# FORM 4; 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 4.***

# ENGLISH & LITERATURE

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**SERIES 1**

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***For Marking Schemes***

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**MWALIMU CONSULTANCY**

# ORAL LITERATURE

***1.Read the poem below then answer the questions that follow.***

**RESPECT.**

What you don't understand, sister.
Is that women are respected in Africa
Oh yes
We call a woman the light of the house
She is the one who fetches water
She is the one who cooks the food
She is the one who gives milk and brings wood
She is the one we come to
When we need satisfaction
We know where the light comes from
We are respected
Is that so, brother?

Is that why she is the last to drink from the gourd?
Is that why she is the last to eat from the bowl?
Is that why she is the last to sleep and first to rise?
Is that why she is the one for whom the only satisfaction
Is another mouth to feed?

And tell me, brother
If the woman is the light of the house
Where does darkness come from?

And tell me, brother
What Will happen if the light fades
Or simply refuses to shine?

Then, sister
It must be made to shine again
Or cast out
A light that does not shine is of no use to any one

Isee

Good, I knew you would understand

In Africa, my sister, women are respected
By Jeanette Cross

**Questions**

**1.** Who is the persona in this poem? **(3mks)**
**2**. What is the tone of this poem? Explain. **(3mks)**
**3.** What is the attitude of the "brother" towards women? **(4mks)**
**4.** What does "sister" mean by 1 see"? **(2mks)**
**5.** Discuss the message in this poem. **(5mks)**
**6.** Explain the meaning of the following expressions as used in the poem. **(3mks)**
a. ….is another mouth to feed
b. ... we come to when we need satisfaction
C. ...Women are respected

**2.Read the poem below and answer the questions that follow**

**I laugh at Amin**

I laugh with all the skulls
Amin holds in his hands
With those perched on his shoulder
and the ones in an infinite queue
behind his back

I laugh with the victims of
the 1976 firing squad.
They were dead long before
the gunmen fired
I laugh at bullets wasted

I chuckle with the heads of school
across the nation.
It tickles to extract money
From an army of tortured widows

I remember in our school
only one child had a father
we were curious about her
we laughed to discover
she was Amin's daughter.

I laugh with the ghost of Kay Amin
Remembering Amin astride
her dismembered body
calling her "wicked woman"
before her bereaved children.

But mainly I laugh
that seventeen years after
the man was forced to retire
Ugandans still sob at the mention of his name
surely my people lack
a good sense of humour.

(Susan NalugwaKiguli)

**(a)** What are we told about Amin in this poem? **(3marks)**

**(b)** Identify and illustrate the main stylistic feature in the first stanza? **(2marks)**

**(c)** In the last two lines, the persona claims to have a 'good sense of humour'. Comment on the persona' sense of humour. **(1 mark)**

**(d)** Describe the tone of this poem. **(2 marks)**

**(e)** Give two lessons that we learn from this poem. **(4 marks)**

**(f)** Identify and illustrate other two stylistic devices used in this poem. **(4 marks)**

(g) With illustrations from the poem, say who the persona is **(2 marks)**

(h) Explain the meaning of the following words as used in the poem. **(2 marks)**

(i) Chuckle ……

(ii) Dismembered ……..

**3.Read the poem below and answer the questions that follow**

AN ELEGY
When he was here
We planned each tomorrow
With him in mind
For we saw no parting
Looming in the horizon

When he was here,
We joke and laughed together
And no fleeting shadow of a ghost
Ever crossed our paths

Day by day we lived
On this side of the mist
And there was never a sign
That his hours were running fast

When he was gone,
Through glazed eyes we searched
Beyond the mist and shadows
For we couldn't believe he was nowhere
We couldn't believe he was dead
(Laban Erapu)

a) What is the message of this poem? (4 marks)
b) Comment on the use of repetition in line 1 of stanza 1 and 2 (2 marks)
c) What is the significance of the last line of poem? (2 marks)
d) What would the persona miss in his friend's absence? (2 marks)
e) Describe the mood of this poem (3 marks)
f) Paraphrase the following line: Through glazed eyes we searched (2 marks)
g) Which two lines in the poem show that the persona has nostaligic tone? (2 marks)
h) Explain the meaning of the following lines as used in the poem.
i. Ghost (1 mark) ……..
ii. And there was never a sign: that his hours were running fast (2 marks)

**4. POETRY**

**<u>I AM TIRED OF TALKING IN METAPHORS</u>**

I will talk plainly
Because I am moved to abandon riddles
I will tell you of how
We held our heads in our hands
Because the owl hooted all night
And the dogs howled as if mourning
We awaited the bad news
We received it:
Our mother blinded in one eye
Crippled in the right leg
Because she did not vote
For her husband's candidate

I will remind you
Of when the peeled plantains
Stood upright in the cooking pot:
We slaughtered a cock,
Anticipating an important visitor
We got her:
Our daughter – pieces of flesh in a sack
Our present from her husband.

No! I will not use metaphors
I will just talk to you:
I do not fight to take your place
Or to constantly wave my fist in your face
I refuse to argue about
Your "manly pact"
With my father
You're buying me for a bag of potatoes
And pepper
All I want
Is for you to stop denying me
My presence needs no metaphors

I am here
Just as you are
I am not a machine
To dismantle whenever you whim
I demand my human dignity

**Questions**

(a) Who is the persona in this poem? **(2 mks)**
(b) What is the message of this poem? **(4 mks)**
(c) Explain the speaker's attitude towards the subject matter. **(2mks)**
(d) Give one character trait of the speaker. **(2 mks)**
(e) Discuss two elements of tradition highlighted in the poem. **(4 mks)**
(f) Identify two poetic features of style used in the poem. (4 mks)
(g) I am not a machine. (Rewrite adding a question tag.) **(1mk)**

**5."NATURALLY"**

I fear the workers: they writhe in bristling grass
And wormy mud: out with dawn, back with dusk.
Depart with seed, and return with fat- bursting fruits.
And I ate the fruit.

And still they toil at boiling point,
in head – splitting noise and threatening saws:
They suck their energy from slimy cassava
And age – rusty water taps: till they make a Benz

And I ride in the benz: festooned with
stripped rags and python copper coiling monsters
While the workers clap their blistered hands
And I overrun their kids.
They build their hives: often out
of broken bones of fallen mates
And I drone in them – "state house"
Them,"collegize" them, officialize them.

And I……. I whore their daughters
Raised in litter – rotting hovels
And desiring a quickquickhighhighlifelife
To break the bond.

And I tell the workers to unite:
knowing well that they can't see, hear or understand:
what with sweat and grim sealing their ears
And eyes already blasted with welding sparks,
And me speaking a colourless tongue

But one day a rainstorm shall flood
The litter rotten hovels and
wash the workers' ears and eyes clean,
Refresh the tattered muscles for a long – delayed blow

**a)** Describe the working conditions of the workers as depicted in stanza 1 and 2. ( 4 marks)

**b)** The persona assumes different roles in stanza 3, 4 and 6.With illustrations explain these roles. (6 marks)

c) Identify and explain 2 images from the poem **(4marks)**

d) Which bond do the girls want to break in stanza 5 and how do they do it. (2marks)

e) What reasons are given for the workers' inability to understand the persona? (2 marks)

f) What is the poem suggesting in the last stanza? **(2 marks)**

**6. <u>Read the narrative below and then answer the question that follow.</u>**

Long time ago, there lived wild animals and domestic animals. They all lived together peacefully .No animal tried to send their friends back to the creator. Their vicinity was beautiful; And greenish. Food was adequate for all animals to eat. Everything was alright .The creator of everything on earth was called by the king of the jungle to have a word with him. He did not reject the invitation and so he went and had a meeting with him. He was startled because of lion's ideas. Lion the king said God, for how long will we live this peaceful life? He said that the animals should be separated into two groups, the wild animals and domestic animals. He also suggested that the animals should be eating predators. In Gods utter shock, he was surprised to hear that lion never wanted peace. Lion told God if he would refuse they would go on riot.

God agonized on what to do. His mind served him right that he was the creator of everything but he allowed lion to do whatever he wanted .Their meeting with God ended after spurs of minutes. He called animals and he was filled with ecstasy to announce that report.

When animals got the report they dreaded that they would be killed .There was going to be no peace and harmony. This made them unhappy but they would do nothing because it was already signed by the king and creator.

Hyena asked lion how he would do such a thing but lion asked him in a hoarse voice. What will you do? He was filled with anger and thought he would beat lion .He was shoved on the ground and given a hefty blow that made him fall on the ground with a thud. He woke and that made him nose bleed .When the other animals saw that there was a fight, they took to their heels.

Lion beat black and blues and told him that he would beat him to death. A group of elephants came from the blue and were surrounding, cheering that the lion would win, Although hyena fought tooth and nail, he became weak and weaker such that he would not go on with the fight .

Lion asked for a sword from his older son to send hyena back to his creator .Hyena was filled with trickles of perspiration that he almost fainted. This was only to scare him but not to kill him .He was confused .It is my end, but why? he soliloquized.

He was frog-matched to the den. All animals ran away from the forest. He was released and asked to go back to his home at two past midnight. All the night he did

not sleep praying that lion's mind would fail him. It was that very night that most animals fled the jungle to live with man since they were not safe near the king lion, who had ill motive.

**Questions**

(a) Giving a reason, classify the above narrative. (2Marks)
(b) Identify and illustrate any two oral features that make the above form an oral narrative.(2Marks)
(c) Identify and illustrate two character traits of the lion. (4Marks)
(d) Identify one social activity and one political activity of the community referred to in this narrative.(2Marks)
(e) Illustrate the use of the following stylistic devices in this narrative.(3Marks)
(i) Personification
(ii) Soliloquy
(iii) Onomatopoeia
(f) Complete the following sentence with an appropriate question tag.
There was going to be no peace and harmony,……? (1Mark)
(g) Give two reasons why the narrator used the phrase "long time ago…"(2Marks)
(h) State and illustrate one moral lesson from this oral narrative. (2Marks)
i) Explain the meaning of the following phrases as used in the narrative.(2Marks)
(i) Spurs of minutes.
(ii) To send hyena back to his creator.

## 7. ORAL LITERATURE

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

There was once only one wise being in all the world, and that was Kwaku Ananse, the spider .But Kwaku Ananse wished to keep all this wisdom to himself.

One day, bored with having to stay and guard his wisdom all day, Kwaku Ananse decided to store it away and hide it in a safe place. So he called his wife, Aso, and asked her to make him a big pot into which he could put all his wisdom.

Aso went down to the riverbank and collected clay .She carefully made a big pot - a great pot with a narrow opening at the top so it could be easily sealed. Then she put the pot out in the sun to bake, and with the remainder of the clay, fashioned a stopper.

When the pot was finished, Aso took it to her husband, who, after making sure that there were no cracks in it, gathered together all his wisdom and pushed it well down into the pot .He covered it with some cocoa-yam leaves, then put in the stopper and tied it on with some strong twine.

Now Kwaku Ananse had decided to hide the pot way up in the branches of a huge, silk-cotton tree that grew some distance away in the forest .It was over three metres wide, and the spikes on its trunk would stop all but the most intrepid spiders from climbing it.

Carrying the pot in front of him, he made his way through the forest, followed – unbeknown - by his small son, Ntikuma. At last he reached the great tree and started to attempt to climb it. He hung the pot by a rope around his neck, with the stopper just below his nose so he could make quite sure it did not tip over.

Alas, try as he would ,KwakuAnanse could not climb the tree ,for the pot kept getting in the way of his arms and he found he was unable to grip the trunk .He tried ,and tried, and tried, but with no success.

He grew hot and sticky and started to swear angrily.

Now, Ntikuma was watching his father from behind a tree, puzzled by his curious antics. At last, when Kwaku Ananse's swearing grew really bad, he could stand it no longer and came up to his father timidly.

"Surely my father", he said, "If you wish to take that pot up the tree you should tie it to your back, not your front. Then your hands would be free."

Ananse was furious. Here was his small son teaching him a lesson – a lesson which he realized was only too true. Shaking with anger and exhaustion, he lifted the pot intending to take it off and chastise his son .His hands were slippery with sweat and the great pot was heavy. It slipped through his fingers and crashed to the ground. The pot burst open and the contents were scattered far and wide .There was a storm coming, and the wind swept through the forest, lifting the wisdom and carrying it on its way. The rain poured down and swept the wisdom into the steams, which carried it into the sea .Thus wisdom spread throughout the world.

(a) Giving a reason, identify the sub-genre of the above narrative. (2 marks)

(b) Why did Kwaku Ananse decide to hide his wisdom? (2 marks)

(c) How did Ananse make sure that his wisdom was sfe in the pot ? (2 marks)

(d) Why was it difficult for Ananse to climb the tree with the pot? (2 marks)

(e) Identify and illustrate one character trait of each of the following as brought out in the above narrative: (4 marks)

(i)Kwaku Ananse -

(ii)Aso -

(f) What two aspects of this narrative qualify it as oral? (4 marks)

(g) Identify and illustrate one economic activity of the community from which this narrative was taken. (2 marks)

(h) Which is the suitable audience for this story and why? (2 marks)

**8.Read the passage below and then answer the questions that follow.**

A long, long time ago, there was a man and his wife. They had built their hut in the middle of the forest but they had fenced round the homestead to keep wild animals from entering the compound. Now this man used to go to the smithy to join the other smiths in ironwork. This time, when he went, he left his wife heavy with child.

In this forest, there was a big ogre. As soon as the man went away the ogre came into the compound with a heavy load of firewood. When he brought the load to the compound, he dropped it outside with a big thud of this firewood.

He went inside the hut where he made some porridge. He drank it. To the expectant woman he said, "Woman with child, take this. You don't want, I shall eat it for you." And he ate all the porridge. Now this happened everyday 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 assisted her but he did not give her food.

Now the woman continued to be starved and grew weaker and weaker. She became very worried yet she did not lose heart. Every day she used to spread her castor oil seeds in the sun for she hoped to make oil for the child's skin.

One day when she had spread her castor oil seeds in the sun, a dove came and helped herself to some seeds. The woman said to her, "You always come here to eat my seeds. Will you go if I send you?"

Said the dove, "let me eat my fill and then you can send me wherever you want. The dove ate until she had had enough.

"Where do you want to send me?"
"Go to the smithy and when you see the smiths ,sing these words:

Mutuiuukutuaisaangalalai x2
Mukauniwasyaiyeisaangalalai
Avyuviiawaniyiimu iii saangalalai
Yisikuyanakwivua iii
Saangalalaisa.
(Blacksmith smithing on your iron x 2
Your wife has given birth
Assisted by an ogre
Which eats all it has prepared)

And the dove went to the smiths and sang the song:

Blacksmith smithing on your iron x 2
Your wife has given birth
Assisted by an ogre
Which eats all it has prepared.

"What is this thing – of a – bird saying, disturbing our work?" said one man throwing a stone at the dove. But the dove perched herself on another tree and sang again.

Blacksmith smithing on your iron x 2
Your wife has given birth
Assisted by an ogre
Which eats all it has prepared.

This time the men said;
"Haiya, perhaps this bird has a message for us. Who of us left his wife heavy with a child?"
Said one man, "I left my wife heavy."
"Eei, take your things. Go home. This message might be yours. Your wife might have given birth and she is in danger."

At home, the ogre was still tormenting the woman. He used to go to the shamba, dig out the sweet potatoes, prepare them and offer them to her when they were already in his mouth, "Woman with child 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 smithy. He hid himself in the darkest corner of the hut and awaited the ogre. When the ogre arrived he cooked, ate all the food and slept on the naked floor. From his mouth came green, yellow and red foam that was a sign that he was fast asleep.

It was then that the blacksmith came down and speared him through and through until he was dead. Then the man and his wife moved and built a new home in another place.

**a)** Classify the above narrative and give a reason for your classification. (2marks)

**b)** In the story, what shows that the ogre never intended to share the food with the woman? (2 marks)

**c)** Discuss any two features in the story that qualify it as a traditional oral narrative. (4 marks)

**d)** With an illustration for each, describe two character traits of the ogre ( 4 marks)

**e)** Of what use is the song in the story? **( 2mark)**

**f)** What is the livelihood of the people from which this story is derived? (4marks)

**g)** What moral lesson do you learn from this story? **( 2marks)**

**9.Read the following narrative and answer the questions that follow: 20mrk**

Once upon a time, Warthog and Hare were best friends and they lived together. They shared duties according to each one's abilities. Hare had speed, therefore, duties involving fetching or delivering items fast were left to him, while Warthog, who was gifted in cooking, handled kitchen duties. However, Warthog had his shortcomings. He lost his temper easily and was ready to fight at the slightest provocation. Hare tolerated him all the same.

Things were not always good in the kitchen. The two always quarrelled over missing food. Warthog was always on the defence, denying any wrong doing. One day, Hare bought five tilapia fish but warthog only served two. When he was asked what happened to the other three fish, as usual, Warthog insisted that he knew nothing about the missing fish. Hare was aware that arguing or fighting would not bring back the lost fish. He also knew that he was smaller and could never win a physical fight against warthog.

Not long after the missing fish incident, Hare and Warthog went hunting. They chanced upon a young gazelle too weak to run. They took the gazelle home and slaughtered it. Warthog as usual was the chef. Hare left him and went for a stroll as

he waited for the meat to cook. When he returned, warthog, was sleeping under a shady tree, pretending to be very tired, after cooking. Hare opened the lid and Lo! There were only few pieces of meat left.

Hare was really angry and he threatened to beat Warthog up if he failed to account for the missing pieces. Under faked annoyance, Warthog pounced on hare mid-sentence and beat him up thoroughly. Hare promised to get even. That evening, hare went to see Mr. Squirrel who was the best known magician in the whole region. Squirrel gave him a pot of honey to take to Warthog. When he went back home, Hare feigned forgiveness and invited warthog to taste the honey.

Warthog approached him cautiously, he knew that Hare was quite tricky at times. He thought the pot might contain a snake.

So he started apologizing to Hare from a distance for beating him but Hare laughed it off, reminding him that the differences between them were history and they should both start anew. Warthog, who loved honey, approached hare and scooped some which he ate greedily. However, what he did not know was that it had passed through the hands of Squirrel who had laced it with poisonous herbs that would affect Warthog and his descendants.

After eating half the pot's contents, Warthog felt dizzy and sleepy. When he woke up, he could not remember anything, his brain had been affected by the poisonous herbs. He forgot about his friendship and quarrel with Hare. He did not even remember eating the honey. He was so confused that he ran off into the bush. Warthog's brain has never recovered. Till now he is always confused and forgetful.

***GEORGE OLWALO***

***(Adapted from Sunday Nation July 3 2011)***

**Questions**

**a)** Classify the above narrative. (2marks)

**b)** Identify and illustrate three features of style in the narrative. (6marks)

**c)** What makes Warthog and Hare best friends? (2marks)

**d)** What are the economic activities in the community where the story is taken from? (4marks)

**e)** How has Hare been portrayed in the story? (4marks)

**f)** What moral lesson do we learn from the above story? (2marks)

*For Marking Schemes/Answers*

**Contact Mr Isaboke**

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