**The River and the Source**

**Q1. Read the extract below and answer the questions that follow.**

At first light, as was her wont- for she was an early riser, she woke the entire village with wails and screams. People rushed out of their houses to the chief’s homestead thinking that it was the chief or his son who had died, for either case it would have been Nyar Yimbo’s duty to raise the alarm. When a good sized crowd had gathered, she stood just outside her house and spoke with a loud voice.

“I Akoko Obanda Nyar Yimbo (daughter of the people of Yimbo) came to the homestead of Owour Kembo, chief, as a pure girl nineteen seasons old. In all that time I was taught nothing but the ways of Chik and how to conduct myself as a woman of impeccable birth. Never in all that time did my mother or my father take me out in the dark for the purpose of showing me how to cast spells or to brew love potions to snare the hearts of me. I was taught that the way to keep a man was by the work of my hands and the words of my mouth. Obanda my granduncle was a great healer, after whom many children are named. He was known to harm no man and frequently sent off those who sought trouble for others with a flea in their ear.

Has anyone ever seen me gossiping with other women at the water hole? Do I always not rise early to till my lands? Have I ever begged for food from you my mother-in-law as all your daughters-in-law do? Do I not always have enough to eat and more left over to barter in exchange for cattle, goats and sheep? (Indeed the size of the herds had become quite impressive).

Children are a gift from Were both to the deserving and undeserving. Do not even murderers, witches and sluggards who cannot even feed themselves have children? Should I spit in the eyes of Were like a snake and deny that he has given me children? Were creates a child in its mother’s womb in secret, in his own time and at his own evolution. I have not stood in the way of my husband and other women. He is the chief and I cannot order him either to marry or not to marry.

Much has been said by the daughter of the people of Asembo(nyar Asembo) and her son Otieno about the thirty head of cattle that were paid to my father as a bride price. It causes them much bitterness that I have not borne thirty children in exchange for those cattle. Indeed my continued presence here is bitter aloes to them. Therefore I shall lift their gloom and suffering and depart from here to go back to my father’s house. Be it known that my father was a wealthy man before receiving those cattle and would have remained wealthy without them. For none of my twenty- one brothers is wifeless. Be it noted also that the wealth I have created in this home is more than double the number paid for me. This everyone knows. Therefore when I reach home, I shall request the council of Jodongo to convene proceedings for a separation. My people will give back your cattle and you will give me back mine.

(a) Explain what happens just before the extract. (3 marks)

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(b) Identify one theme that is addressed in this excerpt. (2 marks)

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(c) Identify and illustrate two features of style used in the extract. (4 marks)

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(d) Identify and illustrate three character traits of Akoko as brought in the extract. (6 marks)

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(e) Comment on the view that this society holds about a married woman. (2 marks)

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(f) Explain the meaning of the following phrase as used “…………… raise the alarm” (1 mark)

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(g) Children are a gift from were both to the deserving and the undeserving.

(Change into an interrogative statement) (2 marks)

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(h) Elsewhere from the novel, compare how Owour Kembo and Otieno treat their wives. (2 marks)

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(i) What happens just after this extract? (3 marks)

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**Answers**

(a) 1. Akoko’s husband is under pressure to marry another wife.

2. Nyar Asembo (chief Owour’s mother) wails and laments accusing Akoko of bewitching

her son (chief Owour Kembo)

3. Akoko is in the fields but later comes home and she gets the wind of the matter.

(b) 1. Family conflict – Nyar Asembo is in a conflict with Akoko because she is unable to bear children regularly.

- She also accuses her of bewitching the son which annoys Akoko deeply.

2. Religion –Akoko believes in were- children are a gift from Were and created them in secret.

3. Traditions – naming of a children; Obanda my granduncle was a great healer,

after whom many children are named.

(c) Rhetorical questions – “ Has anyone ever seen me gossiping with other women at the water hole?

Use of local language- ‘Were’ ‘chik’ children are brought up in the way of chik

1 mark for identification

1 mark for illustration

(d) 1. Hardworking/ determined

She tills her land and has enough to eat and barter

2. impulsive /rash/ reckless

-when she learns about the accusation from the mother –in –law she wails and people gather.

She does not think about the results of her action.

3. Religious

- she strongly believes that children are a gift from Were- god.

(e) - Women are viewed as a source of wealth. Akoko says that thirty head of cattle was

paid as bride price.

- Women are supposed to bear as many children as possible as long as bride price was paid for them 1 mark each

(f) Attract attention

(g) Are children a gift from Were both to the deserving and undeserving?

(h) Owour Kembo- treats Akoko as a queen 1 mark

Otieno –treats his wives like sluts 1 mark

(i) -Akoko leaves her matrimonial home.

- The children protest but she orders them to go back and wait their father’s return.

- When Owour Kembo comes and gets the story, he almost strikes his mother and throttles his brother half to death. 1 mark

**Q2.** **Read the extract below and answer the questions that follow.**

“She means everything to me”. She looked at him steadily for a little while. “So do you -though I am beginning to think it’s a waste of time. When are you going to propose if at all?. We’ve known each other for six years. Six years? What I don’t have by now I’ll never get. I am twenty six years old and you are looking at the finished product. And I am tired of being asked when I will bring home the man from Ruguru- meaning the man from the west as my relatives refer to you”.

“You do not mean it, don’t you? It is not brain fever due to overwork and lack of sleep, is it?” he said it half in rest, half in earnest. “You really are too much,” she said getting up.

“Come on! Do have a sense of humor. It isn’t every day a girl proposes to me. As a matter of fact this is the first time – so forgive me if don’t quite know what to say. But you know there’s never been anyone else since I met you. To heal with it, since we are in the age of equality, why don’t I just say that there’s never been anyone else? The answer is yes I’ll marry you. Any day you want. Today, if we can get anyone to marry us”.

You are really a comedian, you know. What are you still doing here- an underpaid intern? Your should be out there earning your millions with bill Cosby and the rest”. This was how there conversation always ended. Two strong wills pitted against each other. She wondered if she was taking on more than she could manage. But he had a power over her- which even he did not know. There was no one else, there could be still she was piqued by him.

“Point taken. But I am dead serious. You can tell your mum that I’ll over pay my courtesy call as soon as this internship business is over. My intentions towards her daughter have always been good even if I am not a son of Mumbi and Gikuyu- the founders of your great tribe”.

The alarm rang and cut him short. “Yak! I’ve got to run, honey. I have gallonfuls of blood testing yet to be done. I’ll just walk you to the bus stop and then get on with the job at hand. “He grubbed his coat and opened the door. She understood. After all, she herself was an intern and at the mercy of the clock and the back and call of others. It was one hell of a life and once heel of a courtship. Why couldn’t she fall in love with an ordinary guy who worked ordinary hours? One doctor in the house was than enough. She wondered if the marriage would survive the onslaught of medicine. Time would tell.

**Questions**

(a) Explain what happens immediately before and after this excerpt. (4 marks)

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(b) Identify and illustrate any one theme evident in this excerpt. (2 marks)

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(c) (i) She means everything to me” who is referred to a “she” in this sentence? (1 mark)

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(ii) What makes the ‘she’ age faster than she should have later in the story? (1 mark)

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(iii) I am twenty six years old and you are looking at the finished product”.

Explain the meaning of the underlined phrase. (1 mark)

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(d) Both Wandia and Aoro are interns in different hospitals. What challenges do

they encounter as they serve as interns? (4 marks)

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(e) Which trait of character is shared by both Aoro and Wandia in this excerpt? (3 marks)

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(f) Illustrate any two features of style used in the excerpt. (2 marks)

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(g) Where do Aoro and Wandia meet for the first time in the story? (1 mark)

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(h) “There’s never been anyone else since I met you” (Beginning: Never…………). (1 mark)

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**Answers**

(a) **Before**

Wandia has time off from Machakos Hospital to go and see her mother. On her way to Muranga she stops by to see Aoro her boyfriend in Nairobi. (2 marks)

**After**

Wandia meets her mother in Hospital she also visits her sister and spends the night there.

Her intended marriage to Aoro is discussed by both her sister and mother.(2 marks)

(b) Change (1 mark) - Wandia proposes to Aoro, a deviation from the norm since men normally propose to women (1 mark).

(c) (ii) Wandia’s mother. 1 mark

(ii) Because of worry, overwork and lately diabetes. (1 mark)

(iii) She is mature and ready for marriage. She does not require any more time to develop. ` 1 mark

(d) -they have no time to rest or eat.

-they have no time for social life

-they have no sleep and are overworked.

- They interact with rude and uncompromising consultants. 4 x1=4 marks

(e) Both are loving/ caring 2 marks

-Wandia proposes to Aoro

-Aoro confesses to Wandia (1)

Identification -2

Illustration -1

(f) Direct address – she means everything to me”

Humour – “I’ll marry you. Any day you want. Today, if we can get anyone to marry us.

Rhetorical question- “why couldn’t she fall in love? 2 marks

(g) At the university of Nairobi as they pursue medicine 1 mark

(h) Never has there been anyone else 1 mark

**Q3. Read the following extract and answer the questions that follow**

Odero looked confused for a moment, having expected a spirited fight to reduce the number to at least twenty head. However, he was not a great Chief for nothing. He rose beautifully to the occasion. After all style had to be met with style, Nyadhi with Nyadhi

“Ayie, I have accepted your suit. May the young girl be called so that people of Sakwa may see what a jewel we are giving them.” “Giving us!” thought Otieno in annoyance. ‘at this rate there will be no cattle left for me pay bride price with.’

In a little while Akoko walked in, in the company of her mother. Traditionally the girl at this point should have been the picture of demure shyness, her eyes fixed firmly on the floor, her hands held together in front of her mouth. Not Akoko. She walked in, steps measured, head held high, hands at her sides. Her head swiveled around a bit and then her gaze rested on Owuor. Let him see what he was getting.

‘What a brazen lass, ‘thought Otieno. ‘Thirty head indeed!’ Owour experienced an indescribable sensation. What happened, of course was that he had fallen deeply and irrevocably in love. Since that was not considered particularly important for a successful marriage, he did not understand or appreciate what was happening to him and that it would change his entire life and outlook.

She turned and left the room. Her mother remained for the rest of the ceremony. “People of Sakwa,” continued Aloo, “We are pleased that we have reached an understanding. We hope that a friendship will spring up between us now and into posterity. Let us pour more libation to Were and drink more kong’o to gladden our hearts. Mother of Akoko, please bring us some food.” The feasting went on into the late afternoon until about the tenth hour. Then the suitors had to leave, for chick did not allow them to spend the night.

**Questions**

(a) Place this excerpt in its immediate context. (4mks)

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(b) What were chief Odero’s expections after fixing the bride price at thirty head? (2mks)

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(c) Why is Otieno disappointed? (2mks)

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(d) Explain what Otieno does later in the novel as a sign of dislike for Akoko. (4mks)

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(e) Explain the meaning of the following words as used in passage

(i) Demure

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(ii) Brazen lass

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(f) Change the following into a question (1mk)

“What a braze lass”

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(g) Describe any two aspects of tradition evident in the excerpt. (2mks)

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(h) Describe Otieno’s character as depicted in the extract. (4mks)

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(i) Examine two aspects of style and their effects. (4mks)

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**Answers**

(a) **Before**

- The Jodongo had been outside consulting on how much to demand as bride price.

- They have come back into the hut.

**After**

- The people of Sakwa bring the bride price

- Akoko is married off after the traditional mock fight

(b) He thought the suitors would request to have it reduced. It wasn’t to be

(c) He did not expect the bride price to be fixed at thirty heads as this would mean there will be no more cattle to pay (bride price) for his own wives

(d) Complains as does his mother about Akoko’s inability to have many children.

He takes away Akoko’s wealth. He is not willing to hand over the chieftaincy to Akoko’s grandchild

(e) (i) Modest

(ii) A girl who is shameless

(f) Is she not a brazen lass?

(g) Tradition – the behaviour of girls before their suitors – they should be shy, their eyes on the ground hands at their mouths

Suitors cannot spend the night at their in-laws

(h) Selfish – wants Akoko’s bride price reduced so as to benefit “at this rate there will be no cattle left to pay bride price with”

Sarcastic – says “Thirty head indeed.” As he does not approve of Akoko’s behaviour (4mks)

(i) - Metaphor – “Jewel” refers to Akoko – she is precious/her beauty makes her extremely valuable as a jewel

- Local dialect – “Kong’o” and “Were” - the local words give the story local flavor

**Q4. Read t he following extract and answer the question that follow**

Vera did not want to be held, and the big flashing eyes on her skinny face were restless and tempestuous. Even adults were a little afraid of her. She however had one saving grace; her capacity for love. Hers was and would remain a passionate nature. She took nothing for granted. She was completely loyal and from an early age her sister was the object of love and protection. It was her business to see to it that Becky was happy and had everything she needed. She was willing and ready to do battle with anyone who crossed Becky’s path and she was a fearless fighter although tears were ready to fall at the slightest provocation. Once when she was about five, she almost tore a playmate apart before anyone realized what was happening because she was screaming at the top of her lungs while pummeling him. The boy remained mute and shocked and did not or could not utter a sound. He only remembered to snivel a little when they pulled the screaming Vera off him.

When the girls were two, Mark got his long awaited promotion and moved to a slightly bigger house which had an extra bedroom. It was just in the nick of time for Elizabeth was pregnant again and sleeping arrangements were becoming tricky. Their joy was however tempered by the fact that owing to the state of emergency , the country was becoming more and more dangerous even for ordinary people between the White Johnnies on one side and the Mau Mau freedom fighters on the other ,death could arrive without warning. It was therefore decided that as soon as the baby was born, Elizabeth would move back to her old teaching job at Alour where it was much safer, being far from the central region which was the enclave of the freedom fighters.

Aoro, a bouncing boy and the apple of his father’s eye was born in the middle of along dry season – thus his name. When he was two weeks old he was whisked off to Alour with his sister. When she heard about it, their paternal grandmother was furious.

“ How can you allow that woman to take off with my grandchildren? Is this why they refused to take a bride price for her? So that they could treat us like dirt?”

“Mother nobody is trying to treat anyone else like dirt. It is just that there is no suitable school for her to teach in around here. She can bring the children over during the holidays.”

“ Huff!” snorted his mother. Mark was almost sorry he had stopped by to see his mother on his way back to Nakuru. Things became very bad and lorries carrying the dead, purportedly Mau Mau were a common sight. There was suspicion everywhere -white against black and black against white .the kikuyu especially suffered greatly- and could be shot ,maimed, killed or translocated at a moment’s notice. They returned atrocity for atrocity and blood flowed- both black and white. Mark was very lonely without his wife and children. He particularly missed little Vera’s constant chatter which he had found so irritating before. She had been tireless and irrepressible, but now he would have given anything to hear her say: “Father why is mother’s stomach so big?”

(a) Place the extract in its immediate context. 4 marks

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(b) Characterize Vera according to the extract. 4 marks

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(c) Identify and illustrate two features of style employed in the extract. 4 marks

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(d) What are some of the themes brought out in the extract? 6 marks

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(e) In a paragraph of not more than 20 words give the effects of war as seen in the extract. 4 marks

Rough draft

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Fair copy

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( f) Mark is said to have been lonely. This loneliness leads to something. Briefly say what

happens. 3 marks

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**Q5. Read the extract below and answer the questions that follow.**

“Let them show that my daughter is not going to starve in that wasteland they call a home.”They trooped back into the hut and the negotiations began in earnest.

“Brother, people of Sakwa, we are pleased to welcome you to Yimbo. It is customary, because of the good *dak* between us, for you to marry our daughters and we yours. we are therefore more than neighbours, we have great *wat* between us of the intermingling of blood though this has not occurred between our two lines so there is no danger of brother marrying sister- a great taboo. Since you are our brothers, we will not make things difficult for you.” Here he stopped to take a sip of Kong’o and you could have heard the ants talk, so great was the silence. However, nobody was fooled by his sweet words.

He continued, enjoying immensely the tension he was creating. “Our daughter, Adoyo Obanda is a great beauty whose assets have been praised and sung by many a nyatiti singer from here to Chumbu Kombit, from Sakwa to Loka Nam. She is as fleet as a gazelle and her flying feet have been incorporated into the saying of our village so that mothers sending their daughters on errand tell them to run like Adoyo of the flying feet. She has been carefully brought up and has been taught all the requirements of chik. She is a very apt pupil, and will therefore not bring shame and ruin to her husband by improper conduct.

Her antecedents are peerless for she can trace her bloodline clear to Ramogi our great father and her blood is pure for we have always taken care to marry correctly. She is also the eldest daughter of our great chief, a man whose fame is known throughout this land. After careful consultation, we have therefore decided that thirty head of cattle should be the proper bride price.” Was that an inaudible gasp from someone at the back? Chief Owour Kembo signaled to his uncle and the old man spoke.

(a) State what happens just before and after this extract. (4 marks)

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(b) What is the importance of this ceremony? (3 marks)

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(c) Identify and illustrate two themes brought out in the extract. (4 marks)

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(d) Identify and illustrate 3 features of style used in the extract.

(3 marks)

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(e) With illustrations, cite two character traits of Akoko as evidenced in the extract. (4 marks)

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(f) We have therefore decided that thirty head of cattle should be proper bride price.

(Rewrite the statement in indirect speech) (1 mark)

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(g) “Let them show that my daughter is not going to starve in that wasteland they call a home.”

Who says this and what aspect of his/her character is brought out in the statement? (2 marks)

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(h) However, nobody was fooled by his sweet words.(change into active voice) (1 mark)

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(i) What was Otieno’s reaction about the bride prize? (3 marks)

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**Answers**

(a) **Before**

- Akoko’s marriage negotiations are going on.

-Chief Odero Gogni calls the council Jodongo outside for consultation.

- he had already sent away twelve suitors who wanted a hand in marriage for his eldest daughter.

- he liked this particular suitor but wants to trim their arrogance.

- sets bride price at thirty heads of cattle. 2 marks

**After**

- The suitors request to be allowed to consult.

- watching what was going on from her mothers kitchen. Akoko is resigned

to remaining in her father’s home.

- the suitors especially Otieno Kembo argue against the high bride price.

-Owour Kembo accepts the dowry asked for without bargaining.

2 marks

(b) - the marriage was to portray the great friendship between the two parties involved in

the case of Sakwa and Yimbo.

- Intermarriage was to lead to a cordial relationship.

- Customarily, good neighborliness was to be fostered through marriage.

3 marks

(c) **Tradition**

Marriage institution was core in the people’s lives.

Negotiations and dowry payments was necessary before marriage took place.

**Love and marriage**

Love wasn’t a necessary ingredient for marriage to take place.

A girl married the man of her fathers choice.

4 marks

(d) simile –she is as fleet as a gazelle.

Personification –you could have heard the ants talk.

Metaphor –her flying fleet.

Local language – ‘wat’ ‘dak’ ‘nyatiti’ ‘kongo’

Any three= 3 marks

(e) fast/swift –she is as fleet as a gazelle.

Apt – she is apt pupil

Pure – her antecedents are peerless …… can trade her bloodline………Her blood is pure.

Popular – have been praised by many singers

4 marks

(f) They said that it had therefore been decided that thirty head of cattle should be the

proper bride prize.

(g) chief Odero Gogri

Proud/egoistic

- Sets high expectations for his visitors.

- refers to their home as wasteland.

Loving /caring

-wants to ensure his daughter would be comfortable when she gets married.

2 marks

(h) - we were however not fooled by his sweet words. 2 marks

(i) - says thirty heads was enough to marry three wives.

- says women are all the same.

- suggests that they should get of there.

3 marks

**Q6. Read the extract below and answer the questions that follow.**

She felt the weight of injustice that women have felt since time immemorial in her male dominated world. Even a half- wit like her brother-in –law could rob her of her hard earned wealth, and her grandson of his rightful position as the chief, for in all truth Otieno should have held the chief’s stool only until the infant Owour came of age, but it was now clear he had no intention of ever giving up the chiefdom and after his death, his numerous sons would make sure that it stayed in the family. Owour would be outnumbered practically by infinity to one. As it was, his grandmother feared for his life and watched him like a hawk. It was disquieting to have all one’s egg in this one tiny frail basket.

After pondering over her predicament at length Akoko decided to make contact with the sirikal and seek their intervention. The first thing she did was to remove her two year old grandson and take him back to her brother, Oloo in Yimbo. His mother had meanwhile married one of the numerous cousins. In any case she was not the sort of woman to fight for her rights, leave alone her sons’s. All she wanted was a husband and some security, and who could blame her? After all not everybody could be like Akoko.

Before she left she went to see her daughter Nyabera who was in mourning again having lost both her sons to a ferocious outbreak of measles which had raged through her village during the last harvest. She was pregnant again but so downcast and depressed that she stayed in her house, rarely going out and hardly eating. She needed help and her mother decided to spend some time with her before leaving.

She found her daughter thin to the point of emaciation with her belly sticking out before her like an appendage. When she saw her mother still unbent and uncowed by suffering, looking like a woman half her age, she just broke down and wept in her arms as if she was a little girl again.

“Cry my child, for one does not bury a child without burying a apart of one’s soul with it. It is good to cry for who can comprehend the ways of Were? It is for us men to wash away our painful confusion with tears and then to carry on, perhaps there might be some meaning in it all that only glimmers like firefly in a dark night. Who knows but that one day Were will give you a child that lives grows? Yesterday is not today and today is not tomorrow for each day rises fresh from the hands of Were god of the eye of the sun, bringing with it gladness and sorrow, sun and darkness, the two faces of Were; for how can we appreciate light unless we understand darkness? Weep my child and do not hold pain within yourself for it will turn into a snake that devours you from the inside.”

i. what happens immediately before this excerpt? 3 marks

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ii. Name two injustices Akoko suffer from her brother-in-law. 2 marks

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iii. Akoko and her daughter can be said to be ill-fated. Give reasons using evidence from the extract and elsewhere in the novel. 4 marks

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iv. “After all not everybody was like Akoko”. How was Akoko different from her grandson’s

mother mentioned in the excerpt? 4 marks

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v. (a) Akoko mentions of going to the sirikal for intervention . What did she want intervention?

2 marks

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(b) Apart from the *sirikal*, name other changes that come with the white man.

3 marks

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vi. Identify and illustrate two stylistic devices used in the excerpt. 2 marks

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vii. (a) As Akoko comes to see her daughter Nyabera, she is very expectant. Whom does she

give birth to? 1 mark

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(b)Akoko comes out as the source of the river. How does this child contribute to the river? 4marks

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**Answers**

i. -Owour Kembo dies and his son Owang Sino becomes chief.

- Owang Sino also dies – Owour young brother Otieno Kembo becomes chief.

ii. The injustice that Akoko suffers from her brother-in –law Otieno.

a. He tries to grab Akoko’s personal wealth. √1

b. There is a clear indication that Otieno Kembo had no intention of giving up the chiefdom

when young Owour, Akoko grandson came of age. √1

iii. (a) Akoko loses her husband and the same applies to Nyabera. √1

(b) Akoko’s two children Obura and Owang die young and the same applies to

Nyabera’s children except Awiti. √1

iv. -Akoko does not remarry like her daughter-in –law after the death of her husband. √1

- Akoko could fight for her rights, “ in any case, she was not the type to fight for her rights. √1

2 marks

v. (a) She wanted the serikal to force Otieno Kembo to relinquish the chiefdom to young

Owour when he came of age.

(b) The Whiteman came with Taxes, new religion, money and education. 3 marks

vi. (i) Metaphor√1 – she felt the weight of injustice that women…………………√1

(ii) Proverb √1– it was disquieting to have all one’s eggs in this one tiny frail basket. √1

2 marks

vii. (a) she gives birth to Awiti. √1

(b) – Awiti gives birth to children- Becky, Vera, Aoro and other children. √1

- Becky given forth two children with new white husband. √1

- Aoro marries Wandia and have children. √1

- This shows the river gains momentum/ rejuvenates from Awiti. √1

4 marks

**Q7. Read the extract below and then answer the questions that follow.**

Owuor looked at his grandmother in confusion. Naturally he had thought that his secret was well kept. The confusion became respectful admiration. He should have known that nothing could escape this astute woman.

“Grandmother, you know that I have worked closely with the priest and I feel that I would like to enter priesthood. I want to be a priest.” His grandmother was nothing if not surprising, so he should have been flabbergasted by her reaction but he was.

“ I wondered when you would get the courage to come out with it. You would not be my grandson if you were a coward. You have concluded quite wrongly that I will stand in your way. It is true that I have had hopes that you might one day sit in the chief’s stool that your father and your grandfather once occupied, but things have changed and people are turning to different things. I had also hoped that you would marry and provide many sons to ensure the continuity of the house of Owuor Kembo , but no I will not stand in your way.

However, from now henceforth you shall take your grandfathers’ name so that as long as you live his name shall be heard among the people. You will not be Owuor Sino, but Owuor Kembo. That is all my boy. Do whatever the spirit bids you”.

Owuor could only say weakly; Oh grandmother! The two women smiled at each other over his head.

And so it was that Peter Owuor Kembo, aged fifteen, formally Petro Owuor Sino found himself as seminarian at St. Paul’s Seminary Rakwano. His worldly possessions were few, his academic knowledge haphazard but he had faith in God and therefore in himself and he had love in his heart and the solid love of three women behind him. Finally he had unbounded hope in the future. So what if this hope was rosily cohered by his youthful enthusiasm? One wise man once said that it was better to have loved and lost than never to have loved at all. In the same vein, it is better to have been buoyed up by hope , the horizon limitless before one, than to have lived in the grey world of timid fearfulness. The course of the world is changed by those who dare to dream. Some dream of wealth and others dream of fame, Owuor dreamt of a life expended in service. He had never really known his father or the joy of a father-son relationship, now dreamt of being the spiritual father of many.

And so he entered the rigors and splendor of life in the seminary. Sometimes when things were particularly tough, he would wonder whether mere blood and flesh would survive it, but it never entered in his mind to leave. If he had learned anything at all at his grandmother’s knees, it was that a job once begun had to be completed. He was no quitter. He would survive. He would see it through. One day he would be Father Peter. Maybe one day a bishop. He was happy to serve Christ anywhere and in anyway.

(a) Explain briefly what happened before the excerpt. 4 marks

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(b) Give **two** character traits of Akoko brought out in this excerpt. 4 marks

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(c) Explain how Owuor is considered courageous. 2 marks

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(d) What really made Owuor want to become a priest. 2 marks

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(e) At the end of the excerpt, Owuor has one wish ‘To become a spiritual father of many’.

Explain what he missed in his father but hopes to get as a father 6 marks

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would like to enter the priesthood. I want to be a priest. (Write in indirect speech). 2 marks

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(g) Give one theme evident in the extract. Illustrate 5 marks

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**Answers**

(a) Owuor had fully decided to join the priesthood and confided to his cousin Awiti.

Her mother had gone to her home and had stayed for two years and was now back. Owuor told her his wish and together went to inform the all-knowing Akoko.

They found her working in the mission compound where they were staying.

4 marks

(b) **Astute** – even before Owuor could mention/ report that he wanted to be a priest she (Akoko) knew there was something in the boy since he was hiding all along.

**Determined** – Akoko did not tire to fight for her rights. She had well informed Owuor his position in the tribe, that he was destined be the rightful heir to the chief’s stool now

held by the council of elders (the Jodongo)

4 marks

(c) Owuor is considered courageous in the sense that he knew he was the rightful heir to the

Chief’s stool. He defied without offending Akoko. His passion for the vocation of priesthood was strong. He first told his cousin Awiti who advised him to wait for her mother Maria. When Maria came he informed her. They both went to report to Akoko. Owuor then, without fear announced his intensions to Akoko.

1. marks

(d) Owuor wanted to become a priest because of the newly acquired knowledge of the mystery

of mass, catechism teachings and the closeness to the missionary priests as an altar boy.

2 marks

(e) -Owuor will miss the powers of a tribal chief and that of head of the Jodongo,

marriage and sire children just like his father

- Owuor as a priest will be a father to many. Many will call him ‘father’ since he will

be their spiritual mentor and priest of their lives(both children, men and women will be his)

3 marks

(f) Owuor told his grandmother that she knew that he had worked closely with the priests and he felt that he would like to enter the priesthood and become one (a priest).

2 marks

(g) **Religion.**

- The whiteman brought the christian religion specifically the Catholic faith which taught the blacks using catechists and the institution of a seminary.

- Various cadres were evident- Christians. Catechists, priest and also bishops.

- Owuor chose not to be the traditional spiritual leader as a chief to become a father in Christianity.

- Religion brought people to God with love in their heart, faith and hope for heavenly

possessions rather than worldly possessions of a chief, which can be lost.

3 marks

**Q8. Read the extract below and answer the questions that follow.**

“For this jewel there can be no price. Therefore we have decided to give her to you free except for a token bull, two cows and six goats with which to funish the requirements of chik. The bull shall come to me in lieu of her father. The two cows and goats will be taken to Yimbo to the house of Oloo her grandmother’s brother who in all ways was a father to the girl and her cousin and always provided for them.” The aspiring suitors stared in disbelief. Held in readiness back in seme were twenty four head of cattle, double the normal bride price which was the least they expected to be asked. Oloo had instructed his uncle to ask for a grace period of six months in which he would have looked for whatever else they would have demanded. And now this. They couldn’t possibly give away such a girl for free. They must have something hidden up their sleeves. But they hadn’t. He was just an incredibly lucky man and it was beginning to dawn on him.

1. Place the excerpt in its immediate context. (4 marks)

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2. “For this jewel there can be no price”. Whose words are these? What had led to this response? (4marks)

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Justify this statement. (3 marks)

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4. Identify the use of irony in this excerpt and show the significance. (3 marks)

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5. Apart from tradition, what is the other main theme depicted in this extract? (2 marks)

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6. Give two character traits of the speaker of these words. “For this jewel there can be no price………”

as depicted before and in this occasion. (4 marks)

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***MWALA DISTRICT F.4 JOINT EXAM 2014 ENGLISH P.2*** 4.

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7. What significant event occurred after this occasion? (2 marks)

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8. (i) The aspiring suitors stared in disbelief. Supply the question tag. (1 mark)

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(ii) The bull shall come to me in lieu of her father. Explain the meaning of this sentence. (1 mark)

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(iii) Who is described as ‘jewel’? (1 mark)

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**Answers Before**

Onyango Silwal had introduced the girls family√1mk to the suitors and the people of Seme requested to be told the bride price. √1mk

***This paper consist of 3 printed pages***

***Turn over***

After

The two parties harmoniously conclude the negotiations as food and Kongo flows. √1mk Akoko

engages in a talk with the son-in-law. √1mk

Onyango Silwal. √2mks people of Seme wanted to know the bride price. √2mks

3. Awiti was an educated girl √1mk a teacher √1mk and yet he was asked to pay a token price. √1mk

4. Awiti is an educated beautiful and professional teacher. √1mk expectedly anybody who marries

her would pay dearly√1mk yet the suitors only pay a token bride price. √1mk

5. - Change √1mk (i) unlike in Akoko’s days bride price is no longer elaborate and expensive.

It is a token nowadays. √1mk

(ii) Marriages are friendly and peaceful unlike Akoko’s day when they were characterized

by rivary and tension. √1mk

6. (i) Hypocritical – pretends he is contented to accept token bride price for Awiti yet he was

angry when Akoko and Maria decided they would not demand a hefty bride price.

(ii) Appreciative - describes Awiti as a jewel

(iii) Understanding/ friendly – appears friendly and understanding as he announces the

suitors terms of paying bride price.

(iv) Irresponsible – neglects his duty in raising his brother’s child

(Any 2 well illustrated traits @ 2 = 4 marks)

7. That night√1mk Akoko passes on√1mk

8. (i) didn’t they? ( observe punctuation)

(ii) Be given/ get the bull instead of Awiti’s father.

(iii) Elizabeth Awiti

**Q9. The River and the Source**

1. ***Read the following extract and answer the questions that follow:***

“Mother, I have decided to seek the new religion which you have heard about. You know my life is a painful wound to me and much as I try my heart fills with bitterness- for me and for you”.

“ My child, do not feel bitterness for me for I am an old woman who has lived her life. As for you it is better that you seek this new way. It might give you hope and rescue you from bitterness. Bitterness is poison to the spirit for it breeds nothing but vipers some of which might consume your very self. Pain and sorrow all human being feel; but bitterness drops on the spirit like aloes- causing it to wither. I give you my blessing my child. If you are walking along and you find your path leading nowhere, then it is only wise to try some other path.”

“ Thank you mother. I will bring you news as soon as I can. May Were protect you.”

**Questions**.

1. Place the above extract to its immediate context. (6mks)

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1. “You know my life is painful wound.” What made Nyabera regard her life as a painful wound?

(4mks)

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1. In what way was Nyabera’s life similar to that of Akoko according to the rest of the novel. (3mks)

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1. Identify and illustrate one characters trait of Akoko and Nyabera as brought out in this extract.
2. Akoko (2mks)

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1. Nyabera (2mks)

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1. Identify **two** features of style used in this extract (4mks )

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1. Pain and sorrow all human being feel. Rewrite this sentences making “human” the subject of the sentence. (1mk)

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1. Briefly explain **one** theme that is brought out in this extract. (2mks)

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**Answers**

1. (2)(a) . before this ![](data:application/x-msmetafile;base64,AQAJAAADUQAAAAAAEgAAAAAABQAAAAkCAAAAAAUAAAACAQEAAAAFAAAAAQL///8ABQAAAC4BGAAAAAUAAAALAgAAAAAFAAAADAIgAiABEgAAACYGDwAaAP////8AABAAAADA////pv///+AAAADGAQAACwAAACYGDwAMAE1hdGhUeXBlAABQAAoAAAAmBg8ACgD/////AQAAAAAAAwAAAAAA)

Nyabera had gone to philipo to inquire about the new religion. She had then gathered her things and decided to leave her daughter with her mother n Yimbo. Shei informs her mother of her decision to seek the new religion .Her mother encourage her to go ahead and join the new religion and forget her bitters .Immediately after this Nyabera t ravel s to Aluor mission and join the new religion

(b). Nyabera had suffered a lot in her life because her children had died mysteriously leaving her with only grl child .(Ant) Her husband had died .Ogoma Kwach who had inherited her had gone to his family

(c ). (i). Both had lost their husbands through death

(ii). Their children had died

(iii). They were both sonless

(d).(i) Akoko

- philosophical – Bitterness is poison to the spirit for it breeds nothing but viper………………………………”

(ii). Nyabera

* Bitter – ‘ You know my wife a painful wound and much as my heart fills with bitterness ‘
* Religions – Decides to seek solace n the new religion “May Never protect you”

Identificant

(e). Dialogue – “Mother I have decided ……..

Simile – “but bitterness drops on the spirit like aloes ……..”

Use of Non – English Were

(f). Theme of religion – Nyabera decides to seek new religion….

Theme of human suffering - “ You know my life is a painful wound

**Q10. *Read the excerpt below and then answer the questions that follow.***

“Brothers, we greet you and bring you many greetings from the people of seme. My nephew, Oloo, son of my late brother Sigu, came to me and said: “Father, I have found a girl and I want to get married. Now I am a reasonable man and I know the ways of *chik*, so I asked him: ‘Son I asked him one does not just find a girl in the air. One sends *ajwanyo* to go and spy a girl and find out her antecedents and character. Is she a thief or a witch? Is she lazy or shiftless? Might there be consanguinity between you and her? Who is her mother and father? I tell you my brothers that I was flabbergasted to hear that none of these things had crossed his mind. He knew that her mother’s name was Maria and her grandmother’s name was Akoko and that was all. You will therefore forgive us because we do not know you and you do not know us. We only came because we have faith in our son who has always been a reasonable man. We therefore wish to introduce ourselves before we go on. I am SemoRakula of Seme, our village is near that strange rock- upon-a-rock, *Kit-Mikai.* We are the descendants of that wear warrior, Nyagudi Kogambi. Oloo and these young men are my sons and nephew . Oloo is a man of learning and what is more a soldier who has fought for the white man in distant landa Now he is a clerk with a big *kambi* (company)in Nakuru, where he gets a good salary. So should this suit be acceptable to all you need have no fear that your daughter will starve. I tell you these things because there are things *jawang’yo* would have found out for you. Thank you brothers.” A pot of *kong’o* was moved near him and he drew a long refreshing draught. Some things never change-a spokesman needs to irrigate his throat.

“Brothers, people of Seme. My name is Oyange Silwal The girl Awiti is the only child of my late brother Okumu. We are from Sakwa from the village of Gombe, The girl has group in Gem because her mother being a widow and having converted to Christianity decided to settle here which a good thing is because now she is like light for the rest of us. She is highly educated and a teacher of children.

(a) Place this excerpt in its immediate context. (4marks)

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(b) Identify and illustrate any **three** thematic concerns evident in this excerpt. (6marks)

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(c) Describe the character of Awiti as brought out in this excerpt, (2marks)

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(d) Apart from the case in this excerpt, explain where again there is a compromise in the bride

price later on in the novel. (2marks)

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(e) In one sentence, paraphrase the statements below (2marks)

“Brothers, people of Seme. My name is OyangeSilwal The girl Awiti is the only child of my late brother

Okumu. We are from Sakwa from the village of Gombe.

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(f) We only came because we have faith in our son who has always been a reasonable man.

Provide a question tag for the above statement. ( lmarks)

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(g) ‘ You will therefore forgive us brothers because we do not know you and you do not know us.’ In light

of what happens in the novel, why is the speaker begging for forgiveness. (2marks)

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(h) Identify and illustrate any **two** stylistic devices evidently used in this excerpt. (4marks)

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(i) Give the meaning of the following words and phrases as used in the excerpt. (2marks)

Consanguinity;

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………………………………………………………………………………………………………………

irrigate his throat;  
 ………………………………………………………………………………………………………………

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**Answers**

1. **Place this excerpt in its immediate context (4mks)**

Awiti Elizabeth begins a relationship with Mark Sigu; she introduces the matter to Akoko and Nyabera; Akoko invites her relations and negotiation is fixed .Mark Sigu comes also with his relations. They meet, talk and are entertained. They agree on just a token as a bride price. The talks are concluded and akoko calls Mark for a close talk, they joyously talk. Later on in the night Akoko dies**.**

1. **Identify and illustrate any three thematic concerns evident in this excerpt (6mks)**

Love and friendship: Awiti and mark fall in love and marry; Family ties and relations: Akoko’s close relatives must be invited for the negotiation so is the family of Mark Sigu.Changes; mark and Awiti want to marry yet they do not know one another’s family background; religion: Awiti’s mother is said to be converted to Christianity and went to live in the mission; Eduaction: Awiti is said to be an educated girl and is a teacher.

1. **Describe the character of Awiti as brought out in this excerpt ( 2mks)**

Hardworking; she studies very hard and becomes a teacher

1. **Apart from the case in this excerpt, explain where again there is compromise in the bride price later on in the novel (2mks)**

Wandia’s mother does not demand any bride price but only asks Aoro to stay in peace with her daughter.

1. In one sentence, paraphrase the statements below(3mks)

“Brothers, people of seme.My name are OyangeSilwal.The girl Awiti is the only child of my late brother Okumu.We are from Sakwa from the village of Gombe.

Oyangesilwal tells the people of Seme that Awiti is the only child of his late brother Okumu and that they are from Sakwa from the clan of Gombe

1. **We only came because we have faith in our son has always been a reasonable man. provide a question tag for the above statement (2mks)**

We only came because we have faith in our son who has always been a reasonable man, didn’t we?

1. **‘You will therefore forgive us brothers because we do not know you and you do not know us’ In light of what happens in the novel, why is the speaker begging for forgiveness (2mks)**

Because it is not customary to get into marriage negotiations without full knowledge of one another’s background.

1. **Identify any two stylistic devices evidently used in this excerpt (2mks)**

Rhetoric questions: Is she a thief or a witch? Is she lazy or shiftless? Might there be consanguinity between you and her? Who is her mother and father?.........Direct address “Brothers we greet you and bring you man greetings.

1. **Give the meaning of the following words and phrases as used in the excerpt (2mks)**

**Consanguinity;-** close relationship

**To irrigate his throat –** to take a drink to so as to talk with ease.

**Q11. *Read the excerpt below and answer the questions that follow***

My fathers, “It is a shameful thing for my wife to leave her husbands house and return to her father’s house. This outrageous thing had occurred only because I was not here to prevent it.”

“Our chief, we are saddened by this unfortunate state of affairs, but you must admit that your mother has a point or two. Long have we pleaded with you to take another wife for two. Long have we pleaded with you to take another wife for yourself and you have adamantly refused. Now she has left you, you are like a misumba, a bachelor which would not have been the case if you had another wife. We beg you take another wife for yourself.” This was from Oyier, a grizzled old man who had been his mother’s greatest champion in her quest for a wife for Owuor. He realized that the old geezrs were going to give him a hard time of it, so he changed his tactics.

“Fathers, you are the wise men of this community. That is why you sit in the council. Is it that you have forgotten the ways of chik or that your determination to get me to marry other wives has clouded your judgement? Do you not know that a man’s mikai is the greatest jewel that adorns his compound? That her position in maintained and protected by taboos imposed by the ways of chik? That if I die, Were forbid, my body can only lie of her hut? And this would do so even if she herself were dead? To lose one’s mikai is to lose one’s right hand.”

The Jodongo nodded sagaciously at the wisdom uttered by the chief. It is true that the mikai is the centre post that holds up a man’s hut. Without her, or if she were stupid, only Were could rescue such a man from being blown away from among the people like so much chaff. She it is who saves a young man from the follies and stupidities of youth. Indeed the people of Ramogi has a saying which declared that ‘The medicine for stupidity in marriage’. Yes, the chief had spoken wisely. But Oyier would not give up so easily

Questions

(a) Explain what happens just before this excerpt (3mks)

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(b) What is the bone of contention between Akoko and her mother-in-law, Nyar Asembo (3mks)

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(c) “The girl child” brieflt explain the relevance of this sub-heading to the whole novel (2mks)

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(d) Oyier sounds sarcastic in his speech. Identify and explain the sarcasm (2mks)

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(e) Basing your answer on what we see in the excerpt, contrast the character of Owuor with that of his brother Otieno (4mks)

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(f) Explain the meaning of the following line as used in the extract

“It is true that “Mikai” is the centre post that hold up a man’s hut” (2mks)

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(g) Identify parenthisis in the last paragraph of this excerpt (1mk)

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(h) Explain the main theme that comes out in this excerpt (2mks)

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(i) From your knowledge of the novel, describe the role of ‘Jodongo’ in the community represented in this novel

Write your answer in note farm (3mks)

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(i) Local language is used in this exerpt. Give two examples and explain its significances (2mks)

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(k) Discuss the mood that is prevalent in this extract (1mk)

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**Answers**

(a) Owuor returns his journey only to find an empty house

He tries to inquire from neighbours and from his children what had happened

He gets very angry/locks himself up in his ‘simba’

He sermons the council;’jodongo’ to convene the following day (3mks)

(b) Nyar Asembo alleges that Akoko is unable to conceive regularly/her rate of procreation is slow

She accuses Akoko of practicing witchcraft against her son

She also acuses Akoko of standing between Owuor and his marriage to other women by casting a spell on him

c) “The Girl child’ This refers to AKoko

She is the source of the family tree (river) that extends for many generations for her, Nyabera, Elizabeth and her great grandchildren

Akoko is the source of life. She represents women as natia, Awiti, Vera and Wandia

Aas a source, her family survives due to he determination wisdom, hardwork and clarity of vision as a girl-child

She plays a role of those who have been wise in their time, pioneers through whose daring actions bring progress to the whole society(2mks)

(d) Oyier says that they are saddened by the disappearance of Akoko but in the real sense he capitalizes or this opportunity to advance Owuor’s mother’s quest of getting him (Owuor) marry another wife. Oyier calls him a “misumba’. This is meant to hurt and humiliate Owuor so that he can marry another wife

(e) Look for the following points

**Owuor**  **Otieno**

(i) wise Foolish

(ii) Reasoning Irrational

(iii)Faithful Immoral

(iv) Responsible Irresponsible

(v) Generous greedy

(vi) Tactical tactless (4mks)

NB- Contrasting words and phrases must be used. If not award o mark

One character trait of Owuor must come from the excerpt but that of Otieno from elsewhere in the novel

Award any relevant trait well illustrated

(f) It expresses the importance of the first wife (Akoko0 to Owuor Kembo. Just like a central post holds

up a hut, the “Mikai” prevents a homestead from falling apart. Akoko supports her husband and gives

dignity. (2mks)

(g) Without her, or if she were stupid only Were could rescue suh a man from being blown away from among the people like so much chaff (1mk)

(h) Tradition-If a man dies, his body lies in his house before burial in the right hand side of Mikai’s house

The council of ‘Jodongo’ arbitrates in marriage desputes

Position of ‘Mikai’ is protected by taboos

Losing a ‘mikai’ is like loosing one’s right hand

(mikai refered as a ‘jewel’)

The society is polygamous

It was a taboo for a man and such a chief to be a ‘misumba’ bachelor (2mks)

(i) Involved in marriage negotiations/solved marriage disputes

Arbitrate in social matters/judges cases

Assists the chief in running the affairs of the community

Assists in the removal of a bad chief (3mks)

NB- Notes are shown through letters, arrows, a star, a dash, a dot and use of incomplete sentences. If not in note form,deduct half a mark from the total score

(j) :”Mikai’, Chik’, Misumba,

Effectiveness

Has aesthetic value

Gives the story its local flavor thus providing variety

Add colour and flavor to the novel

It authenticates and pin points the setting of the novel as Kenyan

It injects life in the narration thus making the story enjoyable

It provides a social and geographical setting (2mks)

(k) Solemn/serious /grave/somber/melancholic mood. “My fathers…..it is a shameful thing fro my wife to leave…..prevent it” (1mk)

**Q12. *Read the excerpt below and then answer the questions that follow***

IN THE ‘BOX’ THE WOMENS HALL OF residence, no one was consulted before being assigned a room mate and one could end up with a real creep. In the first year, there was one room to be shared between two people. In the second and third years, one moved into a semi-divided room which quaranteed at least some privacy. Vera was lucky in the room-mate she drew in her second year. She was a commerce student called Mary-Anne Ngugi- a nice human being by any standards. She had a boyfriend whose name was Mathew Saisi who was studying Design. He was very friendly and had in fact hit it off with Tommy very well. Their shared room was therefore like an Island in the midst of the tumultuous sea that was the ‘Box’. Mary-Anne was a Nairobian whose parents lived in Buru Buru. Being an only daughter in a family of six, her parents treated her like something special and constantly brought her food from home. Most of this found its way to Vera, whom Mary-Anne treated like the sister she had never had. Vera had maintained enviably slim. So when Vera came in that night weeping, Mary-Anne was very solicitous of her. She put her in bed and just held her arms until she calmed down, then she made a cup of cocoa just the way Vera liked it-dark brown and sweet, with no milk.

“Want to talk?”

“Tommy and I broke up today. Then I went to look for my sister- I felt so lonely.”

“A sister?”

“Yes, my twin sister.”

“You have a sister in this town?”

“Yes!”

“How come she never comes to see you?’

“Are you going to listen!”

“Sorry, I was surprised, that’s all. You broke up with Tommy!” The expression on her face was so comical that Vera just laughed.

“I might as well let you tell the story Mary-Anne.”

“Sorry, but you can’t throw such shockers my way and expect me to think sensibly. Please tell me.”

“What was his crime?”

“Nothing. It’s got nothing to do with him at all. I just did not feel right about it, that’s all”. I just did not feel right about it, that’s all.”

“There are many questions I could and should ask, but I will ask only one-how did he take it”

“You know Tommy, he tried to take it with good humour and then suddenly he couldn’t take any more and he left.”

“Do you realize that you might live to regret this? Boys like Tommy simply don’t grow off trees you know. Some girl is going to snap him up faster than fast. All the same it is not for me to censure you- an adult woman. Think it; you may see things differently tomorrow. Tell me about your sister. Your twin sister, if you please!”

Questions

(a) Who is the twin sister referred to here? (2mks)

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……………………………………………………………………………………………………..

(b) State what happens immediately before and after this extract

(i) Before (2mks)

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(ii) After (2mks) ……………………………………………………………………………………………………..

(c) Describe the events that led to Vera and Tommy’s break up (3mks)

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(d) Identify any two styles in the excerpt (4mks)

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(e) “You have a sister in this town” Rewrite this question adding a question tag (1mk)

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(f) Describe the character of Vera and Mary-Anne Ngugi as portrayed in this excerpt (4mks)

(i) Vera

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(ii) Mary-Anne

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(g) Vera’s twin sister had left home unceremoniously. From elsewhere in the novel state what necessitates the sisters departure from home (4mks)

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(h) Explain the meaning of the following words as used in the excerpt (3mks)

(i) Creep

……………………………………………………………………………………………………..

(ii) Solicitous

……………………………………………………………………………………………………..

(iii) Censure

……………………………………………………………………………………………………..

**Answers**

**Q13. *Read the following extract and answer the questions that follow:***

“Mother, I have decided to seek the new religion which you have heard about. You know my life is a painful wound to me and much as I try my heart fills with bitterness- for me and for you”.

“ My child, do not feel bitterness for me for I am an old woman who has lived her life. As for you it is better that you seek this new way. It might give you hope and rescue you from bitterness. Bitterness is poison to the spirit for it breeds nothing but vipers some of which might consume your very self. Pain and sorrow all human being feel; but bitterness drops on the spirit like aloes- causing it to wither. I give you my blessing my child. If you are walking along and you find your path leading nowhere, then it is only wise to try some other path.”

“ Thank you mother. I will bring you news as soon as I can. May Were protect you.”

**Questions**.

1. Place the above extract to its immediate context. (6mks)

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1. “You know my life is painful wound.” What made Nyabera regard her life as a painful wound?

(4mks)

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1. In what way was Nyabera’s life similar to that of Akoko according to the rest of the novel. (3mks)

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1. Identify and illustrate one characters trait of Akoko and Nyabera as brought out in this extract.
2. Akoko (2mks)

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1. Nyabera (2mks)

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1. Identify **two** features of style used in this extract (4mks )

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1. Pain and sorrow all human being feel. Rewrite this sentences making “human” the subject of the sentence. (1mk)

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1. Briefly explain **one** theme that is brought out in this extract. (2mks)

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**Answers**

Nyabera had gone to philipo to inquire about the new religion. She had then gathered her things and decided to leave her daughter with her mother n Yimbo. Shei informs her mother of her decision to seek the new religion .Her mother encourage her to go ahead and join the new religion and forget her bitters .Immediately after this Nyabera t ravel s to Aluor mission and join the new religion

(b). Nyabera had suffered a lot in her life because her children had died mysteriously leaving her with only grl child .(Ant) Her husband had died .Ogoma Kwach who had inherited her had gone to his family

(c ). (i). Both had lost their husbands through death

(ii). Their children had died

(iii). They were both sonless

(d).(i) Akoko

- philosophical – Bitterness is poison to the spirit for it breeds nothing but viper………………………………”

(ii). Nyabera

* Bitter – ‘ You know my wife a painful wound and much as my heart fills with bitterness ‘
* Religions – Decides to seek solace n the new religion “May Never protect you”

Identificant

(e). Dialogue – “Mother I have decided ……..

Simile – “but bitterness drops on the spirit like aloes ……..”

Use of Non – English Were

(f). Theme of religion – Nyabera decides to seek new religion….

Theme of human suffering - “ You know my life is a painful wound

**Q14. *Read the excerpt below and then answer the questions that follow.***

“Brothers, we greet you and bring you many greetings from the people of seme. My nephew, Oloo, son of my late brother Sigu, came to me and said: “Father, I have found a girl and I want to get married. Now I am a reasonable man and I know the ways of *chik*, so I asked him: ‘Son I asked him one does not just find a girl in the air. One sends *ajwanyo* to go and spy a girl and find out her antecedents and character. Is she a thief or a witch? Is she lazy or shiftless? Might there be consanguinity between you and her? Who is her mother and father? I tell you my brothers that I was flabbergasted to hear that none of these things had crossed his mind. He knew that her mother’s name was Maria and her grandmother’s name was Akoko and that was all. You will therefore forgive us because we do not know you and you do not know us. We only came because we have faith in our son who has always been a reasonable man. We therefore wish to introduce ourselves before we go on. I am SemoRakula of Seme, our village is near that strange rock- upon-a-rock, *Kit-Mikai.* We are the descendants of that wear warrior, Nyagudi Kogambi. Oloo and these young men are my sons and nephew . Oloo is a man of learning and what is more a soldier who has fought for the white man in distant landa Now he is a clerk with a big *kambi* (company)in Nakuru, where he gets a good salary. So should this suit be acceptable to all you need have no fear that your daughter will starve. I tell you these things because there are things *jawang’yo* would have found out for you. Thank you brothers.” A pot of *kong’o* was moved near him and he drew a long refreshing draught. Some things never change-a spokesman needs to irrigate his throat.

“Brothers, people of Seme. My name is Oyange Silwal The girl Awiti is the only child of my late brother Okumu. We are from Sakwa from the village of Gombe, The girl has group in Gem because her mother being a widow and having converted to Christianity decided to settle here which a good thing is because now she is like light for the rest of us. She is highly educated and a teacher of children.

(a) Place this excerpt in its immediate context. (4marks)

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(b) Identify and illustrate any **three** thematic concerns evident in this excerpt. (6marks)

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(c) Describe the character of Awiti as brought out in this excerpt, (2marks)

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(d) Apart from the case in this excerpt, explain where again there is a compromise in the bride

price later on in the novel. (2marks)

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(e) In one sentence, paraphrase the statements below (2marks)

“Brothers, people of Seme. My name is OyangeSilwal The girl Awiti is the only child of my late brother

Okumu. We are from Sakwa from the village of Gombe.

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(f) We only came because we have faith in our son who has always been a reasonable man.

Provide a question tag for the above statement. ( lmarks)

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(g) ‘ You will therefore forgive us brothers because we do not know you and you do not know us.’ In light

of what happens in the novel, why is the speaker begging for forgiveness. (2marks)

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(h) Identify and illustrate any **two** stylistic devices evidently used in this excerpt. (4marks)

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(i) Give the meaning of the following words and phrases as used in the excerpt. (2marks)

Consanguinity;

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irrigate his throat;  
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**Answers**

1. **Place this excerpt in its immediate context (4mks)**

Awiti Elizabeth begins a relationship with Mark Sigu; she introduces the matter to Akoko and Nyabera; Akoko invites her relations and negotiation is fixed .Mark Sigu comes also with his relations. They meet, talk and are entertained. They agree on just a token as a bride price. The talks are concluded and akoko calls Mark for a close talk, they joyously talk. Later on in the night Akoko dies**.**

1. **Identify and illustrate any three thematic concerns evident in this excerpt (6mks)**

Love and friendship: Awiti and mark fall in love and marry; Family ties and relations: Akoko’s close relatives must be invited for the negotiation so is the family of Mark Sigu.Changes; mark and Awiti want to marry yet they do not know one another’s family background; religion: Awiti’s mother is said to be converted to Christianity and went to live in the mission; Eduaction: Awiti is said to be an educated girl and is a teacher.

1. **Describe the character of Awiti as brought out in this excerpt ( 2mks)**

Hardworking; she studies very hard and becomes a teacher

1. **Apart from the case in this excerpt, explain where again there is compromise in the bride price later on in the novel (2mks)**

Wandia’s mother does not demand any bride price but only asks Aoro to stay in peace with her daughter.

1. In one sentence, paraphrase the statements below(3mks)

“Brothers, people of seme.My name are OyangeSilwal.The girl Awiti is the only child of my late brother Okumu.We are from Sakwa from the village of Gombe.

Oyangesilwal tells the people of Seme that Awiti is the only child of his late brother Okumu and that they are from Sakwa from the clan of Gombe

1. **We only came because we have faith in our son has always been a reasonable man. provide a question tag for the above statement (2mks)**

We only came because we have faith in our son who has always been a reasonable man, didn’t we?

1. **‘You will therefore forgive us brothers because we do not know you and you do not know us’ In light of what happens in the novel, why is the speaker begging for forgiveness (2mks)**

Because it is not customary to get into marriage negotiations without full knowledge of one another’s background.

1. **Identify any two stylistic devices evidently used in this excerpt (2mks)**

Rhetoric questions: Is she a thief or a witch? Is she lazy or shiftless? Might there be consanguinity between you and her? Who is her mother and father?.........Direct address “Brothers we greet you and bring you man greetings.

1. **Give the meaning of the following words and phrases as used in the excerpt (2mks)**

**Consanguinity;-** close relationship

**To irrigate his throat –** to take a drink to so as to talk with ease.