KCSE ORAL NARRATIVES

QUICK REVISION GUIDE

Compilation of Possible Oral Narratives Likely to Be Examined in KCSE.

ENGLISH

SERIES 1

For Marking Schemes

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KCSE ORAL NARRATIVES

TRIAL 1 QUESTION

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

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 Hyena brought 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 hyena who 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 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

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

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2. Identify **three** features in this story that are characteristics of oral narratives. **(3 marks)**

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3. Briefly explain the character traits of the following**.** **(4 marks)**

a. Hare

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b. Hyena

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

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5. Identify **two** socioeconomic activities from the community in which the narrative is taken from**.** **(2 marks)**

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6. You have been selected for a field work research to collect the above item. a. Briefly explain **two** ways in which you will collect the information on the item**.** **(2 marks)**

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b. Identify **two** problems and their solutions that you might encounter during the field work. **(2 mks)**

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7. Then he started wondering "How does my friend remain fat and he doesn't eat anything. I will find out." (*Rewrite into indirect speech***.)** **(1 mark)**

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8. Describe the irony in the fifth paragraph**.** **(2marks)**

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KCSE ORAL NARRATIVES

TRIAL 2 QUESTION

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

Long, long time ago animals and birds spoke just like men do. When God had to stop them speaking, he made birds sin, like this chrrip! Chrrip…… Lions to roar like this graagh! Graagh! And hyenas to howl like this huuu! Huuu! And do you blame God? Listen to what naughty hyena who had gone two days without any meat did. He had been wondering up and down the hills when he suddenly stopped, nose in the air, one foot raised. Do I smell, eh……smell food? He slowly raised his head to the skies as if to say, "Please God, let me find some food, even one rotting bone will do." Slowly, he followed the smell, sniffing hard, stopping now and again, over grinning wider as the smell became stronger. "Here at last", He said as he came in sight of a calf that seemed dead, flies buzzing over its excrement. "God, no time to waste. Who knows the owner may be around. Oh, no, 3 see it is secured to a tree with a "Mukwa" I'll take my time. Ha, I am tired too, come to think of it. God gave us pretty strong senses of smell, generous old…… man. Still I do think some people tend to exaggerate, now who was it saying the other day 'ati' God is the giver of everything and that we should be grateful. O.K. Tell me, did God give this calf? Did you God? I found it myself, smelled my way there, all the way. Nice calf too, rather thin but it will do. I'll take the head home and make soup with herbs. I especially like 'muthathii', and I see one over there. OK. Here we go, where shall I start, this lovely neck? No, I know, I will start with the 'mukwa' then I'll get on to the soft stuff, the tail, the rump, 'Mahu'……." After chewing up half of the 'mukwa' the hyena brushed his teeth with the twig of a 'muthiga' a tree of stimulate his appetite. He stepped on the calf's tail, stuffed it in his mouth and 'snap' it went. The calf which was only very sick and tired shot up and bolted away in the twinkling of an eye. The hyena rubbed his eyes, ambled after the disappearing calf and soon fell down in exhaustion. He looked up again to the heaven, tried to speak but no words came. Hyenas have never been able to speak ever since……..

QUESTIONS

(a) Categorize this narrative and give a reason for your classification. **(2 marks)**

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(b) Identify and explain two characteristics of oral narratives evident in this story. **(4 marks)**

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(c) Describe **two** character traits of the hyena as depicted in the narrative. **(4 marks)**

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(d) Identify **one** economic aspect of the community described in this narrative and give a reason for your answer**.** **(2 marks)**

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

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(f) Give a proverb with the same moral lesson as this narrative**.** **(1 mark)**

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

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

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(ii) Two problems you are likely to encounter. **(2 marks)**

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KCSE ORAL NARRATIVES

TRIAL 3 QUESTION

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

There was a great famine in the land where Obunde and his wife, Oswera, lived with their nine children. The only creatures who had some food were the ogres and before they would part with their food, they demanded a lot of things. One day, Oswera went to one Ogre's home and asked him for some food, for by then her children were almost dying of hunger. 'I have no more food except sweet potatoes, the ogre told her. 'I shall be happy to have the potatoes. We have nothing, not a grain of food at my house and the children are starving. Please let me have some and I shall repay you after the harvest. 'No, if you want food you must exchange with something right now. Will you give me one of your children in exchange for my potatoes? Oswera hesitated, her children were dear to her, but then they would die without food. 'Yes, I shall let you have one of them for his meal, if only you could let us have some potatoes,' Oswera answered. Then she took a big basket full of potatoes and told the ogre the exact time he could go to her home to collect one of her children for a meal. Oswera thought hard and she decided she would not give a single one of her children to the ogre for a meal. She therefore cut young banana stalks and cooked them nicely. When the ogre came, she gave them to him and the beast greedily went away satisfied. Soon the potatoes were finished and she had to go to the ogre again. Oswera and Obunde, her husband kept on cooking banana stalks for the ogre each time he came for one of their children, until one day, she had no more banana stalks to cook for the animal. "You have now eaten all my children, yet we still need the potatoes. What shall we give your now?" Oswera asked in despair. 'Then I shall come for you and your husband,' the ogre replied angrily as he helped Oswera to load her basket of potatoes on her head. 'Yes come tomorrow at the usual time in the afternoon and get me. I shall have cooked myself for you," Oswera said calmly. The following day the ogre went promptly as Oswera had told him and he found the home almost deserted. He looked everywhere but a part from Obunde there was no trace of anybody. Then he looked at the usual place and found a huge bowl of a big meal Oswera had cooked for him. The ogre did not realize they had prepared a dog instead of Oswera. When he had eaten the ogre told Obunde he would come for him the following day. Obunde got very worried and that night he could not sleep. The following day he started crying: "Ah Oswera my wife, how did you cook yourself and how shall I cook myself for the ogre?" He sat down in the dust of his compound and wept. Oswera became very annoyed with her husband. You, you stupid, foolish man! Why sit and cry there all day long? How do you think I cooked myself? Take one of the dogs and quickly prepare it for the ogre!' Very quickly Obunde got up, caught, killed and prepared a dog for

the ogre. Then he joined his wife and children in a huge hollow part of a tree in his compound where they had hidden. That day the ogre knew he was going to have his last meal of juicy human flesh. Being a generous and unselfish ogre, he brought many of his fellow ogres. They were going to have a feat. Suddenly as they were eating, they heard a man singing very happily. No they could not believe it! It was Obunde singing! And he was boasting of how he had cheated the ogre. The greedy ogre ate banana stalks Not my family; The greedy ogre ate a dog Not Obunde Magoro! The greedy ogre ate banana stalks Not my family; Now come and get Obunde, His children and wife.

Obunde sang the words and the ogres got very angry. The first ogre rushed into the hollow of the tree, but Oswera had heated a long piece of iron until it was white. She pushed the iron into the ogre's mouth. The beast fell down dead. The next one rushed into the hollow and Oswera killed him in the same way. In this way she killed all the ogres and saved her husband and all their children. My story ends there.

QUESTIONS

(a) Whom do you consider to be the hero in this story and why? **(2mks)**

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(b) In your own words, describe the setting of this story. **(2mks)**

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(c) Compare Obunde and the ogre as they are presented in this story. **(2mks)**

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(d) What is the role of the song in this story**?** **(2mks)**

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(e) Describe the character of Oswera, the wife as seen in this story. **(2mks)**

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(f) Other than the song, identify and illustrate one other feature of style used in the story. **(2mks)**

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(g) (a) Explain the moral teaching of this story. **(2mks)**

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(b) Use an appropriate proverb to summarize this lesson. **(1mk)**

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(h) List down **three** characteristics of the above genre. **(3mks)**

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(i) If you were to collect the above, what methods of data collection would you use? **(2mks)**

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KCSE ORAL NARRATIVES

TRIAL 4 QUESTION

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

One day on a farm, cat took out her walking stick and started to walk laboriously along the road, leaning heavily on her stick. Hen, who was pecking at the ground nearby, looked up and said, "Aunty Aunty, where are you going?"

The cat said, "I am off to the holy city to give my annual offering". Hen said, "May I come with you? I will accompany you on your long journey and at the same time perform my pilgrimage as well". Cat replied "If you must, there is no stopping you". So both of them started moving further on the road. Then they met Duck. Duck said, "Aunty, where are you going?"

Cat replied, "Come if you must," Duck joined them.

A little ahead they met Mouse. Mouse asked, "Aunty where are you going?" Cat replied, "I am going to the holy city," Mouse asked, "May I come along with you?"Cat said, "If you want to dear." They walked along the road for sometime then cat said, "Oh my old bones, now they ache ohoo." The three stopped and offered to rest along with her. Cat said, "Hen may wait with me if she likes, the two of you go on ahead. We will catch up with you." The cat pounced on the Hen and ate her up.

After a few hours, Cat caught up with Duck and Mouse. When they enquired about Hen, Cat said, "Oh, she had forgotten her offering at home and has gone back for it," And they walked on.

The next day Cat began to groan again, and this time asked Duck to stay with her. Mouse went on ahead. When Cat caught up with Mouse she said Duck has forgotten her offering as well.

At this Mouse got suspicious for if Duck forgotten her offering as well she would have turned back with Hen. Meanwhile, Cat thought: "Now it is the turn of Mouse, what a delicacy! The taste will linger for a long time in my mouth."

Then she said to the Mouse, "Mouse let us stop for a rest." After a while she said, "It is long since I played catch and catch with anyone. Why don't I fulfill this desire for who knows how long I have to live?"

Mouse began to play; he ran here and there; soon he realized that Cat was out to get him so he quickly darted into a hole in the ground. Now cat know she could not get Mouse so she said, "Mouse, Mouse, come out. I want to tell you a story," Craftily Mouse replied, "You tell the story and I will listen to it in here."

So, you see whenever Mouse sees Cat, he runs quickly to hide for he knows that Cat is after him. He has not forgotten the uncompleted journey to the holy city.

QUESTIONS

(a) Giving a reason, classify this narrative. **(2 marks)**

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(b) What features of oral narratives are evident in this story? Explain any 4. **(4 marks)**

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(c) Briefly explain any two character traits of the Cat in this story. **(4 marks)**

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(d) What two lessons do we learn from the story? **(4 marks)**

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(e) Why do you think the Duck did not complete the journey? **(2 marks)**

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(f) What does the story reveal about the community from which the story was taken? **(2 mks)**

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(g) Explain the two problems you could encounter when collecting this type of oral genre. **(2 marks)**

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KCSE ORAL NARRATIVES

TRIAL 5 QUESTION

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

At the edge of Montono forest there was village occupied by a few inhabitants. The people of the village got their firewood, water and fruits from the forest. But inside the forest lived a giant ogre. The ogre was known to kill and feast on the children of the village. Every other weekend a family was heard wailing and moaning their loved one.

One day the villagers decided enough was enough. "We will all be dead soon unless we do something to contain this monster," many lamented. They considered leaving the village altogether. But some reasoned that the monster would follow them whenever they would go.

"What shall we do then?" they asked one another in panic. "Let us gather all our young men together and lay in ambush for this monster and kill it," a wise man said. They all agreed with him, the young men of the village, armed with all manner of weapons, laid an ambush in the forest for several days. They were beginning to despair when the ogre finally appeared. The young warriors rushed after the beast. But to their dismay none of their weapons could penetrate the ogre's thick skin.

There was panic among them. Some fainted on realizing this. The ogre was vicious as usual. He let out a loud laughter that shook the warriors to the bone. "You don't know who you are messing up with," the ogre said. But one warrior was determined to kill the monster. Before embarking on the mission he had consulted the oracles on how to kill such a giant. The gods revealed that the giant's life lay in its shadow. If anybody struck the ogre's shadow, it would surely die.

While the few warriors were attacking the ogre from different directions, and taking cover when it hit back with its massive hand, the brave warrior was desperately aiming for its shadow. But he had to be careful lest the monster got hold of him. His strategy was to first aim at its eyes to distract it. And sure it worked. His arrow went straight to the ogre's eye. As the monster struggled to remove the struck arrow, the brave warrior moved close and aimed at its shadow, and the giant fell with a thud. There was a cry of joy from his fellow fighters," You have done it brother, it is dead," they congratulated the brave warrior. Now it was time to return to the village and claim his prize. But when they looked around, some of their fellow warriors still lay unconscious while others had sprinted for safety when they realized the ogre could over power them. They watched from a distant.

When they saw the animal fall they were equally jubilant. Some ran towards their homestead to inform the villagers of the good news, while others walked in the direction of the forest singing songs of praise.

It was a moment of joy as villagers started streaming into the forest. They cut it into pieces till they were sure it was no more. The warrior who brought down the monster received a fat heifer as a gift for his courage.

(***Adapted from the Sunday Nation February 23 2014).***

QUESTIONS

(a) Classify the above sub-genre. **2 marks**

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(b) Identify and illustrate two features of oral narratives in the story. **4 marks**

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(c) From your knowledge of ogre stories, give four characteristics of ogre's.**4 marks**

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(d) What are some of the economic activities practiced in this community?**4 marks**

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(e) How is the victorious warrior portrayed? **4 marks**

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(f) Give the meaning of the following word and expressions. **2 marks**

(i) Vicious

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(ii) Shook the warrior to the bone.

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KCSE ORAL NARRATIVES

TRIAL 6 QUESTION

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

Hare and the Hyena

One day, a long time ago when there was a famine in a certain part of Africa. Hare met Hyena.

"How thin you are looking," said Hare.

"You look as though you would not say 'no' to a good meal either," replied Hyena.

The two animals continued on the road together until they came to a farmer, who was grumbling because all his servants had left him.

"We'll work for you if you will feed us," suggested Hare.

The farmer willingly agreed, and, giving the two animals a pot of beans to cook, showed them the part of his farm where to weed.

First they made a fire, and fetching three large stones, they rested the pot on them to cook their meal while they set to work. When the sun was high in the sky and it was time for the mid-day rest, Hyena told Hare to keep an eye on the cooking-pot while he himself went down to the river to wash.

Hare sat by the pot, stirring it with a stick and longing to begin his meal, while Hyena, as soon as he was out of sight of Hare, stripped off his skin. He looked the most horrible spectacle, and ran back to Hare uttering strange cries. Poor Hare was terrified.

"Help!Help!"Hare squealed, as he ran for his life. "Never have I seen such a terrible creature! It must be very bad juju."

Hyena quickly sat down and ate all the food, which was scarcely enough for one in any case, and then he went back to the river, found his skin and put it on again. He strolled slowly up the bank to the place where the cooking pot stood, and found Hare returning cautiously.

"O Hyena!" gasped Hare "Did you see it too?"

"See what?" asked the deceitful animal.

"That terrible demon," explained Hare.

"I saw nothing. But come, let us now eat," said Hyena calmly, as he walked towards the cooking pot and looked inside it.

"Where is it? Where is my food? What happened to it?" cried Hyena, pretending to be in a **fine** range.

Hare looked at the empty pot.

"It was that terrible demon," he explained. "It frightened me away so that it could eat our food."

"Rubbish! You ate it yourself while I was washing at the river!" shouted Hyena, and no amount of protestations by poor Hare had any effect.

"Well," said Hare. "I know what I shall do. I shall make a fine bow and arrow and if the creature comes again, I shall shoot it."

The next day the farmer again gave them a pot of beans, but instead of working while it cooked, Hare took a supple branch and began to make himself a bow.

The cunning Hyena watched him as he shaped the wood with his knife, and when it was almost finished, he said: "Give me your bow, Hare. My father taught me a special way of cutting bows to make them better than any others. I'll finish that for you."

The unsuspecting Hare gave up his bow and knife and Hyena began cutting it in a special way, making it so weak in one place that it was bound to break as soon as it was used.

"There you are! Keep this beside you while I go and wash, in case the creature comes again," said Hyena, as he bounded off to the river, to remove his skin once more.

Hare, waiting beside the pot of food, was just considering whether he could take a mouthful, so great was his hunger, when once again the most repulsive looking animal he had ever seen bounded towards him. Seizing his bow, he put an arrow in it and pulled. Snap! It broke in his hands, and as the horrible creature came closer and closer, Hare fled.

So of course, Hyena had all the food once more, and then went back to the river to put on his skin. He returned to accuse Hare of stealing the beans. Hare denied having even had a taste of food, but looking closely at Hyena he thought he saw a little piece of bean stuck in his teeth as he spoke.

"Aha!" Said Hare to himself." If that's the way it is, I shall be ready for you tomorrow, my friend.

That night when Hyena was sleeping, Hare made another bow. It was a good strong bow with no weak spot at all, and had three sharp arrows to go with it. Hare, feeling ravenous by now, crept to the pot where they cooked their food, hid the bow and arrows in some nearby long grass and, returning to find Hyena still asleep, lay down close.

The next day, everything happened as Hare had expected. The two animals worked hard all the morning while the cooking pot boiled nearby, and at mid-day, Hyena went to the river to wash.

Hare waited, his new bow in his hand. Presently, the loath-some-looking creature came towards him. He raised bow and shot. Straight into creature's heart went the arrow and Hyena fell dead on the ground. Hare bent over the body and was not surprised when he saw it really was Hyena.

"Well," he remarked as he ate the first good meal he had had for days, "My mother always told me that greed did not pay, and now I know she was right,"

QUESTIONS

a) What common need brought Hare and Hyena together? **(1 Mark)**

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b) What deal did the farmer and the animals strike? **(2 Marks)**

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c) Explain one character trait of the farmer. **(2 Marks)**

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d) Using illustrations describe Hyena's character. **(2 Marks)**

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e) Identify and explain two examples of sarcasm used in the story. **(4 Marks)**

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f) What is ironical about Hyena's offer to cut the bow for Hare? **(4 Marks)**

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g) What is the meaning of the following words as used in the passage **(3 Marks)**

i) Juju

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ii) Fine

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iii) Ravenous

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h) "Help! Help!" Hare squealed. "Never have I seen such a terrible creature." Change into reported speech. **(2 Marks)**

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KCSE ORAL NARRATIVES

TRIAL 7 QUESTION

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

THE WISE MAN AND HIS SONS

A long time ago there was a wise old man who was respected throughout Kenya because of his wisdom.

When he grew old and feeble and realized that his days were coming to an end, he called his six sons to his bedside to deliver his will.

'My dear sons,' he said, 'I am growing weak and old, and one of these days am going to die and leave you to take care of my wealth and perpetuate this family. I have great confidence in you, but I want to warn you that unless you live in unity and harmony you could easily get destroyed by your enemies.'

'We promise you father,' they replied, 'that we shall live in unity, and we shall uphold the respect you gained over the years, and we shall take care of this family and defend our property.'

'Once upon a time,' he began, 'cows lived in the wilderness like other wild beasts. They grazed in the jungle in large herds and were not afraid of the other animals. But they were constantly attacked by the other strong beasts like lions, leopards, elephants and when the cows realized that they could not live in peace in the jungle, they decided to seek help from men. They all agreed to live under the protection of men except for three stupid sister cows. Their names were Ndune (Red), Nyange (White), and Nguno (hornless). Ndune was as red as ochre and her eyes were fierce and had sparks like fire when she was angry. Her horns were long, sharp, and strong and she could scare any beast. Ndune was loved by her sisters dearly. Nyange had a white coat, as white as snow. She also had fierce horns, but looked more peaceful than Ndune, and was not so much feared, but when she was angry her white fur became whiter, and blinding to other animals. Nguno looked like a clown without horns, and annoyed other animals who regarded her as an abnormal creature of God who should not be attacked.

'I think you know this story,' he said

'Yes,' they replied, 'but please continue, father.'

'One day lion, who was very clever, decided to divide the three sister cows, kill them one by one, and eat them. Lion had tried to catch them before. But the three cows had fought and

killed many beasts. Nyange and Nguno would charge their assailant from back and front while Ndune would come from the side and, with her sharp fierce horns, fierce the enemy's stomach, tear it open, and kill him instantly. Lion could not kill any of them unless he divided them and attached them separately.

'So one day the clever lion went and spoke to Ndune. He told her that she was respected in the jungle for her fierce horns and her beautiful red coat. He told her that if she lived apart from her sisters she would never be attacked by anyone. She would be made the duchess of the whole jungle kingdom. Her sisters were very ugly and annoying and that is why the three of them were constantly attacked. Ndune was very much tempted to leave her sisters when she heard what the clever lion told her. Next the lion went to Nyange and praised her beauty. He told her that she was born a peacemaker because of her white coat, and that she should have spent much of her time seeking peace in the jungle. He told her that if she left her fierce and domineering sister Ndune, and also avoid the company of her monstrous and abnormal sister Nguno, then lion would make her the beauty queen of the jungle and find her a good husband there. Nyange was flattered and started to think about the idea of living apart from her sisters.

'Finally the lion went to see Nguno. He told her that she was the most peaceful cow that ever existed, and that she was highly respected for her elegant hornless head. It was risky on her part to live with her sisters who were constantly attacked by savage beasts because of their fierce horns and their provocative coats. Lion promised to protect Nguno if she deserted her sisters at once. Nguno, who was getting tired of fighting ceaseless battles was happy about this friendly gesture, and at once decided to desert her sisters without pausing to think it over.'

'No sooner did she leave her sisters than she was caught by lion and killed.
'Nyange also slipped away from Ndune the following day and went to look for lion so that she could be made the jungle queen of beauty. She too was caught and killed. Now Ndune was left alone, and she was also caught and killed. That was the fate of the three stupid cows. Had they continued to live together in unity, they would have lived.'

'It is a very good story, father,' said the six sons,' and it has a great lesson in it. We shall continue to live in unity.''

Good, my sons,' the old man continued, 'I am very pleased to hear that, and I know that you will not let me down. I have one more example to show you, come closer.' At this point he showed them six sticks, equal in size. He gave one to each of the sons. 'Break them in two, please,' he commanded. The sons broke the sticks at one go. He asked them to break them

into smaller bits, and this they did. Then he produced a bundle to his sons, and asked to pass it to one another, to examine it closely and see how it was bound. Then he asked them to break the bundle, and they all tried one after the other. None of them could manage to break the bundle, and he took it back intact.

'You see, my sons,' each one of you is like these cows or these sticks,' he said. 'If you are not united you will be destroyed like the three cows that were devoured by lion, or like the six sticks you have just destroyed. But if you stay together like this bundle of sticks, you will defeat your enemies, and you will be able to protect your property and sustain this family.'

'Yes, father,' replied his sons, 'unity is strength and we shall always remain united.'

QUESTIONS

a) Identify any three features of an oral narrative found in this story. **(3 marks)**

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b) Identify and classify the two types of narratives in this story. **(2 marks)**

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c) What tactic does the lion use to separate the cows? **(2 marks)**

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d) Briefly describe the character trait of the three cows. **(2 marks)**

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e) Give two reasons why the old man uses the two illustrations to make his point clear instead of using one. **(3 marks)**

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f) Give two saying, one similar to and one contrasting to the one used in the story**.(2 marks)**

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g) Identify and show the effectiveness of any two styles in the story; apart from the one in (f) above. **(2marks)**

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h) How would you make rendition of this narrative lively? **(2 marks)**

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i) Which are the social-economic activities of the given community**?** **(1 mark)**

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KCSE ORAL NARRATIVES

TRIAL 8 QUESTION

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

At the beginning of creation, Mwene Nyaga, Ngai, the creator and provider for all mankind called one of his servants Gikuyu. He said to him, "My son Gikuyu, l am going to give you your share of land. The land l am going to give you is full of ravines, rivers, valleys, forests and plenty of game for you to hunt for your food. The land is fertile and your children and your children's children will never go hungry if you till it well.

Gikuyu stood still with disbelief. Mwene Nyaga saw Gikuyu's hesitation. He took him to his residence on top of the mountain of mystery, "kirinyanga" where He resided. From here, he commanded a good view of all his lands. He therefore, wanted Gikuyu to see for himself all the land he had been given. He showed him all the land and its beauty. He said, "My son , all this is yours." Then He sat back and watched Gikuyu's happiness as he moved from place to place, trying to locate the boundaries to his land. But no matter how hard he looked, his land seemed to roll for miles and miles. Having inspected the panorama of his land, he quickly composed himself and ran to Mwene Nyaga's feet and cried with happiness thanking Him for the great gift. He was sure that he would be happy ever after. But then, he felt a kind of loneliness and his happiness subsided. What would he do with all that land all by himself. Mwene Nyaga knew what was going on in Gikuyu's mind. As he was leaving, Mwene Nyaga called him back and pointed to him a spot far, far off in the middle of the country, where a fig tree, Mukuyu, grew. He ordered Gikiyu to settle there and call this place; "Mukurwe wa Nyagathanga". Whenever Gikuyu was in need of Mwene Nyaga's help in whatever way, he should offer sacrifice to Him at the fig tree. He should raise his hands towards Kirinyaga, Mwene Nyaga's residence, and state all his problems. Mwene Nyaga will definitely see him and come to his rescue. He also told him that he had given him a present, the most precious present in his life and that he would get the present on his arrival home, his new home.

Gikuyu thanked Mwene Nyaga and being unable to contain his curiosity any longer, he hurried straight to Mukurwe wa Nyagathanga. To his surprise, seated there was a young beautiful woman whom he called Mumbi (Moulder or creator). They lived together as man and his wife and were blessed with nine daughters but no sons. The daughters were: Wachera, Wanjiku, Wairimu, Wambui, Wangari, Wanjiru, Wangu, Mwithaga and Waithera. Gikuyu needed an heir and his not having a son disturbed him. He then remembered Mwene Nyaga's advice, "I'll come to your rescue".

He organized a sacrifice at the Mukuyu tree. He slaughtered a ram and a kid from his flock and poured their blood and fat on the trunk of a sacred tree. He went to his house and called

Mumbi and their daughters. They roasted some meat and offered it to Mwene Nyaga. They raised their hands towards Kirinyaga and prayed, "Thaai thathaiya Ngai thaai …… " He later left and went home.

Mwene Nyaga quickly answered Gikuyu's prayers. On the following morning, Gikuyu went to the sacred tree and he couldn't believe his eyes when he found seated near the tree, nine strong young men. He was overcome with joy and he looked up to the mountain and thanked Mwene Nyaga, his benefactor. He welcomed the nine young men and he took them to his home where he introduced them to his wife and daughters. Food was cooked for them and after bathing and eating they went to sleep.

The next morning, the nine men woke up early in the morning having had a good night's sleep. After the morning meal, Gikuyu called them outside the discuss marriage. He told them they would marry his daughters on one condition: they had to live with them in his land. By this time, the men had already made their choices. They were so fascinated by the daughters beauty and the father's kindness that they agreed to his proposal. Gikuyu and Mumbi were overjoyed for they now had sons to inherit their vast lands. The daughters, on the other hand had already started to show their preference of the men. They were also happy when the men agreed to their father's wish for they knew they now had men to protect them and give them company.

Gikuyu did not wait long before making arrangements for his daughters' wedding according to the Gikuyu customary laws. He did not ask for bride wealth from the young men for he knew they did not have any and in actual fact they were a blessing to him. The daughters got married to the young men and they started nine differe4nt families. They were, however, united under one name "Mbari ya Mumbi" which means Mumbi's family group. This was in honour of their mother Mumbi.

Gikuyu and Mumbi were the heads of "Mbari ya Mumbi" and the nine families remained under them. They are the mother and father of the Gikuyu people.

As the years passed, Gikuyu and Mumbi become older and older and eventually they died. Before they died, Gikuyu called all his daughters and their husbands. He told them, "My children, as you can see, your mother and l are about to leave you but before we go, we would like to leave you with these words. All the land and whatever else we possess is yours. Divide it equally among yourselves.

Remember that one finger cannot kill a louse".

With these words, Kikuyu and Mumbi breathed their last breath.

The nine families continued to live together but the number of their children and grandchildren were increasing. They become so many that it was impossible for the families to live together anymore. They called a meeting where they resolved that each family should call together all its children and grandchildren and live together as one clan(muhiriga). The clans were to be called after the nine daughters of Gikuyu and Mumbi. This decision is the

basis of the nine principal Gikuyu clans. They are Acheera, Agachiko, Airimo (orAgathigia), Ambui, Agari, Anjiru, Ethaga, and Aitherando. The nine clans lived in Gikuyu's land but they occupied different parts of it.

QUESTIONS

(a) Classify the above narrative fully. **(2mks)**

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(b) Gikuyu received his gift with mixed feelings. Why ? **(4mks)**

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(c) "Divine intervention is real" How true is this statement in light of what happens in the narrative. **(3mks)**

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(d) Comment on the use of at least one feature of style in this narrative**.** **(2mks)**

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(e) Gikuyu thanked Mwene Nyaga and being unable to contain his curiosity any longer, he hurried straight to Mukurwo wa Nyagathanga.

(Begin: Having…… **(1mk)**

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(f) Give and illustrate at **least two** character traits of Mwene Nyaga. **(4mks)**

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(g) Identify and illustrate **two** themes found in the story. **(4mks)**

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KCSE ORAL NARRATIVES

TRIAL 9 QUESTION

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

CHINSARA MOGUTA

There was once a man who had two wives. Each of his wives bore him a son. Unfortunately, one of the wives died and so one of the sons lost his mother. The son whose mother was alive was called Jaja Mongera.

It happened that the father loved his motherless son more than he loved Jaja. Naturally Jaja's mother was unhappy about such open favouritism and complained bitterly about it .For instance, she wondered why her husband took Jaja with him to the bush to trap *Chinsaza moguta* (a. kind of wild animal) and why he never took the motherless son with him on such dangerous expeditions. . . . . ..

Usually, what happened was that the father set his trap in the bush, then left for home, leaving Jaja to keep watch over it. If a. *Chinsara moguta* was caught, then Jaja would take it, kill it, and carry it home

One day, it happened that a big fat *Chinsara moguta* was caught by the trap which Jaja's father had set and had left him to watch.When Jaja. raised his matchet to kill the *Chinsara Moguta*. he cried and begged him to set him free.

"Please, please, do me a favour, untrap me and let me go I too will one day come to your rescue"

Jaja was quiet for a while, lost in deep thought. " All right", Jaja finally said with a sigh. He freed the animal, " you can go". Then Jaja collected his things and carried them home.

At home, he reported to his father that the trap caught nothing. But somehow his father being very shrewd man, learnt the truth, and was displeased with his son's deceit. So he sat very quietly and never said a word, **only gnashing his teeth and throwing ugly glances at Jaja and his mother.**

Early the following morning, he told Jaja to make the usual things they often took to the bush for trapping animals. But in addition to these, the father also took materials that are used to constructing a house. The two went up to a place where they usually trapped *Chinsara moguta* . the father got busy. He cut poles and grass and began to built a small hut. While the father stayed outside, Jaja assisted him from inside the hut, the two built a fine small hut. But it was an usual one. In that it had neither a window nor a door. It puzzled the young man. He'd never seen such a hut before.

" Father , how shall I get out and how will you get in here? Jaja asked in good faith. " Don't worry", the father replied, " I'll cut and remove a portion of the wall to make an entrance." Jaja kept quiet and waited. Inside the hut as dark and damp. Soon it was all quiet outside.

Jaja became alarmed and called his father, but there was no response. It was all very still and deathly quite. Jaja realized that his father had gone away and abandoned him in the bush that was full of wild animals. He was being punished for having freed a *Chinsara moguta*. The young man called, wept and cried, but all in vain. Only the echo of the jungle replied. Fear and despondency gripped him when he realized that at night, one of the wild animals could destroy the little hut and devour him.

At home, his mother wept and grieved for him. The father had reported that the young man had beenkilled by one of the wild animals. The woman raised the **alarm and announced the death of her son to the people.**Bitter enemity and hatred that had, for years smouldered between the couple regarding the husband's treatment of her son, now flared up and became like a destructive forest fire. In time, Jaja was mourned and forgotten, except for his mother who never forgave he husband for having killed her son.

Anyway, what happed was that after Jaja 's father went away and left him alone in the little hut wild animal attempted to destroy the hut, but they all failed. Lastly , the *Chinsara moguta* that Jaja had helped to escape came along and asked, singing:

" is this a patch of bush?
Or is there a human being in there? X2

On hearing the song, Jaja replied in a song, singing:

" I am not a patch of bush
But a human being (x3)
My father sent me to kill the *Chinsara moguta*
That was caught in his trap, but I let him escape"

When the *Chinsara moguta* heard Jaja's song, he remembered what he had told Jaja. So he destroyed the hut and freed him. Then he led him to a hill somewhere.

"Lie '-down and keep still," the *Chinsara moguta* told Jaja. "When you hear lots of noises made by chicken, goats, sheep and cattle, don't open your eyes. Just keep them tightly closed. But. when you hear children's voices calling, "Father, Father, Father, open your eyes and get up."

Jaja Mongera obeyed the *Chinsara moguta's* directives even though he was afraid. Soon he heard the noises made by all the domestic animals. But he didn't.-. open hiseyes, he kept them closed. Then he heard the sound and voices of many chicken who called out, "Father, Father, Father", and he opened his eyes. Jaja .**felt mesmerized**. The hill was full of cattle, sheep, goats, chicken and children, plus all the other amenities which man. needs in life. Jaja took everything including the mothers of those children and built a large home.

Chinsara moguta disappeared and Jaja was now a rich man. Soon people began to go to Jaja Monge-ra's home for milk and other foodstuffs which they didn't have. Rumours about his riches reached far and wide in Kisii land. His mother too heard about the rich man called Jaja Mongera and became curious - could the man be her lost son ? One day she set out to go herself and find out the truth.

She went to buy milk from Jaja's home.

The woman looked at Jaja and found that he closely resembled her son who was supposed to have died. ;- .

"You look so much like my son who got killed by wild animals years ago when - he went hunting with his father"

"Oh," Jaja remembered, "It is strange the way human beings sometimes look so much alike, even though they may not be related".

"Life is indeed complicated", the mother replied But in your case I am truly overwhelmed because even your names are the same. He too, was called Jaja Mongera".

"Well, that's interesting," Jaja said pulling at his beard.- "Tell me more about your son.. How did he get killed, when and where ?" The mother- proceeded to give detailed account of the circumstances which led to her son's death -and how the father never brought back even a bloody piece of the young man's clothes to prove that he had been killed by a wild animal. When she came to the conclusion of her account, Jaja was convinced he was the woman's lost son; They were very happy and Jaja slaughtered a huge bull and organized an -elaborate feast for his mother. He invited all his neighbours to come and meet his mother. -

After some days, when the feast was over, Jaja Mongera's mother returned to her home. She reported to her husband how she had found her, son, Jaja Mongera, and that after all; he hadn't been killed by wild animals.

On hearing the news Jaja Mongera's father also went off to visit his son. However, Jaja hadn't forgiven his father for the punishment he meted on him because he had freed a *Chinsara Moguta.* So instead of slaughtering a bull for him, he prepared and cooked a sick dog for the old man, and tipped off his children and his wives not to eat it. On his way back, the father fell sick and died. Now, Jaja Mongera went to his old home and collected his mother and he other children to come and live with him. He left his motherless; brother, who had been the father's favourite, alone in the old home! -

(The Kisii narrative recorded by Isaiah Okiomeri)

QUESTIONS

a) Classify this narrative? **(2mks)**

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b) State and illustrate one aspect of character for each of the following:

(i) Jafa's Mother

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(ii) Jaja Mongera..

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c) With specific illustration state one moral lesson that we learn from this narrative.**(4mks)**

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d) Mention and illustrate one economic and one social activity of the community from which the narrative is drawn.

(i) Economic **(2mks)**

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(ii) Social. **(2mks)**

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e) Identify two narrative techniques used in the story and show the effect achieved by each. **(4mks)**

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f) Explain why the narrative used the following phrase.

'gnashing his teeth ' and 'throwing ugly glances'

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KCSE ORAL NARRATIVES

TRIAL 10 QUESTION

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

THE BLACK AND THE RED GOD.

Once there were two gods, the black god and the red god. The black god was very humble, kind and loving, while the red god was malevolent and did not care about the people at all. These gods lived together away up in heaven but the black god lived below the red god, therefore closer to the people on the earth.

One day, famine spread allover the world. Cattle could find neither grass to eat nor water to drink and they were almost dying of starvation. Then the black god spoke to the red god and said, " Let us give people water for they are about to starve to death." The red god was reluctant to let the people have water, for he hard no liking for them, but after much pleading from the black god, he relented. It was then agreed that water was to be released from heaven to earth. When this was done, it rained very hard or many days.

After sometimes, the red god said to the black god." You can now hold back the water, for the people have had enough." The black god answered; " let us leave it for a few more days for the earth has been parched dry". This was done, and when the red god again told the black god to hold back the water, he did so and the rain stopped falling.

A few more days elapsed and the black god now asked the red god to release some more water for the people. The red god refused; and there ensued an argument between them, with the red god threatening to wipe out all the people, whom he described as having been spoilt, and the black god struggling to prevent him from doing so. And so, upto this day, when one hears loud thunder, it is the red god tying to get past the black god to wipe out the people of the earth. But when the sound of thunder is not very loud ,it is the black god who is trying to prevent the red god from killing the people.

QUESTIONS

a) Classify this narrative. **(2mks)**

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b) Describe one character trait of each god. **(4mks)**

(i) The red god

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(ii) The black god

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c) Discuss the effectiveness of any two literary devices. **(4mks)**

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d) Identify any **three** features of oral narratives in this story **(3mks)**

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e) What economic activity is practiced by the people described in this story? **(2mks)**

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f) What moral lesson can be learnt from this story. **(2mks)**

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g) What do you infer from the fact that the black god lived below the red god? **(3mks)**

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