**MWAKICAN JOINT EXAMINATION MARKING SCHEME**

**FORM 3 ENGLISH PAPER 3**

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* 1. It must be a story. If not deducted (4mrks)

It must start with a given sentence. If not deducted (2mrks)

The candidate must show understanding of the statement and detail events that occurred to make it impossible for the narrator to meet the said lady.

* 1. Must be a story. If not deduct (4mrks)

The candidate must show an understanding of the saying. One cannot succeed by conducting themselves in a very casual manner/ commitment is compulsory for one to succeed.

Culture

There are many detailed descriptions of funerals child naming occasions and other traditional institutions such as wife inheritance bride price, marriage and polygamy.

Child naming as portrayed in this novel is a “complicated” issue that involves the living and the dead who send in their “applications or demand to be immortalized by having their names given to the new- borns. The livings have a say and choose whom to name their children after. Akoko for example, chooses to name her daughter Nyabera after the late Chief Odero Goghi

A child can take several names for several reasons Akoko is names after the season of her birth ( Adeyo) after an ancestral spirit who sends a vivid dream (Akelo) and after an uncle who had died recently (Obanda) she is given a fourth name Akoko for being noisy.

Marriage and payment of dowry are described in great detail. The father of the bride decided the man who would be paid. The bride has no say in determing her husband to be. She merely makes an appearance during the negotiations in which her husband to be and his people have the chance to assess her physical attributes. The father of the bride groom determines the amount of the bride price. The bridegroom people have a chance to bargain to an acceptable amount.

Once the bride price is paid young men from the husbands village have to steal the newly married girl to her husband’s home. There is a mock fight between the thieves and the young men of the bride’s village and the bride resists the attempt to take her away from the parents by screaming loudly.

The institution of marriage is treated with outmost respect and separation of divorce is permitted only under rare circumstances such as witchcraft being practiced by either of the two parties. Marriage disputes are settled by a council of elders who keenly listen to both sides of the story, for instances, the dispute between Akojo and Owour Kembo.

After death, mourning is a communal affair. When Obura dies, Akoko leads the village in mourning the Chief’s son and they give him a befilting farwell as a warrior. In the absence of Obura’s body a banana truck is buried to symbolize his body and the mock funerals allow the villagers to express their emotion. Obura’s agemates stage mock fights while the mother leads the villages in singing dirges with Obura’s dirgers with Oburas spear and shield in her hands.