

# FIRST LANGUAGE OTJIHERERO

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8193  
Paper 1

## 1. GENERAL COMMENTS

**Performance:** This one was the first examination to be taken and no comparisons could be made with previous examinations. However, judging from the expectations of the syllabus the performance of candidates were generally satisfactory. Centres and teachers are applauded for their hard amidst strenuous circumstances and limited resources. Thank you for all your efforts!

**Passages:** The three passages (persuasive, descriptive and narrative) on which the questions were set were well-understood by the majority of the candidates who set for the examination. Of the two optional (elective) questions, Question 3 appeared to be the most popular although a significant number of candidates attempted Question 2 as well. It was interesting to note that Question 2 appeared to be more popular at rural centres – perhaps because of its rural setting.

## 2. COMMENTS ON SPECIFIC QUESTIONS

- 1 (a) This question asked candidates to comment on how the author uses language and style to convey his point of view generally. The question does not have a hint (scaffolding). Candidates made some relevant comments but in most cases these comments did not relate or point to a general message or author's point view, e.g. mistakes that parents make when raising their children are natural, and should therefore not be a huge concern. Those candidates who could establish the author's point of view with supporting details with relevant quotations scored good marks. However, a number of candidates wrote in a fragmented manner with quotes that were not useful, parts copied from the passage ... and lost marks. The following are excerpts from strong and weak answers:

**Weak:** Eraka romutjange mari yarisa kutja eye ma hungire poo ma tjanga otjomundu omutenga tjimuna: Ami tji mba hara ovanatje ..." (eye omuini ngu ma tja nao). Omutjange ma yarukire momambo we "kape nomundu na umwe" (kape nomundu ngu mee pe patañisa) nokuyarisa kutja imba omundu auhe kemee patañisa kaparukaze. Eraka ndi mari yarisa ondando yomutjange we, ya raisiwa indu omutjange tji ma tja "... ee vanga okurira omukazendu oruketjo ..." (ma yarisa onđero nondando), nu wina tji ma tja: E nyaika ... (okuhina ku yenena poo okutoña), eye kenaa wa yenenisa ozonđero nozondando!

**Strong:** Omutjange ma pangura pokati kozongaro tjiva ozombi zomeritjindiro zovanene ovakwate – "omaunguriro omangundi" – "kozondataiziro nđe tjitwa i yovanene vorusuvero" nu otji ma raisa kutja "ve yandipare tjinga ave kurisiwa i yovandu vombinđu nonyama". Eye wa zeuparisa omamwino nga nomambo "waihe yovanatje vetano". Komurungu eye wa rakiza ovanene kutja ngave "hupe morupeveze", ave kara pokuyaruka morukapitaveze poo mo okuyenda koruyaveze. Okutja, omunene umwe opu ma tjaerere varwe "okutaviza kongotwe", nu ama zemburuka oviña ma pitira: "... ami ee rizuvisa kokutja avihe mbyee tjiti ya ri mena rokutja ombya ri ovisemba okutjita". Moruveze otjingerwo, "okutara nondira komurungu" ku yandja ongendo movanene ovakwate: omukazendu omukwate umwe wa serekarere indu eye tja kamuna kutja omambo wavemwe mbe tja "undja uriri nga tja ..." nokuuka ouzeu mbwa rarere komurungu kau ririre ouatjiri.

For Question 1 (a), centres should prepare candidates to establish a general point of view which the author tries to convey. Then, candidates will try to find supporting details and ideas from the passages which support this point of view.

- (b) Candidates were asked to write a voiceover script for a film on the best practices of parenting for the Department of Gender Equality and Social Welfare. This question was not well-answered:
- A significant number of candidates did not know what a voiceover is and henceforth did not use the appropriate and relevant language.
  - Some candidates saw the words "gender equality" and mixed best practices of parenting with 'the role of men or women in raising parents'.
  - A significant number of candidates copied huge chunks from the passage senselessly and could not be rewarded.

Those centres that prepared candidates well produced some very interesting voiceover scripts with appropriate language and style. The following are excerpts from strong and weak answers:

**Strong:** Ovanene ovakwate ovengi ve rikenda nokutja kave ya yenena nawa, nungwari ihi tji za mozondoro noturoto twavo oveni tu ve kara na two momekurisiro wovanatje aayo kave nokurora okutjita ozondataiziro na imwe. Imba matu hakaene nomukazendu omukwate umwe ngwaa vanga okurira omukazendu oruketjo: "...” Eye wa kondja okuungura oviṅa avihe nawa, nungwari eye komaandero, otja tji me pe raisa omuini, wa kanyaika. Ozondjiwe ozengi ze tja “porimana uriri mo munu ouwa komaandero weyuva” opuwo ndi omuatje woye tje nohange nu ngu ma ungura nawa uriri. Otjiṅa ovanatje tji ve sokutjiwa okwo ngwi okutja tu na konatja na vo nu aruhe matu ve kondjere.

**Weak:** Omukwate auhe eye ngwi ngu vanga okukurisa omuatje we nawa mongaro osemba poo onderwa i ngamwa. Kape nomundu na umwe ngu mee pe pataṅisa kutja eṅe ovakwate atuhe nai tu kondjera ovanatje vetu otja pu matu yenene. Tu kondja kutja atu ha tataiza, ku tjiṅa kutja atu ha ungura nawa tu rimune ondjo nokuhina ongamburiro ndja yenene mweṅe oveni. Omukwate auhe u nousemba okukurisa omuatje we nungwari kamukazendu erike ongu nousemba, ovarumendu wina ve na ousemba mbwa yenene okukurisa ovanatje vavo.

Candidates should be advised not to copy the passage verbatim for a directed writing task. A voiceover script is not a complicated piece of writing that requires certain formats – it should be the background voice of the producer.

- 2 (a) Candidates were asked to comment on the way the author uses language and style to convey how impressive and mysterious the wildebeest migration seems to him. Although this one was not the most popular of the optional (elective) questions, a number of candidates who attempted it produced some good answers and in this regard, those who noticed the scaffolding “impressive and mysterious”. However, some candidates tried to retell the wildebeest migration ignoring the hint given pointing at what they felt was “use of language and style” and they lost a lot of marks. The following are excerpts from strong and weak answers:

**Weak:** Omutjange ma yarisa kutja “orukongo orunene rwovipuka ovinyamisise arire tji rwa utu”. Ongeyama, otjitotongwe nongwe – mu vi undjira okuvikambura, komband’ omitumba na wina ozongandu mozondondū. Eye wa ungurisa epuriro ku ku ha undjirwa eziriro. “Hapo nu tji vi tjitira tji ke nao?” Eye wa tja ovimburu ovingi mo-Afrika kavi tjiukirwa kokutjinda, ongwaye mokuti nozondendera za Mara/Serengeti tji vi twa ominyo vyavyo “moumba” morutjindo “orupuruke” ndwa sana ngo? Kape na onongo yokuti ndja rora okuzirira kepuriro ndi okuura posi yokutja pe na tjiṅa mbe noumune ngunda mbu hi ya “zeuparisiwa ohunga notjiṅa hi”.

**Strong:** Omutjange wa ungurisa epuriro ndi he na okuundjirwako eziriro ndi: “Hapo nu tji vi tjitira tji ke nao?” okuyarisa okukumwa tjiṅa hi otja ku ye e ri otjiṅa otjihimise. Eye wina ma raisa kutja orutjindo rwovimburu ndwi “orupuruke” okukuna ombepo youmba ounene ovimburu mu vi ritwa ovini mu ingwi omurese ngu ma rese ehungi re. Eye wa ungurisa omasasanekero indu tja tja “... sotoroka otjonyoka mosaneno yehapu rozonyutji” okuraisa ombuniko ombwa nu yapeke ndji munikwa po morutjindo rwovimburu. Ihi matji zeuparisa “ovimburu omayovi nomayovi” mbi toora orutjindo ndwi otja komutjange.

Where a hint is given in questions, candidates should restrict their answers to those details that support the hint instead of dwelling on general responses on “language and style”.

- (b) This question proved to be a difficult one. Candidates were asked to write the opening part of a magazine feature entitled “The first jump” based on the wildebeest migration. Weak answers were those:

- Which re-narrated the wildebeest migration up to the point of “the first jump”.
- Where a great chunk of text from the passage were copied verbatim.

Strong answers were those:

- Which briefly linked the origin of the migration to “the first jump”.
- Which produced a dramatic opening to “the first jump”.

The following are examples of strong and weak answers:

**Strong:** Omehi ndi o-Tanzania, mokati komueze mbwi Suramazeva: komikuro vyondondū ndji o-Grumeti. Ombosiro osetikamatwi yominono mbi hi na okupokera nokuvandara ya ingana apehe, indu orumbunda rwomayovi nomayovi wovimburu tji maru nyangatara. Mavi nukaṅuka

omeva wondondū owa mbi mavi ye sembura tjinga amavi purukuta tjimanga okuzapo naa mokumuna omeho wozongandu zondjara ngu maye undju. Ovyo mavi tira, nungwari kavi nomuano warwe – ingwi okukonda vi sokukonda! Ouyenda owosengiro mbwi: ovingi vya ʒa ... vya ʒomitjise, vya ʒovinamayo vyomangaha, vya ʒozondjara nokuurwa. Hapo nu imbwi ouyenda mbwi vi u toorera tjike? Epuriro ndi ra ura ozonongo nozombetere. Nambano vya yende vye ya povita mbi ovisenina – okukonda hemandina! Ongutirwa otjoruyezu, ngahino ndja hongora ootutjindo otuingi, ya tukire mo nu oomayovi nomayovi aye i tezere. Omasaaha wooKatjingandu maye tende nokusya tjiva ozondjahe, nungwari nga omayovi nomayovi owo ngee ya kondo ku Kanana tjavyo – matji pupu omaihi nomautji ...

**Weak:** Ovimburu ovizenḁu vya kwata outana, imba outana mau kondjo okuʒaʒera nokukurama kovikoti nu mombapaiziro yeho wa kurama au utu okutupuka. Kutja omaryo ye ura ovyo mavi tjindi. Orukongo orunene rwovipuka ovinyamisise arire tji rwa utu. Ovyo vi kaenda ozokrometa 1000 momahi yevari, ooTanzania na Kenya. Vi konda orutjandja ovinamayo – ongeyama, otjitetongwe nongwe – mu vi undjira okuvikambura nokuriwa i yozongandu tji mavi kondo ozondondū. Wina vi ʒomitjise nozondjara. Ozonongo ngamba kaze tjiwa kutja ongwaye ovyo tji vi ryangaryanga nao. Orumbunda rwovipuka mbi ru sotoroka otjonyoka mosaneno yehapu rozonyutji. Okutja pe na ozondyero nḁe kara pokati kovipuka kutja ombuniko ndji i kare po. Ovipuka vya worongana motumbunda omayovi meḁe yondondū onene ya Grumeti na indji oya Mara, mavi undju. Ozondondū nḁu maze heyewa nḁa motukondwa tjiva ze tjiukwa kutja omironga. Avi tukire mo! Otjozombuka keʒupa, amavi tukatuka, amavi vandara, amavi pose ominono nokumungira.

It is important for candidates to know the type of writing they are dealing with e.g. persuasive, descriptive or narrative. That will assist them when writing a directed writing task as the task should be closely to the original. This passage was descriptive, but a significant number of candidates produced mainly narrative pieces of writing.

- 3 (a) Candidates were asked to comment on the way the author uses language and style to convey her feelings and aspects of her character. This one was the most popular of the optional (elective) questions. A significant number of candidates attempted it and produced some good answers. A number of candidates ignored the hint “her feelings and aspects of her character” and produced general responses which cost them a lot of marks. The following are excerpts from strong and weak answers:

**Strong:** Omutjange ma raisa ongaro yomukazona ngwi otjomundu tji ma serekarere ehungi momuano womundu omutenga, nu nao wina wa ungurisa omuano mbwi wokurihungirira owo mbu mau raisa omerimwino we tji mo isire ku imbi ovitjita. Okutja, mombutiro eye otja utu “okuparapara”, okwo ku kwa yeta kutja eye ma rire “owokupira” mozombapira ze ama paha okatekete nga tji me ke yandja “nondekete” ku ingwi omuungure womondḁera, nu a kamburwa i “yepyu nezunganeno mezumo” ngunda e ri monḁera.

**Weak:** Eraka romutjange ekahu, ekande nu mari zuvaka nawa:

- “me parapara” okutja eye wa ri mohakahana indu tjaa paha okatekete mokati kozombapira ze nu wina tjandje wa kamburwa i “yondekete”
- “ozondenyeke” mape heye kutja omaneneparisiro
- “mba uta okunongonona omaimburiro ngu me kaimbura” okutja omundu onongo ngu
- nongonona oviḁa
- “Ami mba za ko-Tokyo!” eye aa tjanga momundu omutenga
- “Tji me piti metuwo romasisiro ndi tjandje me munu okazorera.” Okutja eye wa ri aa
- kamburwa i yomburuma nganda a utu okumuna okazorera.
- “Ngunda ambe ripuruka” omutjange ma raisa kutja eye wa ri omupuruke
- Omutjange ma tja “ee rimunu tji me tjingauka tjimuna ehika meyuru” imba omutjange ma ungurisa omasasanekero orondu mu nembo ndi tjimuna

The concepts “feelings and character” need to be well understood at a number of centres: feelings – omerimwino; character – ongaro. Candidates should be led to make valid inferences, tj. omundu tji ma parapara omurorwa u sokupahera oviḁa tjimuna oumumandu momundu ngwo. Okutja ovarorwa kave sokusuvera okuyandera pembo ndi ri mehungi “parapara” nokuhina okuisirako oumune (infer). Ihi otjiḁa otjinahepero tjinene otjingi tjovarorwa vetu tjaaave kaiya, nu pu ve ha sere okukara noukaiya mbwa sana ngwo pondondo yo-AS.

## POSITIVE SUGGESTIONS TO TEACHERS

Kurama tu tji hungire meraka retu kutja ngatu ungure vi nambano mongondjero yokutja ovanatje vetu ve kare nondongo.

1. Rutengatenga orapota ndji ngai haamenwe otjepu ariyerike rombongarero yotjirihongwa kutja oposikore oini, opondondo yozosikore nga kutwa kumwe poo kutja opondondo yorukondwa.
2. Ombongarero yotjirihongwa ndji ngai tare moufendune mbu ri po nu i zikamise o **Plan of Action** ku maku ungurirwa ndji nomayuva **Due Dates**.
3. Otjina tjimwe tji tja munika momahongero nomerihongero woverihonge pondondo yo-AS okwo ngwi okutja ozomiti ze pereitekera overihonge uriri, tj. “tji maku zu okuraisa omerimwino we na wina ovikaena vyongaro ye otjomundu nana omikoka kehi yomuano eraka mbu ra ungurisiwa tjazumba arire mbi wa nyaturura tji mo tjanga”. Mu sokutara pamwe kutja (i) ovi oviha mbyo tji mavi raisa “omerimwino nongaro” nokutja (ii) mave twa po vi momatjangwa. Ngave ungurire metuwo romahongero mu tare pamwe.
4. Overihonge ngave pewe orapota ndji wina kutja ve hungirire ko ku na Mitiri. Omarorero woposikore, nge pwikirwa ozombapira zomarorero tjimuna ndji, kaye nombatero ndoovazu mba overihonge kave hongerwe poo kave hongerwe nawa. Omitiri ndji ha yenene okupura ombapira yomarorero yondondo oyo ndji i hongwa okutja ngunda kai ya pwira okuhonga ondondo ndjo.
5. Otja kosirambesa ehungi ndi etenga aruhe mari rire **ezuvise (epoporore)**, inga oyevari maye yenene okurira **ehandjaure** poo **eserekarere**. Okutja overihonge ve sokukara amave ripura nao rukuru ave ha karira ovokutja: “ehungi ndi ezuvise nu eserekarere poo pemwe nao ehandjaure” amave ziri epuriro rimwe.
6. Kape vatere overihonge okutja “omutjange ma ungurisa eraka ekande, oukahu ...” ndoovazu eye ke na imbwi ouhatoi ouzuvakwa na wina kutja oro ri **nongena** yatjike okuraisa mbi mbya tamunwa mepuriro.
7. Pa ri otjivarero otjingi tjooverihonge mbaave tja omutjange ma tjanga otjomundu omutenga okuisira korukondwa ndwi: “Ami tji mba hara ovanatje, ee vanga okurira omukazendu oruketjo ngu ha teratera ...” Ovo kaave munu kutja inga omambo womburo imwe yomutjange orundu owo ya ri kehi yoviraise oviyarurepo. Indji ondataiziro onene koverihonge mbe ri pondondo ndji.
8. Pondondo yo-AS, ovarorwa kave sokutetera (list) oviha mozombureta (bullets) kaparukaze. Ovo va pandjara uriri, kave nozongombe ozosemba ndu va muna – nga rire otjikando otjisenina kozosenda nga hongwa overihonge okutjita nao. Wina ave tjanga: Omaungurisiro weraka peke, tjazumba arire Omiano vyomatjangerero peke. Nga rire eziriro rimwe embomba nda hañewa moutukondwa. Arikane ehoñi nondondo yokehi omurorwa wo-AS okuhina okuhaña eziriro re moutukondwa.
9. Oviungura vyo-AS vi sokumanuka momakweze yevari nga omatenga – oruveze orusupi! Okutja ngatu ute rukuru, atu ka temba kozosikore zomayuva womasuviro. Wina katu nokutjiwa oviha mbi rityakaña momakaendisiro wotjiungura tjomahongero tjimuna omutjise mbwi mbu ri mo.
10. Me mu zerire po omaunguriro omawa kutja tu kapite pomaunguriro wo-2021 nu tu tizire ondondo yomahongero wOtjisherero kombanda otja aruhe.