

4.2 PAPER 2 (101/2)

Paper 2 improved by 2.18 points from 29.22 in the year 2003 to 31.40 in 2004. It is by far the most consistent and most stable of the three papers. The Chief Examiners found the paper adequate in syllabus coverage and slightly better in quality over the previous year's paper. This was due to the choice of grammatical aspects. Performance in this paper was average, but better than in the previous year as is suggested by the mean. There was evidence of better preparation of candidates especially in the summary and note making sections and in grammar. Teachers were commended for this and encouraged to cover adequately all the aspects of the paper including, integration of the skills.

Question 2(a)

(a) Read the passage below and answer the questions that follow:

Apart from life, a strong constitution and an **abiding** connection to the Thembu royal house, the only thing my father bestowed upon me at birth was a name, Rolihlahla. In Xhosa, Rolihlahla literally means 'pulling the branch of a tree', but its colloquial meaning more accurately would be 'troublemaker'. I do not believe that names are destiny or that my father somehow divined my future, but in later years, friends and relatives would ascribe to my birth name the many storms I have both caused and weathered.

When I was not much more than a newborn child, my father was involved in a dispute that deprived him of his chieftainship at Mvezo and revealed a strain in his character I believe he passed on to his son. I maintain that **nurture**, rather than nature, is the primary moulder of personality, but my father possessed a proud rebelliousness, a stubborn sense of fairness, that I recognise in myself. As a chief – or headman, as it was often known among the whites – my father was compelled to account for his stewardship not only to the Thembu king but to the local magistrate. One day one of my father's subjects lodged a complaint against him involving an ox that had strayed from its owner. The magistrate accordingly sent a message ordering my father to appear before him. When my father received the summons, he sent back the following reply: '*Andizi, ndisaqula*' ('I will not come, I am still girding for battle'). One did not defy magistrates in those days. Such behaviour would be regarded as the height of insolence – and in this case it was.

My father's response bespoke his belief that the magistrate had no legitimate power over him. When it came to tribal matters, he was guided not by the laws of the king of England, but by Thembu custom. This defiance was not a fit of **pique**, but a matter of principle. He was asserting his traditional prerogative as a chief and was challenging the authority of the magistrate.

When the magistrate received my father's response, he promptly charged him with **insubordination**. There was no inquiry or investigation; that was reserved for white civil servants. The magistrate simply deposed my father, thus ending the Mandela family chieftainship.

I was unaware of these events at the time, but I was not unaffected. My father, who was a wealthy nobleman by the standards of the time, lost both his fortune and his title. He was deprived of most of his herd and land, and the revenue that came with them.

[Adapted from *Long Walk to Freedom* by Nelson Mandela. London: Abacus, 1994.]

- (v) Identify and explain an instance of irony in the passage. (3 marks)
- (vi) What is the author's attitude to racism and colonialism? (2 marks)