

English II

034

08 Nov. 2010 8.30 - 11.30 am



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ADVANCED LEVEL NATIONAL EXAMINATIONS 2010

SUBJECT : ENGLISH

PAPER II

**COMBINATIONS : ENGLISH- FRENCH - KINYARWANDA: EFK
ENGLISH-KISWAHILI- KINYARWANDA: EKK
HISTORY-ENGLISH-LITERATURE: HEL (E)
HISTORY-ENGLISH-LITERATURE: HEL (F)**

DURATION : 3 HOURS

INSTRUCTIONS

This paper consists of **THREE** Sections: **A, B** and **C**

Section A : Comprehension (20 marks)

Section B: Grammar and Phonology (40 marks)

Section C: Literature and Summary (40 marks)

Candidates must answer all questions according to instructions given

A. COMPREHENSION: 20 marks

Read the following text and answer the questions that follow.

The death of Ezekiel Odia

Ezekiel Odia's funeral was, like all such ceremonies in colonial Africa, a mixture of the African traditional culture and the European culture. Emphasis was always placed on the European aspect. The European ways were considered modern, the African old-fashioned. Lagos culture was such an unfortunate conglomeration of both that you ended up not knowing to which you belonged.

In his lifetime, Ezekiel was a typical product this cultural mix. He would preach the Gospel on Sundays, he would sing praises to the Living God, he would force his children to pray every morning, to pray before and after meals; but all this did not prevent him calling in a native medicine-man when the occasion arose. In fact, behind his door there was a gourd containing a magic potion which served as protection for the family; a man must not leave his family unprotected. The gourd was well hidden, out of sight behind the church wedding photograph of him and his wife Ma Blackie. He was buried in the same way that he had lived: in a conflict of two cultures.

At the first announcement of his death, the traditional crying began. This was an art in itself. There were expert professional criers, who listed the good deeds performed by the departed and tactfully left out the bad. His lineage would be traced out loud, the victories of his ancestors sung and their heroic past raised to the winds, amidst the groans of other criers, the screams of women and the heart beats of the men. Such force was put into these cries. The first storm of them rose like an angry thunder, in different deafening pitches. The high, penetrating shrieks of the women somehow managed to have a touch of apathy in them, as if their voices were saying: 'We do our share of the crying because it is expected of us, but what can one do when faced with death? It is a call we must all answer, however busy we are.' Their noises of protest against death were followed by pathetic low howls. The men's howlings were of a lower key, charged with energy and producing sounds that resembled the growls of hundreds of angered lions. They beat their chest to the rhythm of their agony, they hugged themselves this way and that like raging waves on a gloomy day, and on each face ran two rivers of tears which looked as though they would never dry.

Aku-na and Nna-nndo were the chief mourners. Their cries of grief were expected to be more convincing than those of the others, for was it not

their father who had died? Their own cries must be made in the most artistic way, because one loses one's father only once. Aku-nan had seen her mother cry at the deaths of relatives, and had heard stories of how relatives mourn their lost loved ones. She did not know her father's genealogical tree in detail so she sang out only of what she knew.

'My father was a good provider. My father was a good Christian. He was a good husband to my mother Ma Blackie. He sent me to school.' This was followed by a long cry of pained sorrow, wordless but moving. Then: 'Who will spoil me now? Who will send me to school? Who will feed me? Who will be a god husband to Nne? Nne, my mother... where are you? Come back from Ibuza for you have lost your husband, the husband who married you according to our custom and again married you in the church. Come back, for you have lost the father of your children.'

On and on went Aku-nna, repeating her father's attributes. She did not stop, not even when the other mourners became more subdued. Nobody could stop her, for this was what was expected of a daughter. People later remarked that for a girl not born in Ibuza she did not do too badly. Nna-nndo did not use many words. He simply howled and threw himself about. Grown-up men held him tight, so that he did not hurt himself. He soon finished crying, but Auk-nna was encouraged to continue, girls were supposed to exhibit more emotion.

By this time the room was filled with people. The tenants, the houseboys, the relatives, tens and tens of them poured in from all parts of Lagos. Everyone wept their fill. Each new mourner would come, listen for a second to Aku-nna's cry, then go out on to the veranda and start to wail. They all knew that this would happen to them one day, in turns. A death like this could happen in their own family; in fact they could be the next victim. So they cried, not just for Ezekiel Oda's young children, or for Ezekiel, but for themselves.

The early shock began to lessen. Criers were becoming exhausted. There were still occasional moans and sad outbursts as each new relative arrived. Aku-nna persisted in her cries but their impact was ebbing. To many of the people sitting there, heads listlessly hanging, Ezekiel Oda had gone to meet his ancestors. He was dead.

From *The Bride Price* by Buchi Emecheta

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1. Choose the best answer to these questions. (6 marks)

i. How could Ezekiel Odia's funeral be described?

- a) It was European
- b) It was traditional
- c) It was such a mixture that it was impossible to say what it was
- d) It was both European and African

ii. What was Ezekiel's religion?

- a) He followed only Christian religion
- b) He was really a follower of traditional religion
- c) He did not really believe in any religion
- d) He was happy to follow both Christianity and traditional beliefs.

iii. What happened when Ezekiel's death was first announced?

- a) Everyone listened to the professional criers crying and singing about Ezekiel.
- b) The room was filled with the sound of crying, screaming and the beating of chests.
- c) The men made no sound.
- d) Everyone, men and women began howling.

iv. What did Aku-nna do?

- a) She did what she knew other members of her family did when someone died.
- b) She sang about her father's ancestors
- c) She threw herself about the room
- d) She simply howled.

v. How did people respond to Aku-nna's contribution?

- a) They tried to stop her going on for such a long time
- b) They thought she behaved in the right way
- c) They didn't think she did well
- d) They thought she should show more emotion.

vi. Why did the crying stop?

- a) the mourners were tired
- b) the mourners were no longer shocked by the news of Ezekiel's death
- c) no new people arrived at the house
- d) Aku-nna stopped crying.

2. Answer these questions in your own words (14 marks)

1. What happened when Ezekiel's death was first announced?
.....
2. Name two things that show that Ezekiel was a typical product of two cultures.
.....
3. Why were Aku-nna and Nna-nndo the chief mourners?
.....
4. Do girls mourn like boys? How different are they?
.....
5. Was Ezekiel's wife home when her husband died? How do you know?
.....
6. The text says that the mourners cried not for Ezekiel or his children but for themselves. Why did they cry for themselves?
.....
7. The traditional crying was an 'art in itself'. Give two examples showing that it was an art.
.....

Grammar: 35 marks 55

1. Fill in the blanks with the correct choice (16 marks)

- i. The little girl was... happier than she thought she would be at her new school.
a) more (b) much
c) so d) too
- ii. When he first visited the capital, theretraffic that John felt quite bewildered.
(a) was so much b) were so few
c) were so many d) so more
- iii. The teacher wouldn't letuntil five o'clock.
a) them to see her b) them seeing her
(c) them see her d) their seeing her
- iv. Mary did not know who to turn to, and at last she went to my uncle for...

- a) an advice b) advices
 b) some advices (d) some advice

v. Mukura is....team that it can easily beat Rayon Sport.
 a) tough enough b) a very tough
 c) so tough (d) such a tough

vi. Esther found the book wasthan she thought it would be.
 a) the more difficult b) more far difficult
 c) very far difficult (d) far more difficult

vii. Mr Gakwaya wrote twice, but they did not answer....of his letters.
 a) any (b) either
 c) neither d) both

viii. Unless all your troublesmerely financial, that would not be true.
 a) are b) would be
 (c) were d) will be

ix. A receptionist requested....our tickets.
 a) us that we should produce (b) that we should produce
 c) to produce d) please to produce

x. If you had wanted to avoid trouble at the roadblock, you.....by another route.
 (a) ought to have travelled b) ought to travel
 c) ought to traveled d) traveled

xi. I like music, I also enjoy peace and quiet.
 a) however (b) although
 c) consequently d) because

xii. My brother has suggested.....to repaint the house on Saturday.
 a) to us all to help b) we all to help
 c) us all helping (d) we all help

* xiii. I have been working in the garden while Mary.....at the market.
 a) is being (b) was
 c) had been d) is

xiv. Youtoo much recently. Your eyes look very tired.
 a) studied b) study
 (c) have been studying (d) have studied

15. ... to tell us everything, we could try to solve this problem.
 were the best ... if he is ...
 you can say what you like ... civilized

20 - Rosemary couldn't understand where ...
 a) all the people were living b) were all the people living
 c) were living all the people d) they were living all the people

xv. By the time you die you....thousands of meals.
 a) will eat (b) will have eaten
 c) would have eaten d) had eaten

xvi. If you break the law, you will be.... trouble.
 (a) in b) out of
 c) out for d) for

2. Fill in the gaps in the following text with the correct form of the word in brackets. (7 marks)

Getting lost

1. spoke A 30-year old Ugandan who... (speak) 1 no English at all spent ten days.... (ride) 2 on buses in Kampala City after he ... (separate) 3 from his family, Police said. 3. had been separated had separated
 2. waiting 4. said
 3 They..... (say) 4 that Badru Jogo who moved to Kampala two years ago, left his son and daughter-in-law for a few minutes in the market in Nakivubo while (buy) 5 something at a nearby stall. 5. long
 When he tried to return to them, he could not remember where they..... (wait) 6 for him. At first, he began to walk to their home in Katende, eighteen kilometres away but later he..... (jump) 7 on to a bus. "He changed from bus to bus during the daytime and slept under the bushes and trees", police said. 7. jump
 6. had been waiting were waiting

3. Rewrite the following sentences according to the instructions. Do not change the meaning. (12 marks)

(i) I can't do my homework as I haven't got the right books.

Begin: ~~If I... had... the right books...~~

If I had got the right books I could do my homework.

(ii) 'I think we should all go for a picnic on Saturday,' said Amina.

Begin: Amina suggested... that... we... should

(iii) I was foolish to expect him to repay the loan.

Rewrite, beginning: What a fool... was to... expect

(iv) We shall act the play even if they don't want us to.

Rewrite using 'whether'

(v) You may be a very good singer, but you still need to study music.

Rewrite beginning: No matter how... a good singer you are

(vi). He said she was behaving disgracefully towards his parents.

Rewrite beginning: He complained of... her... bad behaviour

(vii) We need not come tomorrow.

Rewrite using 'no need'

There is no need for us to...
 be necessary

(viii) Who is the owner of this fine thing?

Rewrite beginning with: *Who does...? Possess*

(ix). Nobody in the world can run as fast as Johnson.

Begin with: *Johnson... fastest runner*

(x). He is more of a lecturer than a teacher.

Begin with: *He is not so good teacher as a lecturer.*

(xi). Nobody has ever shown her how to operate that machine.

Begin with: *She.....*

(xii). You cannot do less than apologise.

Begin with: *The least.....*

Phonology (5 marks)

1. Which of the underlined sounds is pronounced differently from the three others?

- i) a. lack b. bark
c. pack d. hat

2. One of the underlined sounds in each of the following sets of words is stressed differently from the three others. Indicate it by circling the letter corresponding to it. (1 mark each)

- i) a) repeat b) forget (c)notice d) begin
ii) a) cinema b) interesting c) minute (d)machine

3. One of the underlined consonants in each of the following sets of words is not pronounced. Indicate it by circling the letter corresponding to it. (1 mark each)

- i) a) debt (b)debate c) bomb d) dobt
ii) a) (a)skin b) knee c) know d) knife

13. Here is a map. Show me - - - - -

- a) where you were being b) where you were
c) where were you d) where you been.

Novels: (10 marks)

There was a time when Nderi wa Riera was truly a man of the people. He used to play darts and draughts in small and big places, punctuating his playing with witty lighthearted comments and threats to unnerve his opponents: you will know me today... You think I was in Manyani for nothing! It used to be said that he had chosen his offices in Market Street to be near Camay, which was then a renowned centre for darts and draughts and roasted goat meat and beer. Camay had in fact thrown up first-rate African darts players like Waiguru and Parsalli who, on reaching the thrilling finals staged at the Brilliant Night Club in what used to be an exclusively Asian and European pastime, had become household names in dart-playing circles all over Nairobi. He was in those days also one of the most vocal and outspoken advocates of reform in and outside Parliament. He would champion such populist causes as putting a ceiling on land ownership; nationalization of the major industries and commercial enterprises; abolition of illiteracy and unemployment and the East African Federation as a step to Pan-African Unity.

Then he was flooded with offers of directorships in foreign-owned companies. "Mr Riera, you need not do anything: we do not want to take too much of your busy and valuable time. It is only that we believe in white and black partnership for real progress." The money he had collected from his constituents for a water project was not enough for piped water. But it was adequate as a security for further loans until he bought shares in companies and invested in land, in housing and in small business.

He suddenly dropped out of circulation in small places. Now he could only be found in special clubs for members only, or in newspapers-photographed while attending this or that cocktail party. As if to reinforce his new social standing, he took a huge farm in the Rift Valley. But his most lucrative connection was with the tourist industry. He owned a number of plots and premises in Mombasa, Malindi and Watamu and had been given shares in several tourist resorts all along the coast. Soon he began talking of "the need for people to grow up and face reality. Africa needed capital and investment for real growth-not socialist slogans." But he remained a strong advocate of African culture, African personality, Black authenticity: "If you must wear wigs, why not natural African or Black wigs" he insisted on most of the companies of which he was chairman or director dropping their European names and taking names like Uhuru, Wananchi, Taifa, Harambee, Afro, Pan-African, which would give the enterprises a touch of the soil.

(From *Petals of Blood* by Ngugi wa Thiong'o)

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Answer the following questions

- i. What does the writer mean by the phrase "a man of the people"?
.....
- ii. According to this passage, in what way did Nderi wa Riera change?
.....
- iii. How did Nderi wa Riera use the money he collected from his constituents?
.....
- iv. What was Nderi wa Riera's most successful business enterprise?
.....
- v. What does the writer think made Nderi wa Riera embrace African culture?
.....
.....

Plays: 10 marks

An extract from a play about a young girl who cleverly rebels against her family by choosing her own husband in such a way that they don't realize it.

Characters: Abessolo: an old man, father of Atangana and Ondua

Bella: Abessolo's wife

Atangana: the main character, a middle-aged man and land owner

Ondua: Atangana's brother

Matalina: Ondua's teenage daughter

Act one

Atangana: *(scandalized, pointing at the clock)* You see, Ondua? The clock itself says we're halfway through the afternoon already!

(Glancing towards the road.)

And that wife of mine's still working in the bush! Will that woman ever understand that she must always come back to the village well before midday?

Ondua : *(with a gesture of discouragement)* Ah, ka Atangana! Don't talk about that! It's only what I always say: women will have their way! No sensible

man should waste his time trying to reason with them!...Take my wife Monica, for instance: only yesterday, I was asking her to give me one bottle, just one bottle of that brandy ...

(He speaks softly, as distilling that local brandy is illegal)

Er... 'Arki'...which she's distilling...

(Louder)

Only one bottle I asked her to give me! And you know what she did?

Matalina : *(she likes teasing her father)* She said no, didn't she?

Ondua : *(offended by this light treatment of a serious matter)*
Your mother did worse than that, Matalina! She would only give me one bottle.... Yes, just one bottle!
(Vindictively, while the other men are shaking their heads in sympathy)

To think that I once...

Abessolo : *(with an unmistakable 'didn't I warn you' expression on his face)* Ha Ha!... So you're getting angry, Ondua? Haven't I always said that men of your generation all behave like foolish people?
(Proudly)

In my day, when I was still Abessolo, and...

(Pointing at BELLA who is coming from the kitchen)

My wife was still a woman, do you think I'd have stood for such nonsense? But today, you let your wives wear clothes! You let them eat all sorts of taboo animals! You even ask them their opinion on this and that!...

(He pauses to catch his breath)

Well, what else could you expect?

(Firmly)

I tell you again, you must beat your wives! Yes, beat them!

(shaking his fly-whisk at MATALINA)

And treat your daughters just the same way!

Bella : *(now sitting near MATALINA)* What's left in this world of today, my poor husband? I see women eating even vipers, wild boars, and...

(Clapping her hands in disgust)

Aa keeah, Oyono Eto Mekong ya Ngozip aah!

Atangana : *(hesitantly)* My father speaks the truth, but...

Abessolo : Always a 'but'! Why can't you understand that I always give you good advice? If it hadn't been for me the other day, you wouldn't have taken the money which was paid here by Ndi, the young man from Awae who wants to marry my granddaughter! You said it would've been a better idea to wait and consult Juliette herself before accepting the bride-price!

(Shocked, to the audience)

Consult a woman about her marriage!

Matalina : And that young man paid one hundred thousand shillings at once, like a real suitor!

Atangana : *(he can't help beaming, and proudly beating his chest)*
Er.... I must admit, Juliette is the right daughter for a wise man like me! When I sent her to secondary school, I was justly saying to everybody: 'Some day, I'll benefit from that!'

By Guillaume Oyono-Mbia

Answer the following questions (2 marks for answers to each question)

- i. What did Ondua really want his wife to give him?
.....
- ii. Why do you think Bella is shocked by what she has seen women eat?
.....
- iii. How does Abessolo think men should treat their wives?
.....
- iv. In this scene the characters talk about a lot of 'shocking' things that women have done. Do you think the writer wants us to agree with the characters or laugh at them?
.....
.....
- v. What do you think Matalina wanted to say by commenting that the young man paid one hundred thousand shillings at once, like a real suitor!
.....

Poetry: 10 marks

Palm leaves of childhood
When I was very small indeed,
And Joe and Fred were six-year giants,
My father, they and I, with soil
Did mix farm-yard manure.
In this we planted coconuts, naming them by brothers' names.
The palms grew faster far than I,
And soon, ere I could grow a Man,
They, flowering, reached their goal
Like the ear-rings that my sister wore
Came the tender golden flowers.
I watched them grow from gold to green;
The nuts as large as Tata's head.
I craved the milk I knew they bore.
I listened to the whispering leaves,
When night winds did wake.
They haunt me still in work and play:
Those whispering leaves behind the slit
On the cabin wall of childhood's
Dreaming and becoming.

Vocabulary: *ere: before*

1. Answer the following questions (one mark each)

- i. Who were Joe and Fred?
- ii. Were Joe and Fred older or younger than the poet?
- iii. What did they use for planting the trees?
- iv. What names were the coconut trees given?
- v. Who reached maturity first: the poet or the coconut trees?

2. Match these words from the poem on the left with the meanings on the right. (one mark each)

a. Tender	1. Want very badly
b. Crave	2. Had or carried
c. Bore (bear)	3. A long thin hole in something
d. Haunt	4. Young and soft
e. slit	5. Stays in your thoughts

a → 4
b → 1
c → 2
d → 5
e → 3

17. When I fainted in class, Anita told me that I --- breakfast before coming to school.

a) should have b) should have had c) would have had d) had had

18. The nurse suggested --- in the corridors until called.

Summary: 10 marks

a) to us to sit b) that we us sitting c) us that we should sit d) that we should sit

Read the passage very carefully, and then in no more than 50 words summarize what the author says about the trip incident.

One Saturday afternoon, after filing my last story for my paper, I and two friends decided to drive to Pretoria, the administrative capital of South Africa, which lies some miles north of Johannesburg. We were visiting a German couple whom we knew. We left Johannesburg at two and arrived in Pretoria shortly after three. We stayed until nine o'clock in the evening, and then decided it was time to drive back to Johannesburg. No African was allowed out in the streets after eleven o'clock in South Africa. It was curfew hour. On our way out of the apartment a white policeman and two black ones were lying in wait for us. Not knowing what the matter was, we offered little protest when we were hustled into a ramshackle police-station around the corner.

In the charge-office the air was foul with swearing and hatred as prisoners poured in. A burly policeman with a thick neck demanded to see our 'passes'. All Africans were required by law to carry documents bearing witness that they lived and worked somewhere; These also proved that they had paid the annual tax, and also showed the monthly signature of the employer. The police officer flipped through our books and finding nothing amiss seemed a bit irritated.

He grabbed a telephone and called up a local state prosecutor whom he briefly informed that he had arrested some Johannesburg 'kaffirs' in a building where blacks are excluded. "What can I charge them with?" He casually enquired. This conversation continued for a while, and our host kept nodding his head; then suddenly, he slammed down the receiver and enquired dramatically: "All right, where are your permits to enter the city of Pretoria?"

The whole thing was no longer funny. We tried as best we could to explain that the law required Africans to obtain permits only if they intended to remain away from home for more than three days. Our host became agitated and insisted we had been in Pretoria for more than three days. All explanations proved futile, and the indictment was written out.

15. If Ange had got married when she was in Form 4, she --- at school.

a) would never have stayed b) never had stayed
c) never have stayed d) will never have stayed.

16. Are you looking forward --- on your vacation?
a) to go b) to go c) to go d) to go