) Contrast the character of the mother and her blood daughter. (4marks)

e) Identify one economic activity evident in the story. (1 mark)

f) Re-write the following sentence in the passive voice.
'The mother, however, did not like the child of the deceased'. (1mark)

g) What is the moral lesson of this narrative?

(2marks)

9. ORAL NARRATIVE.

Read the Oral Narrative below and answer the questions that follow.

AN OLD WOMAN AND HER DEFORMED SON

There was an old woman whose children died in infancy and only a deformed boy survived to grow into adulthood. The boy was a hunchback.

Although the old woman loved this hunchback son of hers, she was secretly ashamed of his physical appearance. She was ashamed that each day she was on the look out of visitors who might come around just to make fun of him. To keep him away from the public eye, she used to confine him in a drum most of the time. So, right from his childhood, the boy grew up in a drum. He was taken out only a few times during the day when the old woman was sure that there were no intruders around. When the boy attained circumcision age, he was duly circumcised. After circumcision he said to the old woman, “mother, I now want a wife, can you please find me a girl to marry!” “Yes, my son,” said the old woman. I will try. I am indeed very pleased to learn that you are already thinking of a wife.”

By and by, the old woman went to look for a suitable girl to marry her son. She approached a pretty girl and asked her whether she would be interested in marrying her son and the girl promised to think about it. Without disclosing her son’s physical defects to the girl, the old woman set about wooing her intensively. She brought all sorts of gifts to her mother, helped the girl to collect firewood and even helped her with work in the shamba. Reluctantly the girl gave in and there upon requested the old woman to make the necessary arrangements so that she would meet the future husband. The old woman cunningly suggested that the girl should accompany her to her house where she would be able to meet the boy.

The old woman lived along way from the girl’s village. On the day when the girl decided to visit her prospective bridegroom, she walked and walked until the sun set. It was a very long journey indeed. When she eventually arrived, the old woman pretended that the young man was around and he would appear shortly. The girl waited and waited but the boy did not appear at all. At bedtime, the girl was told that the boy was already in bed sleeping. She was shown a separate place to sleep, and, thus no opportunity to either see or talk to the boy as would have been expected of people who were planning to live together.

Very early in the morning the girl asked the woman, “Please, where is the boy you want me to marry? And the woman replied, “My son woke up early in the morning and went to work in a different village yonder so that he can earn something for your bride price.” Everything was around the house. The old woman and the girl went to cultivate in a banana grove. While they were away, the boy jumped out of the drum, busied himself about the house with the little chores singing:

KhanenuyaMunju, mwange, Khanenuyemunjumwange

Mkhasinakikhalimisilu, majikukuombelesyamusechakacha

Khucuma, abele khuchumanachasina?

Menyile, mukhang’oma, kurumbakulikhumukongo

(Let me busy myself in my house. Aren’t women foolish?

Mother fooled her,

“Your husband has gone to work,” How could I have gone to work? I just live in my little drum because I have a hunchback”)

The girl heard the boy’s singing but it was so faint that she would neither comprehend the meaning of the song nor even make out as to which direction the sound came from. However, out of curiosity she stopped from time to time and listened. This went on for several days until she started to guess the meaning of the words in the song. On getting the message home she was quite disturbed. Her suspicion was strengthened by the fact each morning they left for the shamba without sweeping or washing utensils but on their return they found everything tidy about the house. One day she deceived the old woman by telling her that she was going to attend to a call of nature while in fact her intention was to discover exactly what was going on in the house. No sooner had she disappeared behind the bushes than she tiptoed to the house and stood listening keenly at the door. She got really upset with the boy’s derogatory song. She pondered with herself, “So this is my husband to be? A hunchback confined to a drum? No wonder the old woman deceived me the way she did. What girl in proper sense could marry a man like that? Anyway what can I do now? I must put an end to this confirmed bluff...”

One morning she said to the old woman, “Mother, today you will go look for firewood while I go to the plantation alone.” The old woman said, “Yes, my daughter, we can share work that way.” She had grown so used to the cheerful and friendly manner of the girl, thinking that she would not mind staying on as her daughter-in-law even after discovering that her son was deformed. Indeed she was already contemplating making the revelation to her.

And so each went her separate way. But as soon as the old woman vanished from the sight, the girl dashed back and stood at the door which had now become familiar ground for spying on the hunchback. She listened briefly as the boy sang mischievously inside the house. Then she stole a quick glance peeping through a side hole.

To her amazement, she saw that he was really a hunchback! Quite oblivious, the boy went on sweeping the floor and singing. The girl felt that she could no longer stand it. She broke into the

house suddenly with the intention of beating up the mischievous fellow. But before she could get hold of him he dodged nimbly and slipped back into the drum. Nonetheless, the girl fuming with anger picked up the drum and smashed it on the floor. A pool of blood started oozing from the broken drum. The poor hunchback was dead!

Considering it appropriate revenge on the old woman the girl felt no remorse for the action she had taken. She rolled over the cold body of the hunchback as a lamp of anger swelled her throat. When the old woman returned home and found the mess she had done in the house she screamed at the top of her voice, Ooh, oh, Uuuuuwe... uuuuuwe!” But it was all in vain. The deformed boy whom she had been ashamed of showing to the public was dead and gone for ever! Yes, instead of feeling relieved by burden of shame she now felt great anguish for this loss. After killing the hunchback the girl also disappeared never to be seen again. The poor old woman remained there weeping and feeling quite forlorn.

Questions

a) Categorize this narrative. (2mks)

b) What function does the song serve in this narrative? (2mks)

c) What features of oral narrative are evident in the above story. Identify and illustrate. (4 marks)

d) Describe the character of:- (4mks)

The girl

The old woman

e) What moral lesson do we learn from this narrative? (2mks)

f)How far is the old woman to blame for the tragedy that befell her? (3mks)

g)Identify **two** socio-economic activities in the community. Support your answer with evidence from the story. (4mks)

h)Give a proverb to summarize this narrative. (2mks)

i) “Mother, today will you go to look for firewood while I go to the plantation?” (change into reported speech) (1mk)

j) Provide a homonym for the words given below (5 marks)

i) route

- ii) know
- iii) grown
- iv) eight
- v) blue

10. *Read the following narrative and then answer the questions that follow:*

THE MAN WHO WAS PREGNANT IN THE KNEE

(Place of Origin: Kikuyu Collected by: K.P. Ndendero)

Along time ago, there was a man who was pregnant in the knee. People of his neighbourhood often told him that his knee was growing big. As time went on, the knee grew bigger and bigger . A time came when it was discovered that he would give birth. He went into a house and gave birth to three children. This man then took his three children somewhere into a cave. He gave them names, calling one girl Wanjiru.

After locking the cave from the outside , the man went to look for food so that he could feed the children. On coming back to the cave with the food , he usually sang a song so that the children could open the door for him to enter the cave. He had ordered them to close the entrance from inside, and not to open to anybody else other than himself.

He sang:

Knee, Knee, Knee that has made me rich,
 Gave birth for me to three children
 Who I named Nyamathiriti, Nyamathangania, Nyamatuathanga
 Njiru open for me I give you food
 Which you know and which you don't know.

Upon hearing that song , the children opened the door for him since they had recognised his voice. He entered the cave and gave them food to eat.

This routine was repeated every time the man went to look for food to feed his children. After quite some time had passed, the father of the children went to look for food as usual. He first locked the children from outside and they locked from the inside. Coming back to the cave with the food the man sang his usual song.

But Irimu had been eavesdropping , and heard the song the man sang. He therefore decided to eat those children in the cave when their father was absent. So when the father of the children, after some days, went again to look for food, Irimu approached the door to the cave and sang with a hoarse voice.

Knee, knee, that has made me poor, has made me rich,
Gave birth for me to three children
Who I named Nyamathiriti, Nyamathangania , Maturiathanga,
Njiru open for me , I give you food
Which you know and which you don't know.

After listening to that voice, the children knew that the voice was not their father's. Wanjiru then told the ogre Go away you fool; you are not my father . The ogre went away realising that the children would not open the door, since they had recognised that his voice was not that of their father.

After the ogre had gone away the father of the children came back with food for the children to eat. He then sang his usual song and the children recognised his voice and opened for him.

Irimu then went to a witchdoctor and said There are some children I want to eat, how will I know how to get them? The witch doctor answered, Go to the path of ants; lay your tongue there and let them bite you. Get bitten, bitten and bitten. When the tongue oozes blood it will then be able to sing like the father of those children .

Irimu then went to do as directed. He laid his tongue on the path of ants. But when he was bitten by some ants, he rose up quickly and exclaimed , Phew, phew it hurts . He went back to the witchdoctor and lied that he had really been bitten by the ants.

He then proceeded to the cave where the children were and sang with a voice that was still hoarse.

After listening to that voice the children realised that it was not their father's, Wanjiru told him, Go away you fool, you are not our father .

Irimu had not softened his voice properly as he had been directed by the witchdoctor because he was afraid of pain. He went back to consult the witchdoctor again. The witchdoctor firmly directed him and said , Go and be bitten properly by the ants . So he went to the path of the ants and laid his tongue there. He was bitten, bitten and bitten till his tongue oozed blood and softened.

Now the father of the children sensing danger might befall his children, had advised and warned them that When you'll be taken from here while I am absent , take with you this castor oil seeds. They are kept in a pot . So when you will be removed from here, you drop the castor oil seeds, as you go, and I will follow you up to where you have been taken and I will rescue you. Have heard that Wanjiru? Yes , replied Wanjiru.

After some days had gone by, the father of the children went again to look for something to eat. The ogre having been bitten properly by the ants; came back to the cave. He softened his mouth and then sang that song;

Knee, knee that made me poor, has made me rich.
Gave birth for me to three children
Who I named Nyamathiriti, Nyamathangania, Maturiathanga.
Njiru , open for me , I give you food
Which you know and which you don't know.

Wanjiru after listening to that voice and thinking its her father's opened the door. Irimu pushed the door open and entered the cave . He rudely ordered the children. Out we go ; But Wanjiru at that moment remembered the castor oil seeds pot. She snatched it before she was forcibly

pushed outside. Wanjiru then started dropping the seeds from the door steps. she went on dropping and dropping ,until the house to which they were taken. The father of those children came back to the cave with food for children to eat. But when he sang his usual song , the door was not opened . But at that moment he saw the seeds at the doorstep of the cave. He got alarmed and immediately knew that his children had been taken away. He followed the castor oil seeds until he reached a house where the seeds ended. Pretending to be a messenger sent on a mission he was welcomed into the house. He found that his children had been brought there by Irimu. But after staying there for some days , he organised a successful plan and stole his children back. They ran away and went back home to their cave, My story comes to an end.

QUESTIONS

- (a) Place the above oral narrative in its correct sub genre. (2mks)
- b) Identify and illustrate one socio economic activity of the society depicted in this oral narrative (2mks)
- c) How has the oral artist portrayed the character of the father? (4mks)
- d) The witchdoctor's advice to Irimu can be summed up in a general proverb. Write down one such proverb from any community. (1mk)
- Explain its relevance to the witchdoctor's advice. (2mks)
- (e) What feature in this story shows that it is a traditional oral narrative. (4mks)

(f) Imagine you are telling this story to a group of young children. How would you make the story more interesting? *(4mks)*

(g) Which method do you think would be most suitable when collecting this narrative from the field? *(1mk)*

11. ORAL LITERATURE. (25 MKS)

HOW THE TORTOISE TOOK THE BEES' DRUMS.

One day all the animals had begun to carve dancing drums. The bees too had carved theirs. Having finished making their drums, the animals wanted to play them, but they only gave a dull sound. When the bees tried out their drums they gave a very clear note and the sound carried a very long way.

Because of this the other animals were most vexed and determined to take the bees' drums.

The elephant then said, 'let me go; I will go first and see, and take their drums from them'. When the elephant reached the bees and tried to take their drums they fell on him and stung and

stung him. The elephant fled right away. When he got back to the other animals he said, You have no idea how it hurts; no one will ever be able to take the bees drums from them .

The animals drove him away scornfully, saying, How so, great lord of the forest?. We sent you, thinking you were the king of all the animals, and so strong, yet you have ended up as a coward

The wild pig then said, Let me go; I have long teeth, I will certainly manage to get the drums, He went off and reached the bees place, but suffered the same fate as the elephant. As he got back to the other animals he said, You have no idea how it hurts; no one will ever be able to take the bees drums. The animals drove him away scornfully. The animals went one after the other to the bees, but all suffered the same fate and were stung by the bees.

Finally, the tortoise came up and said, Let me go; I will manage it . The animals cried mockingly, You useless little fellow, with your little legs and slow gait! What would you go and do at the bees place? How can you succeed where strong animals have failed?

The tortoise got right away with the drums. When he returned to his friends, they seized the drums and played and played them, saying to one another, This is how we would have liked our drums to sound .

The animals enjoyed the sound and the sweet rhythms and began to dance. The tortoise wanted to join with them in their dance, but the animals pushed him aside, crying, you useless little fellow! Do you want to dance to the music of our drums with your little legs? Clear off!

The tortoise said bitterly, How so?. We have been living in the same village. You others did not manage to go and fetch the bees drum; I went, and succeeded, and now you drive me away, saying I have little legs and I cannot dance.

The sun set and the sun rose again. The animals had gone to the forest, and the tortoise had stayed at home. In the shelter where the animals usually met, a fire was burning. The tortoise was sitting quietly, wondering how to get his own back.

The tortoise went to the animals' shelter, made a bag of banana leaves, filled it with water, and hung it over the fire that was burning in the shelter; then the tortoise went home.

It began to rain. The animals came back from the forest and settled down in the shelter, by the fire. As they were chatting, suddenly one of them noticed the bag hanging from the roof of the shelter. They wanted to know what was in it, so one of them took a spear, thrust at the bag and pierced it; the water inside it poured out over the fire and quenched it completely.

That was how the tortoise got his own back. Now, when he goes walking with his slow gait, you may know that he has a fire burning at home. The other animals, ever since that happened to them, have never had a fire.

Questions.

a) State briefly and clearly what each of the following characters in the narrative represent.

Elephant

Tortoise

Bees

3mks

b) What features of oral narratives are evident in this story?

8mks

c) What do you think is meant by: Now when he goes walking with his slow gait, you may know that he has a fire burning at home ?

2mks

d) With reference to the performance of an oral narrator you watched, state ways in which she / he made her/ his narrative lively and interesting.

10mks

e) In not more than four sentences, state what the main message of the story you heard was.

2mks

12. Read the following narrative then answer the questions that follow. (20 marks)

This is a story that the old people tell. They say that hen flew to the top of a stack of wheat one day to find food. From where she stood on the stack she could see far out over the fields. She could see far and she saw Jackal coming from afar. She saw him coming towards her, she saw him out of the corner of her eyes, but when he came closer she did not look up at all. She went on hunting for food.

Good morning, mother of mine, Jackal greeted her.

Yes, I greet you, she replied.

Are you still living? He asked, according to the correct way in which one person greets another.

Yes, I am still living. And you? Are you still living also?

Yes, I too am still living, mother, he replied. And then he asked as the custom was, Did you wake well this morning?

And she answered, as it is proper, Yes, I woke well.

And all the while he was talking, talking, talking, Jackal was looking closely at hen and saw that she was young and that her flesh would taste sweet. He thought of how he would get at her. But now she was standing on top of that stack of wheat, where he could not reach her. He could not get hold of her at all, not while she was on top of the stack of wheat, and would have to think of a way to get her down.

Jackal had many plans. He was a man who was not just a little bit clever. No, he was very clever. He asked her. Mother, have you heard of that there is peace among everybody on earth? One animal may not catch another animal any more, because of that peace.

Peace? She asked.

Yes, mother, peace. The chiefs called together a big meeting, and at that meeting they decided this business of peace on all the earth.

Oh yes, said hen. But she wondered about it. She wondered whether this Jackal could be telling the truth. He was a man with many clever stories, and many times those clever stories were nothing but lies.

You say there is peace now?

Yes, mother. The big peace. There has never been such a big peace. You can safely come down from that stack of wheat. Then we can talk about the matter nicely. We shall take snuff together. Come down. Mother! Remember the peace!

But hen was not quite as stupid as Jackal thought she was. She wanted to make sure first that Jackal was telling the truth and that he was not telling her lies again. She turned around and looked far out over the fields behind her. Then she went to stand on the highest point of the stack and kept staring out over the fields until Jackal asked: What is it that you see from up there that you stare so: me?

What do I see? Why do you want to know what I see? It does not matter what I see, for there is no danger anymore for any animal on earth. Is it not peace among the animals? It is only a pack of dogs that are running towards us.

Dogs! A pack of dogs! he cried. And his fear was very great. Then I shall have to greet you, mother. I am a man who has a lot of work waiting.

Kekekeke! hen laughed. I thought it was peace among all animals on earth? Have you forgotten it? The dogs will do nothing to harm you. Why do you want to run away, grandfather? I dont think this pack of dogs came to the meeting on peace! and jackal ran so fast that the dust rose in great clouds from the road behind him.

Kekekeke! laughed hen, for then she knew the story of the peace was just a big lie. And she knew that if she had taken snuff with that fellow he would have caught her so she made up a story herself and with it she had caught him beautifully.

Kekekeke! she laughed. I caught the story teller with another story. And that is the end of this story

State the category of this Oral narrative and give a reason for your answer. (2mks)

What does the conversation between the Jackal and Hen in the first part of the narrative reveal about the social conduct of the community in which this story originated?

(2mks)

Compare and contrast the character of Hen and Jackal.

(4mks)

Quoting examples from the story to support your answer, identify four features that are characteristic of oral narratives. (4mks)

List and illustrate two techniques of narrative more interesting if it were told orally.

Give two problems you are likely to encounter when collecting this type of oral literature genre. How would you solve these problems? (4mks)

13. Read the oral narrative below and answer the questions that follow:

Why Zebra has stripped skin

Long ago, man tamed only the dog. Before he started taming any other animal, it was said that the donkey could also be tamed. This story came from one hunter.

One day while hunting, this hunter killed a large animal, which was too heavy for him to carry along. So, as he wondered how to carry his kill he saw a donkey pass nearby and an idea came to his mind. Why not place this carcass on the donkey so that it can help me? he wondered. He did not know what would happen if he tried this because the donkey was also a wild animal. Nevertheless he decided to try.

So he followed the donkey and luring it with sweet words and grass, the donkey allowed him to place his load on its back without resistance. He then led the way until they arrived home. After unloading the donkey, he gave it more grass and some water. It ate and drunk and appeared happy. From that day, the donkey never left the hunters homestead; and he gave the donkey food and drink daily. The donkeys multiplied and there were many donkeys in this homestead, all helping the hunter to carry his loads. Soon, the story went round that somebody had tamed a donkey, which he was using as a beast of burden. Villagers came to see for themselves and they were impressed with the way the hunters donkeys were working. Having satisfied their curiosity, they also went out into the wild to look for donkeys to tame. The donkey became a famous beast of burden in the whole village and beyond, carrying all the heavy loads that men and women could not even lift with assistance.

As all this was happening, the donkeys which were left in the wild did not know what was going on. They would only see their friends go away with men and women never to return. They came to understand that they had been deserted only after most of their friends had been taken away. The few who were left started to hide deep in the woods to avoid any contact with human beings. But their efforts to hide were all in vain! Human beings had realized that donkeys were very useful animals. So they made every possible effort to catch them even from deep in the forest.

This problem disturbed the wild donkeys. Many of their kind had been captured by human beings. The rumours spreading around were that the captured ones were made to work very hard with only little food, since there was no time to graze, while those left in the wild grazed the whole day and even during the night.

Indeed, this was frightening. The rest of the donkeys decided to act quickly, lest they too be captured. They called a meeting at which they discussed what should be done to stop the movement of donkeys into peoples homes. When the meeting came to a stalemate, one donkey suggested that they should seek help from Hare since he was known to be cunning and clever. All agreed to seek advice from Hare.

The next morning, the donkey representative went to Hare. Hare was only too willing to help. Therefore Hare asked him to tell all his friends to come to his compound early the next morning. They agreed. When they arrived, they found Hare with whitewash in a large bucket and a brush in his hand. They were all at a loss as to know how this whitewash was going to help them. When they enquired, Hare attempted to explain but they could not understand.

So Hare asked one of them to volunteer for a demonstration but none wanted to. Then Hare approached one old donkey and whispered in its ear saying, Once you have been painted, you will not be a donkey any more and human beings will not take you away. The old donkey said, I will volunteer because if the human beings take me and put loads on my back, I will die. So the Hare quickly started painting stripes of whitewash on this donkey. Soon, the entire body of the donkey was filled with white and grey stripes. When the other donkeys looked at the painted donkey, they admired it and some wanted to be painted. But others came to the painted donkey and it whispered something in their ears. So they rushed and crowded around Hare and although he warned them that they had to be careful with the whitewash, they did not heed his warning. They jostled, pushed, fought and even bit each other in the struggle to be the next one to be painted. It was during this struggle to be painted that one donkey toppled the bucket containing the whitewash, pouring the entire contents on the grass from where it could not be recovered. The donkeys that had been painted remained in the forest because human beings did not capture them for they looked different from the domesticated ones. The striped donkeys changed their name from donkey to Zebra. All the ones that remained unpainted after the whitewash were captured by the human beings and taken to their homes to labour for them up to this day. And there ends my story.

(Adapted from Kenya Oral Literature Narratives, A selection edited by Kavetsa Adagala and Wanjiku .M. Kabira. East African Educational Publishers.)

. (a) Classify , with reasons, this story

(b) Identify and illustrate the following:-

(i) One economic activity

(ii) One social activity.

(c) Explain the use of personification in this narrative

(d) What was the agenda of the meeting held by the donkeys?

(e) What is the attitude of the donkeys towards the Hare?

(f) What were the consequences of the donkeys struggle to be painted?

(g) Apart from personification, what other features of oral narratives have been used in this story

(h) Explain the character of the donkeys in the 2nd last paragraph

(i) Explain the meaning of the following words and expressions as used in the story

(i) Beast of burden.....

(ii) Demonstration.....

(iii) Toppled.....

14. ORAL LITERATURE

Read the passage below and then answer the questions that follow:

There lived once a wicked chief. Nobody liked him, because of his wickedness. He was wicked to old men and women. By pretending to be kind he tried to be popular to young men who lived in that country. When the chief won over young men, they all liked him.

One day, the chief called all the young men and told them, My friends, dont you see? They asked, What? you should kill all of them. Everybody should kill his father.

Ah: (that they should kill their fathers). As a result, everybody whose father was old brought him to be killed. This one went and brought him to be killed. This one went and brought him to be killed, the other went brought his father to be killed. They killed all the old men, leaving one only.

He was a father of a man who said no. Why should the chief kill all old men and why would I send my father to be killed? He got down and went to dig a large hole and concealed it nicely. He sent his father there, where he had dug. He fetched wood and put it across and coved it with soil, making a small hole for air to pass through. At that time, they had finished to kill all the old men.

When the chief finished executing them, he then called all the young men. My friends we have now finished killing all our old men. This is a cow I am giving to you. I am so happy we have got rid of these old men, so go and kill the cow. When you have killed the cow, cut the best part of its meat and bring it to me. If you dont bring it, you yourself are not safe.(That is all right) eh;

The young men rushed out and slaughtered the cow, which is the best part of the meat of a cow? They were worried

They went and cut the liver and sent it to him. He asked whether or not that was the best part of the meat. They answered yes. They added part of the bile. He said that wasnt the best part of the meat and they should go and find it quickly. The people became more worried.

Every night the young man secretly took food to his father. One day he took food to his father, who asked about the news of the town. He said, My father, now we are suffering. When we killed all the old men, the chief gave us a cow to go and kill. When we killed the cow, he said we must both find the sweetest and the best part of the meat and bring to him, that if we do not bring them, we are not safe ourselves. This is what is worrying us. The old man laughed, but asked him if he knew the sweetest part of the meat. He said no. He again asked if he did not know the bitterest part. He said no. Then the sweetest and the bitterest is the tongue. When you go, cut the tongue and sent it to him and say that is the sweetest part of the meat and the bitterest.

The man rushed home while all the people sat down, undecided about what to do. If something had not happened they might have thrown the whole meat away and run away. When the boy arrived he said, My friends take the tongue of the cow in. they cut the tongue for him, and he took it to the chiefs palace.

He went and threw it down and said, Chief, see the sweetest part of the meat and the bitterest part also.

The chief sat down quietly and finally said, You did not kill your father. Speak the truth. You have not killed your father.

He said, It is the truth, I didnt kill him. When all the other men were killing their own fathers I went and hid mine.

He said, You are the son of a wise old man. The sweetest and the bitterest part of a meat is the tongue. As for that all these young men are fools. Why should somebody send his father to be killed? But if you want the sweetest part of the meat, find the tongue, were it not for your tongue, you would not have an enemy: it is also because of your tongue that you will not have a friend.

- a) Classify the above narrative

- b. State any two characteristics of oral narratives present in the narrative above

- c. Identify and discuss any two characteristics traits of the chief and any one character of the young man (who didnt kill the father)

- d. Explain any moral lesson that can be learned from this narrative

- e. Give one economic activity practices by the community from which this narrative was taken

- f. Identify any two styles in the oral narrative

- g. Why do you think the chief wanted all the old men to be killed?

15. ORAL NARRATIVE

Read the oral narrative below then answer the questions that follow.(20mks)

The entire world was filled with water when God decided to create the world. God sent His messenger Obatala to perform the task of creating the world. Obatala brought along his helper, a man named Oduduwa as well as a calabash full of earth and a chicken. Then they began their descent to earth from a rope.

Along the way, they stopped over at a feast where Obatala got drunk from drinking too much palm wine. Oduduwa, finding his master drunk, picked up the calabash and the chicken and continued on the journey. When Oduduwa reached the earth, he sprinkled the earth from the calabash over the water and he dropped the chicken on the earth. The chicken then ran around the earth in every direction he moved until there was land. Oduduwa had now created earth from what used to be water.

Later when Obatala got out of his drunken haze, he discovered that Oduduwa had already performed his task and he was very upset. God however gave him another task to perform; to create people that would populate the earth.

And that was how the world was created in a place now called Ile-Ife.

QUESTIONS

a) With illustrations, classify the above narrative (3mks)

b) State **two** duties God gave Obatala according to the story (2mks)

c) Describe the **economic** activities of the people depicted in this narrative (4mks)

d)Using illustrations,comment on the character traits of the following characters in the narrative(6mks)

i.Obatala

ii.Oduduwa

iii.God

e)What moral lesson can be drawn from the narrative?(3mks)

f)Who would be the appropriate audience for this narrative(2mks)

16. **Read the narrative below and answer the questions that follow.**

Mola had two wives. The first wife was faithful and had borne him children. The second wife was a fickle woman, greedy and jealous. Now Mola had taken a third wife, who admired him as a great chief. She was so devoted to him that she praised him even while she worked. Whatever she was doing, grinding, pounding, or harvesting, she would praise his name in songs like this one:

Mola my husband is great like my father.

Mola my master, a lion in the hills.

When he is away, I scan the hill slopes.

His strength crushes me like the eagle crushing a buck's shoulder blade.

I am the field for his hoe, the soil waiting for the first rains.

I hang like a liana from the mighty branches of a forest-giant.

I find shelter in his presence like the velvet monkey in the thick foliage.

Of the mahogany tree.

I am my Mola's mola; I fit round his strong arm.

I am like the bats hanging from the ceiling of the caves in the rocks.

He is the rock that no spear can kill...

The second wife was annoyed with these praises for a husband who did not, she felt, give her enough presents. What was worse, the singing pleased her husband so much that he lavished most of his attentions on the third wife. So the second wife decided to sing him a song of her own.

Mola, my brother, be silent in the mountain

It contained many more lines one could not understand. Mola began to sink into the ground, like a tree in a flood. At last he disappeared altogether, and the earth covered him altogether, and earth covered his head. The first and third wives began to wail loudly.

Mola found himself in the land below. He traveled along a path until he came to copse. He decided to build a house there, but as soon as he started cutting a tree, all the trees began to cry for help. So he walked on.

Then he came to a forest where he found hundreds of mushrooms. He collected large numbers until he was suddenly surrounded by the king's soldiers, who accused him of stealing the royal herd.

He said: "I was only collecting mushrooms." He opened his bags and found animals. He emptied his bag and the animals turned into mushrooms again. He looked at the soldiers but he saw only trees.

He went on and met an old woman. She said, "guard my millet field while I am away. But do not try to catch the birds, just chase them by shouting." She vanished and at once a flock of orange birds descended and began to eat the millet. He burnt his fingers and went away.

Behind a bush he met a great lion who told him "You are trespassing in my kingdom, but if you bring me the fire, I will give you half of my cattle." Mola went on and found lightning, who was sitting in an old tree. He concluded a pact of friendship with lightning, who gave him a flaming torch. Mola brought the torch to King Lion, who was so pleased that he gave him cows.

Suddenly, he heard the voice of his mother crying and complaining: Oh my son, who always worked for me, he used to hoe my fields! Alas for his mother! Who will now harvest my millet for me? I am old and weak!"

When Mola heard this he asked permission of the lion to return to his own country, because his old mother urgently needed help with the crops. The lion agreed that this was a valid reason and called his guards to guide Mola to the door.

The guards showed him a cave and Mola drove his cattle through the narrow opening. He found himself in the bushes at the foot of the hill not far from his own village. He drove the cows to his own Kraal.

There was a great rejoicing in his compound, when the children saw him they raced out to meet him. The hunting dogs yelped around him. The news soon spread; Mola has come back from the underworld a rich man.

His mother said: "Chase away that evil woman who bewitched you." The villagers stoned the second wife. The third wife took her nanga, a stringed instrument and sang:

My husband has come back from the land of graves.

He lives again like fire in the morning

a) Giving a reason, classify this narrative. (2Marks)

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b) Identify the oral features evident in the story. (4Marks)

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c) “Mola has come back from the underworld a rich man.” Explain the irony in this statement. (2Marks)

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d) Describe the character of the second wife and show how it affects the events of the story. (3Marks)

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e) From what happened to Mola later, how would you interpret the line:

“Mola, my brother, be silent in the mountain” (1Mark)

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f) With clear illustrations, identify any other figures of speech used in the narrative. (4Marks)

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g) Explain the attitude of the third wife towards her husband. (2Marks)

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h) What can we learn about the values of this community? (2Marks)

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17. Read the following narrative and answer the questions that follow. (20mks)

Once upon a time, before the coming of the white people, there lived a great Luo military leader called Luanda Magere. Luanda was a fierce leader and always led his army to victory against their enemies.

The surprising thing about Luanda was that no matter how many spears and arrows were shot at him, they never seemed to go through his body. He was unbeatable. His enemies visited many diviners to find out his secret but without success. They had begun to despair about ever defeating Luanda Magere when one of them came up with a bright idea. They went to Luanda Magere, pretending to negotiate for peace, and offered one of their women as a token of reconciliation.

Luanda Magere fell for the trick and with time he became very fond of his new wife. Though the woman was under strict instructions from her people to try and extract the secret of Luanda's greatness from her husband, he kept the secret hidden from her. He resisted revealing his secret to her for a long time.

If at any time Luanda fell ill, only his first wife, *mikayi*, would nurse him. However, one time Luanda fell ill and his young wife was the most loving nurse. The kind of medicine he needed was to be rubbed on incisions made on specific parts of his body. Luanda Magere's wife took a sharp knife to make incisions on his body in order to rub the medicine in. She tried and tried but the sharp knife could not cut into his skin. She found this very strange.

"How will I rub the medicine in when I can't make an incision?" she asked her sick husband.

"Oh," he groaned, "if you want to cut my body, you make the cuts on my shadow."

She smiled inwardly and began making cuts on the shadow. She noticed that when she cut on the shadow, Luanda's body would bleed on the same spot as she had cut on the shadow. She had gotten the secret! For several days she nursed her sick husband until he got well, then one day she got an excuse to visit her people, and she passed on the secret.

Within a short time, war broke out between Luanda Magere's people and their enemies. This time the enemies knew what to do. One warrior from the enemy side managed to sneak near Luanda Magere and drove his spear through the great warrior's shadow. Instantly,

Luanda dropped dead. But what was amazing is that he did not just die; he turned into a huge rock that can be seen even today.

It is said that weapons that are sharpened on this rock become quite **lethal**.

Questions

With a reason for your answer, say what kind of a narrative this is. (2mks)

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Explain three features typical of oral narratives found in this tale. (6mks)

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State two elements of fantasy in this narrative. (2mks)

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Mention two possible challenges you would encounter in the field if you went to collect this oral item and the possible remedies. (4mks)

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“How will I rub the medicine in when I can’t make an incision?” she asked her sick husband.

(Write in reported speech) 1mk

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Describe the character trait of the enemies in the narrative and that of Luanda Magere.

(4mks)

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Provide a synonym for **lethal** as used in the passage. (1)

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18. ORAL LITERATURE

20 MARKS

Read the following narrative and answer the questions after it.

Story Teller: 'I salute you the Old Men and Women of the Land.'

Audience: 'We salute you, too'

Story Teller: 'Is this where you reside?'

Audience: 'Yes, this is where we reside; it is where old age found us.'

Story Teller: 'Shall I tell you a story?'

Audience: 'O, yes.'

Story Teller: 'A good one or a bad one?'

Audience: 'A good one.'

Once upon a time, there lived a boy called Kimera of the Angare clan. He was out hunting one day when he found a grove of mango trees. He went home and told his parents about it, who then told the clan elders and all the people moved to the grove so they could eat as many mangoes as they wanted.

The Angare clan lived there for some years, but one day someone said the mango grove belonged to the Nohoho, the giant. When the grown-ups heard this, they were very frightened and did not pick any more fruits. They told the children that they must not eat the fruits any more, but the children did not take any notice. They liked mangoes and picked them when it was dark so no one could see them.

One evening before the new moon, the children went to pick the fruits as usual. As they climbed up one of the trees, they heard a horrible voice shout: 'Who are you? You have eaten the mangoes of my ancestors, you have done this for many years ... for many days and nights. If you ever come here again ...! Before the giant had finished his sentence, the children ran and ran as fast as their legs could take them. They ran back to their parents and told them about the giant. The parents did not believe the children's story but warned them again not to pick the mangoes.

For the next few days, the children kept away from the mango grove, but they soon got over their fright. They decided that they would visit the place at midday and pick some of the sweet fruits. 'If we see the giant, we will kick him,' they said. They then argued about who would kick the giant first. Some of the boys were frightened. But they all walked towards the trees, climbed up and picked as many mangoes as they could hold. Nothing happened and they climbed down again and again with the fruits.

They looked at the fruits and they were all unripe or bad. Kimera, the grandson of the great Kimera who first told the clan to move to the mango grove said: 'I am going to climb up again and pick some better fruits. This is no good.'

"Yes, you go," said the other children. If the giant attacks you, we shall come to your help at once.'

Kimera climbed up, but just as he put out his hand to pick a large mango, the huge giant Nohoho appeared! He was as big as an elephant and the whole body was covered with thick short hair. He had four eyes just under his forehead. His eyelids were like red flames and his eyes kept moving up and down or sideways.

When Kimera saw this awful sight, he screamed. The giant hit him a terrible ‘whack’ on his left cheek. ‘Where are my helpers?’ Kimera angrily asked himself.

Of course, as soon as the other children had heard the ‘whack’ they forgot to keep the promise to kick the giant. You know what happened then.

Nohoho picked up Kimera in one hand and put him in a dirty purse which was tied around his waist. Kimera cried and cried, but the giant thought what a good meal he would be. The giant went home and cooked Kimera and ate him. Each year the ripe fruits fall on the ground, but who touches them? My story ends there.

Nede! Nede!

a) Classify this narrative.

2 marks

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b) Explain **two** aspects creating the effectiveness of dialogue in this narrative. 4 marks

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c) Explain **one** aspect that would bring out the difference if the narrative were performed before an audience rather than silently read. 2 marks

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d) With illustrations from the passage, describe **one** character trait of the following: 4 marks

Kimera

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e) Explain any **two** main economic activities carried out in the community. 4 marks

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f) What is the moral lesson of this story? 2 marks

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g) If you set out to collect an oral literature material like the one above, explain **two** problems you would expect to encounter and how you would try to solve them. 4 marks

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