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

 **The River and the Source**

 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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