

**MEMORANDUM****SECTION B: DRAMA** – Nothing but the Truth by John Kani**QUESTION ONE**- Essay

The ill-feelings between the two Makhaya brothers, Sipho and Themba started when they were still young and continued until Themba was dead. They did not only remain between them, but continued their conflict to other members of their families in different ways.

Themba as the young one, brought discomfort to his brother Sipho in many instances. He lost his blazer at school. When Themba complained, the parents said it was not his fault. Sipho had a wire bus toy, which he loved very much. One day Themba cried for it and Sipho was not willing to give it to him. However, his parents insisted and Sipho gave it to him because he was young, as they said. Though Sipho gave it to Themba he did it under complain. When Sipho wanted money for tertiary education, his father said he did not have money. But when it was Themba's turn, it was not the case. This could not go well with Sipho as he felt he was less important to their parents.

While Sipho had more focus in issues regarding their family, Themba happened to be too much involved in politics as a freedom fighter. His brother Sipho did not approve of it. He said Themba did it for fame and women. This made his son, Sipho's son to emulate Themba as a comrade. Luvuyo was then killed by the police and Sipho blamed Themba for the death of Luvuyo. In Luvuyo's funeral and Sipho and Themba's father, Themba and his comrades were important. They did the talking while Sipho was never considered. Again in these instances Themba emerged as a prominent person than the elder Sipho. It was Themba this and Themba that. Such relations became worse when Sipho caught Themba sleeping with his wife. When Themba went to exile, he left for good and never returned.

After 1994 many exiles returned home, like Hugh Masikela, but Themba did not return. He only returned when he was in ashes, dead. Themba's wife had made a solo decision that Themba was to be cremated. She never consulted Sipho which is the case in African context. When a husband dies, the woman is expected to consult the in laws, especially his brothers regarding funeral arrangements. This to Themba spoilt his plan for his brother's funeral from what he thought it was to be. Hot arguments regarding Themba's cremation continued even between Sipho and Mandisa as they did not see eye to eye regarding this practice. The old African traditional Sipho could not accommodate the young Thando, with her English influence who saw no crime in the practice.

That Thando and Mandisa grew up in different cultural backgrounds became evident when Mandisa arrived in the country. To Mandisa it made no sense that Sipho could be referred to her as her father while he was not a biological one.

However, to Thando, as girl grown up in an African social context, it was then her responsibility to explain such to her cousin whom she referred to as a sister.

In any family context, when you have to make serious decisions, your elders, especially your parents are used as your reference. That Thando was a grown up, she still has to consider her father when making decisions. That is what Mandisa did not approve of. Thando was a fully grown up and she was entitled to her own decision regardless of her father's feelings. This appears when Mandisa wanted to travel with Thando to see Nandipha in Johannesburg and to go to England with her.

The ill-feelings between Siphon and Themba influenced a lot of development in the Makhaya family. It was also spread to other members of the family in different forms. It is good that such ill-feelings were buried in the end of the play when Siphon kissed Mandisa on the forehead.

[35]

### QUESTION TWO

- 2.1.1 Themba is dead / His dead body in the form of ashes is coming with Mandisa. (1)
- 2.1.2 "Leave it at that." (2)
- 2.1.3 A person who was a member/ and also took part in the activities of the liberation movements as they struggled to destroy apartheid. (2)
- 2.1.4 i) Luvuyo tried to emulate Themba in political activities and he was killed by the police. (1)
- ii) In Luvuyo's funeral Siphon did not speak as a father, but it was Themba and his comrades who dominated the program. (1)
- iii) In the funeral of Themba and Siphon's father Themba as an elder brother was never considered but it was always Themba and his comrades. (1)
- [Any two of the above] (2)
- 2.1.5 i) Political reasons, he was exiled. (1)
- ii) He could not face his brother Themba for having slept with his wife. (1)
- 2.1.6.1 He wanted to change the topic as he did not want to talk about Luvuyo. (2)
- 2.1.6.2 Yes, because her father did not want to know more about Luvuyo, her brother. (3)
- 2.1.7.1 To the TRC. (1)
- 2.1.7.2 To seek explanation and compensation as to the death of his son, Luvuyo. (2)
- 2.1.8 It is because they, the police, the soldiers and the security police were used to defend the government during apartheid days and many freedom fighters were killed by them. (1½)
- [17½]
- 2.2.1 It refers to the metal container that had Themba's dead body ashes. (2)
- 2.2.1 Themba in ashes. (1)
- 2.2.3.1 He caught them sleeping. (1)

- 2.2.3.2 Yes, because he did not return to his mother country even when other exiles  
Like Hugh Masikela had returned. (3)
- 2.2.4 He was not a true freedom fighter. He did it for some ulterior gains like fame  
and women. (2)
- 2.2.5 No. Siphso was jealous of Themba being popular as he agrees in line 22. (3)  
Or  
Yes. Themba had never given Siphso good times as his brother. He lost his blazer. /He  
He slept with his wife. He was the cause of Luvuyo's death. (3)
- 2.2.5 The main message of the play is conflict and reconciliation which will happen  
when the two enemies or either of them say/s 'I am sorry.' and they reconcile,  
and that is what happens in this extract. (3½)
- 2.2.6 It is a person with whom you are in the same political movement/party. (2)  
[17½]

**SECTION D: POETRY**  
**QUESTION THREE**

**Love Poem for my Country**

- 3.1 D (1)
- 3.2 "... wore torn clothes." (2)
- 3.3.1 Simile (1)
- 3.3.2 Contrast (1)
- 3.4 i) They climbed cliffs. (1)  
ii) Always stayed outdoors. (1)
- 3.5 Yes. He should have not continued mixing himself/herself with these  
children since his/her parents have tried to keep him/her away from  
these children as they were rude. (3)
- Or
- No. This is common with many children as they all want to play. /  
He wanted company. (3)
- 3.6 Yes. These children were unsocial and unfriendly to this child. (3)
- 3.7 S/he was feeling lonely without them./ He wanted to play like all other kids. (2)
- 3.8 It is relevant since the child did not show the true feelings. The child was  
hurt but gave a false smile. (2½)  
[17½]

**QUESTION FOUR**

- 4.1 B (1)
- 4.2 It is a social protest because it exposes the weakness done by the society by not appreciating nature and going to unnecessary expenses. (2½)
- 4.3 Money (2)
- 4.4.1 “late and soon”
- 4.4.2 “Getting and spending” (2)
- 4.5 B
- 4.6 No. “Little we see in Nature that is ours;” (3)
- 4.7 The modern people are so much taken away by the modern material objects while the speaker loves nature. (2)
- 4.8 The word begins in a capital letter which denotes that the poet loves and respects nature. (2)
- 4.9 A (2)
- [17½]

**QUESTION FIVE**

- 5.1 It is the fence/border separating the two families. (2)
- 5.2 “another” (2)
- 5.3 B
- 5.4.1 Contrast (1)
- 5.4.2 Personification (1)
- 5.5.1 He says good walls make good neighbours. (2)
- 5.5.2 i) The neighbour has pine trees while the speaker has apple trees and his apples will not cross to the side of the neighbour. (2)
- ii) None of them has cows. (2)
- 5.6 Is to stress the question. (since there is no need for the wall.) (2)
- 5.7 Yes. They do not seem to be neighbours in good terms. / The attitude of the neighbour shows that he does not trust the speaker. (2½)
- [17½]

**QUESTION SIX**

- 6.1.1 The poem starts with the word beautiful in order to stress the beauty of *Wetu* as the dominant feature in *Wetu*’s character. (2½)
- 6.1.2 Simile (1)

