

Memorandum

Best Books Study Guide:
Cry, The Beloved Country

for Grade 12 First Additional Language

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**BEST
BOOKS**

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Answers to contextual questions in key passages

Key passage: Book One, Chapters One and Two, pp. 29–33

Passage on p. 6–7 in the novel

1. His sister's name is Gertrude, his brother's name is John and his son's name is Absalom. (3)
2. John started his own business, Gertrude went to look for her husband, who never returned from the mines. Absalom went to look for his aunt. (3)
3. She opened the letter and the tin box because her husband told her to.
She opened the letter and the tin box slowly. (2)
4. She could look under the counter, or among the food in the store, or in the trees. (3)
5. Reverend Kumalo and his wife are hurt because their family does not seem to care any longer. They do not care to write or to communicate with them. This lack of caring contributes to the theme of suffering. (4)
6. Reverend Kumalo's attitude changes from anger to humility. He stops hurting his wife. (3)
7. There is no right or wrong answer, but you need to give a convincing reason for your answer.
Examples: No, he does not treat her as his equal. Yes, he follows the customs of the Zulu people. He is the head of the family. He uses this authority to tell his wife what to do. (3)
8. Reverend Kumalo has strong moral values. He decides to stop hurting his wife because he knows that it is wrong to hurt someone. (3)
9. He uses sarcasm. Yes, I think the author uses it effectively because he wants to illustrate how Reverend Kumalo vents his anger on his wife. (4)
10. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: Yes, I understand and share her feelings. I would not count the money. I would leave and return when I have stopped trembling. Then I would count the money. (4)

Key passage: Book One, Chapters Three, Four and Five, pp. 33–37

Passage on pp. 17–18 in the novel

1. The grass does not grow in the valleys. There are deep, dry gullies or watercourses that run criss-cross. The maize crops are poor. (3)
2. They fear black crime. (1)
3. The old men and women who stay in the valleys suffer from hunger and loneliness. The crops are poor. They do not receive news from their family members who have left. The young people who have left forget their tribal traditions and their families. They do not work. They become criminals who make a living from robbing white and black people. (5)
4. Places affected by land erosion: the valleys of Ndotsheni, Lufafa, Inhlavini, the Umkomaas and the Umzimkulu.
Places affected by the moral decay of people: the valleys; Johannesburg and Sophiatown.
(**Note:** the people who stayed in the valleys were also affected by the moral decay of their family members who left and never returned. They were robbed of their families.) (4)
5. The destruction of tribal traditions, family life and individuals is caused by the erosion (the gradual eating away) of people's moral values. (4)
6. The "**sickness of the land**" refers to the destruction of people's moral values in the country. They don't care about one another. Instead, they are greedy. They want more money and more power. (4)
7. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: Yes, he does not want to share his problems with a group of people he has just met. No, he could have shared his problems with the group of priests because they are brothers in faith. (3)

8. Yes, the criminals rob white and black people, because they want their money and their possessions. (3)
9. Yes. The author uses personification as a motif to support the theme of erosion. This motif emphasises the destructive effect of corruption on people's moral values. (4)
10. No. The author's choice of the words "**far country**" and "**the love of them**" voices his own love for KwaZulu-Natal when he was writing the novel overseas. (4)

Key passage: Book One, Chapters Six and Seven, p. 37–41

Passage on p. 30 in the novel

1. He became an important businessman who makes money in Johannesburg. (2)
2. The chief and the Church require obedience. (2)
3. In Ndotsheni John could not have his own business, he needed the chief's permission. In Johannesburg he is free to have his own business. (2)
4. The chief cannot build a strong tribal society in the Reserves, they are falling apart because they are held together artificially by the government. The Church cannot change the laws of the government; although they speak against these laws, they have not managed to change them in the past fifty years. (6)
5. John Kumalo tells his visitors that his position as an important businessman empowers him to influence the development of a new society in Johannesburg. He has power to bring about change. (3)
6. b) (1)
7. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: Yes, the Church has not managed to influence the government in changing the laws during the past fifty years. No, he has not provided evidence that the Church is powerless in its attempts to influence the government. It is a sweeping statement. (3)
8. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: Yes, the laws of the Church cannot tell him how to live. No, when he obeys the laws of the Church, they help him to build and protect his moral values. (3)
9. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: I would want to be free to do business where and whenever opportunities arise. I would join forces with a group of businessmen, who could find ways of creating opportunities to do business everywhere. (3)
10. This metaphor illustrates the chief's loyalty to the white government. The chief does what the government tells him to do, like a dog who obeys his master. The government pays the chief to manage the Reserves. It has the political and financial power to command him. (4)

Key passage: Book One, Chapters Eight, Nine and Ten, p. 41–45

Passage on p. 55 in the novel

1. Mrs. Hlatshwayo is a good-looking and friendly lady. (2)
2. The magistrate sent him to the reformatory. (2)
3. Reverend Kumalo greeted Mrs. Hlatshwayo and asked her if she knew Absalom Kumalo. She replied that he had stayed with them but that he had been sent to the reformatory. She directed the visitors to the reformatory. Reverend Kumalo thanked her. He said goodbye. He and Msimangu left. (6)
4. Reverend Kumalo was quiet. He struggled to keep his balance when they started walking to the reformatory. He looked down to hide that he was crying. (3)
5. He cares about his son. He is deeply hurt by the news. He is proud because he does not want to show Mrs. Hlatshwayo and Msimangu that he is suffering. (4)

6. Msimangu takes care of Reverend Kumalo who is suffering from shock and hurt. Msimangu holds his arm firmly to prevent him from stumbling because his eyes are filled with tears. (4)
7. Reverend Kumalo's tears show that he cares deeply about his son. He demonstrates the value of a father's love for his son. He leaves immediately for the reformatory to find and support his son. (3)
8. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: Yes, it could be true that the reformatory helps offenders to rebuild their lives. The people who work at the reformatory create job opportunities for young offenders and they build their self-worth. No, the young offenders are already too corrupt. They are too dependent on crime for their survival. (3)
9. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: Yes, I would also hurt when someone whom I love commits a crime. I would also want to help and support him/her. No, I cannot understand and share his feelings. I would walk away from the person who has disappointed me. (3)
10. The repetition of the sentence "**Have courage, my brother**", illustrates Msimangu's supportive role in relation to Reverend Kumalo. (3)

Key passage: Book One, Chapters Eleven, Twelve and Thirteen, p. 46–50

Passage on p. 63 in the novel

1. Reverend Kumalo left the priests' company at the Mission House to return to his room in Mrs. Lithebe's house. He was suffering. He feared that his son could possibly be involved in the murder. Fear paralysed him so that he could not think straight. He only wanted to be sure that his son was not involved in the murder. He could not even pray. (6)
2. Msimangu reasoned that Reverend Kumalo would be foolish to think that his son would be involved in the murder because there were many people in Johannesburg who could have been involved. He suggested that they visit Ezenzeleni to take Reverend Kumalo's mind off his fears about his son. (4)
3. Arthur Jarvis' wife and children are suffering. Fear of crime continues in people's hearts. It prevents them from enjoying life in South Africa. (3)
4. Msimangu supports Reverend Kumalo by accompanying him to his room. He reassures Reverend Kumalo that his son was not involved in the murder. He promises Reverend Kumalo that the visit to Ezenzeleni will be worth his while. (3)
5. a) "**This thing**" refers to Reverend Kumalo's suspicion that his son has murdered Arthur James. (1)
b) Reverend Kumalo fears that his suspicion might be true. (2)
6. South Africa needs to cry because its people are living in fear. Reverend Kumalo is an example of a man who is suffering from fear. He fears that Absalom was involved in the murder of Arthur Jarvis. His fear prevents him from enjoying the company of the priests at the Mission House. (4)
7. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: Yes, he cannot find words to pray when his fear paralyses his ability to think clearly. No, he can still join Msimangu in prayer, even if he cannot find words to express his suffering and anxiety, God understands. (3)
8. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: Yes, fear can have a paralysing effect on many people. No, his fear is exaggerated. People experience fear, but they don't allow fear to overrule their common sense. (2)
9. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: I can understand and share his feeling of paralysing fear. I would react similarly to the news. I cannot understand why Reverend Kumalo allows fear to rule his thoughts. I would have kept calm. I would agree with Msimangu's reasoning that chances of my son's involvement in the crime are very slight. (2)
10. The word "**cry**" is repeated three times in the extract. It links the author's message that South Africa is suffering from social injustice to the cause of suffering (the broken tribal traditions), and to the

consequences of suffering (sorrow and fear). The word “**fear**” appears seven times in the extract. It is effective because it illustrates how fear invades Reverend Kumalo and the text. (4)

Key passage: Book One, Chapter Fourteen, p. 50–54

Passage on p. 85 in the novel

1. They shake hands. Reverend Kumalo takes Absalom’s hand in his and he cries. (3)
2. He carried a revolver to defend himself in an attack. (2)
3. Reverend Kumalo greets his son warmly. He holds his son’s hand in his. Absalom does not respond to his father’s warm greeting. Reverend Kumalo asks questions but Absalom does not answer them. Reverend Kumalo releases Absalom’s hand. His son does not try to hold onto his father’s hand. Reverend Kumalo reaches out to his son, but Absalom does not respond. (6)
4. The young white man from the reformatory who speaks isiZulu, is interested in Absalom’s answer to the question why he has killed Arthur Jarvis. The white warden doesn’t show any signs of interest because he probably does not speak the language. However, when Absalom mentions the word “**revolver**” he also shows interest in the conversation between father and son. He could understand the word because it is similar to the word in English and Afrikaans. (5)
5. Reverend Kumalo means that it has taken too long for him to find his son. His son is not responding to him. Their relationship, their ability to communicate has died. (3)
6. Absalom answers his father according to the traditions of the Zulu people. The father is a powerful figure of authority. Absalom gives the answer that is expected of him. In this case, he uses the customary response to protect himself from his father’s probing questions because he is overwhelmed by the situation. Absalom is still struggling to find his own voice. (4)
7. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: No, father and son are hurting each other because they do not respect the fact that they are meeting in a crisis situation. They need to have more patience and understanding. Yes, Absalom is observing the traditions of the Zulu people. He is not showing his feelings because he respects his father. (3)
8. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: Yes, he is still suffering from shock. He cannot think clearly why he shot Arthur Jarvis. No, he knows why he shot Arthur Jarvis, but he is afraid to tell his father and the young man from reformatory why he did it. (3)
9. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: Yes, I understand and share Absalom’s feelings of insecurity. He does not know how to cope with the situation. He is unable to give answers. I would react in the same way. No, I do not understand and share Absalom’s feelings. I would have told my father that I had shot Arthur Jarvis because I was afraid that he would turn me in. I would not react in the same way. (3)
10. The author uses the words “**father**” and “**son**” to create a distance between the narrator and what is happening. This distance is effective because it links the story to communication challenges between parents and children that are experienced everywhere. Paton uses adverbs to describe Absalom and his father’s body language very effectively. The adverbs “**persistently**” and “**eagerly**” illustrate Kumalo’s eagerness to reach out to Absalom. The adverb “**lifelessly**” shows his son’s inability to respond. (4)

Key passage: Book One, Chapters Fifteen, Sixteen and Seventeen, p. 54–59

Passage on pp. 105–106 in the novel

1. Reverend Kumalo arranged for a lawyer with Father Vincent’s help. He asked Father Vincent to assist his son to receive forgiveness for his sins so that Absalom’s life can be reformed. Reverend Kumalo will be arranging for the marriage. He is taking care of Absalom’s girlfriend and she will go with him to Ndotsheni where his child will be born. (4)
2. He fears that the lawyer’s assistance will be too late to save him. (2)

3. Both father and son are respectful towards each other. They do not use the customs of the Zulu people to hide their feelings. Instead, they use these customs to communicate their collaboration. Absalom will tell the lawyer the truth; he will confess his sins to Father Vincent and he will write to his mother. Reverend Kumalo will fetch the lawyer; he will try to arrange for the marriage and he will take care of Absalom's girlfriend. (4)
4. Reverend Kumalo holds his son's hands in his. He encourages him by saying that a lawyer will defend him. He encourages his son to speak to him. Reverend Kumalo asks his son if he should go and look for the lawyer. He gives him permission to write to his mother. He gives him a handkerchief to wipe his tears. (6)
5. a) It refers to Reverend Kumalo's temptation to ask his son why he continued being friends with Matthew Kumalo and Johannes Pafuri if he knew that they were bad company. (2)
b) Reverend Kumalo's decision to show compassion towards his son demonstrates the power of loving care to comfort those who are suffering. This example of Reverend Kumalo's compassion for Absalom is "**A story of comfort in desolation**". (4)
6. It is false. Absalom means that if he does not tell the truth to the lawyer as soon as possible, he may not have enough time to develop a proper case for his defence. (3)
7. Reverend Kumalo has learnt that he should have compassion, tolerance and patience when he communicates with his son. Accusations and an unsympathetic attitude towards his son would meet with resistance. (4)
8. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: Yes, he is justified because he is a priest and a father. He is creating an opportunity for his son to start rebuilding his life by receiving God's forgiveness for his crime. No, he has no right to decide on behalf of his son that he is ready to start restoring his life. His son is still down-hearted. (3)
9. There is no right or wrong answer. Your response should be clear and logical.
Example: I felt reassured by the improved communication between Reverend Kumalo and Absalom. It is reassuring to read this example of fatherly love. Reverend Kumalo encourages his son to be positive despite the disheartening effect of his crime, rather than blaming him. (4)
10. The author uses the adverbs "**strongly**" and "**comfortingly**" to describe the way in which Reverend Kumalo shows his compassion for his son. He illustrates Absalom's response to his father's compassion by describing his hands as "**not quite lifeless**". When father and son part, the author chooses the words "**there was some life now**" to express the evidence of improved communication in Absalom's grip. He is regaining his grip on his life because he is reassured that his father loves him, and because he has reason to hope that the lawyer's defence might save his life. (4)

Key passage: Book Two, Chapter One, pp. 59–63

Passage on pp. 113–114 in the novel

1. He is too shocked to get up. (1)
2. He remains sitting on the stone. When he manages to stand up, he walks with difficulty because the news has thrown him off balance. (3)
3. James asked the captain to decide whether they should travel by train or by aeroplane. The captain recommended travelling by aeroplane. The captain asked if he could use their telephone to make the flight arrangements. James Jarvis finally managed to get up and he and the captain started walking to the house. James confirmed that Arthur was shot. The captain informed him that the police was still looking for the murderer. (7)
4. The captain fulfils an administrative role. He informs James Jarvis of his son's death and he is responsible for the travel arrangements. (3)
5. It refers to James Jarvis' responsibility to tell his wife of their son's death. (2)
6. The destructive effect of Arthur Jarvis' untimely and tragic death on James Jarvis shows in his intense suffering. He cannot think or move properly because he is suffering from shock. The theme of suffering links James Jarvis and Reverend Kumalo as two fathers who are suffering from the impact of black crime on their own and on their son's lives. (3)

7. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: Yes, when one receives bad news it feels as if you cannot think or move. One has to sit down to recover. No, one continues doing what one was busy doing as if nothing has happened. (3)
8. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: Yes, a business-like attitude gets things done. In this situation, someone needs to think clearly and give direction to people who are suffering. I would have the same attitude. No, he could have been more sympathetic while taking care of their travel arrangements. I would have shown more sympathy. I would have waited a few minutes for James to recover. (3)
9. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: I empathise with Margaret Jarvis. She is suffering unnecessarily because she noticed that something was wrong but the captain was inconsiderate, he didn't tell her. I would have told her. I believe that the captain was considerate to first tell her husband. Her husband would know best how to share the news with her when they were alone. I would have done the same. (3)
10. The author uses a simile to compare the way in which James Jarvis walks to a man who is thrown off balance by a blow on the head. He uses a metaphor in the next sentence to compare the unexpected news with lightning that strikes all of a sudden from a cloudless sky. This description is effective because it shows the destructive and numbing blow that James receives when he receives news of his son's untimely death. (6)

Key passage: Book Two, Chapters Two, Three and Four, pp. 63–67

Passage on pp. 118–119 in the novel

1. He is proud because he was a public figure in South Africa. He was respected by leading politicians, the church, organisations and people from all races. (3)
2. He spoke about black crime; the need for more schools for black people; the appalling conditions at the non-European Hospital and the need for settled labour. (4)
3. Arthur Jarvis spoke against the consequences of social injustice. He mixed with all kinds of people from all levels of society. He was committed to social equity and change. He advocated better schools, hospitals and living conditions for non-Europeans. (5)
4. The messages, John's admiration for him and black people's confidence in him to represent their interests in parliament, testify to his popularity. (3)
5. Harrison is referring to the speeches that liberals make. They fight for social change, justice and equity. (2)
6. Arthur Jarvis's commitment to social change and justice inspires confidence in him to fight for the interests of black people in parliament. His commitment to the betterment of all South Africans' lives demonstrates the theme of caring in a broader social environment. (4)
7. a) False. "... **something called the Daughters of Africa, and a whole lot of others that I can't remember.**" (line 4) (2)
b) True. "**It's a lingo I know nothing about, thank God.**" (line 10) (2)
8. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: No, a father who loves his son would be interested in his son's life. He would know what is happening in his life. Yes, a father does not need to know everything about his son's life. He can still love his son without knowing everything. (3)
9. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: Yes, I understand and share his feeling of sadness about the loss of his son that is mixed with pride. His son was respected by many people. (3)
10. The repetition of the phrase "**you know**" is effective because the author uses Harrison's conversation to let James Jarvis and the reader know about Arthur Jarvis' role in fighting for social change and equity. (3)

Key passage: Book Two, Chapter Five, p. 67–71

Passage on p. 144 in the novel

1. Absalom repented because his life was in danger. He would be sentenced to death if he did not repent. (2)
2. Reverend Kumalo looked at the man who was said to be Arthur Jarvis' father. He recognised James Jarvis, he looked away and he started trembling. (3)
3. The Europeans and non-Europeans exit the courtroom through separate doors. (2)
4. The prosecutor hands Absalom Kumalo his statement of what has happened. Absalom confirms that it is a true statement. The Court adjourns and the Europeans and non-Europeans exit the courtroom through separate doors. Reverend Kumalo recognises James Jarvis and looks away. (4)
5. It refers to the statement Absalom made before the magistrate that he had shot Arthur Jarvis. (2)
6. This phrase refers to the separation of Europeans and non-Europeans that was enforced by the segregation laws of the government. The political power of the government is illustrated in the customary way in which people leave the courtroom. They do not think of challenging this power by leaving through the other door. (4)
7. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: Yes, he should be ashamed of what his son has done. No, he does not have to look away because he did not do anything wrong. (3)
8. He has a selfish attitude because he only worries about his own forgiveness. He should also feel sorry for Arthur James' family and ask their forgiveness. (3)
9. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: Yes, I can empathise with him because he is feeling ashamed on behalf of his son. Reverend Kumalo is the head of the family. He shares the blame. No, I cannot empathise with Reverend Kumalo because his son has forgotten family traditions. He is a thief and a murderer. (3)
10. The author uses this phrase as a motif in the novel. It supports the theme of power relations. In this extract, the author uses the motif to illustrate the separation of the Europeans from the non-Europeans as a consequence of the segregation laws enforced by the government. (4)

Key passage: Book Two, Chapters Six to Nine, p. 72–76

Passage on p. 162 in the novel

1. John Kumalo's speech inspires his audience. He knows how to control their emotions. He uses his public speaking skills to raise their expectations. He knows when to calm them. He also has the skills to use his words to raise their expectations again. (4)
2. It is difficult to hear Tomlinson because his voice does not carry. (2)
3. Msimangu argues that John Kumalo knows when to stop raising the crowd's expectations because he is corrupted by the power of his business and his influence on people. He is afraid of losing his power. (3)
4. The crowd shows their admiration by applauding loudly. Reverend Kumalo is impressed by the power of his brother's public speaking skills. Msimangu acknowledges the power of John's speaking skills. At the same time, he is relieved that John's influence on the crowd is limited to feelings and that it does not inspire them to act on their feelings. John's corruption limits his influence on the crowd because he fears the loss of his power and his possessions. (5)
5. It is John Kumalo's lack of commitment to the cause of the black people. He talks about social injustice and inequity, but he does not fight for justice and equity. He is not prepared to lose his power and possessions when he is caught and sent to jail for causing riots. (3)
6. John Kumalo's public speaking skills have a powerful influence on his audience. However, his power is limited because he is afraid of losing it. His power only has an effect at the level of words and not at the level of deeds. The writer shows the paralysing effect of fear and moral decay on John Kumalo's ability to inspire commitment to social justice. Ironically, he is powerless because he is ineffective. (4)

7. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: Yes, it is a logical argument. He is using his public speaking skills and his business for his own gain. Therefore he is half-hearted in his speeches. He stops before he can inspire the crowd to act upon their feelings. No, the argument is illogical. He stops short of mobilising the crowd into action because he does not want to endanger them. (3)
8. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: Yes, I agree that John Kumalo's greed for money and power has corrupted him. No, I do not agree. John Kumalo is considerate. He considers the safety of the crowd because he does not want them to get hurt or be sent to jail. (3)
9. Your response needs to be clear. **Example:** I appreciate the description of John Kumalo's powerful public speaking skills. However, I doubt whether his powerful voice is effective. It impresses the crowd as a display of skills but it is not heart-felt because he is not really committed to fight for social justice. Therefore his public speaking skills do not impress me. (4)
10. This simile shows the powerful effect of John Kumalo's speech on his brother. It is effective because the author compares Reverend Kumalo's response to that of a child who can be easily influenced. (3)

Key passage: Book Two, Chapter Eleven, pp. 76–80

Passage on p. 174–175 in the novel

1. Reverend Kumalo covers his face, Jarvis sits upright; the young white man looks straight ahead of him and he frowns angrily and the girl looks attentively at the Judge. (4)
2. The Judge sentences Absalom Kumalo to return to prison and to be hanged. (2)
3. Absalom is dangerous. He is old enough to know that taking dangerous weapons to a house where he and his two companions plan to commit a robbery, could lead to a man being killed. They used these two weapons to injure one man seriously and to kill another man. The Court has to protect people against these murderous attacks from dangerous men, whether they are young or old. The Court will punish the offenders according to the seriousness of their crime. (5)
4. James Jarvis and the young white man show similar reactions of sitting seriously and guardedly. Reverend Kumalo's reaction differs because he hides his face in his hands. It is similar to the body language of James and the young white man because he is also shielding the expression on his face with his hands. The girl's reaction differs from the men's guarded expressions. She looks at the Judge without masking the expression on her face. (5)
5. He cares about what happens to Absalom although he hides his care behind an angry frown. (2)
6. Absalom is experiencing the ultimate consequence of moral decay; the destruction of his life. He receives a death sentence with no recommendation to mercy.
The Court needs to protect law-abiding black and white people from living in fear of criminals whose moral decay has led them down the path of crime. Absalom's moral decay has worsened. He started committing robberies and he ended up committing murder. The Judge therefore recommends no mercy. (5)
7. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: Yes, it is justified. Absalom has committed a serious crime. The punishment must match the crime. The judge cannot recommend mercy. No, it is not justified. Mercy should always be considered, even when the crime is very serious. (3)
8. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: The Judge seems to be biased in his opinion of Absalom. The problem of violent black crime is increasing. He does not value Absalom's honesty about the reason why he shot Arthur Jarvis. He treats him as an example of a dangerous criminal, who needs to be punished severely to discourage violent crime. (4)
9. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: I would give Absalom credit for being honest. I would have mercy. I would sentence him to life imprisonment. (3)

10. This sentence usually follows the pronouncement of the death sentence. In the novel, the theme of caring expresses compassion for those who are suffering. In the case of Absalom, the conventional expression of God's mercy becomes an expression of God's love and saving grace that is always available. (3)

Key passage: Book Two, Chapter Twelve, pp. 82–85

Passage on p. 185–186 in the novel

1. He returned to his room, he lit his candle and opened the Post Office Book that Msimangu had given him. He prayed. He got up early the next morning to wake the people who would return with him. He prayed for Msimangu. He woke his daughter-in-law. He opened Gertrude's door to wake her and her son. He discovered that she had left. (7)
2. He discovered that Gertrude had left. Her son, the red dress and the white turban were there. (4)
3. Reverend Kumalo prayed. He repented of his lie to his brother and of his quarrel with him. He planned to write to his brother. He thanked God for acts of kindness and he prayed for his son. The next morning he kept his promise to Msimangu; he prayed for him. (5)
4. He would stay in a solitary cell in the great prison in Pretoria. He would stay there until he heard whether he had received mercy. If he did not receive mercy, he would stay there until he was hanged. (4)
5. He refers to the lie that Reverend told his brother about the police who is watching him because of his politics. Reverend Kumalo said they sent a person to act as a friend and to spy on him in his shop. This so-called friend would betray John Kumalo just like Absalom's friends had betrayed him. John Kumalo became very angry at this accusation and chased Reverend Kumalo out of his shop. (5)
6. Msimangu's compassion for Reverend Kumalo's suffering can be seen in his gesture of kindness. He gives his savings to Reverend Kumalo to help him recover financially from the money he had spent in Johannesburg, and to cope with his new responsibilities. His act of kindness is a practical demonstration of the message of the novel that advocates care for those who are suffering. (4)
7. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: Yes, she would not fit into the quiet life of Ndotsheni. No, she was irresponsible. She should have gone with her brother and she should have taken care of her son. (3)
8. Msimangu values compassion and taking care of others. His act of kindness demonstrates the universal value of God's love and compassion for mankind. (3)
9. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: I empathise with Absalom's fear. He is alone in the cell. He has nothing or nobody to distract his thoughts from his death sentence. I do not understand and share Absalom's fear because I think his corruption has made him indifferent. He cannot feel fear. (3)
10. The author structures the information in this chapter effectively. He saves the news that Gertrude has left until the end of the chapter and the end of Book Two. Gertrude will not be physically present in Ndotsheni, and in Book Three. The structure of the paragraph, the chapter and the book confirms that she stays in Johannesburg. (4)

Key passage: Book Three, Chapter One, p. 85–89

Passage on p. 191 in the novel

1. The women, waiting outside the church for Reverend Kumalo's arrival, get up and start singing a thanksgiving hymn. The men join in. They sing to welcome Kumalo, his wife, his friend, Gertrude's son and Absalom's wife. Reverend Kumalo takes his hat off and he, his wife and his friend join in. (5)
2. The warm welcome of the congregation reassures Reverend Kumalo of their love for him. He feels at home and confident to pray. (2)
3. The congregation welcomes Reverend Kumalo, his family and his friend. They sing a thanksgiving hymn. Reverend Kumalo, his wife and his friend join in. His daughter-in-law is overwhelmed by their

- singing. Reverend Kumalo prays a thanksgiving prayer, he asks for rain and God's protection against hunger. He prays for his family. (7)
4. One woman sings high notes, other women sing lower notes and some men sing deep notes. (3)
5. Reverend Kumalo started restoring his own faith when he thanked God for the work that black and white people were doing jointly in Ezenzeleni and at the Mission House. In Ndotsheni, his confidence is restored when he experiences the love and gratitude of his congregation for his safe return. He continues to thank God in song and prayer. The theme of restoration in the novel is therefore closely linked to thanksgiving as a means of rebuilding faith and confidence. (5)
6. Reverend Kumalo feels confident to pray openly for Gertrude, her son, his daughter-in-law and Absalom. He can ask God to forgive Gertrude and Absalom their sins and to bless Gertrude's son and his daughter-in-law. (4)
7. c) (1)
8. The congregation expresses the universal values of love, gratitude and respect for Reverend Kumalo. (3)
9. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: I admire the sincere, humble and loving way in which they welcome him. They express their gratitude for his return in a melodious hymn of thanksgiving. (2)
10. The thanksgiving hymn about God's everlasting mercy echoes in a desolate landscape of eroded lands and broken tribes.
The author uses this poetic description to demonstrate the power of God's love. It reaches out to the suffering land and its people like the sound of the hymn that echoes over the hills. (4)

Key passage: Book Three, Chapter Two, pp. 89–93

Passage on p. 199–200 in the novel

1. The headmaster said that he couldn't do much to keep the children in Ndotsheni because the school had little money and power. (2)
2. He returned to his church. He entrusted the restoration of Ndotsheni to God. He did the church accounts. (3)
3. Reverend Kumalo saw the headmaster of the school about ways in which the children could be kept in Ndotsheni. The headmaster did not offer any suggestions because the school had little money and influence. Reverend Kumalo returned to his church. He was disappointed, but he entrusted his dream of restoring Ndotsheni to God. While he was doing the church accounts, a visitor arrived. It was a small white boy on a red horse. (6)
4. He wants to restore his parish so that his people and his children can lead fruitful and happy lives in Ndotsheni. (3)
5. Reverend Kumalo believes in God's power to make his dream of restoring Ndotsheni come true. His faith in God strengthens his character. He is a reliable person. (2)
6. He was surprised because the small white boy looked just like Arthur Jarvis when he was small and rode past the church. (3)
7. **"No power but the power of God could bring about such a miracle".** (2)
8. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: I agree. The poverty in the Reserve does not allow the school to spend money on restoration projects. They have little power to influence progress in the village. I do not agree. The school could still contribute to restoration projects by using the resources that they have. The headmaster could motivate the teachers and children to participate in these projects. (3)
9. **Example:** I did not expect the appearance of the small white boy when I read the novel for the first time. I was surprised. However, because this is my second reading, the boy's appearance makes sense in the light of his role as **"miracle worker"** in the restoration of Ndotsheni. He appears as an answer to Reverend Kumalo's trust that God alone can work miracles. The fact that Arthur Jarvis' son looks like his father is to be expected. (4)

10. In this key passage, the author contrasts the power of man to the power of God. The passage starts with Reverend Kumalo's experience of the headmaster's little power to bring about change in Ndotsheni. He is disappointed. After Reverend Kumalo has shown his faith in God's power to work miracles, James Jarvis' grandson appears. The passage ends with a demonstration of God's power to work miracles. The boy starts the process of change in Ndotsheni by sharing the needs of the community with his grandfather, who provides the money and the agricultural demonstrator to restore Ndotsheni. (5)

Key passage: Book Three, Chapter Three, p. 93–97

Passage on p. 210 in the novel

1. Streams of water were running in the rivers; they could hear the thunder in the distance and there was a dim light in the church. (3)
2. James Jarvis wanted to know when Reverend Kumalo's son would be executed. (2)
3. Reverend Kumalo always trembled when he was in James Jarvis' presence. However, he also acted differently from his customary behaviour. He didn't say goodbye to James Jarvis; he didn't offer to help him carry the saddle and the bridle of the horse; he did not think of thanking him for the milk, or asking about the purpose of the sticks. (5)
4. James Jarvis and Reverend Kumalo waited in the church until the storm died down. James asked Reverend Kumalo if his son had received mercy. Reverend Kumalo did not answer him. He showed him the letter instead. James read the letter and returned it to Reverend Kumalo. James left, but Reverend Kumalo just sat in the church. When he left the church, James had already gone. (6)
5. James Jarvis means that he does not understand how the law operates. However he completely understands Reverend Kumalo's suffering because he will be losing his son. (3)
6. Reverend Kumalo's intense suffering is caused by the destructive consequences of his son's moral decay. His son has not received mercy. He is about to pay the ultimate penalty for the corrupted life that he was leading in Johannesburg. (4)
7. James Jarvis values human life, although his son's life was taken. He has compassion for Reverend Kumalo. His son's life will also be taken away on the fifteenth day of the month. (4)
8. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: True, his behaviour is justified because he is suffering intensely. Customary behaviour no longer matters to him. False, he should still be a polite host because James Jarvis is a visitor who deserves to be treated well. (3)
9. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: Yes, I empathise with Reverend Kumalo. He has withdrawn into his own world of suffering in response to the news that there will be no mercy for his son. I would have responded in a similar way. No, I cannot empathise with Reverend Kumalo. He is a priest. He should know that God's mercy is always available. I would have prayed for my son. (3)
10. The author compares the red colour of the soil that the water washes away with the red blood of the bleeding earth. The writer personifies the earth. It becomes a person who is bleeding. (4)

Key passage: Book Three, Chapter Four, p. 98–102

Passage on p. 218 in the novel

1. The small boy is enthusiastic. He is eager to learn isiZulu. He is respectful. He turns around to salute Reverend Kumalo before he leaves. (3)
2. The small boy came to say goodbye to Reverend Kumalo. He assured him that he would return to learn some more isiZulu. They said goodbye in English and then in isiZulu. He galloped away, but he turned around to salute Reverend Kumalo before he continued on his way. (5)
3. The young demonstrator wants to do many things in the valley of Ndotsheni so that it can be restored to its former beauty before the erosion set in. He knows that the restoration will take time. (3)

4. Both of them are eager to restore the valley of Ndotsheni. (2)
5. The small boy and the young administrator are eager to learn and to work. The small boy is always in a hurry, he has the impatient attitude of youth. He does things on the spur of the moment. The young demonstrator's attitude towards life is more patient and cautious. He knows that the restoration of the valley of Ndotsheni will take time. He first wants to look at the damage caused by erosion before he plans how to restore the soil. (5)
6. There is no right or wrong answer. You need to give a convincing reason for your answer. **Example:** I think that the valley will be restored because money, knowledge and commitment is available. Reverend Kumalo, James Jarvis, Mr. Letsitsi and the chief are committed to assist in the process of restoring the valley of Ndotsheni. (5)
7. d) (2)
8. Yes, I agree that he is justified in saying that he has lived his life in destruction. He has spent most of his life in the valley of Ndotsheni where erosion and poverty destroy the quality of his life. No, I do not agree. He has comforted many members of his congregation. He takes care of his family to the extent that he is allowed to do so. He even went to Johannesburg to find and help them. (3)
9. There is no right or wrong answer. You need to give a convincing reason for your answer. **Example:** I am enthusiastic about the opportunity to restore the valley of Ndotsheni because I think that people deserve to live meaningful and happy lives in the valley. (2)
10. The author compares the small boy to an angel from God because his arrival worked a miracle. It started the process of restoration in Ndotsheni. The author uses metaphor to increase the effect of this comparison. (3)

Key passage: Book Three, Chapter Five, pp. 102–106

Passage on pp. 224–225 in the novel

1. He experienced the coolness after the storm. He felt relieved and reassured that God would help him to comfort and restore the people of St Mark's Church in Ndotsheni. (4)
2. The Bishop tends to doubt places and people. He doubts whether there is a dry place in the church and he doubts whether people still have faith. He is also realistic. He takes the evidence of James Jarvis's letter into consideration. He realises that God wants Reverend Kumalo to stay in his parish. He is a straightforward man. He gets straight to the point about the awkward situation of Kumalo's daughter-in-law who is expecting Absalom's child. (4)
3. It is true. Reverend Kumalo's faith in God's forgiveness and in his congregation's compassion has given him the confidence to pray openly for his daughter-in-law to be welcomed in the parish. (3)
4. The Bishop wanted to go to the church to pray. He first wanted to say goodbye to Kumalo's wife and daughter-in-law. He wanted to know how Reverend Kumalo had handled the awkward situation of her pregnancy. Reverend Kumalo told him that he had prayed openly before the people. The Bishop was impressed by Kumalo's faith. At the church he told Reverend Kumalo that he should stay in his parish because it was God's will. Reverend Kumalo experienced a sense of relief and reassurance that God would protect him so that he could continue to comfort and restore the members of his parish. (6)
5. The Bishop means that he should continue to believe that men still have faith in God. His own faith is strengthened after he has read James Jarvis' letter and heard about the new developments in Ndotsheni. (3)
6. Reverend Kumalo is allowed to continue with his work. He provides comfort to his people who are suffering in Ndotsheni. He is allowed to work towards the restoration of the land, the church and the people in the valley of Ndotsheni. The message of the novel is a plea to care for those who are suffering the destructive consequences of social injustice. The simple story of Reverend Kumalo's faith and efforts to restore Ndotsheni demonstrates this message. (5)
7. There is no right or wrong answer. You need to give a convincing reason for your answer. **Example:** Yes, the Bishop's words make sense. James Jarvis' plan to help Reverend Kumalo rebuild the church leads to the logical conclusion that Reverend Kumalo should stay in Ndotsheni. No, it

- does not make sense. Restoration takes a long time and hard work. Reverend Kumalo is too old; he should retire in Pietermaritzburg. (3)
8. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: He values an honest, open attitude to life. He is prepared to look critically at what he says and does. (2)
9. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: I feel encouraged that the Bishop is allowing Reverend Kumalo to continue working in his parish. He understands and obeys God's will. (3)
10. The author uses the description of the refreshing breeze after the storm and the quotation from Isaiah 40:1 in the King James Version of the Bible to express Reverend Kumalo's sense of relief and reassurance. He will be able to continue his work to restore the members of his parish, the church and the valley of Ndotsheni. (4)

Key passage: Book Three, Chapter Six, pp. 106–110

Passage on pp. 228–229 in the novel

1. Reverend Kumalo says that he has never seen the farmers plough with such enthusiasm. (2)
2. He is committed to the restoration of the valley of Ndotsheni. He is eager to carry out his plans. He is anxious that his plans will not succeed. He still needs more confidence. (4)
3. He plans to restore the soil. He plans to build a kraal where the dung of the cattle can be saved and used as fertiliser for the poor soil. He plans to grow trees as windbreaks to protect the soil, prevent erosion and provide shelter for the crops and the cattle from the wind. (4)
4. The agricultural demonstrator's role is to restore the eroded soil in the valley of Ndotsheni. In order to do this, he needs to raise the farmers' hopes and courage to accept the sacrifices needed for change. He needs to make them realise that restoration takes time. He tells Reverend Kumalo that the maize will be a little higher, the harvest a little bigger, and that the trees will take seven years to grow before they will serve as windbreaks. (4)
5. Reverend Kumalo means that although the valley of Ndotsheni has not been restored yet, signs and hope that the restoration is happening are already present. (2)
6. This key passage demonstrates the beginning of agricultural improvements to restore the eroded valley of Ndotsheni. The dialogue between Reverend Kumalo and the agricultural demonstrator illustrates that change from outdated to modern agricultural methods takes patience, courage, confidence and hope. It also needs teamwork. Restoration is a process that requires shared commitment. (5)
7. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: Yes, I think it is justified because the agricultural demonstrator is working hard to restore the valley. No, I do not think it is justified. There is not enough evidence that the demonstrator has been working hard. Reverend Kumalo's praise is too soon. (3)
8. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: It is true. He values humility. His body language shows his humility when Reverend Kumalo praises him. He is too shy to look at Reverend Kumalo. It is false. He does not value humility. He is uneasy because he is not sure if he will succeed. (3)
9. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: I appreciate Reverend Kumalo's words of encouragement. The agricultural demonstrator needs to know that two influential people in the community of Ndotsheni, the priest and the chief, are supporting his efforts to restore the valley. (3)
10. The author compares the many things that the agricultural demonstrator are planning and doing to restore the valley of Ndotsheni to the many things that Napoleon Bonaparte did successfully. He was a French military general and leader. He was an excellent administrator. The agricultural demonstrator's name is Napoleon Letsitsi. This comparison is effective because Reverend Kumalo uses it to inspire the young man to do great deeds. (4)

Key passage: Book Three, Chapter Seven, pp. 111–115

Passage on p. 232–233 in the novel

1. He is shocked because he is afraid that James Jarvis will leave Ndotsheni. He is disheartened because he thinks that the restoration of Ndotsheni will not be completed. (3)
2. They meet at sunset when the light is fading and it is difficult to see. (2)
3. On his way up the mountain path, Reverend Kumalo meets James Jarvis. He has a letter for Reverend Kumalo's church. James asks whether Reverend Kumalo wants a new church. James understands that he wants a church and says that he will soon send the plans to him. James says that he wants to build the church quickly because he wants to go and live in Johannesburg with his daughter-in-law and his grandchildren. Reverend Kumalo is afraid that the restoration work will not be completed. James reassures him that he will often return to Ndotsheni. He asks about the work that the agricultural demonstrator is doing and Reverend Kumalo replies that he is working around the clock. (7)
4. James Jarvis has a letter for the people of Reverend Kumalo's church about building a new church. He asks whether Reverend Kumalo wants a new church. Although Reverend Kumalo only smiles and shakes his head, he understands that he is very grateful. He tells Reverend Kumalo that he will soon receive the plans. Reverend Kumalo answers that he will send the plans to the Bishop. James Jarvis says that he is in a hurry to build the church because he wants to go and live with his family in Johannesburg. (5)
5. The deep understanding between Reverend Kumalo and James Jarvis illustrates the restoration of communication between black and white people. They literally share common ground because both are from the same countryside. They also share the common ground of two fathers who are suffering the loss of their only sons. They are reaching out to each other. They can understand the meaning of each other's body language even in the dark. (4)
6. He has compassion for Reverend Kumalo. He understands his gratitude for the new church and Reverend Kumalo's fear that the restoration of the valley of Ndotsheni may not be completed if he leaves. He reassures Reverend Kumalo that he will often return. He asks about the work of the agricultural demonstrator to show Reverend Kumalo that he will continue with the work. (4)
7. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: Yes, it is justified because he is lonely and he wants to support his family in Johannesburg. No, it is not justified. He needs to complete the work in Ndotsheni before he moves to Johannesburg. (3)
8. **"That is good, he said."** (2)
9. There is no right or wrong answer. You need to give a convincing reason for your answer.
Example: Yes, I can understand and share Reverend Kumalo's feelings of fear and down-heartedness at the thought of James Jarvis leaving. He feels abandoned because the work has not been completed. No, I cannot understand why Reverend Kumalo is feeling afraid and down-hearted. James Jarvis can still take care of the work without being there. (3)
10. The author describes Reverend Kumalo's smile and his body language to express his gratitude. In this case, actions speak louder than words. (3)

Answers to examination questions

Question 1: pp. 118–121

- 1.1.1 C (1)
- 1.1.2 White people are stopping to give black people lifts on their way to the township of Alexandra. The traffic officers are trying to stop the white men from helping black people, especially women, old and cripple people. White people are resisting these officers. They are prepared to fight for their cause in court. (4)
- 1.1.3 Reverend Kumalo smiles at white people's acts of kindness. Msimangu is upset/taken aback by their commitment. (2)
- 1.1.4 The government has the political power to instate and uphold the laws of racial segregation. It is not easy for white people to go against these laws by helping black people to reach their homes in Alexandra during the bus boycott. (3)
- 1.1.5 Msimangu takes people's actions very seriously. He also feels intensely. He is deeply affected by white people's commitment to the cause of social justice. (2)
- 1.1.6 Kumalo's smile is strange to people from other countries because they cannot understand why acts of kindness between black and white people should be extraordinary. These happen regularly in their countries. They don't have racial segregation laws. (2)
- 1.1.7 In the extract, the writer uses this motif to demonstrate that it is not easy for white people to oppose the political power of the government. They are prepared to fight for justice in court. The motif supports the novel's plea for social justice. (3)
- 1.2.1 a) B
b) D
c) A (3)
- 1.2.2 She comforts her child. She tells her about the lovely valley where she was born. She prays. She asks Dubula for a doctor. (4)
- 1.2.3 a) Personification (1)
b) The image of the singing water and the cool wind comes to life to comfort the child who is running a high temperature. (2)
- 1.2.4 a) The mother is afraid that the doctor will wait too long before he visits her child. (2)
b) She is suffering from anxiety and fear that her child will die. There is no one to comfort her. (2)
- 1.2.5 True. The mother is trying her utmost to save her child because she loves her. (2)
- 1.2.6 The people outside are singing a hymn about God's saving grace for Africa. This motif becomes an expression of the mother's need for God's care and protection to save her child. (2)

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Question 2: pp. 122–125

- 2.1.1 B (1)
- 2.1.2 He tried to get up by using his stick but it fell on the paved stone. He then tried to get up by pressing on the steps with his hands and lifting himself. He failed the first time. He succeeded the second time. (4)
- 2.1.3 His hands continued to shake. He dropped his stick and his hat. (2)
- 2.1.4 a) He does not know that he is talking to Reverend Kumalo. (1)

- b) Reverend Kumalo recognised James Jarvis. He was shocked and humiliated. (1)
- 2.1.5 James Jarvis is standing on the paved stone. Reverend Kumalo is sitting on the paved stone. It shows that he has climbed down the steps to help the old parson. He is concerned about him, even when he does not recognise him. (2)
- 2.1.6 James Jarvis' act of picking up the old parson's stick and his hat demonstrates his compassion. It links with the theme of caring that illustrates the need for acts of kindness to those who are suffering. (3)
- 2.1.7 James Jarvis finds it difficult to make physical contact with the old parson in order to help him get up. The racial segregation laws have influenced spontaneous communication between the two men. (3)
- 2.2.1 a) C
b) D
c) A (3)
- 2.2.2 Msimangu has a protective role. He wants to know whether Reverend Kumalo has seen the newspaper. He wants to protect him from becoming even more upset about his son's trial. (2)
- 2.2.3 The newspaper reports another incident of murder. A white man who owned/rented a house was shot dead by a black man who broke into the house to rob him. (2)
- 2.2.4 She means that the report of another incident of violent crime will worsen the possibility of a favourable verdict in Absalom's murder trial. (2)
- 2.2.5 a) They fear violent crime. (1)
b) The moral decay of black youths, men and women lead to their corruption and greed. White and black people fear the deeds of these corrupted people who will not hesitate to kill for money and possessions. (3)
- 2.2.6 He wants to intensify the tension before Absalom's trial./He wants to justify Absalom's sentence without a recommendation for mercy./He wants to underline the seriousness of violent crime. (1)
- 2.2.7 Example of an opinion: I believe that the people who want the word "**native**" to be removed from the headlines are people who do not want to highlight racial tension. They believe that black and white can commit serious crimes. The people who want to keep the word "**native**", want to highlight racial tension, even if the truth hurts people. They want to use the truth to fight for social justice so that the youths can receive better education, health care and homes. Better living conditions will reduce corruption and crime. (4)

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Question 3: pp. 126–129

- 3.1.1 Reverend Kumalo wants to build a better life for the people in Ndotsheni. (1)
- 3.1.2 The people who are now living in Ndotsheni need to care for their farmlands. The children need to learn how to care for the land. The result will be that some people will stay in Ndotsheni instead of leaving. (3)
- 3.1.3 D (1)
- 3.1.4 The chief is the ruler of the tribe. His role is to listen to the proposal and to decide if he wants to allow the restoration of the land in the valley of Ndotsheni. (2)
- 3.1.5 a) Reverend Kumalo means that he has come a long way in understanding the consequences of economic and political change in South Africa. (2)
b) He has discovered how things have changed and how people do things differently. This discovery is a journey that has deepened his own insight. He now realises the importance of

- changing the old ways of farming in Ndotsheni to new methods so that the valley of Ndotsheni is more profitable. (3)
- 3.1.6 Reverend Kumalo is wise. He understands how to communicate respectfully with the chief so that the chief will consider his proposal. (2)
- 3.1.7 a) It is personification. (1)
- b) The writer uses the image of Johannesburg as an eye-opener to demonstrate how Reverend Kumalo's physical journey to this city has also led to the discovery of new ways of working together to earn a living as the people at Ezenzeleni are doing. (2)
- 3.2.1 James Jarvis thanks Reverend Kumalo for their condolences and prayers. It was one of his wife's last wishes that a new church should be built at Ndotsheni. James will discuss it with Reverend Kumalo. His wife was ill before they went to Johannesburg. (4)
- 3.2.2 Both realised that it was God's will that the new church should be built. Both realised the seriousness of the matter. Both were deeply touched by the power of God to work miracles. (3)
- 3.2.3 a) C
b) D
c) B (3)
- 3.2.4 Reverend Kumalo has become confident. His voice reflects his emotions of relief and joy at the good news. (2)
- 3.2.5 Reverend Kumalo will be able to stay on in his parish and build a new church. He will be allowed to continue to support the restoration of the valley of Ndotsheni. (2)
- 3.2.6 **"relief from anxiety"** (1)
- 3.2.7 a) The author uses sarcasm. (1)
- b) The bishop's first remark is sarcastic because he makes fun of Reverend Kumalo's remark that the letter is from God. His second response shows that he regrets his sarcastic response. The writer uses the bishop's sarcasm to illustrate the effect of God's power to change his attitude from being doubtful to believing in miracles. (2)

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