

2012

# Nigerian Storytelling

Anne Hoeper  
*Wood Intermediate School*

Copyright ©[2012?] Anne Hoeper



This work is licensed under a [Creative Commons Attribution 4.0 License](#).  
Follow this and additional works at: <http://scholarworks.uni.edu/oermaterials>

 Part of the [Geography Commons](#)

*Let us know how access to this document benefits you*

---

## Recommended Citation

Hoeper, Anne, "Nigerian Storytelling" (2012). *Open Educational Resources*. 177.  
<http://scholarworks.uni.edu/oermaterials/177>

This Lesson Plans is brought to you for free and open access by the Open Educational Resources at UNI ScholarWorks. It has been accepted for inclusion in Open Educational Resources by an authorized administrator of UNI ScholarWorks. For more information, please contact [scholarworks@uni.edu](mailto:scholarworks@uni.edu).

## Nigerian Storytelling

Anne Hoeper – Wood Intermediate School

Grade Level (Req.): 5th-8th grade	Content Area (Req.): World Geography, Human Geography, English/Reading	Unit (Opt.):
Connections to Other Disciplines (Opt.): <ul style="list-style-type: none"> <li>•</li> <li>•</li> <li>•</li> </ul>		
Time Frame (Req.): Approximately 1 class period	Goal (Req.): To understand a culture through literature.	
	Objective (Req.): Students will be acquainted with Nigerian literature. Students will see similarities and differences between folktales they are familiar with and Nigerian folktales. Students will become aware that folktales may teach values. Students will gain an appreciation of Nigerian culture through the reading of folktales.	
Materials Needed (Req.): <ul style="list-style-type: none"> <li>• Nigerian folktales</li> <li>• Optional: paper and crayons</li> <li>•</li> <li>•</li> <li>•</li> <li>•</li> <li>•</li> <li>•</li> </ul>	New Vocabulary (Opt.): <ul style="list-style-type: none"> <li>•</li> <li>•</li> <li>•</li> <li>•</li> <li>•</li> </ul>	
Anticipatory Set/Introduction [Inquiry Question is required] (Req.): What purpose do folktales serve in evaluating a culture? Explain that storytellers pass on traditions of a culture by telling stories of the past. Stories are created as a way of making sense of natural events in the world such as rain, seasons, and day or night. It is a communal experience because a group gathers together and may even participate. Is there a storyteller in your family? Who is it? What kind of tales do they tell?		
Instructional Sequence/Procedure (Req.): <ol style="list-style-type: none"> <li>1. Anticipatory set.</li> <li>2. Share the Nigerian folktale “A Lazy, Lazy Hare” (ISBN 0-7607-0857-6) with the class.</li> <li>3. Discuss theme or message of story.</li> <li>4. Does this compare to any folktale that they know? Elements that can be examined include the characters, plot, time, place, and intended audience.</li> <li>5. What values or moral lessons are taught?</li> <li>6. Provide Nigerian folktales for your class to read individually or in small groups.</li> <li>7.</li> <li>8.</li> <li>9.</li> <li>10.</li> <li>11.</li> <li>12.</li> <li>13.</li> <li>14.</li> </ol>		

- 15.
- 16.
- 17.
- 18.
- 19.
- 20.

Formative Evaluation (Req.): Participation in discussion questions

Assessment (Req.): After reading students may do one of the following: Write a paragraph telling the theme or message of the story; include the values or moral lessons that are being taught; examine the characters, plot, time, place, and intended audience; do you know of a folktale that is similar to the Nigerian folktale? Rewrite the Nigerian folktale into your own words. Create picture cards and retell the folktale. Create an accordion book writing and drawing the key sections. Create a play or skit of the folktale. Divide a story into sections; have each person illustrate a section of the story. Rewrite a folktale in your own words. Rewrite a folktale and set it in modern times. \*\*In illustrations include two aspects of life such as clothing, architecture (homes), food, musical instruments, types of transportation, animals, etc.

Iowa Core Curriculum Standards Used (Req.):

- Geography, grade 6-8: Understand how human factors and the distribution of resources affect the development society and the movement of populations.
- 
- 
- 
- 
- 
- 
- 
- 
- 

Common Core Curriculum Standards Used (Opt.):

- Speaking and Listening, grade 6-12: Engage effectively in a range of collaborative discussions (one-on-one, in groups and teacher-led) with diverse partners on specific grade level topics, texts, and issues, building on others' ideas and expressing their own clearly and persuasively.
- Writing for Literacy in History/Social Studies, grade 6-12: Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.
- 
- 
- 

NGS Standards Used (Req.):

- The characteristics, distribution, and complexity of Earth's cultural mosaics
- 
- 
- 
-

- 
- 
- 
- 
- 

<p>Five Themes of Geography Used (Req.):</p> <ul style="list-style-type: none"><li>• Place</li><li>•</li><li>•</li><li>•</li><li>•</li></ul>	<p>School District Standards and Benchmarks (Opt.):</p> <ul style="list-style-type: none"><li>•</li><li>•</li><li>•</li></ul>
--	---

21<sup>st</sup> Century Universal Constructs (Opt.):

- Other Disciplinary Standards (Opt.):
- - 
  - 
  - 
  -

Other Essential Information (Opt.):

- Other Resources (Opt.):
- - 
  - 
  -

# LAZY, LAZY HARE

Yoruba

Nigeria

Each day Sun shone brighter and hotter. And each day the animals looked up at the sky for a sign of rain. The land slowly dried up. Grass turned brown. Small bushes, whose roots were weak and thin, rolled about. The animals needed water.

Late one day, as Sun dipped behind a distant mountain, the animals gathered to talk about the problem of water. Soon they would be forced to walk miles in search of it. A sad silence fell over the group. Then a small, steady voice spoke up. Wise Tortoise had something to say.

"Why don't we dig a waterhole?" he suggested, in his slow, careful manner.

The others blinked, thinking about the suggestion. Smiles crossed their faces. "What an excellent idea!" everyone shouted. So when Sun rose the next day, the animals searched together for the right spot to start digging. As luck would have it, Elephant found an underground spring that morning.

Everyone joined in the digging. Aardvark used his long claws. Rhino kicked soil and rocks away. Even Snake helped by wrapping her long muscular body around stubborn roots to pull them out. Everyone worked. Everyone, that is, but Hare.

Lazy, lazy Hare watched the others work as he lay hidden behind a large rock, his feet propped up on a round, empty calabash. He couldn't believe it took so many animals so long to dig a hole! He was thirsty and really wished they would hurry. You see, Hare had a plan for getting the water.

Finally, the hole was complete. Hare watched from his hiding place as the animals took turns drinking the clear water. Hare's throat itched with anticipation. Tortoise, being the slowest, was the last to drink. Just as Tortoise lifted his small head, Hare went into action. He yelled and banged on the calabash with a big stick.

Oh, what a racket he made! It was horrible and wicked, wicked Hare knew it. The noise frightened all the animals - including mighty Elephant - away. Alone now, Hare crept down to the waterhole. He took a long, slow drink of the cool, clear water. He drank so much his belly swelled and swelled until it was as round as a pumpkin. When he was no longer thirsty, he dove in headfirst. He laughed as he washed and scrubbed the soles of his dirty feet and behind his pointy ears. With his thirst quenched and clean, Hare hopped away.

The next day the others returned to their waterhole and to their surprise the clear water was muddy!

With a mighty roar Lion pointed to the spoor leading straight into the well. "These are Hare's prints. He tricked us! He was too lazy to help us and now he drinks our water and worse, bathes in it! We must teach him a lesson."

The animals put their heads together. Again, wise Tortoise had a suggestion. He whispered it to his friends. "Hare will be sorry he was so lazy," smiled Tortoise.

To carry out Tortoise's plan, everyone gathered the stickiest tree sap they could find. The animals piled the chocolate-colored resin in front of the waterhole. Monkey, the most creative and the one with the lightest touch, carefully formed the sticky sap into the shape of a Human he had seen on one of his travels. The Human was made to look as if she were washing near the well.

Later that day, as was expected, Hare returned to the well for a drink. The other animals hid nearby. There sat the Human. Hare called out a greeting to her. No response. Hare took a step closer and repeated his greeting. Still, no response. He moved closer and tapped her on the shoulder. Hey! What was this? His paw was stuck. He pulled and pulled but couldn't free it. This wasn't a real Human after all! Hare panicked. Not thinking, he used his feet as leverage against the sticky Human. Now all four paws were stuck. "Oh, help!" he wailed in pain and fright. "This Human has me and plans to eat me!"

At that moment, the others jumped out from their hiding places and glowered at Hare. "You thief!" they yelled. "You were too lazy to help us. Go away from here. You do not belong with us, you lazy animal!"

Hare was set free, and he ran and ran far away from there, never to be seen again!

## **SOURCES FOR NIGERIAN FOLKTALES**

1. Things Fall Apart by Chinua Achebe

Chapter 11 - "Tortoise and Birds"

2) Tales From Many Lands An Anthology of Multicultural Folk Literature by Anita Stern

The Giant Bird - page 93

3) African Myths and Legends retold by Kathleen Arnott

The Rubber Man (Hausa) - page 16

Spider and the Lion (Hausa) - page 25

Thunder and Lightning (Ibibio) - page 32

Why the Crab has no Head or How the First River was Made (Ikom) - page 35

A Test of Skill (Hausa) - page 40

The Tale of the Superman (Hausa) - page 43

Why the Bush-Fowl Calls at Dawn and Why Flies Buzz (Ekoi) - page 56

Spider's Web (Tiv) - page 74

Hare and the Corn Bins (Fulani) - page 101

The Magic Drum (Yoruba) - page 124

Why the Sun and Moon Live in the Sky (Ibibio) - page 133

Why the Bat Flies at Night (Ibibio) - page 150

Hallabau's Jealousy (Hausa) - page 160

Goto, King of the Land and the Water (Fulani) - page 167

#### 4) [Motherland Nigeria](#)

Don't Pay Bad for Bad

The Grasshopper and the Toad

The Red and Blue Coat

The Riot

The Twin Brothers

The Two Friends

Akanke and the Jealous Pawnbroker

Anansi and Turtle

Anansi and Alligator

For Horned Animals Only

Kodilikane

The Leopard Man

Rere, the Disobedient Son

Why the Cat Kill Rats

Anansi, Firefly, and Tiger

The Baboon and the Tortoise

The Jealous Brother

Why Wisdom Is Everywhere

The Chief's Feast

The Hippopotamus and the Tortoise

Turtle and Leopard

Anansi and the Phantom Food

Magic Anansi

Why the Sun and Moon Live in the Sky

The King's Market (Play)

Gold, Coral and Money (Play)

No Condition Is Permanent (Play)

#### 5) [The Disobedient Daughter Who Married a Skull](#)

- 6) [The Hippopotamus and the Tortoise](#)
- 7) [The Leopard Man](#)
- 8) [Why the Cat Kills Rats](#)
- 9) [Welcome to Bura Folk Culture!](#)

Bura folktales (Northeastern Nigeria)

Each folk tale begins with the lesson objectives that were identified and deemed important for Bura children to know.

The Frog and the Mouse	The Eagle and the Buzzard
The Elephant and His Slaves	The Three Slaves
The Ram and His Friend	True Friendship
The Hunter and the Lion	The Two Friends
The Lion and the Leopard	The Monkey Trial
The Lion and the Mouse	The Wise Little Goat
The Cleverness of the Squirrel	The Servant Who Shot a Bush Goat
Two Men Go on a Journey	The Squirrel and the Hyena Were Neighbours
The Antelope and the Goat Farm Together	Tsakuramadu and his Grandmother
The Bad Man	The Crocodile and the Dog
Wisdom, Food and Wealth	The Three Young Men
The Squirrel Mocks the Gull	To the Blacksmith Shop