

1. GENERAL COMMENTS

- Candidates are complemented for a slight improvement in paper 3 compared to last year's performance, at least a lot of candidates managed to write more correct answers.
- It was discovered that this year's question paper was not approached with difficulty as the one for last year because the topic under which the questions were derived from is very familiar to most candidates, the topic of interest was easy to be understood by the majority although there were a few candidates who went out of context completely.
- Candidates tried their best answering bullet point number 2, followed by bullet 3 and 1 is the one which most candidates struggled to interpret well.
- Candidates still need to be encouraged to write their answers in a critical response way, whereby they should not only copy answers from the text without explaining the meaning but they should also infer or write their analysis as an addition to references they copy from the text.

2. COMMENTS ON SPECIFIC QUESTIONS

Maghorwero yikaramo

Ñumbu kudhinunga kughukaro ghoyiyama mufarama pañanyi, ghupata namunu nomashwayithero ghamupepi Mayora mutumingwaghana.

Ghukaro ghoyiyama pañanyi.

- Ghukaro wetu ne ghothindhivi, ghokutokota noghohufupi. *Yoyihe yemana pamahimeno ghamunu*
- Kutupa yidya yokurikanya muyirama tu tothere po. *Yidya yi ha panga yiyama ne yokuwatanaritha ngenyu kamaghana podiyo shi ha rughanene munu.*
- Pakuninga ngenyu eshi ngcamu dhina huru, ku tu pagha nonyinya dhishokuru. *Munu ne mukenya no ghapira ñeke. Mbadi ghapakera thinga kehe thiyama.*
- Mbadimo thiyama muDagiri ethi tha dimuka horo ngambi yishamberera munyima dhokurikanyitha ngambi mwaka. *Munu yoghatokoranga yifa yokehe thiyama*
- Ngcamu dhetu dhodharoghithanga muve, dirombo dyetu kughutanaritha, ene noghofotji temba pakatji ketu oyu ghamuna kongandji. *Oghu ne ghoghukanya ghumweya wamunu oghu w aka hura ko.*
- Ghuparo wetu ghoyinyanda mbadi gha ghu tawedhera ghu ku koke kate kughukarukadhi. *Yighama ne mbadi yahenganga, kuyipaghaghura munu kehe pano ghana himena.*
- Mbadiko thiyama thokukona kunyeha nyinya dhothimende paghuhura. *Munu ne mbadi ha feranga ñeke yiyama, yomupayi wayo.*
- Amwe mwambiru muna hengetera mwimi dhodiva dyange, mwahe ñnyi mwakaborane kukatomeno mwimi dhomwaka. *Oghu ne ghushemwa ghorupetho rwamunu.*
- Kumatwetwe gha ya twahe kombotukuma. *Kehe thiyama gha thi tungwera munu yifa*
- Ghuparo ghothiyama ne ghothidiro noghupika.
- Kututhiyeneka turughane kate kwaña mangcamu ghetu.

GHUPATA NAMUNU

- Yitangadimba yetu yoyihe kuyikamununa muñando dhofotji-munu.
- Munu ne yomunyathi ghoshemwa oyu tu di nendi.
- Tunithe po munu padyango.
- Nunderero dhokanyombwe ngambi madimbitji ghoyirughana ne gha kuyuvera kokayenda.
- Munu ne thothivareka ngenyu othi thadyanga this hi yi rughanena. *Ene yofumu ghoyiyama*
- Noghofotji temba ghopakati ketu oyu gha muna kongandji.
- Ghuyi ghoghuparo wetu ghuno ne kutunderera kumuthineneko wawanu.
- Tundithe po ngenyu munu, nomuyangu ghoghuparo wetu ghuno ne wetu twathinda.
- Turughane mutenta noghuthiku,yirama nomudhimu mu kuna tura mo diko dyamunu.
- Kunyeghenya
- Kutwara kughutho yikondjera kate kuyimyaghedha. (Odhi ne dhondimi dhoyikondjera yishihuru)
- Munu mbadu gha kara nothinga kuyitambo yawamweya, ene kumaghuwa ghendi thinda. (hatokota nohanu)
- Hanu wahe ne hanyathi

MASHWAYITHERO GHA MUPEPI MAYORA

- Ghatangire thighamba thendi no 'mbadi na kughayara, mwashere eshi fianyi na kukare nenu mutughonda tushawingi (oyi kwa yi ghambere mukushesha ñeke nomakwatithitho ko kuyinu oyi gha shanine kughamba) mayor agha rughanithire ndimi dhomahongaghudhi.
- Mayora ne munyanyami karo gha kurupara- kughutho ghokufa kwange, kuna kukuyuva me eshi nimupe ghutari oghu na ghongawedha.
- Mayora kuna kwitha yiyama yiyendhendi eshi 'mwashere', oghu ne ghuporotika, makurikanyithero- oyi yina kuneghedha thiperende thoghupofotji muyikondjera notjitju.
- 'na tjwathana me ghukaro ghoghuparo pano pakaye nokehe thiyama ethi thin kupuya pano (mahengawero eshi ghana dimuka eyi ghana kughamba) pamurandu gho kukurupara, gha shanine mandhundhero ghawaheya.
- Mayoragha rughanithire mepwerohukera (ndimi dhomahongaghudhi nomandhundhero mwene) muthighamba thendi thika ngeno: pano mwashere ghuparo munye oghu wetu? Ene oghu ghuparo ne mahimeno ghokano kaye ndi? Yoyishi odi ditunga dyetu ne dihepwe thikuma nokwanga kurera awa ha tunga mo ndi? Pashanye tuna kuparera kemo mughukaro ghu?
- Gha hongaghurire yiyama mukuneghedha yinyeghenya nokututha munu padyango.
- Ghathiyire ndhagho
- Mayora ne mupepi ghothinga noyiyama yiyendhendi.
- Ghakarire mughambwereri.

Under bullet point number 1 'Ghupata namunu' candidates were expected to extract answers from the text which spoke about how animals were angry at people because of the way they (animals) were treated.

On top of that, candidates should have explained further what the author meant. For example, **Mbadimo thiyama muDagiri ethi tha dimuka horo ngambi yishamberera munyima dhokurikanyitha ngambi mwaka. The candidate is expected to go further by explaining what this statement is referring to because this is what critical response to a text is all about. See an example of how candidates can explain the meaning of the given example. Munu yoghatokoranga yifa yokehe thiyama.**

The next point is on candidates giving vague answers that are completely out of content as they did not link their answers to the given text, it is something completely new and very far from the meaning of the text. There were some candidates that analysed the text by bringing in different theme that did not link to the text.

A few candidates misinterpreted the term 'ghukaro ghoyiyama' as behaviour of animals instead of ghukaro ghoyiyama as the lifestyle of animals. Candidates should be encouraged to consider numerous meanings of words instead of focusing only on one meaning.

ON BULLET POINT NUMBER 2, GHUPATA NA MUNU.

Most candidates did well; they understood what they were expected to do although there were some few candidates who misinterpreted **ghupata namunu** as the aggressiveness of animals to people instead of how animals were angry with people. Still there were some candidates who did not explain the meanings of the statements they pulled from the text as answers. Candidates should write their answers in a critical response to a text way. For example, **Ghuyi ghoghuparo wetu ghuno ne kutunderera kumuthineneko wawanu. Oyi kuna kutongora eshi hayiyama mbadi ha himanga ha rughane yoyihe yi ha rughananga endi ha nyande thika di ha nyandanga ene pamurandu shi dyo ghayihimanga fumu wagho munu. Yiyama ne mbadi ya shamberera ku ghukaro ghokemo ene kupira vene di h tenda.**

LASTLY ON BULLET POINT NUMBER 3, candidates did better in terms of writing their answers in a critical response way compared to how they answered bullet point number 1 and 2. Here candidates were complimented, they managed to analyse the meaning of what Mayora meant.

3. POSITIVE SUGGESTIONS TO TEACHERS

- Examiners should inform candidates that paper 3 is not paper 1, it is not reading and directed writing. It would be best if candidates reference their answers using statements from the text to match their answers. Candidates should be informed that their answers must not contain their own words only but they should be linked to the text (referencing) because there were some candidates who wrote their answers in their own words without referencing.
- Candidates should be taught how to write critical response to a text. Teachers should give enough examples of texts that candidates can exercise critical response on so that it will not be something new to them in the examination.
- Candidates should be reminded to pay attention to the questioning techniques during examination, they should pay attention to their choice of answers very well, throughout the progression of the their answer, they should see if what they are writing is really corresponding to what they have been asked or they are out of topic.