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Index No...../.....

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101/2

ENGLISH

Paper 2

(Comprehension, Literary appreciation, Grammar)

JULY / AUGUST 2012

Time: 2 ½ Hours

BUTULA DISTRICT FORM FOUR JOINT MID YEAR EXAMINATIONS - 2012

Kenya Certificate of Secondary Education (K.C.S.E)

101/2

ENGLISH

Paper 2

(Comprehension)

JULY / AUGUST 2012

Time: 2 ½ Hours

INSTRUCTIONS TO CANDIDATES

1. Answer all questions in this question paper.
2. All your answers must be written in the spaces provided in this question paper.
3. Candidates should check the question paper to ascertain that all the pages are printed as indicated and that no questions are missing.

FOR EXAMINER'S USE ONLY

QUESTION	MAXIMUM MARKS	CANDIDATE'S SCORE
1	20	
2	25	
3	20	
4	15	
Total Score	80	

*This paper consists of 12 printed pages.
Candidates should check the question paper to ensure that all pages are printed as indicated and no questions are missing*

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

(20 mks)

BEING TRUE TO OURSELVES

Having heard so much about Resurrection gardens at Karen in Nairobi, I decided to visit the place myself. At the time, I was going through a rough patch in life, my spirit broken, and I needed a spiritual ignition.

I figured I had nothing to lose; it was after all a place of spiritual nourishment which most people swore by. Needless to say I was glad I took the retreat, for my journey through life took on a more significant dimension. A lot of things fell in place for me as I walked through the gardens. I was reminded of the importance of forgiving every time we are wronged; not because at some time in the future we will expect to be forgiven, but also because the weight of walking around with bitterness and anger is just not worth it; we should let it filter out.

When we are aggrieved, we should let it be known and prepare ourselves to forgive when asked to do so. Sometimes we will judge ourselves harshly, finding it easier to forgive others than to forgive ourselves.

We will beat ourselves over and over again for things we should have long let go, replaying and rewinding.

We should realize that we are only human and predisposed to err and that it would be so much easier to file away our weaknesses and acknowledge them as lessons that will educate, us and from which we will draw in the future.

For if we learn nothing from analyzing situations where we erred then we are doomed to repeating them. There are times when we feel the hostility of people who do not like us, those who do not wish us well in families, in offices and in neighborhoods.

It pays to remember people who love us, who will be there for us. When we are down financially, emotionally or physically, most of our friends, our acquaintances, will disappear. Yet there will always be one or two who will refuse to let us be, who sit outside the tombs, the cocoons we create around ourselves in depression and wait for us to rise from self-pity.

They will bombard us with wise counsel, message and phone calls of sympathy and empathy.

They will try to make us see that all is not lost and that there will be better days after the dark ones. And just like the two women who refused to leave the tomb when Jesus died, they will wait for our recovery, our resurgence.

There will be times when we will be accused of atrocities we have not committed — when our pleas for a chance to defend ourselves will fall on deaf ears. Then wisdom will dictate that we keep quiet and hold our peace and wait for things to calm down, hoping for a better time when the wheels of justice will turn in our favour.

There will be days when we will feel — unappreciated — when as mothers, our lives, will depend on the happiness of your families.

As fathers, we will toil and not be rewarded by our dependants. When all we seem to do is give and get nothing in return. When there will be no thank-you notes from our bosses for our efforts, when we will be despised four our advocacy activates, for views that cause ripples or even waves.

Then we should remember to be true to ourselves in our giving. Then we have to keep giving, knowing that we serve a bigger purpose than what we see. We will have then learnt to be kind to ourselves.

**Comprehension : Being True to Ourselves;
Questions**

1. What reasons led to the writer’s decision to visit the Resurrection Gardens at Kenya? (3mks)

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2. What is “Resurrection Garden” known for . (2mks)

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3. I figured I had nothing to lose; It was after all a place of spiritual nourishment which most people swore by Underline the relative clause in the sentence. (1mk)

4. What happens when we are down financially according to the writer? (2mks)

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5. Identify and illustrate the use of allusion in the passage. (2mks)

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c) Identify and illustrate three aspects of style used by the author in this extract. (6mks)

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d) What are the character traits of following from the extract. (4mks)

i) Joshua

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ii) Waiyaki

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e) "May be he was indifferent " Supply a question tag. (2mks)

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(All his life Joshua had tried to win more and more people to Christ. He was a man who, even at his age, had tremendous energy. And he had thought that he was succeeding. Indeed, at first he had succeeded. Many had come to him. Many had been baptised. And had he not been responsible for persuading elders to take their sons to Siriana to hear Christ's word and get the white man's learning?

But now fate seemed to be working against him. Many of those who had enthusiastically gone to him had slipped back to their old customs and rituals. Many had gone back to take a second bride. Not that Joshua saw anything intrinsically wrong in having a second bride. In fact he had always been puzzled by the fact that men of the Old Testament who used to walk with God and angels had more than one wife. But the man at the Mission had said this was a sin. And so a sin it had to be. Joshua was not prepared to question what he knew to be God-inspired assertions of the white man. After all, the white man had brought Christ into the country.

What worried Joshua was not just that many people had returned to the cursed things of the tribe like circumcision. He had even been able to come out triumphant over Muthoni's rebellion. The rise of Waiyaki as a young, intelligent leader of the tribe was the menace. Now that many schools had been built through the efforts of Waiyaki, more of his sheep might go to join Waiyaki's flock out of sheer necessity. Fearing this, Joshua got the men at the Mission to let him and the other faithful ones build a school or two

where children could learn before they went to Siriana. The two schools, one in Makuyu and the other one near Ngenia, were making good progress. In time they would form a stronger challenge to Waiyaki. The large gathering at Kameno had surprised many. It had made Joshua realise more than he had ever done before that the forces of Satan were strong. Since that meeting, entry into Kameno, the stronghold of the devil, seemed vital. A soldier of Christ had nothing to fear. So a meeting of Joshua's followers and anybody else who wanted was arranged in Kameno.

The rally was held on a Sunday. Many Christians from the neighbouring hills attended. Some came from very far, for news of the meeting had been well spread. They sang, praised and prayed. Joshua preached with so much vigour and energy that many later said that he had been speaking with the tongues of angels. Others said that the Angel of the Lord had appeared unto him, while still others thought it was Mary who had spoken to him.

A few people were converted. That was a good beginning. For the first time in Kameno, there was a group of Joshua's men. No doubt more would follow. This was a challenge to the elders and those who upheld tribal institutions.

Waiyaki saw the meeting. He saw the converts gather and praise. All this was visible from his hut, whose door faced the place. Waiyaki could not tell his own feelings concerning the open challenge. Maybe he was indifferent. After all, he himself loved some Christian teachings. The element of love and sacrifice agreed with his own temperament. The suffering of Christ in the Garden of Gethsemane and His agony on the tree had always moved him. But he did not want to betray the tribe. Yet had he not actually betrayed it? He had wanted to bridge the gulf between Joshua and the others. For what? He had not stopped to answer that question. The feeling that this was in a way his mission had come to him before the meeting that marked the height of his glory. And he had been training himself for this mission: end the Kameno-Makuyu feud and bring back the unity of the tribe. Yet when the appropriate moment came he had failed. He had become intoxicated with wonder, anger and surprise and had lost himself. The moment had come. The moment had passed. Had he remained calm he would have spoken outright for reconciliation.

"Another time. Next time," Waiyaki always told himself when these moments of self-blame came. And in a way he was glad. Education was really his mission. This was his passion.

He needed help and co-operation from all, even from Joshua and Kabonyi. They called him a savior. His own father had talked of a Messiah to come. Whom was the Messiah coming to save? From what? And where would He lead the people? Although Waiyaki did not stop to get clear answers to these questions, he increasingly saw himself as the one who would lead the tribe to the light. Education was the light of the country. That was what the people wanted. Education. Schools. Education. He did not see any connection between what his education mission and what the Kiama was doing. He just wanted all the

people to get education. And unity was the answer. But sometimes he was afraid. Joshua and his followers were now completely identified with the white man. And now, with this outright boldness of Joshua, this naked challenge, he could not tell what would happen. What would the Kiama do? He had resigned from the Kiama, and he did not know what the inner circle under the leadership of Kabonyi would be up to; in a way it controlled the secrets of the hills. Kamau had taken Waiyaki's place. His name had in fact been suggested by Waiyaki. Was this an act of appeasement? Waiyaki did not know. All he wanted was to concentrate his attention and energy on the mission he had undertaken. The Kiama could look to the purity of the tribe.

Again Waiyaki watched and saw the Christian gathering. He was much interested in this human spectacle. A thought came to him. Nyambura might be there. His heart beat a little. He always felt excited at the thought of seeing her. The more he thought of her the more he knew that he loved her. This was strange for Waiyaki. He had never shown much interest in women, his whole idea of living and purpose in life being concentrated on the service to the tribe. Though they met rarely, each time he was with her he wanted to say it. But he thought that she would turn on him and shame him to himself. No. He could never risk this. There was a gulf between them. And he always felt foolish while he stood in front of her.)

3. **POETRY**

Read the poem below and answer the questions that follow.

(20 marks)

Expatriate's lament.

How shall I leave this space, and make my way
To boat or plane, heart held foot-dragging slow
exchange the scent-breezed night and molten day
for grey rain-sudden northlands; greasy snow
shished underfoot by folk who do not care,
close-faced, indifferent as their lonely skies
True, I shall find efficiency out there;
What substitute for laughter filled brown eyes,
Huge glinting smiles, loud markets drums at night
Yoruba charm how shall I ever live
longing for warmth and palm filled evening night?
surface-polite and bland, will they forgive
The failure to adjust heart-absence tears
"Well, poor soul, in Nigeria all these years!

POETRY

3. **Questions**

i) What is the poem about ? (2mks)

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ii) a) Who is the persona in the poem? (2mks)

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b) From which country is the persona speaking ? (1mk)

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iii) Discuss the use of contrast in the poem. (4mks)

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iv) Explain the irony in the last two lines of the poem. (4mks)

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v) What are the poet's feelings towards his country of origin? (2mks)

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vi) Other than rhyme and irony, identify another feature of style in the poem . (2mks)

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vii) Explain the following phrases as used in the poem. (3mks)

a) Scent – breezed night

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b) Close - faced

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c) Surface polite

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10. There is the use of Biblical Allusion in this extract

i) What is Biblical allusion. (2mks)

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ii) Identify instances of Biblical Allusion from this extract. (4mks)

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g) What is the meaning of the following word. (1mk)

i) Tremendous

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4. **GRAMMAR (15 MARKS)**

Answer the questions that follow according to the instructions given

a) i) Chemistry is a very important subject. Biology is another very important subject. Geography is of equal importance (combine) into one sentence using “ no less”

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b) **Fill the blank space with the correct form of the word in brackets.**

a) Most public car parks now have special parking bays for those who are (able)

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b) The damage caused by the fire was so severe that it was _____ (repair)

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c) The carpenter made _____ tables (wooden , beautiful, rectangular Chinese)
(wooden, beautiful, rectangular Chinese) Order the adjectives

d) She was a very beautiful girl and everyone admired her (Rewrite using “ so”)

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e) **Replace the underlines expression in the following sentences with one word by rewriting the sentences with one word by rewriting the sentences.**

a) The plane touched down at 9 0’clock

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b) The gangsters turned over the warehouse

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c) Parents should not give in to their children’s unreasonable demands.

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f) **Rewrite the following sentences in passive form**

a) We believe that the government lost a lot of money last year

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b) The police believe that the thieves got in through the window

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g) **Correct the errors in the sentences below by writing them correctly.**

i) Do you like my coat’s colour?

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ii) The school’s principal is on leave

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h) **Use the correct form of the verb A to complete the sentence**

i) neither Jane nor Mary _____ write well as is expected.(DO)

ii) The car that he was given is _____ off.(Write)

i) You will man the station until we come.(Rewrite by removing the gender bias)

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