JOINT PRE - MOCK

**MARKING SCHEME**

English 101/3

**Imaginative composition** (20 Marks)

Question one is intended to test the candidate’s ability to communicate in writing. Communication is established at different levels of intelligibility, correctness, accuracy, fluency, pleasantness and originality. Within the constraints set by each question, it is the linguistic competence shown by the candidate that should carry most of the marks.

Examiners should not hesitate to use the full range of the marks. It is important to determine FIRST how each essay communicates and in which category A,B,C or D it fits.

**Question 1**

**A.**

1. It must be a story. If not, deduct 4 marks.

2. It must start with the rubric given. If not, deduct 2 marks.

3. The candidate must come up with a credible story in which something eventful happened (Something exciting/something dangerous/something important).

**B.**

1. It must be a story illustrating the proverb. If not, treat as irrelevant and deduct 4 marks.

2. Must be a story and not a philosophical statement. If a philosophical statement deduct 4 marks.

3. Candidates should not begin the story by attempting a definition of the proverb. If so, deduct 2 marks.

4. Expect a story in which a character sees the positive side of a seemingly bad situation/is optimistic.

2.**Blossoms of the Savannah (20 marks)**

**Introduction (2 marks)**

Traditions form part of the culture of a people and are handed down from one generation to the next. Positive aspects of culture in Nasila are important in holding people together. There are many aspects of Nasilian culture which are positive.

(Any other valid introduction)

**Points of Interpretation (12 marks)**

* **Generosity** as a virtue is seen in Simeren who invites all those present in the party to savor his brother’s lavish hospitality. Food and drinks are served in generous measures to all those present (.47).Ole Musanka, an elder who blesses Ole Kaelo’s home, glorifies Maa culture saying that ‘It was the blood and marrow that gave sustenance to the body.’ (p.51)
* **The songs** the young people and children sing during Ole Kaelo’s homecoming ceremony attests to the rich Maa culture. The narrator says, ‘From the children’s performance, it was evident that the cherished Nasila traditional dance would stand the test of time,’’ (p.44). The writer says that the party was full of pomp and gaiety. This is brought out by jewelry won by the guests such as ivory, beads, coloured lesos, kangas and shukas (p.47), all attesting to the rich cultural heritage of the Maa.
* **Communal life** of the Maa culture should be retained. Resian and Taiyo go to stay at their uncle’s place for some time. They witness some positive aspects of communal life and unity at their uncle’s home. ‘Life and work in that home was communal. Although each mother had her own house and cooked her own food, all grown up daughters helped each one of them,’’ (p.148). There is a well laid down chain of command with the first wife being the deputy to their uncle. There are hardly any disagreements and virtues of selflessness and sharing are emphasized (p.149)
* **Clanship** is a great part of the Nasilian culture. When Ole Kaelo’s daughters are assaulted by two men, the clanship way of life come in handy. During Ole Kaelo’s homecoming ceremony, young men and women from the clan work together to make the day successful. Ole Kaelo is touched after discovering that kind of brotherhood (p.40).
* **Meting justice** in Nasila was seen as fair. Mama Milanoi appreciates Nasila culture which spares her nephew from death. (p.163). Anybody who violates cultural values of Nasila is faced laid down punishment (p.164). Mama Milanoi also reminisces the old aspect of her culture which gave room for mass action in case somebody misbehaved and went against the expected conduct (p.115-117)
* **Girls are protected according to the Nasila culture.** A girl was always protected from men with evil intentions. Girls were kept away from male visitors in their homes and there was hardly any interaction between fathers and daughters (p.175)
* **Maa culture defined love**, the rich Maa culture has different types of love. There is elangatare where boys did anything possible to win girls’ admiration (p.124). There is also patureishi type of love where a girl and a boy were allowed to have a love affair alongside the conventional love (p.124-125).

**Conclusion (2 marks)**

Maa culture to a great extent has cards that binds its members together. When abandoning archaic cultures, it should be noted that not everything in a culture should be done away with.

(Any other valid conclusion)

3. INHERITANCE

**Pretenders are worse than murderers. Write an essay in support of this statement drawing your illustrations from Inheritance.**

**Introduction**

Most people in the society may pretend everything is alright even if they know something is wrong. A similar situation attains in the play Inheritance.

1. Bishop Menninger calls himself a man of God. He teaches adherence to the teachings of Christianity, however he advices Lacuna on how to kill his father, King Katula xv, in the name of bringing Katula back to dignity.
2. Thorne Macay and bishop Menninger tell King Katula XV that they have the interest of his people at heart but behind his back they plot his killing leading to the citizens of Katula being left in the hands of a bad leader as Lacuna. They realize that XV does not serve their interest and hope that Lacuna would serve their interests better.
3. Lacuna poisons his own father so that he becomes the ruler of Katula. Later, he; Lacuna pretends to honour king XV Katula during his commemoration.
4. Goldstein pretends to care about the citizens of Katula yet he advises Lacuna to reduce the work force, thus creating unemployment.

Accept any relevant conclusion.

3. No Need to Lie

**Introduction**

In the story, No Need to Lie, cancer though a terminal disease can be overcome by proper maintenance of health and never say die attitude as Rolf demonstrates by taking food, engaging in sporting activities among others.

1. Rolf forces himself to take food despite the intense pain he goes through in the process (pgs 126-127)
2. Rolf keeps his body strong with sporting activities (pg. 130-131)
3. Rolf’s strong desire to see his family and children (pgs. 125,126,131,132,134,135)
4. He has an outstanding positive attitude (pgs. 125,126,127,129,134)
5. Rolf succeds because of his dedicated and genuine friends (pgs. 127,128,131,134)
6. Rolf respects and follow’s doctor’s advice (pgs.123,128,131,133,134-135)

Conclusion

In conclusion, Rolf’s determination to overcome cancer through involvement in sporting activities among others show that cancer is a disease that can be overcome.

3. The Pearl

Society has always presented women as being guided by emotions more than reason. Using the life of Juana and Kino for illustrations, show that this presentation of women is not always correct.

**INTRODUCTION**  (2 marks)

Accept any introduction that disproves the common belief that men are always reasonable and women always emotional.

CONTENT

Ei. When the scorpion strikes, Kino grabs the scorpion, throws it to the ground and crushes it. Juana on the other hand tries to suck as much poison out of coyotito’s body as she could. She later makes a poultice that serves as an antidote for the venom. This is eventually what saves Coyotito. With time the swelling goes down and Coyotito is well again.

Eii. While Kino is totally consumed by the charm of the pearl and only thinks of the good fortune that awaits them from its sale: they will be married in Church, Coyotito will be baptized, he will go to school, they will buy new clothes, buy a harpoon, and even a rifle. After the first attack, however, Juana is perceptive enough to sense the dangers that the pearl brings with it. She warns Kino that the pearl is evil. She adds that the pearl is like a sin. She warns that it will destroy them. She suggests that they should destroy it before it destroys all of them including their son. This happens after the first and second attempt at stealing of the pearl. She even tries to throw it back into the sea but is stopped in her tracks by Kino. Her fears are later confirmed when they end up losing Coyotito as they are being pursued on account of the pearl.

Eiii. After the second attack in which Kino sustains a big cut from ear to chin, Juana repeats her fears, “Kino this pearl is evil. Let us destroy it before it destroys us. Let us crush it between two stones, let us throw it back to the sea where it belongs. Kino it is evil, it is evil!” p80. “As she spoke, light came back in Kino’s **eyes so that they glowed fiercely** and his **muscles hardened and his will hardened”** This is an indication of an emotional reaction. He emotionally insists that he will fight this thing and he will win over it. His fist pounded the sleeping-mat (another emotional reaction) and declares “No one will take the good fortune from us” p80. Kino insists that he is a man and that he will therefore fight the evil associated with the pearl and win. Juana reminds him that **a man can be killed**. She observes that being a man meant that Kino would drive his strength against a mountain and plunge his strength against the sea. The mountain would stand while the man broke himself. The sea would surge while the man drowned in it. This also comes to pass.

Eiv. After Kino kills a man trying to protect his pearl, Juana reasons that their old life is gone and it would not be possible to retrieve it. “You have killed a man. We must go away. They will come for us; can you understand?”p86. Kino tries to justify his action by saying that **he was attacked** and that he **struck to save his life**. She asks him whether he remembered the previous day when they had gone to sell the pearl and the subsequent attacks and wondered whether his explanations would help. Here we see Juana’s sense of reason. While it is true that Kino acted in self-defense, the people in the city will not take that into consideration. They are so blinded by the greed for the pearl that they would be eager to condemn Kino. Kino agrees with him. Juana is practical enough to abandon the past and reckons that there was nothing to do but save themselves. She therefore suggests that they flee in order to save their lives. This comes to pass when their house is torched and their canoe destroyed it seems their pursuers will leave no chance to harm them.

Ev. In the course of their flight with the pearl, Helplessness and hopelessness sweeps over Kino. He is on the verge of giving up: “Perhaps I should let them take me.” Juana is more reasonable that Kino. She wonders, “You have the pearl…. Do you think they would let me live? Do you think they would let the little one here live?” The author says that her goading/persistence got into his **brain**. He resolves that they should flee to the mountains.

1. When Coyotito is stung by the scorpion, Juana demands that they should call for the doctor. Kino says that the doctor would not come; he did not come to the brush houses. Even the neighbours concurred with Kino’s observations; the doctor would not come. Juana then says that they should go to the doctor. This is a more reasonable decision. The fact that the doctor would not come does not mean that they give up. There is always merit in one trying an alternative route if the one tried and tested does not work.

**Accept any relevant conclusion**