education

Department:
Education
REPUBLIC OF SOUTH AFRICA

NATIONAL SENIOR CERTIFICATE

IBANGA 12

ISIXHOSA ULWIMI LWASEKHAYA (HL)

IPHEPHA LESIBINI (P2)

EXEMPLAR 2009

IMEMORANDAM

AMANQAKU: 80

Le memorandam inamaphepha ali-13.

ICANDELO A: ISIHOBE

UMBUZO 1

ISIYOBISI: IV MTAMZELI

Isakhiwo sangaphandle: Lo mhobe unezitanza ezine ezinemiqolo engelinganiyo ngenani nangona isitanza sokuqala sihambela nasokugqibele ngenani le migca, imigca esixhenxe kanti esesibini nesesithathu sinemiqolo emithandathu. Kwisitanza sokuqala kukho imvano-siphelo ehamba ngoluhlobo: aa, bb, cc;Kwesesibini aa,bb,cc,d,; Kwisitanza sesithathu aa,bb,c-dd; isitanza sokugqibela sohlukile. Sinemibuzo elandelanayo. Kukhwe noshiyo lwezandi oluxhaphakileyo. (5)

Indlela ulwimi olusetyenziswe ngayo ukuphuhlisa umxholo.

Isiyobisi yikhemikhali ethi xa ithe yangena emzimbeni ichaphazele ukusebenza kakuhle kwengqondo namalungu omzimba. Osityileyo uthetha izinto ezingabhadlanga. Ububi baso sihithe imizi sithathe imali yomntu kuba siyahengwa, kanti sikhokelela nasekufeni. Umntu osebenzisa isiyobisi uye athethe izinto ezingakhiyo, siyabulala nangona siqala ngathi.

Ngumdlalo, Siyayikhuthuza indoda isale yomile, sisichitha- mzi sokwenene. Usebenzise izithetha-ntonye ngokumayana kuba umkhwa nomkhuba azifani.
Iimpawu zomntu osebenzisa isiyobisi : inkani

Ukudala **Isingqisho** kulo mhobe izitanza zakhiwe azalingana ngenani le miqolo kodwa zalingana ngenani lamagama akwimiqolo.

Imvano-siphelo nayo yenze kwacaca olu ngqisho luvakala xa uwufunda

aa,bb,cc,d;aa,bb,c,dd

Ushiyo lwezandi lukwaphuhlisa isingqisho. “Ubong’ abakuzisa kule ndalo. Benjenjalw’ emyezweni kanti bazityhilile” Umbuzo-buciko otsalela iingqondo zabantu ekubeni kwakudala eziyobisi zazisetyenziswa kodwa ngendlela efanelekileyo “ Eziselwayo liyeza kwabadal’ emaXhoseni. Eziqhum’ Ingca ligwada lentloko kubaThiwa, ”Lo mhobe ke utyeblle zizafobe ukuphuhlisa ububi neempawu eziziphumo zokusetyenziswa kwesiyobisi. Umbhali uvelisa indlela eqala ngayo into yokusetyenzisa kweslyobisi, iza imnandi kuhlekwa ngamthi ngumdlalo kanti siya kuloba njalo. Izikweko ziphuhlisa into yokuba ungabudeleli utywala buneziphumo zabo ezingantlanga “**Butywala** ke obo buze noyayatheko. **Ngundoqo** womya odal’ isiqha**zolo-Isif’** esibangwa kukuthaba**theka-** “

Isimntwiso siphuhlisa into yokuba siyakhuthuza siyakhuthaza okuzizenzo ezenziwa ngumntu ngoko akubi lula ukubona ubungozi baso. Ugxinisa kukhulu kutywala nangona ezibala nezinye iintlobo zeziyobisi, Isihlonipho, “ **Eziselwayo liyeza** kwabadal’ emaXhoseni.
Eziqhum’ Ingca ligwada lentloko kubaThwa” siqhubela phambili ukubonisa ukungayiboni ingozi yesiyobisi.
(Iimpendulo zabafundi ziya kunjulwa ingqalaselo) (5)
[10]

OKANYE

UMBUZO 2: UMBUZO OMFUTSHANE

UKUTSHONA KUKAMENDI : NGU: S.E.K. MQHAYI

2.1 Kukukhuthaza nokomeleza nokubopha amanxeba abo balahlekelwe zizihlobo ngokufa. (1)

2.2 Yi-Eleji/umbongo mbaliso ngokufa/umbongo-nyilwazi
(Nayiphi na impendulo kwezi zinikiweyo) (1)

2.3 Ukusweleka kwamakhulu amajonikwinqana iMendiisiya kuncedisa iBrithani. (1)

2.4 Ngenxa yokuswelekakwala madoda kwakheka ubuhlobonjengoko kusenzeka xa kwendiselwanangentombi kuba yinzuzo kubazali.Obu buhlobokuthengwe ngokufa kwala majoni.
(iimpendulo zabafundi ezivakalayo ziya kunikwa ingqalelo.) (2)

2.5 Kwaba zizijwili/Kwalilwa ngendlela ezahlukeneyo. (1)

2.6 abcd (1)

2.7 Kwakhiwe isingqisho. (1)

2.8 Liphuhlisa imbono yokuba abantumabaxole kuba ukufa kwenzeka mihla le . (1)

2.9 UMzantsi Afrika walahlekelwa ngamajoni,kwadaleka abahlolokazi kwaneenkedama . (1)
[10]

OKANYE

UMBUZO 3

OKO BENDINGUMNTWANA: GV MONA

3.1 Uye wawaxhamla amathuba/uye walisebenzisa ithuba lokuba ngumntwana wonwabela uthando ,ukhuseleko wazonwabisa nangeziyolo. (1)

3.2 Ukhulile .Ixesha eli alisebenzisileyo livelisa ukuba uthetha ngento esele idlulile. (1)

3.3 Yinyani.Ubawo ubekho,ubawokazi ubekho,umakazi ubekho ,abantakwethu nabasakwethu bebekho.
Ndizive ndikhuselwe , ndizive ndikhuselekile (2)

3.4 Kukwakha isingqisho (1)

3.5 Ukhuseleko/aukunakekelwa nganxazonke/ukungahlupheki/ akazanga nto ngengozi/ukuphila phakathi kwezihlobo aboniswe uthando (Nayiphi na impendulo kwwezi zinikiweyo). (1)

3.6 Ubonisa ukuba zonke ezi zinto zenzeke esemncinane/ ubalisa indlela athe wakhula ngayo mhlawumbi ngoku ubomi buguqulile. (2)

3.7 Hayi ndikhule ndingenabazali ndakhulela kwimizi egcina abantwana abangenabani. /Ndabonwabela yaye ndiyaqhubeka ndonwabile kuba abazali bam babonisa uthando /bandenzela yonke into emelwe kukwenziwa ngumzali emtwaneni wakhe.
(Nayiphi na impendulo echanekileyo yomfundi). (1)

3.8 Kumnandi ukuba ngumntwana ngoko masiwasebenzise la mathuba sonwabe. (1)
[10]

OKANYE

UMBUZO 4

4.1

4.2 4.2.1 "Nkunz'emcondo" (1)

4.2.2 "Ibhodl' iintshwembenxa zamagama" (1)

4.2.3 "... kwenamba "
"Isilo esimzila " (1)

4.2.4 "Nditsho ... aseGwali
MaGwali ... nibonile na? " (1)

4.2.5 "Mabandl'akuloPhuthisenivile na ? " (1)

4.3 Fort Hare ,Kapa ,Rowudzi (3)

4.4 "Ciko lokuncokola ,ciko lokuvuma" (1)
[9]

KUNYE

UMBUZO 5

Inkwenkwe ikrelekrele kakhulu esikolweni, kunzima ukugqithela kwimfundo ephakamileyo, abazali bancama abanako ifunde, yakuphumela isidangakukhanya kuyo yonke ilali.

Kusetyenziswe amagama akhethekileyo kumgca wesi-3 nowesi-4, yayisingcutha isiLungu, iwadlakaza amanani ukubonisa ubuchule enabo ekuthetheni isiNgesi. Idlakaza amanani iqaqambisa indlela awayezicazulula ngayo iingxaki zezibalo.

Kumgca wesi-5 nowesi-6 kusetyenziswe igama "zaphoselana" nesifanekisozwi "khinkxi" ukuqaqambisa ukuba naxa kunzima kootitshala kwizifundo ezithile eklasini bekubizwa yena kutsho kuvele isisombululo.

Amagama namabinzana akhethekileyo asetyenziswa yimbongi ukubonisa imigushuzo neenzame ezenziwe ngabazali bezincamela ukufundisa le nkwenkwe kwaxhathiswa ngehagu.

"Yavungama ilal" unxulumaniso oluqaqambisa ukunganeliseki ebantwini ukuba kungade kuphele umzi ngenxa yemfundo. Kaloku yinja evungamayo.

"Yabhavumlela kude" ukuzimisela kwenkwenkwe kuboniswa yimpumelelo yayo ezifundweni.
Kumgca we-17 nowe-18 imbongi ibonisa imeko yempilo yabazali "litaka izimanga lakukhohlela"
"Kukubi lizitotobela" umfanekiso-ngqondweni weliso odandalazisa ubudala nemeko elikuyo ixhegokazi.

Kumgca wa-20 imbongi isebenzisa ugqithiso/ubabazo xa isithi "wasebenza naye wabhitya imilebe" ebonisa ukusebenza nzima nokuzimisela kwenkwenkwe.

Ibinzana elingama elikhethiweyo linika umfanekiso-ngqondweni weliso, ngathi ndiyambona ethweswe isidanga se-BA ntoleyo etolika impumelelo.

Kumgca wama-24 imbongi iyabonisa ngenene ukuba ngaphaya kobumnyama kukho impumelelo ezisa ukhanyo kulo mzi. Khanyo olo olungakhanyiseli lo mzi kuphela, ukhanyisela ilali iphela. **[10]**

OKANYE

UMBUZO 6

INDLAMANZI

6.1 Isingqisho (1)

6.2 "Niyamazi umfo onxanwayo?" (1)

6.3 Iyagxadaza/Wofika ihamba isayama ngezinto
Ithetha yonke into , nezingafuni yona nengazithunywanga
Iphendula ingabuzwanga. (2)

6.4 Kukulungisa abantu ebonga kubo bamamele / baphula-phule eza kuthetha Ngendlamanzi / Uloba umkhosi / Ucela inzolo kubaphula-phuli. (1)

6.5 Kukubalasela kwizibalo/Ukuthetha isiNgesi/ Ukukhumsha (2)

6.6 "Lincoko Nantsi alicelwa" (1)

6.7 Litolika ukuba indlamanzi ifikelela njanikwiqondo eliphezulu lokunxila (1)

6.8 Okwenzekayo emntwini akuba esele utywala. (1)
[10]

AMANQAKU ECANDELO A: 30

ICANDELO B: IINOVELI

UMBUZO 7

NYANA WAM NYANA WAM : W.K THAMSANQA

Umbhali uliqala ibali ngokuthi asingcamilse ngokwenzeka ekupheleni kwebali. Utholelegqwirha sithi sidibene naye etyelela isikolo awayefunda kuso isikolo sase Zazulwana esikwisithili saseGcuwa. Sele engumfundi ogqibeleleyo yaye uphumelele imfundo enomsila ebufundisini kwi-MA ne-Ph D. Uneembali zaseDikeni, eNgilane naseRhawutini. Impumelelo yakhe ikwacacisa ngumrhacaca wemoto yakhe kwanokuba nenkosikazi egama linguThozama. Oku kusikhokelele ekubeni sikhe sikhangele amahla-ndenyuka kaMangaliso apha ebomini nawatni wazibona ephumelela kuwo ngenxa yokuxhathisa ngethemba.

Sifumanisa ukuba uMangaliso okanye uThole, njengoko wayesakubizwa ngolo hlobo, kukho ixesha apho wathi wemka ekhaya wasinga eBhayi ehamba nabahlobo bakhe uThemba noSonwabo. Isikhalo sikaThole kuloo ndlela sasidiza ukungonwabi kwakhe nesazele sokushiya ikhaya engachazelanga mntu, Ebhayi uhlangana nentombi enguNomsa neyathi yenza ukuba azibone esengxakini yokuphantse abulawe yimigewu yequmrhu likaJoe akwathi kanti wayethandana nalo Nomsa. Ugqiba kwelokuba abuyele ekhaya kodwa uphinda azibone ehlangana noThemba noSonwabo etekisini egodukayo. Endaweni yokuba iye eGcuwa le tekisi ibathatha iye kubalahla eKnyshe. Kulapho uThole wazibona esindaemlonyeni yeenonyama zehlathi laseKnysna ze zaqwenga abahlobo bakhe. Uthemba noSonwabo,ejongile.

Uzibona engundingesithubeni apho eKnysna de azikhuphe kuloo ntlupheko ngokuthi azenze igqirha. Uzenzela imali kobo bugqirha kodwa maphupha amabi nawenkonzo amenza ukuba akhumbule ikhaya. Uphinda athabathe isigqibo sokuba aphindele kowabo, kubazali abanguFikizolo uNokhaya noNofundile ongonyana nina kaThole.
Siva ebizwa ngegama elinguMangaliso ngoku yaye sele atshintshile mpela kwindlela ebekade eyihamba. Ngoku ungumntu ozimisele ukusebenzisa laa mali wayeyenza ebugqirheni eKnysna ngendlela eyiyo. Ucebe ukuphindela esikolweni yaye nesithukuthazi usichitha ngokuthi afunde iincwadi zababhali besiXhosa abanjengooJon Jadu. Ukwakhuthazwa sisithandwa sakhe uThozama kwezi ngcinga zakhe.

Ukuvulwa nje kwezikolo uqhubekela phambili ngemfundo yakhe kwisikolo saseDikeni. Ufika aqaqambe kwesi sikolo ezifundweni, ekubeni ngusihlalo we-SCA nakwiqumrhu lengxoxo (debate). Kweli qumrhu lengxoxo ebesaziwa ngobuciko nasekucaciseni iimbono zakhe. Uthe elindele iziphumo zakhe zeMatriki, kwafuneka ethabathe uhambo ngenqanawe esiya kumela abafundi kwingqungquthela. Kuloo ngqungquthela wafika kwakhona wazibalula ebashiya abamameli bebambe ongezanzi ngenxa yendlela echubekileyo awayexoxa ngayo yaye nezimvo zakhe ezicwangcise kakuhle ngolona hlobo. Oku kwathi kwavakala nakweli loMzantsi Afrika kuba kwakutyalwe kuwo onke amaphepha.

Indaba zokuphumela kwakhe iMatriki amagqabini zimfikela elapho eNgilane.
Uthi eselapho afumane uncedo lokuba aqhubele phambili izifundo zakhe kwezakwalizwi kwi-Univesiti yase-Oxford ngokuncedwa yicawa yaseWesile nabafundi base-UCT. Uqhuba kakuhle kakhulu de azuze izidanga ze MA ne Ph D kwezakwaLiwi. Emva koku uba semanqwanqweni ngenxa yobukrelekrele bakhe nasekunzimiseleni ibandla laseWesile. Kwaba yimigudu ukukhululeka apho eNgilane kuba babesele befuna asebenze khona. Ngodlela-ntle wakhe waphiwa amabhaso amaninzi kuquka imali nemoto.
Ukubuya kwakhe ufikela eRhawutini ze waqalisa ubufundisi bakhe eGoerge Goch. Kukuleli bandla apho wathi wahlangana noyena yise wakhe ongubawo umKwayi nowayesele esebenza ezimayini. Buyatshintsha ubomi bakhe ngenxa yovuyo lukayise omzalayo athi adibane naye ekgqibeleni sele esithi kuye, ‘nyana wam! nyana wam! Ekuhambeni kwexesha utshintshewa kowabo eGcuwa..Umbhali umzobe uMangaliso waba ngumliganiswa osicaba zonke izinto zilungelelaniswe ukuze avele emhle okoko wabuya eBhayi. **[25]**

OKANYE

UMBUZO 8

NYANA WAM NYANA WAM: WK THAMSANQA

8.1 NguMangaliso/ Tholelegqirha noMdali wakhe (2)

8.2 Sasiphakathi kwenyama nozipho/ izikrelemqa zazizimisele ukumbulala ngolo suku kube uNomsa awayehlekisana naye wayethandana nomnye wazo.Wayefuna ukusinda kwimeko awayephantsi kwayo (3)

8.3 Abazali: uFikizolo uhleli kwaHolela ezilalini nonoFundile ngelixa ubaw’Mkwayi eseRhawutini. (2)

8.4 8.4.1 Bubuxoki
8.4.2 Yinyani (2)

8.5 Sasothukile, sisoyika nangona naso sakhe sazama ukuzilwela. Sasingayiboni indlela esasingasinda ngayo. (2)

8.6 Kwathi apho behamba naye besiya kumfaka echibini kwavela amapolisa zaze zabaleka izikrelemnqa wathathwa ngamapolisa (3)

8.7 Wafundela ubufundisi, washumayela, wakha izindlu zecawe. (3)

8.8 Ufikizolo wayevuyele ukubona unyana wakhe ekwakuvakele ukuba wayebonwe edolophini kodwa akazange afike ekhaya, ukufunyanwa kweentloko zabahlobo bakaThole kwakumqinisekisile ukuba unyana wakhe wafa naye apho.Xa wambona efika wavuya kakhulu.
Ubaw'uMkwayi;wayevuyela ukubona unyana wakhe owalahleka kudala nonina ngale mini wayede wamfumana unyana wakhe. (5)

8.9 Ubaw'uMkwayi; Wamanga unyana wakhe walila waze wahlala nonyana wabuyela emva ekhaya lokuzalwa eGcuwa.
Ufikizolo;Wambona unyana wakhe njengonyana wolahleko ezekelisa/ wambona njengomntu obefile waze wabuya wavuka ezekelisa ngokweziBhalo, wamhlebela eyona ityetyisiweyo inkabi yenkomo. (3)
[25]

OKANYE

UMBUZO 9

UKHOZI OLUMAPHIKO NGU – N. SAULE

9.1
- ❖ Impatho-gadalala yamapolisa amhlophe kubantu abaNtsundu neyabantu a kwabanye.
- ❖ Ukuhlaselwa kwamapolisa de aye kuzifihla.
- ❖ Ukuvalelwa kwabantu ejele.
- ❖ Ukutshiswa kwemizi yabantu nezinto zabo.
- ❖ Ukutshiswa kwesikolo de sivalwe ulutsha lungafundi.
- ❖ Ukuthukana,ukubethana nokubulalana kwabantu.

(Iimpendulo ezichanekileyo ziyakwamkeleka) (10)

9.2
- ❖ Ewe ndiyalungqina
  - ➢ Ibali liqala de liye kuphela naye.
  - ➢ Iziganeko eziqhubeka ebalini zirhangqe yena oko kukuthi uyiNtsika yebali.
  - ➢ Iyavela into yokuba uzalelwe kule ndawo yakwaQaka wafunda eFunda kwalapho.
  - ➢ Uvela sele efunde wayityekeza engutitshala kwakwisikolo saseFunda.
  - ➢ Ukujika kobomi bakhe de aye kuvalelwa eziseleni.
  - ➢ Ubizwa njengempimpi
  - ➢ Uyangcikivwa atshutshiswe de kutshiswe ikhaya lakhe.
  - ➢ Uyayishiya le ndawo aphethe eya kuhlala kwamalume wakhe eSihlahleni

  (Iimpendulo ezichanekileyo ziyakwamkeleka) (15)
[25]

OKANYE

UMBUZO 10

UKHOZI OLUMAPHIKO N SAULE

10.1

10.1.1 Mfazwe/Zikhali (1)

10.1.2 Ngutitshala/ngumfundisi-ntsapho (1)

10.1.3 Nokuzola (1)

10.1.4 luthando (2)

10.1.5 abamanyananga (1)

10.1.6 Kukho abantliziyo zimbi nabantliziyo zintle
Kukho amakholwa nabangakholwayo
Kukho abahluthayo nabalambayo
Kukho izikrelemnqa nabadali boxolo
(Nasiphi isibini) (2)

10.1.7 MamCwerha/Cwe (1)

10.1.8 Ngumongikazi/yinesi (1)

10.1.9 Ndingabacebisa ukuba mabamanyane ukuze baphumelele ebomini.
Ndingabacebisa ukuba mabaphile impilo yokuncedana xa omnye wabo enengx
Ndingabacebisa ukuba mabakhuselane.
(Nasiphi isibini esifanelekileyo esiza nomvavanywa) (4)

10.1.10 Luthi umntu wenza nantoni anqwenela ukuyenza nokuba intle okanye imbi akuł (2)

10.1.11 yinkolo yobuKrestu. (1)

10.2

10.2.1 Mpondombini (1)

10.2.2 Wazixhoma ngomkhono webhrukhwe (1)

10.2.3 ubukho bamagwangqa
iinqwelo
isikolo
amapolisa
(Nasiphi isibini) (1)

10.2.4 Iziqhu zawukhuphela umsindo kuyo yonke into enxulumene namagwangqa. (1)

10.2.5 hayi > ukukhutshelwa komsindo kuyo yonke into enxulumene namagwangqa.
Ukuba ngamaxhoba kwabantu abahamba ngeenqwelo zasemsebenzini.
Ukutshiswa kwesikolo
Ukubaleka okanye ukubhaca kwamapolisa.
(Nasiphi isibini). (3)

10.2.6 Kuthethwa ukuba kwavukwa sitshe sonke saphela. (1)
[25]

AMANQAKU ECANDELO B: 25

ICANDELO C: IDRAMA

UMBUZO 11

AMAZA: QANGULE ZS

Umtshato ongenaluthando lwabatshati awudli ngokuba mnandi kudla ngokwaphuka izikeyi, maxa wambi kwahlukwane sele kukubi kakhulu, okanye kubulewene. Ngqina oku ungqiyame ngomtshato kaZodwa noLizo uthathela apho uLizo agxeka uZodwa ngobuxelegu uye kuthi ga apho adubula uZodwa eba umosele.

Umfundi angachankcatha kezi ngongoma:

- ULizo utshata uZodwa kuba enzima, hayi kuba emthanda.
- Akamphathanga njengomfazi wakhe uZodwa, uhlala eBhayi abuye amhlalele ngentlamba .
- Umgxeka ngobuxelegu.
- Iihagu zingqangqa emnyango.
- Iinkuku zifumaneka ezikhabhathini.
- Ibhedi ihlathi leencukuthu namangolwane.
- Iemele iqula lamaphela.
- Izinja ngabesuli bezitya.
- Izitulo neetafile ngamahashe abantwana.
- Amaselwa neefadukhwe zizitishi zeempukane.
- Nokuhamba oku ngathi uzamisa amarhewu, ubhitye nokubhitya.
- Ugrogrisa ngokukhulula uZodwa aye kokwabo ebazalini bakhe.
- UZodwa uyazimela uya eRhawutini kuSidima nencwadi yebhanki.
- ULizo uya eRhawutini ukuya kubulala uZodwa noSidima.
- Uzenza ibhinqa , unxibe isilekisi esimnyama, uthwele ibharethi, umlomo ubomvu krwe, unxibe iitenesi, amabele antshuntshu, utshaya isigarethi,ngesokunene uphethe ivolovolo.
- Udubula uDuma endlwini kaSidima amosele.
- Akujolisa umpu kuZodwa, uZodwa ucela uxolo.
- Ufuna imali nencwadi yebhanki embuza ngabazali nabantwana.
- Umbuza ngendoda yakhe yavela into yokuba uxabene nendoda yakhe ngenxa yomntwana amfumene kwenye indoda le eze kuyo.
- Ucima isibane adubule uZodwa waseBhayi kuba efuna ukugquka umkhondo.
- USidima ufika abone loo mbono, abe uZodwa oyinkosikazi kaLizo esindile ekufeni njengoko uLizo ebeba umosele.

[25]

OKANYE

UMBUZO 12

AMAZA: QANGULE ZS

12.1 Ubulele uDuma / uSidima
Umithise uNamhla kodwa usemzini wakhe (3)

12.2 Kukunyanzelwa / Isiko (2)

12.3 Kungokuba wayemithi engumntwana womfundisi kuqunywa ihlazo (2)

12.4 C .Abantwana abaninzi. (2)

12.5 Isebe lenkawu (2)

12.6
- **USilumko** ngumyeni kaMaLimakhwe ongumcuphi nobangele ukuba kuvele ububi /ukungcola kukaLizo. (2)
- **UZazile** ngumfundisi nokwangutata kaZodwa inkosikazi kaLizo .Nguye obetshatisa uSidima noNamhla. (2)
  UDanile ngutata kaNamhla /okhulise uNamhlaawamfumana enenyanga ezimbini ezelwe. (2)
- **USidima** ngumyeni kaNamhla ,uliwele lika Duma,ngulo kucingwa ukuba ubulewe nguLizo kanti liwele lakhe uDuma elibuleweyo. (2)
- **UVathiswa** ngulo uchazela abantu ngesimilo sikaNamhla apha emzini wakhe. (2)

12.7 Uthetha gqitha ,uyampoloza umjongele phantsi omnye umntu, unekratshi, ulala ngathi udutyulwe,avuke enambuluka , uthi dixi phantsi , ufunda iphepha uphulaphula unomathotholo**.**
(Nasiphi na isine) (4)
[25]

UMBUZO 13

A-A-A JONGUMSOBOMVU : NGU B.B MKONTO

Impixano apha idandalaziswa ngokuthi umbhali abeke unkosi uMaqoma kwimeko yokujonga neentshaba ezimbini ezilwa idabi elinye. Ezi ntshaba ezizimisele ekuxutheni ilizwe likaMaqoma ndawonye nesizwe sakowabo zezi: bahambisi bevangeli abaqhuba iimpembelelo zokuguqula intlalo yabantu kwaye bakhatshwa ngamajoni nommbuso wamaNgesi azimisele ukuthatha imihlaba kayise. Utshaba lwakhe olukhulu kuyo yonke le nkquleqhu nguSomerest ongumphakathi wamaNgesi kweli lizwe nothi akhokelise abefundisi kulandele abarhwebi kanti kuloko eza kungena ngomkhosi. Kweli qela labahambisi bevangeli ababona bengena ngabafazi babo, bebaqobongele behlasela ngakumbi ezi zinto zingathandwayo ngabafazib yile mfundiso Abafazi abafuni nokusila iindywala emzini yabo ngelithi bubuhedeni obo.

Bathi abafundisi xa sebeqalile ke bayikhathaze kakhulu inkosi yeso sithili ngokumana beyindwendwela befua imihlaba ukuze bakhe izindlu zabo; xa kuqhutywa iinkonzo amadoda amangaliswa lixesha lale ntlombe ethata ubusuku bonke kulityazizwa

amakhosikazi abo kwanabantwana babo; isigqba samaphakathi asiyithandi le yokukhutshwa kwemihlaba yooyise. Bakungena abefundisi ubona kufika nabarhwebi ngoku abangena nezinto zakomawabo bananise, betshintshiselana, phofu beqhatha abantu bakhe, bebabhunyulana, ngokubanika iimfitshi-mfitshi zezinto ngeli xa bona bethatha izinto zexabiso besimka nazo; iinkomo zamadoda ziyaphela ezintlanti ngokunaniselana ngezipeliti nobuvilikitshane obunjalo; izikhakha zabo ziyaguqulwa ngoku, zilahlwa kude kunxiywa ezi mpahl zasemlungwini, nabo befundisi bazimisele nokukrwela phantsi la magama esiXhosa bawayhethayo, bawabhale, nto leyo emangalisayo kumadoda. Ubusela beenkomoukubhuyulwa nokutshiswa kwamasimi yeyona nto ihlasimlisayo kuMaqoma; iilali zingenelwa ngobusuku, kuqhutywe yonke into esebuhlanti, kanti ke ophume phandle uyadutyulwa ze kutshiwe naloo mzini yabantu; liyabhuqwa ilize lakowabo ngondlela-mnyama okhutshwa ngamazwi athambileyo abefundisi abagena ngokungathi bangenisa iLizwi leNkosi kubo; uyise uNgqika yena bamgqiba mhlamnene kuba uvuma yonke into abeza nayo ngenxa yokuthanda uxolo.

Kwakubulawa uBawana uMaqoma uhamba aye kuphindezela, ze uSomerest afumane ithuba lokuya kugena kwikomkhulu likaMaqoma ephethe ileta yesigunyaziso ekhatshwa ngabefundisi abaqhathe uNgqika ukuba abekho ukuze athibaze unyana wakhe uMaqoma angalwi xa ekhutshwa eTshokotshele. **[25]**

OKANYE

UMBUZO 14

A-A-A JONGUMSOBOMVU : NGU B.B MKONTO

14.1 Ziziphaluka zeKatberg. (2)

14.2 UNgqika nguyise kaMaqoma. (1)

14.3 Wayefuna ukuya kuhlasela uMaqoma. (2)

14.4 Kungokuba uNgqika wazenza umhlobo wabelungu ngokubacela ukuba baze kumnceda kwidabi laMalinde elaliphakathi kwakhe noNdlambe uyesemncinci. Intsusa yeli dabi yayingu Thuthula. (2)

14.5 Kungokuba ngunyana wentandane yabo enguNgqika. (2)

14.6 Ubekwe ngamabom ukwenzela ukuba angacelimngeni kwizikhundla ezikhoyo. lokumbeka esichengeni sokwenzakala emsini kungenjalo lokufela ekuphatheni ukuba bangayiswa ngabamnyama. Unorhano lokuba kungavuywa kakhulu ngabasemagunyeni ukuba unokoyiswa (6)

14.7 Ngabasemagunyeni abaseBhrithane kunye neRhuluneli enguSmithi. (2)

14.8 Apha abamnyama bajongelwe phantsi babonwa bengabahedeni, beyimirhangqolo beziindlavini zezibhadubhadu kwilizwe labo. Abamhlophe bafuna umhlaba wabo kunye nemfuyo yabo ngaphandle kwemvumelwano nemvisiwano. Bafuna ukubalawula ukuba bahlale kwimihlaba ethandwa ngabo ukuze kube lula ukubophula amandla. Oku kubonakala kwaye kuphuhliswa yingxoxo kaSomerest noBeau noBisset. Oku kuphuliswa nayintetho yabo yokuba uMaqoma uneenkani kwaye wenza intando yakhe kumhlaba kayise abafuna bona ukuwuthabathela kubo. (6)

14.9 Uxoxa noBeau. (2)
[25]

AMANQAKU ECANDELO C: 25

AMANQAKU EWONKE ELI PHEPHA: 80