# FORM 3; ORAL LITERATURE

# KCSE QUICK REVISION

***Compilation of Possible Questions in English & Literature Likely to be examined in KCSE.***

***A Special Analysis of Prediction Questions that may be Tested in KCSE from this Topic in Form 3.***

# ENGLISH & LITERATURE

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**SERIES 1**

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***For Marking Schemes***

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# ORAL LITERATURE

**1. KCSE TRIAL EXAM 1 Read the following narrative then answer the questions that follow (20mks)**

Once upon a time Hare and Hyena were very good friends. They visited each other every day and herded their cows together.

There came a time when the cows started dying one after the other. The two friends wanted to find out why the cows were dying. Hare said, 'Let us go and kill our mothers and take out their livers. We shall then cook and taste these livers. The bitter liver will show whose mother was making the cows die. At once Hyena went and killed his mother. He took out the liver and cooked it. Hare went and hid his mother in the garden in bushy banana plants. He then went and killed an antelope, took out its liver and cooked it.

The two friends met to eat their livers. "My liver is very bitter", said the Hyena. "Mine is very sweet," said Hare, "So it was your mother who was making the cows die." Hyena kept quiet and went home feeling sad. He moved from the old house to a smaller one because now he had no mother. Hare did the same

After a short time, there was great famine in the land. The two friends decided that each of them was to look for food on alternate days sharing, on an equal basis what was available. When it was Hyena's turn, he went and found only honeycombs without any honey. When Hyenabrought these, Hare refused this because he had secretly gone to his mother who had given him some bananas. This went on for many days, and Hyena grew thinner and thinner. Then he started wondering. "How does my friend remain fat and he doesn't eat anything. I will find out."

One day he followed Hare. Hare went to his mother as usual. 'Mother, mother, I have come' and the mother dropped some bananas which Hare ate quickly. He then looked for some honeycombs and took them to the friend. "This is all I could find my friend." The Hyena kept quiet. The next day he went to the banana plant and called. His voice however was very deep and no bananas were dropped for him.

There was an old hyenawho was staying at the end of the forest and used to give advice to people. So Hare's friend went to her and told her his problem. "Go and put your tongue on the path of black ants," He was told, "Let them bite your tongue until it hurts. That's how your voice will be soft."

Hyena went and did as he was told. When he went to Hare's mother his voice was as soft as Hare's. "Mother, mother I have come." And Hare's mother dropped bananas

for his him. Then he told her to come and greet him. When she came down and saw it was Hyena she screamed but there was nobody near to help. Hyena killed her immediately.

Hyena went and met Hare as usual saying nothing about Hare's mother. The following day it was Hare's. "Mother, mother I have come.' And Hare's mother dropped bananas for his him. Then he told her to come and greet him. When she came down and saw it was Hyena she screamed but there was nobody near to help. Hyena killed her immediately.

Hyena went and met Hare as usual saying nothing about Hare's mother. The following day it was Hare's turn. He went to his usual place. "Mother" he called again. He climbed up. There was nobody. Having seen some blood on the ground, Hare knew what had happened to his mother.

When Hare got back to Hyena's house, he said nothing. At night, Hare took all cows including Hyena's and went away to live in another part of the country. That ended the Hare and Hyena's friendship. And that is the end of my story to you.

**Questions**

**a)** With illustrations, classify the above narrative **(2mks)**

**b)** Identify three features of narratives **(3mks)**

**c)** Identify three features in this story that are characteristics of oral narratives (3mks)

**d)** Briefly explain the character traits of the following **(4mks)**

i. Hare

ii. Hyena

**e)** What moral lesson do you learn from this story? **(2mks)**

**f)** Identify two socio-economic activities from the community in which the narrative is taken from. **(2mks)**

**g)** You have been selected for a fieldwork research to collect the above item.

i. Briefly explain two ways in which you would collect information on the item. **(2mks)**

ii. Identify two challenges you might encounter during the field work and state how you would solve them. (2mks)

**h)** Then he started wondering "How does my friend remain fat and he doesn't eat anything. I will find out". (Re-write into indirect speech) **(1mk)**

**i)** Describe the irony in the fifth paragraph
(2mks)

## 2. ORAL POETRY

***Read the oral poem below and then answer the questions that follow(20 marks)***

Ha! That mother who takes her food alone
Ha! That mother before she has eaten
Ha! That mother she says, "lull the baby for me".
Ha! That mother, when she has finished eating,
Ha! That mother, she says, "give the child to me."

**Questions**

**a)** What type of oral poem is this? **(2 marks)**
**b)** Explain briefly what the above oral poem is about **(4 marks)**
**c)** Who is the speaker in the above oral poem? **(2 marks)**
**d)** What is the speaker's attitude towards the mother? **(2 marks)**
**e)** What evidence is there to show that this is an oral poem? **(6 marks)**
**f)** State **two** functions of the above oral poem. **(2 marks)**
**g)** Mention **one** feature that is characteristic of this sub-genre **(2 marks)**

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

Long ago, there was famine in Gikuyu land. This famine had made the cows and goats to die. Only human beings were left and even them, it could be seen that they were not going to live much longer. Now the people asked themselves, "What shall we do?" It was decided that the most beautiful girl, one called Wanjiru should be sacrificed to god so that the rain could fall. She was brought to a place where there was a big river. She started to sing:

Rain fall and make this ridge green
Make this ridge green
My father said I should be lost. I should be lost
My mother said I should be lost. I should be lost

Rain fall and make this ridge green
Make this ridge green
She went down on her knee, she sang:
Rain fall and make this ridge green
Make this ridge green
My father said I should be lost, I should be lost
Rain fall and make this ridge green
Make this ridge green
The water reached the waist, she sang

Rain fall and make this ridge green
Make this ridge green
My father said I should be lost, I should be lost
My mother said I should be lost, I should be lost
Rain fall and make this ridge green
Make this ridge green

The water reached the neck, she sang
Rain fall and make this ridge green
Make this ridge green
My father said I should be lost, I should be lost
My mother said I should be lost, I should be lost
Rain fall and make this ridge green
Make this ridge green
The head went in

Very heavy rains fell on this land. The grass grew, a lot of food and the people began to feel better. Now where Wanjiru went she found her people who had died before her. These people had a lot of cows and goats. Now they asked her what she would like. She said she wanted cows and goats. She was given many goats and cows and then she was told to lie down in a place. When she woke up she found that she had returned back to her people. She woke up at a place where there was a river and she had her cows and goats. Now when the people saw her they rejoiced greatly.
The story ends there.
Adapted from: The Oral Literature of the Gikuyu by WanjikuKabira and KaregaMutahi.

(a) Why do you think this community makes the choice of a beautiful girl such as Wanjiru to sacrifice to god so as to get rain? ( 1 mark)
(b) Which functions does this song serve in this narrative? (2mark)
(c) Describe one character trait of the villagers in this narrative.(2 marks)
(d) In point form, list how events follow each other in this story. (3 marks)
(e) Identify and explain two features of oral narration employed in this narrative. (4 marks)
(f) Identify two elements of fantasy in this story. (2 marks)
(g) Describe Wanjiru's tone in the song. (3marks)
(h) Which social/cultural practices of the Gikuyu are brought out in this narrative? (2 marks)
(i)What does this phrase mean? "My father said I should be lost." (1 mark)

***4. Read the poem below and then answer the questions that follow. (20 marks)***

***<u>No coffin, no grave</u>*** **by Jared Angira**

He was buried without a coffin
Without a grave
The scavengers performed the post-mortem
In the open mortuary
Without sterilized knives
In front of the night club

Stuttering rifles put up
The gun salute of the day
That was a state burial anyway
The car knelt
The red plate wept, wrapped itself in blood its
master's

The diary revealed to the sea
The rain anchored there at last
Isn't our flag red, black and white?
So he wrapped himself well

*Who could signal yellow*
When we had to leave politics to the experts
And brood on books
Brood on hunger
And schoolgirls
Grumble under the black pot
Sleep under torn mosquito net
And let lice lick our intestines
The lord of the bar, money speaks madam
Woman magnet, money speaks madam
We only cover the stinking darkness of the cave of our mouths
And ask our father who is in hell to judge him
The quick and the good.

Well, his diary, submarine of the Third World
War
Showed he wished

To be buried in a gold-laden coffin
Like a VIP
Under the jacaranda tree beside his palace
A shelter for his grave
And much beer for the funeral party

Anyway one noisy pupil suggested we bring
Tractors and plough the land.

***(From Poems from East Africa, D. Cook andD. Rubadiri (Eds,): East African Educational Publishers)***

**a)** Briefly explain what this poem is about. **(3 marks)**
**b)** Explain the use of onomatopoeia in the poem. **(2 marks)**
**c)** Identify and explain the tone of the poem. **(4 marks)**
**d)** Comment on the central theme of the poem. **(3 marks)**
**e)** Explain the meaning of the following lines:
a) who could signal yellow(2 marks)
ii) submarine of the Third World War
**f)** How else can people bring change in society without assassinating politicians? **(2mks)**
**g)** Explain the meaning of the following words as used in the poem
i) Anchored (1mk)
i) Brood

**5.Read the following oral poem and answer the questions that follow.**

Oh beautiful bride, don't cry,
Your marriage will be happy,
Console yourself, your husband will be good.

And like your mother and your aunt,
You will have many children in your life,
Two children, three children, four……..

Resign yourself do like all other,
A man is not a leopard,

A husband is not a thunderstruck,
Your mother was your father's wife,
It will not kill you to work.

It will not kill you to grind the grain
Nor will it kill you to wash the pots
Nobody dies from gathering firewood
Nor from washing clothes.

We did not do it for you,
We did not want to see you go,
We love you too much for that

Its your beauty that did it
Because you are so gorgeous
Ah, we see you laugh beneath your tears!

Goodbye, your husband is here
And already you don't seem
To need our consolations.

**Questions**

**a)** With evidence, classify the oral poem. (2mks)
**b)** Who do you think are the singers of the song? Illustrate. **(2mks)**
**c)** How do the singers make the situation bearable for the lady? **(2mks)**
**d)** What is the attitude of the society from which the song is derived towards women? (2mks
**e)** Illustrate and explain the use of the following stylistic devices in this oral poem. (4mks)
i) Repetition –
ii) Ellipses –
**f)** State in note form the duties of a wife according to the song. **(2mks)**
**g)** Explain any social aspect and one economic activity carried out in the commodity from which the oral poem is taken **(4mks)**
**h)** Explain the irony in the 7th stanza. **(2mks)**

**6.Read the narrative below and then answer the questions that follow.**

There was a certain town whose only occupation was catching squirrels (ground squirrels). There was a man in this town who excelled at catching squirrels. One squirrel was so smart that it eluded everyone in town. It was said that only this man said to his son, "Come, let's go to catch the squirrel." They took an axe; they found the squirrel near its hole. Then the squirrel ran and entered its hole. They searched out all the holes, then they stopped them up. Then the man said to his son, "Don't let the

quirrel get out of its hole." He answered, "Okay." But one hole wasn't stopped up, and the squirrel escaped. When it escaped, the father came to his son and said to him, "Why did you let it escape? If I go home now, I will be ashmed." He grabbed the axe and struck his son. Then he went on his way and left his son unconscious. Ants began to fill his eyeballs an his ears; vultures were circling above him.

In the afternnon, the headman of a rich caravan arrived at the spot. When he arrived, he setp up camp. Then he got up and went for a stroll and saw the boy. He called his slaves to take him and have him washed and shaved. The boy recovered. The headman had no offspring. When he took the boy, he decided that he would make him his son. He sent a message to the chief of the town, telling him that he had an offspring, that he was happy he had become a complete man, and that he would now receive the gifts due to him.

The chief said, "This is a lie. He is not his son. If he is his son, then let him come that I can see." Then the headman arrived in town. The chief gave his sons horses worth ten pounds. He said, "Go and join the son of the headman. Have a race. When you finish give these horses away" (forcing him to do the same). They did it and they returned. the next day, the chief again gave them horses worth ten pounds. They did as the day before. They did it five times. They ran out of horses. Then the chief said, "Indeed, it is his son I have run out of horses. If it weren't his son, he wouldn't agree to let him give his own horses away to match the presents." Then the chief summoned his daughter. The Gralladima brought his to help. The Madaki also gave, and the Makama gave. Altogether, four wives. The chief gave a big house. The headman came and brought twenty concubines and gave to his son. There was continuous feasting.

Then one day the son saw his father, the one who had knocked him down with the axe because of the squirrels. The father came to the house of his son and said, "Throw away your gown and start catching squirrels." The slaves of the headman said, "This is a crazy man, let us all strike him." The boy said to him, "This is my father, the one who sired me." The headman said, "I have already lied to the chief. Let us keep that secret. I will give your father wealth. Let him go home. Should he want to see you, let him come to visit you. If you want to see him, then you can go and visit him." The real father said he did not agree. Then the headman said, "Well then, let us go out in the countryside." They went. The headman unsheathed his sword. He handed it to the son, and said, "Kill one of the two of us." Here ends the story.

**Questions**

**(a)** With reasons, classify the above narrative. **(3marks)**

**(b)** What **three** features of oral narrative are evident in this story? **(6marks)**

**(c)** Identify **<u>one</u>** economic activity of the community described in this narrative and give evidence of your answer. **(2 marks)**

**(d)** Describe **one** character trait of each of the following as revealed in the narrative. (4 marks)

i. young man
ii. his father

**(e)** What is the function of this narrative? **(1mark)**

**(f)** If you are asked to go and collect this story in the field, state:-

**Three** things you would do before the actual field trip. **(3 marks)**

**Three** difficulties you are likely to encounter. **(3marks)**

***7.Read the story below and then answer the questions that follows***

There was once a man who had a wife who was barren after giving birth to an only boy. After consulting a witch doctor, he went in search of an ogre's tail as he had been instructed. After a long and hazardous journey through unknown lands he came into a country of the ogres. That day the ogres were celebrating the installation of a new chief. He joined in their beer party and the ogres welcomed him through they had difficulty in restraining their cannibalistic nature.

When all ogres went to bed, the man with his knife in his hand stealthily crept to the bed chamber of the new chief. Overcome with too much beer, the chief was sleeping too heavily to notice that his tail was being slashed off. When he woke up the following morning, he found the other ogres dancing and singing:

Omwamikenyalile The chief has urinated

Khaneomwamikenyalanga So the chief urinates

He looked about him and saw blood, then he noticed that his tail was missing. The visitor was also missing!

The chief then changed himself into a beautiful woman. After a long journey she came upon herds of boys playing lifundo with a ball made out of banana leaves. The beautiful woman asked each boy in turn what great thing his father had done. One said, "My father killed an elephant." Another said that his father had killed a company of ten Teso warriors. The third said, "My father cut off the tail of an ogre." The woman rejoiced and asked the boy to take her to his father's home. The man, struck by her great beauty, made her his wife the same day.

That night the woman tried to change into an ogre but the man's two dogs, Kutubi and Mulikho, barked at her fiercely and she gave up the attempt. The following day

she told the man that she wanted some firewood from the forest. She told him to tie the dogs in heavy chains. She then led him deep into the forest, and then asked him to climb one of the trees that were dry. "I will hand the axe to you when you are up," she said.

But as soon as the man was up the tree, she turned into an ogre, "Now I have got you," the ogre said and started cutting down the tree. The man started calling for his dogs:

*"Asa, asa, mbwa change KutubinaMulikho."* ("Come, come, my dogs Kutubi and Mulikho.")

Each time the tree showed signs of falling, a dove on a nearby tree said, "KurrMurongorokwaseyililisia." ("Kurr, my tree. Regain your former state.") The ogre in a fury chased away the dove, which returned almost immediately.

In the meantime, the dogs after the struggle had cut their chains and came at breakneck speed as their master kept calling. When they arrived, the ogre threw away the axe, turned into the same beautiful woman and begged for mercy. But the dogs did not stop their onslaught until she was completely dead.

**QUESTIONS**

**a)** State two characteristics of ogre stories evident in the above narrative.**(2mrks)**
**b)** Identify any three social activities mentioned in the passage. **(3marks)**
**c)** From the story, do you think the wife was cured of her illness? Explain your answer**. (2marks)**
**d)** Identify and illustrate two character traits of the man? **(4marks)**
**e)** With an illustration, identify one way in which the narrator has achieved the use of suspense in the above narrative. **(2marks)**
**f)** State features of oral narrative evident in the above narrative **(3marks)**
**g)** State any two functions of the song used in the narrative. **(2marks)**
**h)** What moral lesson do you learn from the above narrative? **(2marks)**

8. Read the poem below carefully and answer the questions that follow.

**Pedestrian to passing Benz-man**

You man, lifted gently
Out of the poverty and suffering
We so recently shared; I say

Why splash the muddy puddle onto
My bare legs as if, still unsatisfied
With your seated opulence
You must sully the unwashed
With your diesel-smoke and mud-water
and force him buy, beyond his mean
A bar of soap from your shop?
A few years back we shared a master
Today you have none, while I have
Exchanged a parasite for something worse
But maybe a few years is too long a time.

(a) Briefly explain what is happening in the poem. (3 marks)
(b) With two illustrations from the poem, describe the economic condition of the persona(4 marks)
(c) Explain the **significance** of the following **images** in the poem.(6 marks)

(i) Muddy puddle/mud-water.
(ii) Diesel smoke.
(i) Parasite.

(d) What is the importance of the last line in relation to the rest of the poem. **(4 marks)**
(e) Explain the tone of the poem. (3 marks)

# *For Marking Schemes/Answers*

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## OR

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# FOR THE FOLLOWING;

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