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FORM 4 ENTRANCE EXAMS 2023

**Jina......................................................................................... Nambari Yako.………………………..**

**Sahihi ya mtahiniwa.............................**

**Tarehe.................................................**

**Mkondo**……………………………………………...

**102/2**

**KISWAHILI**

**LUGHA**

**KARATASI 2**

**FEBRUARI 2023**

**MUDA: SAA 2 ½**

MTIHANI WA MWIGO WA PAMOJA WA MOKASA

***Hati ya Kuhitimu Kisomo cha Sekondari Kenya*** (K.C.S.E.)

**Maagizo**

1. Andika jina lako na namba yako ya usajili katika nafasi ulizoachiwa hapo juu.
2. Tia sahihi yako kisha uandike tarehe ya mtihani katika nafasi ulizoachiwa hapo juu.
3. Jibu maswali **yote.**
4. Majibu yote yaandikwe kwenye nafasi ulizoachiwa katika kijitabu hiki cha maswali.
5. Majibu yote ni **lazima** yaandikwe kwa lugha ya Kiswahili.
6. Usitoe ukurasa wowote kutoka kwenye kijitabu hiki.
7. **Karatasi hii ina kurasa 13 zilizopigwa chapa.**
8. **Watahiniwa ni lazima wahakikishe kwamba kurasa zote za karatasi hii zimepigwa chapa sawasawa na kuwa maswali yote yamo.**

**KWA MATUMIZI YA MTAHINI PEKEE: -**

|  |  |  |
| --- | --- | --- |
| **Swali** | **Upeo** | **Alama** |
| **1** | **15** |  |
| **2** | **15** |  |
| **3** | **40** |  |
| **4** | **10** |  |
| **JUMLA** | **80** |  |

**UFAHAMU: (alama 15)**

Baada ya kitambo kilichopita kimya kimya katika kuzingatia ubainifu alioufichua Bwana Musa, Seif alisema, “ Umetuvuta, Bwana Musa, kwa maneno yako ya hekima, hata tumevutika na kuelekea kumili juu ya maelezo yako ya kututaka sisi tusadiki kuwa Bw. Saleh na bimdogo yule pale ni ndugu kwa baba, kwa sababu wote wawili wamemshabihi Bw. Hakimu; tumeweza kufahamu, vilevile, kuwa unatutaka tusadiki kuwa Bw. Kasim si mtoto wa marehemu Bw. Hakimu wala hakumhusu chochote. Tueleze basi huyu Kasim ni mtoto wa nani na vipi ikawa hata yeye akafika katika nyumba ya Bw. Hakimu na kajulikana kuwa Kasim Marjani?”

Bwana Musa alisangaa kidogo kabla hajalijibu swali lile, kisha akasema, “Hiyo ni hadithi ndefu.” Alisita akaangaza huku na huku. “Lakini, namtaraji mtu,” aliendelea, “atakuja sasa hivi, na huyo ataeleza baadhi ya mambo yanayohusu swali lako. Ni bora iwe hivyo kuliko kukupasulieni mimi tu moja kwa moja.”

“Sasa ... mbwa wewe!” aliita Kasim, uso kakunja kwa hamaki kubwa, “ hivyo ndio umeazimia kutaka kunifanya nisirithi mali ya babangu? Enhe, nikisha kuyakosa mimi, wewe utapata nini? Bwana Musa alijibu kwa huruma na moyo mzuri, “ Sipati kitu Bw. Kasim, lakini aliyekukosesha urithi ni huyo huyo unayedai ni babako, sio mimi. Kama mlivyosema tangu mwanzo, Bw. Hakimu mwenyewe kausia hayo.”

“Kakuusia wewe?” alirukia Kasim kwa ukali.

“La, hakuniusia mimi, “ alijibu Bwana Musa, akitikisa kichwa kidogo kidogo, “kamwusia mtu yeyeote atakayeweza kuutekeleza, na mimi ninao ushahidi kamili wa usia huo –eh, nasikia gari hilo, limesimama hapo nje, nafikiri Mrisho huyo kamleta huyo mtu niliyekutajieni kuwa namtaraji. Spekta Seif, mgeni wetu huyo, nenda kamkaribishe. Yeye ni mtu mzima, kikongwe, pengine atahitaji hata kushikwa mkono.”

Spekta Seif aliondoka pale akateremka ngazi, na baada ya muda mfupi alirejea huku kafuatana na bikizee mmoja kikongwe. Watu wote pale ziliwatoka “shikamoo” kali kali, kuuheshimu umri mpevu wa bibi yule, isipokuwa Kasim tu. Bwana Musa alimpokea bibi yule akamsogezea kiti kitupu akalie.

“ Ah, asante mwanangu,” alishukuru yule bibi. “ Mimi umenifahamu, bibi? Aliuliza Bwana Musa. “Ah, nisikufahamu kwa nini, baba? Siye ‘we uliyekuja Mbaleni juzi ukaitafuta nyumba yangu hata ukaipata? Nakufahamu sana.”

“ Bi Selume umemwona? ” aliuliza tena Bwana Musa. “Ah, maskini mwanangu. Kweli ati; uliniambia nikija mjini utanipeleka kwao. Yule ndiye mwanangu hasa, na tangu nimeondoka kwao bila kuaga, nimemwona mara zangu ‘izi (akionyesha vidole vitatu), tatu tu, kwa yeye kufikira kuja kunitazama. Si haba; lakini yule afriti yule – aah, nimetoka nyumbani mie shingo upande, kwa sababu yake yeye, kila siku makonde na mateke, na mie ndiye nilimlea, nimeshika uchafu wake kwa mkono wangu huu, kama unasema ungesema, na kumtengenezea kila kitu chake tangu kaletwa nyumbani mtoto wa siku saba, hayati bibie, mamake Bi Selume alipoagizia watu wamtafutie mtoto wa kuokota, siku hizo alikuwa hata hana tamaa ya kuwa atazaa, na hayati bwana alikuwa akitamani mtoto, lakini hasa yeye mwenyewe hayati bibie alikuwa akitamani mtoto, lakini hasa yeye mwenyewe hayati bibie alikuwa akitamani mtoto, kwa lazima ijapokuwa wa kuokota tu, katika wale wanaotupwa wachanga, amfanye mwanawe.”

Bibi yule kaanziwa, basi alikuwa akirendarenda bila kusita, akiropoka mambo yaliyojiri miaka ya nyuma tangu alipokuwa kwa akina Selume, bila kuzingatia kuwa anayosema yataudhi au yatafurahisha. Yeye kweli yake ilikuwa aiseme tu bila kutiwa ufunguo wa kufanya hvyo, na bila kimeme.

Kwa namna alivyokuwa akisema, bibi yule alikuwa hamtazami mtu wala hajui kama Kasim au Selume yupo pale; alisema maneno ya kufahamika kuwa Kasim alikuwa ni mwana wa kuokotwa tu, hajulikani kwao wala hajulikani wazee wake ni akina nani.

Kiumbe yule aitwaye Kasim Hakim Marjani aliyekuwa akijinata kuwa yeye ni mwana wa watu, adinasi, mwana wa kindakikindaki, na kuwadharau wengine kwa kuwaita ghabeni, alijiona anachambuliwa tu ganda juu ya ganda hata akajiona yu tupu, kavuliwa nguo zote na mtu anayemjua tangu utandu hata ukoko.

Yule pale Mwajuma, anamjua asili yake yote, (ingawa yeye mwenyewe Kasim alikuwa hajijui hasa ni nani, ila alijichukulia, kwa kweli hasa, bila kutia “ati” yoyote kuwa yeye ni mwana wa halali wa Bw. Hakimu), anamnyambuanyambua kidogo kidogo hata akajihisi yeye mwenyewe kuwa hamna mtu tena.

“Ala, mbona hivo Bw. Kasim?” sauti ya Spekta Seif ilipaa kwa ghafla, “Unakwenda wapi? Nakuona umenyanyuka taratibu unakwenda zako tu! Vipi?”

Karibu wote pale hawakumwona Kasim alipoondoka kitini pake, na Spekta Seif alipomzindua, Kasim alikuwa ameshafika mlangoni, anatoka. Kasim alisita kizingitini, akazunguka kuwatazama waliopo kwa unyenyezi, unyanya wake wote umemtoka na nafasi yake sasa imekaliwa na unyonge.

“Ah, Spekta Seif ‘we,” alijibu Kasim jawabu ya mkataa kwa sauti hafifu, dhaifu na dhalilifu, “basi mtu hawezi kujua wala hata kuhisi dunia inapomkunjia uso?” Nimefanya ubaya wee maisha yangu; Bi. Mwajuma huyu mlezi wangu, aliyoyasema yote, labda ni ya kweli. Kwa hakika mimi sijui wema gani niliomtendea bibi yule na yeye kanilea kililahi; yote haya sikuyaona. Nilikuwa sijui kuwa Bw. Hakimu si babangu mzazi mpaka hii leo kwa kumsikia Bi. Mwajuma; na vile kupingana na Bwana Musa, nilikuwa nimo kupigania haki yangu, nilikuwa nikidinda kwa dhati ya moyo wangu juu ya haki ya urithi wangu. Lakini tangu Bi. Mwajuma kutufasilia sehemu moja moja, akanijuvya kuwa sina asili wala fasili, basi sina haja ya kudai kitu si changu.

“Bwana Hakimu, juu ya kunitunza kwake, kunilea na kunidekeza kama mwanawe wa kunizaa, nimefika hadi ya kumkaba roho na yeye anasali kwa haja ya kuwa anipe pesa nikachezee kamari. Mwisho, nimejifunga na watu watatu, wevi mashuhuri, waje wafanye itakavyokuwa, walivunje sefu tuchukue fedha zilizomo. Mimi ndiye niliyetengeneza mpango huo, lakini yote sikufuzu, yote mabaya. La, Spekta Seif, basi tena yamenitosha na nimetubu,. Baada ya hapa, nasema ‘basi tena nimeshajijua mimi ni nani, mwanaharamu, sina baba, sina mama,’ ndio maana nikawa namna hiyo. Lakini maadam nimekwisha jijua kwa hii leo, basi nimekwisha kupona, wala sina haja ya fedha ya watu au mtu asiyenihusu, kushikilia lazima nimrithi. Natoka, nakwenda zangu kutafuta kazi yoyote, inayomfaa mwanamume, nifanye, niendeshe maisha yangu. Kwaherini.

**MASWALI**

1. Eleza sifa mbili mbili za wahusika wafuatao; (alama 4)
2. Kasim

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1. Bi. Mwajuma

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1. Fafanua maovu aliyotenda Kasim kulingana na kifungu. (alama 3)

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1. Eleza sababu za Kasim kughairi nia yake. (alama 2)

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1. Andika methali moja inayofupisha masimulizi haya. (alama 1)

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1. Eleza uhusiano uliopo kati ya Kasim na Bw. Hakimu. (alama 2)

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1. Eleza maana ya maneno yafuatayo kama yalivyotumika kwenye kifungu; (alama 3)
2. Wamemshabihi

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1. Dunia inapokunjia uso

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1. Kutiwa ufunguo wa kufanya hivyo

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**UFUPISHO: (Alama 15)**

*Soma kifungu kisha uyajibu maswali yanayofuata*.

Nidhamu ni kitu cha maana sana maishani mwa binadamu. Kila mwanafunzi anapaswa kuwa na nidhamu ya hali ya juu sana. Akiwa na nidhamu hiyo, atakuwa mtu mwadilifu, anayeweza kustahiwa na kusadikika katika mambo, shughuli na hali tofauti.

Kwanza, mtoto mwenye nidhamu huwa kama anga au nuru nyumbani mwao, shuleni na pia katika jamii.Watu wote wanampenda na kumheshimu. Wazee kwa vijulanga wote wanamtegemea kama msimamizi wa mambo nyeti ya maisha yao. Kwa hivyo, ni dhahiri shahiri kwamba mwadilifu hunufaika sana, kinyume na mkaidi ambaye wahenga walimwambia kwamba atakosa kufaidi hadi siku ya Idi.

Pili, huwadia nyakati ambapo huwa kuna jambo la busara, mathalani jukumu ama dhima fulani ambayo huhitaji tu mwakilishi mmoja darasani, shuleni au katika jamii. Watu hapana shaka watamteua yule mwadilifu kuchukua nafasi kama hiyo. Ndio maana viranja wanaoteuliwa shuleni, huwa ni wanagenzi ambao tayari wamekwisha tiliwa katika mizani na kupigwa msasa madhubuti.

Vile vile, mwadalifu daima atajiepusha na shutuma na majanja yote yanayoweza kuchipuka. Kuna msemo maarufu, kwa busara yake iliyobusarisha mwadilifu kwamba “aliye kando haangukiwi na mti.”Pia waliambiwa kwamba, “ pilipili usiyoila yakuwashiani?”

Ni bayana kutokana na misemo hiyo miwili kwamba mwenye nidhamu hawezi kuhusishwa na majanga hatari yanayoweza kuyakumba watu.

Walakini ni vyema kujiuliza, je, nidhamu huanzia wapi, na kwa nini kuna baadhi ya ‘watoro’ ambao ni utovu wa nidhamu? Utovu wa nidhamu huanzia awali sana maishani mwa mja. Mtoto anapozaliwa, anategemea miongozo na mielekeo ya watu wazima ambao wako mazingirani mwake. Ndipo wakale wale waliokaramka walisema kwamba mtoto akibebwa, hutazama kisogo cha nina.

Hivi ni kusema kwamba, nidhamu au utovu wa nidhamu huanzia nyumbani hadi shuleni, kisha hupanuka hadi kufikia kiwango ambapo mja anatangamana na watu wote katika maisha yake.Ikiwa sehemu moja ya ukuaji wa nidhamu maishani mwa mja itasambaratika, basi hawezi akawa mkamilifu kinidhamu maishani mwake.

Kwa vile ni bayana kwamba mabaya yote ayatendayo duniani hulipwa na Mola papa hapa duniani,watovu wa nidhamu wote huishia kuangamia, ama kujuta mno kwa amali zao potovu.Ni kheri mja kujihidi mwenyewe, kwani uhalifu haulipi chochote.

a) Nidhamu ina umuhimu gani? (maneno kati ya 50-55) (alama 7)

Matayarisho

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Jibu

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(b) Bila kubadilisha maana, fupisha aya nne za mwisho. (Tumia maneno 60-70) (al.8)

Matayarisho

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Jibu

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**3. MATUMIZI YA LUGHA**

(a) Andika neno lenye muundo ufuatao: kipasuo sighuna cha ufizi, irabu ya mbele, kati, kikwamizo cha koromeo, irabu ya mbele, kati, nazali ya midomo, irabu ya nyuma. (alama 1)

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(b) Bainisha silabi katika neno: mwananchi. (alama 1)

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(c) Ainisha sentensi ifuatayo kwa kuzingatia uamilifu wake. (alama 1)

Kamwite mkeo.

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(d) Andika upya sentensi zifuatazo kwa kuzingatia kauli zilizo mabanoni. (alama 2)

(i) Mama alisoma akapita mtihani. (Geuza iwe katika masharti yasiyowezekana)

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(ii) Sikitu alinunua zawadi. (andika katika wakati uliopo hali timilifu)

(e) Bainisha viambishi ngeli vya nomino zifuatazo. (alama 2)

(i) karatasi

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1. mbatata

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(f) Bainisha uamilifu wa kishazi tegemezi katika sentensi ifuatayo (alama 2)

Mwanafunzi aliyepewa tuzo alikimbia alipomwona nyoka.

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(g) Tunga sentensi ukitumia a –unganifu kuonyesha dhana zifuatazo: (alama 2)

(i) umilikaji

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(ii) aina

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(h) Andika katika wingi hali ya udogo. (alama 2)

Fahali huyu aliigonga ndoo hiyo.

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(i) Andika sentensi mbili sahili kutokana na sentensi ifuatayo. (alama 2)

Mwanafunzi aliyetuzwa jana ataenda mjini.

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(j) Changanua kwa kielelezo matawi. (alama 3)

Mwangeka na Mwangemi waliadhibiwa na Mwimo Msubili.

(k) Andika upya sentensi zifuatazo ukigeuza neno lililopigwa mstari kuwa kitenzi. (alama 2)

(i) Wamatangi alimpa talaka mkewe.

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(ii) Wanafunzi wote walipewa zawadi.

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(l) Kanusha

Amekuwa akimpa bibi pipi. (alama 1)

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(m) Akifisha

tila kwa uchangamfu baba leo somo letu la fasihi lilivutia mno (alama 3)

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(n) Bainisha chagizo na shamirisho katika sentensi ifuatayo. (alama 2)

Mama alinunuliwa sukari kwa hundi.

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(o) Tunga sentensi ukitumia kiunganishi cha kutofautisha. (alama 1)

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(p) Weka mkazo katika maneno yafuatayo ili kuibua maana iliyo mabanoni. (alama 2)

(i) barabara (njia) .............................................................................................................

(ii) ala (kifaa) ....................................................................................................................

(q) Ainisha virai katika sentensi ifuatayo (alama 2)

Wanafunzi wa Kiswahili wataenda Kengeleni Jumamosi ijayo.

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(r) Andika sentensi mseto kutokana na mbili ulizopewa. (alama 2)

Mwalimu atatuadhibu. Wanafunzi wanapiga kelele darasani.

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(s) Eleza matumizi **mawili** ya kiambishi ‘a’ (alama 2)

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(t) Tumia KWA katika sentensi kuonyesha: (alama 2)

(i) sehemu ya kitu kizima

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(ii) sababu

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(u) Tofautisha maana ya sentensi zifuatazo

(i) Walimu wote ni wazuri. (alama 1)

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(ii) Walimu wowote ni wazuri. (alama 1)

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(v) Andika sentensi ifuatayo katika kauli ya kutendesha. (alama 1)

Mama amemfanya mtoto alie.

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**4. ISIMUJAMII (Alama 10)**

***Soma kifungu kisha ujibu maswali yafuatayo:***

*Combination* ya Ndovu FC kali sana...Anaenda Kalulu. Kalulu anapiga pasi kwa Nyamavu. Nyamavuuu na kabumbu. Lo! Kwake Lukas. Lukas anakwenda. Anakwenda. Mpenzi msikilizaji kumbuka huyu Lukas ni imara kama mwamba siku zote...Anawachachawiza wachezaji wawili wa Twiga FC, anapiga chenga moja, mbili tatuuu...Mpira unakuwa mwingi na kutoka nje...Anayerusha boli ni Zungu, jamaa wa timu ya Twiga, kimo cha mbilikimo lakini ukali wa wembe. Huyu ndiye aliyeifungia timu yake mabao mengi zaidi msimu uliopita. Anaupokea pale Kayaya almaarufu Tornado. Mpira wenyewe ukimwona unaogopa. Anacheza vizuri pale. Anabingirisha ngozi kama anayewafunza wengine. Refa anapuliza kipenga. *It’s a foul play*.

1. Ukitolea ushahidi jibu lako, tambulisha sajili ya kifungu hiki. (alama 2)

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1. Eleza **mtindo** wa sajili hii kwa kurejelea kifungu. (alama 8)

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