

4.1.2 English Paper 2 (101/2)

1 (a)	<p>If you do the right things, you get the desired results/ If you do the wrong things, you get wrong results/Choices have consequences. Any one point 2 marks</p>	
(b)	<p>Nature has been referred to as “She”/it is said to be impersonal/impartial/indifferent etc. This brings out the fact that nature does not make decisions or express opinions about the thing being done or the person doing it; it simply allows someone to learn from their actions. Discipline has been personified as a good teacher-it lets the learner get instant feedback. (1 mark for identification of personification 1 mark for explanation= 2 marks)</p>	
(c)	<p>The discipline of nature is said to be a good teacher because:</p> <ul style="list-style-type: none"> - One knows instantaneously whether they have done the right thing/it is prompt in providing feedback; hence someone can decide on the next course of action on the spot. - It points towards the needed correction, so one knows what to do next. - It shows why one did not get something right; consequently, the incorrect action is not repeated. - Nature does not make judgment so one proceeds without external discouragement. <p>Any 4 points 1 mark each.</p>	
(d)	<p>It means if you do not do what is expected of you, you will suffer the consequences. 2 marks</p>	
(e)	<p>Not only does discipline stem from authority figures such as parents and teachers, but it also comes from a person’s willingness to do right. 1 mark</p>	
(f)	<p>The Discipline of Culture entails acknowledging that one is a social animal✓ and has to observe the customs, habits and rules that bind the society together✓. One watches very carefully what people around them are doing✓ and begins to copy them✓. This discipline helps one to distinguish between what is socially acceptable behaviour✓ and what is not.✓ (6 marks)</p> <p>Count up to 65 words. Penalize by a glimmer for faulty expression once in a sentence. If in note form penalize by 50% at each point and affix N on the penalized score</p>	

(g)	<p>(i) boisterous – disorderly/noisy / unruly/rowdy /riotous</p> <p>(ii) Precautions – preventive measures/safety measures/safeguards</p> <p>(iii) Submit – yield / subject /surrender.</p> <p>(Stick to tense and word class.)</p> <p>3 x 1 marks</p>	
2 (a)	<ul style="list-style-type: none"> - Akoko visits her daughter and finds her pregnant. - Nyabera describes a dream about Obura that she has been having for a while. - Akoko tells her that the brother has been trying to bring a message of hope from the spirit world. - Nyabera promises to name the unborn child after Obura <p>2 x 1 marks</p>	
(b)	<ul style="list-style-type: none"> - She is decisive – she is going to Kisuma to seek for justice. - Religions – believes that Were will give Nyabera a child who will live. - Responsible – she ensures the safety of her grandson before travelling to Kisuma. - Wise – she advises/counsels the daughter. - Open minded – she believes the white men would help her and is willing to go to Kisuma to try. - Determined/resolute- she is determined to get help for her grandson. - Protective/cautious- she takes Owuor away from harm to ensure his safety while she is away. - Assertive /authoritative- she vows to use the white people to fight the vipers. - Optimistic- believes that one day Were will give Nyabera a child that will stay/ hopes to get help from Kisuma. <p>Expect <u>three</u> illustrated traits 3 x 2</p>	(6 marks)
(c)	<p>Otieno and his family</p> <ul style="list-style-type: none"> - They have been misappropriating Akoko’s wealth. - They rejoice when Obura dies. - Otieno has taken the Chief’s stool and is not planning to relinquish it as expected by Chik. - He is a danger/threat to Owuor. <p>Award 1 mark for identification, any two explanations = 2 marks</p>	(1 mark)
(d)	<p>Suffering – Nyabera has suffered</p> <ul style="list-style-type: none"> - Akoko’s view of suffering <p>1 mark for identification, 2 marks for explanation</p>	
(e)	<p>The tone is optimistic/hopeful</p> <ul style="list-style-type: none"> - Akoko exudes confidence that Were would give Nyabera a child that will live. - Akoko is travelling to Kisuma to seek justice, hence hope for her family. - The symbolism used in the last paragraph of the passage signals hope. <p>2 marks for identification, 1 mark for explanation</p>	

(f)	<p>Akoko is the source of the river. The River presents her family. The River almost peters out at some point when her sons die but it gathers momentum in her grandchild Awiti and her great grandchildren.</p>	<p>(1 mark) (1 mark) (1 mark) (1 mark) = 4 marks</p>
(g)	<p>A team was sent to the village to investigate the matter. (1 mark) Within a month the DO sent Askaris to escort Akoko to Kisuma to make her appeal. (1 mark) Chief Otieno was forcibly removed from the chieftom. (1 mark) (1 mark) Otieno was made to return all that he had grabbed from Akoko. The Council of Jodongo is mandated to rule until Owuor comes of age. (1 mark)</p>	
3 (a)	<ul style="list-style-type: none"> - The poem is about a soldier who killed a man in battle/war. - The soldier is trying to figure out why he killed the man. - He gives a reason but even he himself is not satisfied by his answer. - Had he met the man under different circumstances they would have become friends/shared a drink. - The man joined the army because he was jobless. <p>3 x 1 marks</p>	
(b)	<ul style="list-style-type: none"> - Rhyme – The poem has a regular rhyme scheme e.g. abab in stanza one, words met/wet: inn/nipperkin. Rhyme makes the poem musical. - Alliteration e.g. had, he; help, half; was, work; had, his Makes the poem musical / calls attention to the words used - Use of repetition “.... Because – Because”. <p>It brings out the personas puzzlement – he can’t quite explain why the man he killed was his enemy.</p> <ul style="list-style-type: none"> - Irony. The fact that the persona kills a man he does not hate – a man he could have easily befriended under different circumstances. - Also it is ironical that he joined a war whose course he does not believe in. - Use of archaic language- ‘nipperkin’-gives the setting of the poem. <p>Expect identification 1 mark; illustration (1 mark); explanation (1 mark)</p>	
(c)	<ul style="list-style-type: none"> - He is from a working class – he speaks a simple and colloquial language e.g. ‘nipperkin’. - He was out of work/had sold the tools of his trade. - He is friendly the type who enjoys socializing with others / He would gladly lend a friend some money. - He is horrified by the act of taking away a human life. - He is empathetic – he steps into the shoes of the man he killed. - He is critical-disapproves war. - Conscience –stricken/regretful/remorseful-regrets shooting a man he has no personal problem with. <p>Expect any 4 points</p>	

(d)	The tone is critical about war / disapproving / ironic / condemnatory / reflective. The persona is puzzled by the irrationality / senselessness of war. 2 marks for identification 1 mark for explanation	
(e)	The message of the poem is to make us appreciate the folly of war which makes men kill people whom they would under different circumstances befriend. Identification of message =2 marks Explanation =1 mark	
(f)	Quaint – strange / odd	(1 mark)
4 (a)	(i) Bakari will be looked after(by them.) (ii) “The textbooks,” said the teacher, “are not adequate.” (iii) I know that a book of yours has been published. (iv) I will not help him unless he asks me to / Unless he asks me to, I will not help him. (v) None of us wants to fail our exams. None of us doesn’t want to pass our exams.	
(b)	(i) has (ii) was (iii) are	
(c)	at to in	
(d)	(i) She is an excellent / exemplary / accomplished administrator. (ii) He is extremely kind / helpful / generous / compassionate.	
(e)	(i) Plenty of (ii) a little	