**ORAL SKILLS – PERFORMANCE P1 – By Kungu Gachui**

1. **ORAL SKILLS** (30mks)
2. ***Study the following song and answer the questions that follow .*** (8mks)

Soloist: Greetings to you comrade warriors

Others: Greetings!

Soloist: Do you know or do you not know me?

Others: We do not know you.

Soloist: I know that you know me not,

 For I am he who is known as Ole Pere who wears a loose ring

 And who owns stout steers and a healthy herd.

 That bears in the months of plenty.

 Those are over-weight by fat.

Others: Yes it is him indeed!

Soloist: He that owns heifers with large stomachs.

 For whom the meadow is insufficient but who gets stuffed at the valleys.

 Where cow bells are removed1

 As they are grazed together with those of the king’s

Others: It is him!

Soloist: I have the blue one with the horn.

 Whose beauty resists branding?

 Who leads the large herd of Kilapa2?

 Whose numbers pose difficulty when moving homes?

 ***(From: Naomi Kipury, Oral Literature of the Maasai.)***

 Notes:

1. To prevent them from being discovered

2. Name of a cow

1. In which category would you place this song? (1mk)
2. Identify **two** features characteristics of an oral song. (2mks)
3. Mention **two** ways in which you would expect the audience to react during the presentation of this song. (2mks)
4. How would you say the following line to make it interesting? (1mk)

 ‘He that owns heifers with large stomachs.’

1. **Read the story below and answer the questions that follow.**

 There once lived a certain Otieng’, Otieng’ (Spider) and Apuoyo (Hare) who were great friends. Time came for Otieng’ to get married in heaven and he invited his friend to accompany him. Both climbed comfortably along Otieng’s web. On the way, Apuoyo advised: “When we arrive, our hosts will offer chairs for visitors. These are meant for me. But should they offer anything for sons-in-law, those are yours.”

 As soon as they arrived, two chairs were brought, ‘for visitors’, Apuoyo dutifully reminded Otieng’ of the custom and spread himself on both. Food came for visitors and Apuoyo gobbled everything. At night, he slept on both beds while Otieng’ slept shivering on the hard cold floor. Surprised at the strange behavior, the hosts asked their son-in-law who told them about Hare’s advice to him. They then decided to teach Apuoyo a lesson. Chairs were brought for the sons-in-law and Otieng’ spread his many legs on them. Sumptuous meals came and Otieng’ lavished on them. The next morning breakfast for sons-in-law was feasted by Otieng’ alone. Hungry and angry, Apuoyo avoided the agony by going for a stroll.

 When Otieng’ finished feasting, he decided to return home. He quickly spun his web, ran a line down to earth and descended. On landing, he rolled up the web leaving no way for Apuoyo. When the latter returned, he thought hard and finally decided to jump down. Closing his eyes, he curled his limbs and leapt. He fell and fell until he thought he would never reach the earth. And then suddenly, he crashed down changing instantly into a dry piece of meat called ‘aliya.’ A woman, passing by picked up the ‘aliya’ and put it in her basket where she had kept other niceties for her husband and child. Her child was strung on her back by a strong sheet.

 As she walked, Apuoyo came back to life and started playing pranks on the baby. He ulled down his eyelids wide, rolling the eyes this way and that way. When he flicked his tongue threatening to eat the child, the child started screaming.

 “Mama this aliya is teasing me.”

 “What! Aliya have been seen teasing anybody?” The angry mother scolded.

 After a while, he came up again and started eating the child’s food. He then took the child’s shoes and tried them on. The child again complained:

 “Mama, aliya is wearing my shoes.”

 The mother was so irritated that she put down the basket and finding everything including ‘aliya’ intact, spanked the child very hard and proceeded home.

 Reaching home, she cut the meat and put it on the fire to boil, leaving the child to feed the fire, as she ground the floor outside. Again there was the child screaming:

 “Mama aliya has come out and is dancing on the floor.”

 The mother ignored this as a mad joke. After grinding the flour, she made ‘kuon’ to go with the ‘aliya’ sauce, she invited elders to come and share the meal. She scooped some soup and swallowed it in readiness to follow with a piece of meat. Suddenly, the pieces gathered, formed into Apuoyo and jumped off the plate splashing the soup into the eyes of the bewildered elders. Apuoyo did not forget to carry the child’s beautiful shoes which later made him an envy of other animals in the kingdom.

(i) How would you say the words of Apuoyo’s advice to Otieng’ on their way to heaven (2mks)

 (ii) “Mama this ‘aliya’ is teasing me.” What words would you stress in the child’s? plea? Why? (2mks)

1. If you were presenting this story to your classmates during a story telling session, how would you perform Apuoyo’s role on realizing Otieng’ has left him stranded? (4mks)

**Read the story below and answer the questions that follow.**

 **The disobedience of man**

 When Abassi, the supreme God, created human beings, he feared that they might become his equals, and therefore he forbade them to settle on the earth. But Atai the wife of the first man decided to defy God’s instructions

 Then the humans were allowed to live on earth but they were not allowed to procure their own food. They had to eat with Abassi in heaven, and when a bell rang summoning them, they had to come for their meal. They were also forbidden to live together as husband and wife and to beget children because this would make them forget God.

 The man obeyed God’s commands, but the woman began to till the soil and she produced her own food. Soon the man found her food sweeter than the food of heaven. Then the man forgot God and he tilled the soil together with the woman, and they lived together as husband and wife.

 One day, Abassi asked about the woman, but the man said that she was ill. Actually he had hidden her way away because she was pregnant. The woman bore a son and later a daughter. But Abassi knew what had happened. Now Abassi pointed out to Atai that his fears had been justified. The human beings had forgotten about him. But Atai said. “They shall never be your equals.” And Abassi sent death into the world, and he killed the man and his wife, and he caused discord among their children.

i. What reaction would be observed in the audience when the narrator is in paragraph three (4 marks)

ii. Mention four ways in which you would know that your audience in this story is fully participating in the performance. (4 marks)

1. **a. Read the story below and then answer the questions that follow.**

 **The Greedy Hyena and the Stump** (A Tugen story)

 Long, long ago, there was a be-keeper who went to check on his bee-hive in the forest. It was late in the evening when he arrived at the tree where his bee-hive was hanging. He lit some fire and climbed on top of the tree to collect the honey from the bee-hive. After collecting enough honey, he descended the tree. As he stood on the ground, he heard some queer noise in a bush close by, but he could not see the bush clearly.

 After tying a bunch of pieces of wood and lighting it so as to use it as a torch, he started on his journey homewards. Hardly had he gone a short distance when he heard the same noise he had heard before. This time, the noise was trailing him. He stopped to see what it was that made the noise. Behind him was a huge hyena. When he stopped, it also stopped and when he moved, it also moved towards him. He went on and when he was near his home, he stopped. He thought and thought. How could he stop the hyena from following him .He saw the stump of a tree in front. He decided to cover the remaining distance in the darkness.

 He placed the torch of pieces of wood beside the stump. Meanwhile, the hyena had receded out of his sight and did not see him go. It thought the man had placed the fire on the ground and slept. What a feast I'll have! the hyena thought. It waited in an adjacent bush till the flames of the fire went off. It came towards the dim burning charcoal and mistook the stump beside the fire for the man's head. It went stealthily towards the stump. Its teeth sunk deep into the stump and got stuck. The hyena tried to pull its teeth out but it was all in vain. The teeth remained stuck to the stump. It struggled and struggled; it tugged and tugged but all in vain.

 The hyena stayed in that condition the whole night. Very early the following morning, a young girl who was going to fetch water from the river saw it struggling. She went back and reported what she had seen. Her father sent an alarm for the village warriors to take up their weapons and kill the hyena. After a short while, the men were gathered near the hyena ready to kill it. The man who had been followed by the hyena the previous night was there. When he saw the hyena's long teeth stuck in the stump, he told the men that he would have been the victim had he not placed the fire beside the stump. The hyena was killed..

 (Chesaina, C. 1991. *Oral Literature of the Kalenjin,* Nairobi: East African Educational Publishers Ltd.)

1. How would you say the opening two words in the first paragraph if you were narrating this story? (2 marks)
2. What is the effect of repetition in the second paragraph? (2 marks)
3. Describe how you would perform the sentence. “It struggled and struggled; it tugged and tugged but all in vain” (2 marks)
4. What is particularly striking about the following sentences. “Its teeth sunk deep into the stump and got stuck!? (2 marks)
5. The words “towards” and “alarm” are found in the story. Underline the stressed syllable in each case. (2 marks)
6. Towards
7. Alarm

**Read the following conversation and answer the questions that follow.**

**Owuor:** Before she died of liver cancer, my sister felt a lot of pain and lost a lot of weight.

**Chondo:** Talking about pain, had a toothache last nigh. I tell you. I couldn’t sleep.

 **Owuor:** Yes, so about my sister ………

 **Chondo:** You remind me about my own sister. In fact she wrote to me last week telling meabout her son’s fees. She believes I have more money than I need, and that I should

 give her some.

 **Owour :** Well, maybe you have a lot of money. But thank you for being such a good listener.

 **Chondo:** What! Have I offended you?

i) Point out three reasons that you think made Owuor decided to stop the conversation. (3 marks)

Ii.How could Chondo have reacted to Owuor problems in a more acceptable manner? (2marks)

iii. List down five circumstances that may force one to interrupt a speaker. (2½ mark)

iv. List five suggested words or phrases that a person may use to interrupt politely. (2½ marks)

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

1. **The Little Girl and The Wolf**

 One afternoon a big wolf waited in a dark forest for a little girl to come along carrying a basket of food to her grandmother. Finally alittle girl did come along and she was carrying a basket of food and a small sack. Are you carrying the basket to your grandmother?” asked the wolf. The little girl answered “Yes I am.” So the wolf asked her where her grandmother lived. When the girl told him, he disappeared to the woods. When the little girl opened the door of her grandmother’s house she noticed that there was somebody in bed with a night cap and a night gown. She had approached on nearer than twenty-five feet from the bed when she saw that it was not her grandmother but the wolf, for even in a night cap the wolf does not look any more like any grandmother than the Metro-Goldwyn lion looks like Casper Milquetoast. So the little girl took out of her sack a bow and an arrow and shot the wolf dead.

1. If you were narrating the story, how would you ensure that your audience remains glued to the story? (3 marks)
2. Use an onomatopoeic word to describe the sound of the arrow as it left the bow. (1 mark)
3. In the course of narration, you realize that your audience is uneasy. What could be the reason for this? (3 marks)
4. **Fill in the responses that would complete the riddling process. For each response indicate the stage. (5 marks)**

 Challenger: ………………………………………………………………………………

 Respondent: ………………………………………………………………………………

 Challenger: The more I take, the more I leave. The pose / challenge.

 Challenger: ………………………………………………………………………………

 Challenger: ………………………………………………………………………………

 Respondent: ………………………………………………………………………………

 Challenger: ………………………………………………………………………………

 Respondent: ………………………………………………………………………………

 Challenger: ………………………………………………………………………………

. (a) **Read the following narrative and answer the questions that follow.**

 One day all the small animals arranged a dance in the plains of Rift Valley. The safari ant did not have a girdle belt and therefore he went to his friend louse to borrow one. And when he was trying it on he said to his friend: “We shall see who dances best between you and I”.

 So they went to the rivers to wash themselves. When they had washed, the lay themselves on the rock to dry. They put on the oil that people wore when they are going to dance. In the end, when they were fully dressed, the louse said to his friend: “Let us see how your new girdle fits with your new sword. Hmmm! I think it looks alright but you should tighten it a bit more...” and when he heard that the safari ant tightened the belt more and more until he made a deep groove on his waistline. The louse was beside himself with laughter when he saw how tight the belt was. He laughed and laughed until his nose cracked. Ha! Ha! Ha! And therefore both insects could not go to the dance.

 **Question**:

1. What techniques would you apply to ensure that your audience enjoys the story to the maximum? (3 marks)

2. How would your prepare yourself to effectively tell the above story. (2 marks)

1. Explain how you would capture the audience just before you begin narrating this strong? (2 marks)

 ***Read the story below and answer the questions that follow.***

At the beginning there was a huge drop of milk.

Then Doondari came and he created the stone.

Then the stone created iron;

And iron created fire;

And fire created fire;

And fire created water;

And water created air;

Then Doondari descended the second time. And he took the five elements

And he shaped them into man.

But man was proud.

Then Doondari created blindness and blindness defeated man.

But when blindness became too proud,

Doondari created sleep, and sleep defeated blindness;

But when sleep became too proud,

Doondari created worry, and worry defeated sleep;

But when worry became too proud,

Doondari created death, and death defeated worry.

But when death became too proud,

Doondari descended for the third time,

And he came at Gueno, the eternal one,

And Gueno defeated death.

**(The origin of Life and Death: African Creation Myths, Heinemann 1982)**

 ***Questions*** :

i) Identify and illustrate one feature that makes the above item oral (2marks)

ii) Explain Two other functions of the feature identified in (i) above (4marks)

iii) What reaction would the last line of the story evoke in the audience? Explain. (2marks)

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

 Once upon a time, a woman who was pregnant and about to give birth went to the bush to collect firewood. On reaching the bush, she suddenly gave birth to a baby boy who was so deformed and ugly that she decided to exchange it for another baby; a handsome normal-looking one she found abandoned and crying in a nearby thicket. She didn’t know that this baby was a spirit called Ekipe by the Turkana.

 The woman returned home with the baby and since it was evening time, she had to milk the cows. As usual, she took three gourds and filled them with milk from their numerous cows. She put the milk containers in her hut where her eldest duaghter was minding the new-born baby. Then she went out again to complete some of her other chores.

Later, when she returned to the hut where she had left the baby, she found to her dismay, that there was no milk at all. All the three gourds were empty. Surprised and shocked, she questioned her daughter about the milk and what had happened to it. The girl replied:

 “The baby has drunk it all”.

 “I can’t believe such a tale. It’s ridiculous for you to say such a thing.” She scolded her daughter.

 “Don’t tell lies. Admit you are just imagining things. Who drank the milk?”

 The woman persisted in questioning her daughter who swore it was the baby.

Strange as it may sound to you, the same thing happened again the following day and several consecutive days. The woman grew puzzled and confused. Her husband too began to complain about the non - availability of milk in the household. Now, the woman had no alternative but to tell him the truth.

 **Questions**

i) What would you do to attract the attention of your audience before you start narrating the story? (2 mks)

ii) What two things would indicate to you that the audience is following the story? (2 mks)

iii) Imagine you have been told to present the above story to the rest of the students in your school. What would you do **before the presentation day** and **during the presentation**to ensure that you deliver the story as effectively as possible? (4 mks)

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

**THE STUPID MONKEY**

Once upon a time a tribe of Monkeys made their home in the precious garden of the King. One day in each season, the King would hold a party for his subjects. So one early morning as the birds sang and the crickets chirruped, the drum was beaten to call the people together. Drrm! drmm! drrm! The sound rent the air.

The King’s gardener on hearing the drum, said to himself, “*Even though it is a holiday, the garden must be watered accordingly, I will ask the Monkeys to water the garden for me so that I can be off to enjoy the holiday.”* So he called the Monkeys and asked them to water the garden. When the Monkeys had promised to water all the young trees faithfully, the gardener gave them water skins and the wooden water pot with which to perform the task.

After the gardener had gone, the Monkey took up the water skins and the watering pot and began to water the young trees. But the leader of the Monkey stopped them. “*Wait,* he said, “*We must be careful not to waste water. Before you water any tree, you must first pull up each tree and look at the size of the roots. Then you must give plenty of water to those with long deep roots, but less to those with short roots.”*

And so the troop of twenty monkeys got to work. They pulled up all the trees just like their leader had told them to do. All the trees died.

**QUESTIONS**

a) (i) Classify this narrative (2 marks)

(ii) What two non-verbal devices would you use in narrating this story effectively and where would you use them within the narration? (4 marks)

(iii) Identify and illustrate two features of oral narratives present in this oral narrative.

 (2 marks)

(iv) What reactions within the audience would indicate that it is following the story? (2 marks)

b) Write the correct interjection for the statements below. (2 marks)

(i) \_\_\_\_\_\_\_\_\_\_\_\_! That needle hurts.

(ii) \_\_\_\_\_\_\_\_\_\_\_\_! I shouldn’t have said that in his presence

1. **(A) Read the story below and answer the questions that follow.**

 **Thunder and Lightning (Nigeria)**

 A long time ago, both thunder and lightning lived on this earth, among the people. Thunder was a mother sheep and Lightning was her son, a ram. Neither animal was very popuar with the people, for when somebody offended Lightning, he would fly into a furious rage and begin burning whatever he came across. This often included huts and corn bins, and even large trees. Sometimes he damaged crops on the farms with his fire and occasionally he killed people who got in his way. As soon as Thunder knew he was behaving this way, she would raise her voice and shout at him as she could, and that was very lound indeed. Naturally the neighbours were very upset, first at the damage caused by Lightning and then by the unbearable noise from his mother that always followed his outbursts. The villagers complained to the king on many occasions, until at last he sent the two of them to live at the very edge of the village, and said that they must not come and mix with the people any more.

 However, this did no good, since Lightning could still see people as they walked about the village streets and so found it only too easy to continue picking quarrels with them. At last the king sent for them again. “I have given you many chances to live a better life,” he said, “but I can see that it is useless. From now on, you must go away from our village and live in the wild bush. We do not want to see your faces here again.” Thunder and Lightning had to obey the king and agree to abide by his ruling; so they left the village, angry at its inhabitants. But still there was plenty of trouble in store for the villagers, since Lightning was so angry at being banished that he now set fire to the whole bush and since it was the dry season this was extremely unfortunate. The flames spread to the little farms of the people, and sometimes to their houses as well, so that they were in despair again. They often heard the mother ram’s mighty voice calling her son to order, but, since it was always after the dark, it made very little difference in his actions. The king called all his counselors together and asked them to advise him, and after much debate they hit on a plan. Why not banish Thunder and Lightning completely away from the earth, and send them to live in the sky. And so the king proclaimed. Thunder and Lightning were sent away into the sky, where the people hoped they would not be able to do any more damage. Things did not work out quite as well as they had hoped, however, for Lightning still loses his temper from time to time and cannot resist sending fire down to the earth when he is angry. They you can hear his mother rebuking him in her loud rumbling voice.

1. As a narrator, what would you do to capture the audience’s attention before telling this story? (3mks)
2. How would you know that your audience is NOT attentive while narrating this story? (4mks)
3. Explain how you would say the following sentence in live performance of the story. (2mks) ‘

*…From now on, you must go away from our village and live in the wild bush, we do not want to see your faces here again.’*

1. Identify one instance of onomatopoeia in the story. (1mk)

(B) Pick out the odd word in each group of words below according to the pronunciation of the underlined letters. (5mks)

1. Bury Tug Bug Mug
2. Tomb Today Too Tool
3. Stomach Result Salt Repulse
4. Saw Sow Sew So
5. Pool Book Cook Look

( C) You are in a group discussion and are dealing with the themes of moral decadence and sibling Rivalry in Herik Ibsen’s play, An Enemy of the people

1. List 4 things you would do to ensure a meaningful and successful discussion (4mks)

How would you know it is your turn to speak during the discussion? (3mks

) **Read the following narrative and answer the questions that follows:-**

 Many years ago, the elephant on his way to the forest came across the children of the frog by the side of a river. To him they were ugly and being in his way, he ruthlessly crushed them. On coming back and seeing the mess which previously was his children, the frog cried and cried “ …….Eeeeeiii….. Eeeiii…” she eventually decided to take revenge on the elephant. So off she went, coming across a cheetah, she sang this;

 MbaaNzui

 MbaaNzui

Mwamboneanzounzou

YambanangieYambanangiietumundalalitumundalali

Ngaunyasyanavathuitathuita

The clan of cheetah

The clan of cheetah

Have you seen (for me) elephant, elephant,

He has spoiled, he has spoiled my tadpoles, tadpoles

Where shall I get children thuitathuita.

 The cheetah informed her that elephant had passed by two days previously. On she went to other animals who told her that elephant had gone by that morning. Frog leapt, leapt, forward. In a matter of minutes, she caught up with elephant.

 “Why did you kill my children?” piped frog. “Get on your way or else go the same way as your ugly things” said elephant scornfully. The frog insulted elephant. Infuriated, elephant tried to step on the frog. The latter sidestepped and jumped into elephant’s trunk killing him instantly. From that onwards, elephants put up their trunks whenever they see frogs.

 (i) What is the effect of repetition in this narration? (2 mks)

1. Suggest the right tone that the narrator would use for the song and explain (2 mks)

 (iii) State two things that might have been lost in the English translation of the song from the source language. (2 mks)

 (iv) How would you perform the dialogue between elephant and frog to bring out the difference in their character?(2 mks)