basic education

Department:
Basic Education
REPUBLIC OF SOUTH AFRICA

NATIONAL SENIOR CERTIFICATE

IBANGA LE-12

ISIZULU ULIMI LWASEKHAYA (HL)

IPHEPHA LESIBILI (P2)

FEBRUWARI/MASHI 2011

IMEMORANDAMU

AMAMAKI: 80

Le memorandamu inamakhasi angama-21.

ISIQEPHU A: IZINKONDLO

UMBUZO 1: ITHEMBA LAMI – FY NCUBE (UMBUZO OMUDE)

Umqondo wale nkondlo usobala lokhu kubangelwa indlela imbongi ebhale yahlela ngayo imigqa kanye nezitanza zale nkondlo.
Kule nkondlo imbongi iyalila noma iyakhala ngethemba layo, eliyingane yayo uNtokozo. Ikhaliswa ukuthi ingane igule yaze yashona ingakwazanga kuyisiza. Imigqa nesitanza ngasinye siyawukhombisa noma siyawulolonga lo mqondo wale nkondlo ngokusicathulisa nangokuneka imizwa yembongi ngengane yayo egule yaze yashona.

Imigqa nesitanza sokuqala
Isitanza sokuqala sinemigqa eyisi-6. Kunemigqa evulekile nevalekile. Imigqa yakhiwe amagama amane. Kule migqa imbongi isebenzise amagama atshengisa ukujeqeza emuva ngokubuyisa isithombe sengane yakhe isokhukhwini lokufa. Kulesi sitanza uNtokozo useshonile kodwa kubuya imicabango ekhombisa ubuhlungu benhliziyo ngenkathi esagula. Ithi imbongi isalizwa iphimbo lakhe, isawabona amehlwana akhe emuthi laphalazi ngawo, inhliziyo yakhe isaqaqamba iminjunju yokuphatheka kabi ebona ingane yakhe igula kodwa engenawo amandla noma ikhambi lokuyisiza.

Imigqa nesitanza sesibili
Imigqa yalesi sitanza mine. Imigqa emithathu ivulekile bese kuthi owesine uvaleke. Lokho kuchaza ukuthi umqondo walesi sitanza uphelela emgqeni wokugcina. Imigqa yakhiwa amagama akhombisa ubuhlungu ekade ekubo uNtokozo ngenkathi egula kanye nokuphatheka kwembongi kabuhlungu uma ibona ingane yayo igula. Bekuthi uma embona esezinhlungwini kumane kwehle izinyembezi. Okubuhlungu kakhulu igula kangaka ingane akayazi ukuthi iphethwe yini. Kuphela nje nayo ibimane isikhihle esikaNandi uma isezinhlungwini. Umugqa wokugcina kulesi sitanza wakhiwe isimo sokukhuluma ‘ihaba’ **imvula** yezinyembezi. Lokhu kukhombisa ngokusobala izinhlungu ebezingabekezeleki uNtokozo abekuzo futhi ehluleke ukuchaza ukuthi uphethwe yini.

Imigqa nesitanza sesithathu
Imigqa yalesi sitanza mihlanu. Yonke imigqa ivulekile, umugqa oyisizura kanye novalekile ekugcineni kwesitanza. Yonke imigqa yakhiwe amagama amane ngaphandle komugqa wesibili owakhiwe amagama amahlanu. Le migqa ikhombisa ubuhlungu obungapheli nokuphatheka kwembongi manje njengoba ingane yayo seyishonile. Umugqa wokuqala kulesi sitanza, imbongi isebenzise isisho ‘inkambabeyibuza’ isikhombisa isikhala esikhulu noma isilonda esikhulu esidalekile ngokushona kwale ngane.
Lesi silonda ayazi ukuthi siyophola nini futhi kanjani. Lo mugqa ukhombisa uthando olujulile imbongi esenalo ngale ngane yize ingasekho. Umugqa wesi-3 nowe-4 wakhiwe yilama gama: ‘kabuhlungu, othandiweyo, kanzima, igugu lami’ La magama akhombisa ukuthi ukufa kwakuyidla kancane kancane futhi kubuhlungu kunzima. Nakuba kunjalo yayiyithanda ingane yayo futhi ingasuki emehlweni ayo okusho ukuthi le ngane ibingeyona ingane ethanda ukuzula.

Imigqa nesitanza sesine
Imigqa yalesi sitanza iyisithupha. Imigqa emine yokuqala ivulekile bese kuthi emibili yokugcina ivalekile. Yonke imigqa yakhiwe amagama amane ngaphandle komugqa wesibili owakhiwe amagama amahlanu. Le migqa ikhombisa ukujula kobuhlungu benhliziyo ngokulahlekelwa ithemba layo. Imbongi iyacabanga ukuthi ayisophinde

imbone umntwana wayo. Izifiso namathemba abekade enawo ngengane yayo ngeke esafezeka ngoba isishonile. Imigqa emithathu yokugcina kulesi sitanza imbongi isebenzise lama gama alandelayo ukukhombisa ukulahlekelwa ithemba nokudela: ‘ashabalale, anyamalale’. Lapha imbongi isho ukuphela okungesophinde kubuye. Isebenzise nesifaniso ‘okwamazolo ebona ilanga’ lokhu kugcizelela ukuthi ingane yayo isishabalale yanyamalala ngeke aphinde ayibone.

[10]

NOMA

UMBUZO 2: INHLESE YOBUMBONGI – LF MATHENJWA (UMBUZO OMUDE)

Indikimba yale nkondlo: ugqozi lobumbongi.

Isitanza soku-1

Umfanekisomqondo wokubonakalayo/Isifaniso

Imbongi ikhuluma ngemizwa yayo, nangendikimba ethinta ugqozi lwayo lokuhaya.

- Luqubuka okwenhlese, ngiqhaqhazele okomhlanga.

Kulesi sitanza imbongi ifanisa ugqozi lwayo lokuhaya nokukhuphuka kwengwebu ekhanda uma usuphuzile, ugqozi lokuhaya iqhaqhazela okomhlanga. Uma esekulesi simo usuke angasazizwa esefana nomuntu odakiwe, usuke esegcwele lolo gqozi. Kuyena lolu gqozi uluncele embizeni yamathongo.

Isitanza sesi-2

Umfanekisomqondo wokunambithekayo

- Angihabulanga fumuka, isitshodo uqobo ngingehabulankezo.

Utshwala buyaphuzwa bunambithwe kodwa lapha imbongi iphawula ngomsuka wogqozi lokuhaya ukuthi akafundiswanga izimbongi ezifufusayo kodwa wafundiswa izimbongi ezindala. Ugqozi lwabo lwangena engqondweni yayo, ingqondo yakladuleka yase imbongi iqamba izinkondlo.

Umfanekisomqondo wokuzwakalayo

- Yash’ ukuhay’ inkondl’ endala:

Imbongi yabanogqozi lokuhaya zonke izinhlobo zezinkondlo ezithinta isikhathi sakudala, sanamuhla nesizofika.

- Ngiluzwil’ umpongo lwezincithabuchopho zikaZulu,
  Zihhoyiza ziviyoz’ amakhwela,
  Aye abhoboz’ indlebe ayokwakhel’ engqondweni,

Izimbongi eziyizifundiswa zihaya, zimemeza, lokhu kuhaya kwazo yikhona okwenze ugqozi lokuthi le mbongi ihaye njengazo.

Isitanza sesi-4

Umfanekisomqondo wokubonakalayo

Imbongi itusa izimbongi zakudala izibala ngamagama nezibongo zazo. Ize isebenzise ukuxhumana ‘Yiyo’ ukuveza ubumnandi, ukutusa nokugcizelela ngalezi zimbongi. Iyazibongela lezi zimbongi ngoba ziyifundisile ukuthi inkondlo iyini, ibhalwa ihaywe kanjani.

Isitanza sesi-5

Umfanekisomqondo wokubonakalayo/Isifaniso

- Ngashay'umphendu okwezinsizwa zisina,

Uma isingenwe ugqozi icabanga emuva kwelikaMthaniya. Ukucabanga kwayo ikufanisa nezinsizwa zisina.

Umfanekisomqondo wokubonakalayo

- Ngalibon' elingafelwa nkonyane,

Wabona izwe elihle elinothile lakwaZulu.

Umfanekisomqondo wokuthintekayo

- Zantongela, zathimula

Ubumnandi bukagwayi wamakhala, kuveza ukujula ngomqondo ngoba ugwayi wamakhala uhlakaza umqondo.

Umfanekisomqondo wokuzwakalayo

- Zahay' inkondlo yakithi kwaZulu.

Imbongi isagcizelela khona ukuthi lolu gqozi aluphethe yona kuphela, nazo izimbongi zakudala zinalo lolu gqozi. Lapha ikhombisa ubumnandi nogqozi obanalo uma uhaya. Imbongi iyaziqhenya ngokuba umZulu. Uma kukhona engakuqondi iyayakulezi zimbongi zakudala nazo ezisayihaya inkondlo.

Isitanza sesi-6

Umfanekiso mqondo wokubonakalayo.

Ngemibhumbuluzo, entshenguleni yobumbongi, umancishana woNkotheni, udengezi oluminweminwe.

Umfanekiso mqondo wokunambithekayo.

ncinda uze uhaye inkondlo kaZulu.

Umfanekiso wokuzwakalayo.

Uhaye- leli gama liphindwe kaningi ukukhomba ukugcizelela. Kugcizelelwa ukuthi uma selungene lolu gqozi azikho izinkondlo ayengeke azihaye.

Kusetshenziswe imifanekiso mqondo wokubonakalayo ukukhombisa ukuthi ugqozi lufakwe kanjani kule mbongi. Lama gama achaza amabhuku noma izinkondlo ezibhaliwe okwakumele azifunde ukuze akwazi ukubhala izinkondlo ezinomqondo.

Umfanekiso mqondo wokunambithekayo.

Ukuncinda , uma uncinda uyashesha kodwa uthathe kancane. Lokhu kukhombisa ukuthi kwakumele asheshe futhi athathe kancane ukuze akufundile kungene kujule.

Isitanza sesi- 7

Umfanekiso mqondo wokubonakalayo

Yile nhlese.

Umfanekiso wokuzwakalayo

Uzizwe umpongoloza

Uhaya inkondlo kaZulu

Uklabalase

Umfanekiso mqondo wokunambithekayo

Ngob' uhabule

Kulesi sitanza imbongi iyabonga, ibonga ugqozi elunikwe yilezi zimbongi zakudala. Nazo ziyayiqinisekisa ukuthi lokhu ekufunde kuzo kuzoyenza imbongi ihlale inogqozi, futhi ikuthande ukuhaya. **[10]**

NOMA

UMBUZO 3: IMVUNGE YEMINYEZANE – JJ THWALA (UMBUZO OMFUSHANE)

3.1
- KwaNgqondebanzi.
- KwaLwazi.
- ONgoye.
(okubili kwalokhu) (2)

3.2 Indikimba yemfundo. Itusa ukubekezela nokuzinikela okukhonjiswa yilabo abasuke besezikhungweni eziphezulu zemfundo futhi abagcina sebeyikazela ngamajazi emfundo. (2)

3.3 Umoya wokutusa. Uma sebenqobile (umhlanganiso) bafunda bagogoda bagqoka amajazi emfundo(iminyezane). (2)

3.4 Imbongi ikhumbula abesilisa nabesifazane ababekezela bafunda bagogoda ngoba ukufunda akulula kudinga abantu abanesibindi. (2)

3.5 Abantu uma sebevunule ngamajazi emfundo kujabula kukikize wonke umuntu. (2)
[10]

UMBUZO 4: IMBALI – N MAKHAMBENI (UMBUZO OMFUSHANE)

4.1
- Intwasahlobo efik'idlule.
- Imbewu ebolayo.
- Ukukhanya kwelanga kuxosha ubumnyama (Okubili kwalokhu). (2)

4.2 Imbali iyakhula ibe yinhle ekugcineni ibune kanti nomuntu uyakhula abe muhle ekugcineni ashone. (2)

4.3 Imbongi itusa ubuhle bembali okuthi noma ubungayinakile ngenxa yobuhle kanye nephunga layo elimnandi ugcine usuyibukisisa. (2)

4.4 Imbongi ibiza ilanga ngensizwa ngoba uma seliphumile ilanga imbali ikhombisa ukuhlulwa ilanga bese amacembe embali evuleka akhiphe iphunga elimnandi. (2)

4.5 Isigqi siyanensa ngenxa yezimpawu zokuloba, umqondo wokuncenga, futhi imbongi iyagcizelela ukuthi le mbali mayingabuni kodwa ayithi ukuhlala kancane, ngoba isabujabulele ubuhle bayo. (2)
[10]

KANYE

UMBUZO 5: UNGUMZALI ONJANI? – DA HLOPHE (UMBUZO OMUDE)

Isigqi sale nkondlo siyashesha ngoba imigqa eminingi kule nkondlo inamagama ambala. Siphinde sisheshiswe ukuthi ingane ithukuthele, icasukile, ikhathazekile ngenxa yalolu hlobo lomzali. Konke lokhu kwenza isigqi sisheshe. Umqondo wale nkondlo usobala ngoba le nkondlo ikhuluma ngobudlelwane obungebuhle phakathi kukamzali nengane yingakho ingane ilokhu ibuze njalo ukuthi 'Ungumzali onjani?' Lokhu kukhonjiswe kuyo yonke imigqa ekuqaleni kwaleso naleso sitanza.

Isitanza sokuqala
Isigqi siyashesha. Ingane icasukile ngomzali ongenandaba nezingane zakhe noma kukhulunywa ngazo yonke indawo. Zithi izingane zizihlalele yena lo mzali ebe ecabanga amacebo amabi ngazo.

Isitanza sesibili
Isigqi siyashesha. Ingane ikhombisa ukukhathazeka uma ibuka ubunjalo bukamzali wayo. Ithi unenhliziyo eqinile futhi elukhuni. Akaziniki iisikhathi sokuthi abaluleke ngezindlela zokubhekana nempilo ukuze bakwazi ukuzilwela noma ukuzimela ezinkingeni abahlangabezana nazo.

Isitanza sesithathu
Isigqi siyashesha. Ingane isikhombisa ukumangala nokudumala ngalolu hlobo lukamzali ongakwazi ukunakekela nokukhomba indlela okumele izingane zakhe zihambe ngayo.

Isitanza sesesine
Isigqi siyashesha. Ingane ikhombisa ukumangala ngezenzo zomzali wayo otshengisa ukungazikhathaleli izingane zakhe. Uyakwazi ukudla ebe azi kahle ukuthi izingane ekhaya azinakho ukudla futhi kuhlushekiwe.

Isitanza sesihlanu
Isigqi siyashesha. Ingane ikhombisa ukumangala nokudumala ngoba lo mzali unayo indlela yokuthi izingane zakhe ubengazikhusela azikhulise ngendlela efanele futhi lokho ngenye inkathi uke akwenze okwesikhashana abuye ayeke aqhubeke ngendlela yakhe yokungazinakekeli izingane zakhe. Imbongi ibuye ikhombise ukuthi lokhu umzali akwenzayo ezinganeni zakhe kuyaye kumphathe kabi afikelwe ubuhlungu. **[10]**

NOMA

UMBUZO 6: UNGUMZALI ONJANI? – DA HLOPHE (UMBUZO OMFUSHANE)

6.1 Izinkinga/izinhlupheko/izinsizi. (1)

6.2 Ukukhululeka/ukungabi nandaba nalutho. (1)

6.3 Umoya wokukhathazeka. Lesi sisho sikhombisa ukuthi ungumzali oshiya izingane zakhe/okhohlwa ukuthi uzele. (2)

6.4 Umzali ongenandaba nokukhombisa izingane zakhe izindlela zokuphila nezokuzivikela ezinkingeni ezingahlangana nazo empilweni. (2)

6.5 Kufanele ngoba ingane kule nkondlo ikhombisa ukukhathazeka ngendlela umzali wayo enza ngayo ngokungabanakekekeli. (2)

6.6 Ingane ibuza umzali kodwa ayilindele impendulo kulo mbuzo ukuthi nje iyagcizelela. (2)
[10]

AMAMAKI ESIQEPHU A: 30

ISIQEPHU B: AMANOVELI

UMBUZO 7: *BENGITHI LIZOKUNA* – NG SIBIYA (UMBUZO OMUDE)

Umyalezo yilokho umbhali asixwayisa noma aseluleka ngakho enovelini yakhe. Miningi imiyalezo ekule noveli *Bengithi Lizokuna*. Le miyalezo ihambisana nezindatshana ezithile ezakha le noveli.Kule noveli umyalezo esiwunikwa umbhali uthi: Kumele uqaphele ukuthi isinqumo osithathayo ngempilo yakho singahlukumezi abanye abantu. Lokhu kubonakala ngomphumela wokuguqula ubulili kukaMahlengi nokuhlukumezeka kwabantu ayesondelene nabo.

UMhlengi wathatha isinqumo sokuba ayoziguqula ubulili esibhedlela eKapa. Lokhu ukwenze emva kokubekezela isikhathi eside ephikisana nalokho ayekuzwa ngaphakathi kuye. Ngaphambi kokuba ahambe uphinde wathatha isinqumo sokuyobikela ubaba wakhe aphinde abhekane naNontobeko intombi yakhe. Lesi sinqumo sokwehlukana noNontobeko engamtshelanga isizathu samhlukumeza kakhulu uNontobeko.Ngendlela aphatheka ngayo kabi wacishe washayiswa yimoto kaNkululeko agcina esethandana naye. Kwakungelona nokho uthando lweqiniso ngoba inhliziyo yakhe yayilokhu ikuMhlengi. Kwathi UNkululeko esemlobolile uNontobeko sekusondele nosuku lomshado, uNontobeko watshela uNkululeko ukuthi akasaqhubeki nomshado wabo useyahluleka. UNkululeko watholakala ezilengisile ngenxa yokuthi akakwazanga ukumelana nalesi simo sokwaliwa uNontobeko. Isenzo sikaNontobeko sisakhombisa khona ukuhlukumezeka okulandela ngokuthi uNontobeko aphikelele eGcilima kubokaMhlengi ngenhloso yokuyombheka aphinde azidelise ngoba inhliziyo yakhe yayilokhu isekuye.

UMhlengi wathi uma etshela uyise ukuthi usenemizwa yokuthanda abantu abanobulili obufana nobakhe, uyise wathukuthela kakhulu wahlukumezeka nasemoyeni waze wamxosha wathi angaphinde azibize ngendodana yakhe futhi wamkhipha nasemafeni akhe. Ukuhlukumezeka kukaNgidi akumvimbanga nokho ukuthi lapho sekufika uNontobeko ezocinga uMhlengi, baphuma bayomcinga kulo lonke iTheku. Bahluleka ukumthola kwaze kwasiza umseshi ozimele uShezi okunguyena owamthola wase eyalela uNgidi ifulethi likaMhlengi. Lapha sithola ukuhlukumezeka kwabantu ababili ababesenhliziyweni kaMhlengi behlukunyezwa yilesi sinqumo asithathile sokuziguqula ubulili.

UMhlengi wabuguqula ngokuphelele ubulili bakhe wathatha nesinqumo sokushintsha ipasi lakhe waba nguMahlengi Ngidi. Wathi ukuhlala kancane eKapa enzela ukuzijwayeza ngalesi simo sobuntombazane. Isinqumo sikaMhlengi sokubuya eThekwini esezoqala impilo entsha njengomuntu wesifazane kwahlukumeza abantu abaningi ngoba phela wayesemuhle kakhulu izinsizwa sezimbanga.

Abahlolwayo sebengaphuwula ngokuhlukumezeka kwalaba balingiswa abalandelayo ngenxa yesinqumo sikaMhlengi/Mahlengi.
(a) uNdumiso (b) uXolani. **(25)**

NOMA

UMBUZO 8: *BENGITHI LIZOKUNA* – NG SIBIYA (UMBUZO OMFUSHANE)

8.1
- UNgidi. (1)
- UNontobeko. (1)
- UNomalanga. (1)

8.2 Ukudangala komuntu ngokwehluleka kwento abezithembise ngayo. – UNgidi udangele ngoba ubezethembise ukuthi usemtholile uMhlengi kanti le ntombazane ebabingelelayo nguyena uMhlengi osewaziguqula ubulili. (3)

8.3 Wayeyidabukela ngoba ecabanga ukuthi iyimbangi kaNontobeko ayehamba naye/ intombazane eyayithandana noMhlengi. (2)

8.4 Kwakusebusuku uXolani eyovakashela uMahlengi njengoba unkosikazi wakhe wayesebenza ebusuku. UXolani wavalela izingane ngaphakathi endlini kwaqubuka umlilo azangakwazi ukuphuma izingane zasha zafela khona. (4)

8.5 Yingoba ngenkathi eziguqula ubulili ngokuphelele akakwazanga ukuguqula izwi laliselokhu kungelomuntu wesilisa okunguMhlengi. (2)

8.6 UMahlengi wayesevumile ukuthi unguMhlengi ngakho-ke uNontobeko wayesebone kahle ithemba lokuba abe noMhlengi lase lishabalele. (2)

8.7 Impilo yokuba intombazane/umuntu wesifazane. (1)

8.8 Kwakufanele:
Ngoba wayengamtshelanga ukuthi umalelani/Ubengacabanganga ukuthi uNontobeko uzomfuna aze amthole ekulesi simo. (2)

8.9 Wayemthanda kakhulu uMahlengi efuna ukumlobola kodwa engenayo imali esebona nokuthi imbangi yakhe uXolani ingaze imhlwithe uMahlengi. (3)

8.10 Uqonde ukuthi bebezoxolelana noMhlengi/uzomthola esesenguMhlengi oyindodana yakhe ngoba bahlukane bexabene futhi emxoshile wamesula nasemafeni akhe ngenxa yokuthi uMhlengi wayemtshele ukuthi useyi-gay into ayengahambisani nayo. (3)

[25]

NOMA

UMBUZO 9: *USUMENYEZELWE-KE UMCEBO* – MJ MNGADI (UMBUZO OMUDE)

Umyalezo yilokho umbhali asuke esixwayisa noma eseluleka ngakho enovelini yakhe. Lokhu ukukhombisa ngokuthi kube nezigigaba noma izehlakalo ezisezingxenyeni ezithize zenoveli. Kule noveli Usumenyezelwe-ke Umcebo umbhali umyalezo wakhe aseluleka ngawo uthi: Umcebo awukuletheli udumo kuphela kodwa uphinde ukudalele izitha ezikude kanye neziseduzane okungaba umndeni wakho uqobo.

Kule noveli sithola uNomvula osebenza emakhishini esephenduka isigwili ngokuwina izizumbulu zemali emjahweni wamahhashi. Indaba yokuwina kukaMirriam iphuma kuwo wonke amaphephandaba. Lokhu kwamlethela udumo olukhulu olwambangela izitha emndenini kanye nakubantu jikelele.
Lolo dumo silubona edolobheni laseThekwini lapho uMirriam noGenyeza bebingelelwa yiwo wonke umuntu ngendlela. Bahamba babuka izimpahla zokugqoka, izindandatho nokunye ezitolo. Umdayisi wezimoto uqala ngokubabukela phansi kodwa uma ezwa ukuthi yilo Miriam owine ijackpot, uyabancenga ukuba bathenge imoto. UMirriam noGenyeza baba yizitatanyiswa bahamba nge-Rolls Royce ngenkathi sebeyolanda imali emahhovisini asemjahweni wamahhashi. Bathi bangayithola imali baya eRoyal Hotel (ihhotela lezikhulu) bayodla khona lapho baphathiswa okwamakhosi.

EThusini lapho kusebenza khona uMirriam nabo bayayifuna le mali kaMirriam. USkiti ongomunye wabasebenzi basemakhishini weluleka uMiriam ngokuthi uma sebebuya edolobheni ukuyolanda imali kuyofanele bachithe imali ewuhlweza emgwaqeni bese bona nabanye babasebenzi basemakhishini beyicosha lokho kwakuzosiza ukuthi imali kaMirriam ivikeleke. Nangempela uMirriam wakwenza lokho kanti uSkiti wayekwenziswa ubuhuzu nje bokuthola imali kaMirriam. Nabo kodwa bagcina ngokuthi le mali bayibange uSkiti esebajaha ngemvubu laba basebenzi. Uma umndeni kaMirriam uyizwa le ndaba yokuwina kwakhe bayakhohlwa ukuthi wahamba ekhaya bemxoshile ngenxa yokuthi wayekhulelwe engaganile, basebezama izindlela zokuyithola le mali kaMirriam. Kusuka umona phakathi kukaMeyili (ubabomncane kaMirriam) nonkosikazi wakhe (uMaHadebe). UMaHadabe uzama ukuthakatha umama kaMirriam (uMaNdelu) ngokumfakela ushevu ezithelweni kanti akazukuzidla emva kokuvuswa uMaSikhakhane. Lezo zithelo zadliwa inja nekati okwatholakala kufile ngakusasa. Lokhu wayekwenzela ukuthi uma uMirriam esethole ucingo lwemali yokushona kukanina bese ephuthuma ekhaya naye aphinde amthakathe bese imali igcina kungeyabo. Ngenxa yokungaphumeleli kwaleli cebo bazama elinye isu lokuthumela uMahuzu, uMchitheni noMsonteni ukuba bayobulala uMirriam. Nalo lelo lisu alisebenzanga ngoba kwagcina kufe bona engozini yemoto. Uma uMeyili sebelanda izidumbu zoMahuzu badlula kwaMirriam ngenhloso yokumbulala baphinde bathathe nemali yakhe kodwa abaphumelelanga ngoba wayesehambe noChule walibhekisa eMlazi.

Impilo kaMirriam ngenxa yalo mcebo yaguquka, wayesevika ubala ngoba ngaphandle kwalo mndeni baningi ababeyigaqele le mali. Wayesevikelwa uGenyeza isoka lakhe elalishaya kwasani eyayibonakala icothele imali kaMirriam.

Abanye abantu ababezama ukuthola imali kaMirriam yilaba: UMadonsela (umdayisi womshwalense), uNgubane (umdayisi wamafenisha), uDakiyosi (isesheli sikaMirriam esisebenzisa imithi), izintatheli, uChule (ozenza umfundisi). Ohlolwayo makabhale akhombise ukuthi uyazazi izindlela ezazisetshenziswa yila mahuzu ukuthola/ukufinyelela emalini kaMirriam. Ohlolwayo makaphinde akhombise umphumela wezenzo zalaba bantu ngokuzama izindlela ezihleliwe zalobu bugebengu. **[25]**

NOMA

UMBUZO 10: *USUMENYEZELWE-KE UMCEBO* – MJ MNGADI (UMBUZO OMUDE)

10.1 uGenyeza/isoka likaMirriam (1)

10.2
- Nzim'omuhle. (1)
- Themba lamathemba ami. (1)

10.3 Uvezwe njengomlingiswa oliqili ngoba ubengelona iphoyisa kodwa wabe ethunywe uChule ukuze akwazi ukuhamba noMirriam angaphazanyiswa muntu. (3)

10.4 Wafika njengoBhishobhi ezocela imali yokuxhasa inkonzo yakhe kanye nokumeluleka ukuthi imali isetshenziswa kanjani. (2)

10.5 Bathi besashintsha inambapuleti yemoto yabo kwaqhamuka iloli elaliphelelwe amabhuleki kanye nemoto encane eyayibalekela lel loli, iloli lakhwela phezu kwabo labadudula kanye nemoto yabo yabafohloza kwaba ukufa kwabo njalo. (2)

10.6 Iqiniso ngoba bakwazi ukumazisa uMirriam ukuthi uwine izizumbulu emjahweni wamahhashi. (2)

10.7
- Ukusebenza isikhathi eside esiyiminyaka eyishumi nesithupha.
- Wayengalitshelile isoka lakhe uGenyeza ukuthi usezohamba noChule. (4)

10.8
- Wagadla kuChule ngomculo kamaskandi owawuthandwa uMirriam.. (1)
- Wayeshaya kwasani olwaluza kuMirriam. (1)
- Wagcina eshade noMirriam yize uMirriam wayeseke washada noChule owayeyimbangi yakhe.. (1)

10.9 Unendelelo, ubukela uMirriam phansi ngoba embona njengomuntu osejwayele ukusebenzela abelungu ongaziboni noma eseyisigwili sekumele azimele. (3)

10.10 Uvuthothandaba lutholakala lapho kuphela khona ubuqili bukaChule engaphansi kwemoto eshaya sengathi ulungisa isondo lemoto. Kwaphunyuka isondo nojeke yamcindezela imoto. Yahlehla imoto yaze yacindezela uJamu yamhlanganisa nababehamba ngayo benoDafo. UChule benoJamu bafa kanjalo. UDaffo waboshwa emva kokusindiswa uMirriam kulesi sibhicongo. (3)
[25]

NOMA

UMBUZO 11: *KUNJALO-KE* – ME WANDA (UMBUZO OMUDE)

Umyalezo yilokho umbhali asuke esixwayisa noma eseluleka ngakho enovelini yakhe. Lokhu ukukhombisa ngokuthi kube nezigigaba noma izehlakalo ezisezingxenyeni ezithize zenoveli. Kule noveli 'Kunjalo- ke' umbhali umyalezo wakhe aseluleka ngawo uthi: ukungabi nesimilo noma indlela oziphatha ngayo iba nomphumela ongemuhle empilweni yakho nakubantu osondelene nabo. Kule noveli baningi abalingiswa abakhombisa ukungabi naso isimilo futhi okugcina belahlekelwe nayimpilo yabo ngalokho.

UDumazile wasuka ekhaya eMzimkhulu efundisiwe ukuziphatha kahle kanye nenhlonipho. Isimilo sakhe saqala ukuguquka lapho esethandana nothisha uMoloi kodwa ebe eyingane yesikole. Phela uthisha ungumzali enganeni yesikole uma- ke ingane yesikole isithandana nothisha, lokho kuveza obala ukungabi nasimilo. Kanjalo nothisha uMoloi ukuthandana kwakhe noDumazile kodwa eyingane yesikole kukhombisa khona ukungabi naso isimilo. Ukungaziphathi kahle kukaDumazile kwamlethela umvuzo ongemuhle neze ngoba wagcina ekhulelwe ingane kathisha uMoloi, okwathi angamtshela ngesimo sakhe akamsiza ngalutho, uDumazile wagcina exoshiwe esikoleni.

Umbhali uyaqhubeka nokusikhombisa ukungabi nasimilo kukaDumazile lapho uDumazile esethandana nomnumzane uSithole ebe azi kahle kamhlophe ukuthi ushadile. USithole uthengela uDumazile umuzi eMlazi eMafezini lapho ahlala khona noDumazile wagcina engasalubhadi ekhaya, washiya uMaNzimande nengane engasabondli. UDumazile uyaphinda futhi uyakhulelwa ingane yesibili ekaSithole- ke manje kodwa akamganile(akamlobolanga). UDumazile uyaqhubeka uthandana noMtalaselwa kodwa uhlala noSithole uyise wengane yakhe yesibili. Uyaphinda futhi usevakashelwa uthisha uMoloi ekhaya ngemuva kokuhlangana kwabo esibhedlela lapho uthisha uMoloi ebedayisa khona umshwalense. UDumazile uvakashelwa uthisha uMoloi nje ungunkosikazi kaMtalaselwa, lokhu kubonana kwabo kwagcina ngokuthi uDumazile asuleleke ngegciwane lengculazi aledlulisela kubo bonke laba besilisa athandana nabo kwaze kwasuleleka nabantu abangenacala.

Ukungethembeki kukaSithole emshadweni wakhe kusakhombisa khona ukungabi nasimilo. Ubenqabela uMaNzimande ukuba abhade unyawo lwakhe esitolo hleze ubesaba ukuthi kukhona okuthile anganqwamana nakho. USithole uthandana noDumazile isinyenyela unkosikazi engazi, umthengela nezimpahla zikanokusho . Uma uMaNzimande ekhombisa ukungaphatheki kahle ngezinsolo zakhe ngoDumazile, uSithole wathatha uDumazile wayomthukusa esitolo kunokuba amphindisele ekhaya njengesicelo senkosikazi yakhe. USithole wagcina esethengele uDumazile umuzi eMlazi wamfunela nomsebenzi eNdiyeni. Ngemuva kokuba esethenge umuzi eMlazi, uSithole waqala ukungasalali ekhaya engabiki nakubika wagcina engasalubhadi nhlobo esehlala noDumazile. Ukungethembeki kukaSithole ekugcineni kumlahlekisela konke abenakho: isitolo sasha saphela ngenxa kaDumazile, walahlekelwa umndeni wakhe uMaNzimande uyafa ubulawa igciwane lengculazi, waboshwa wabhadla ejele naye wagcina ebulewe yilo igciwane lengculazi.
Lokhu kukhombisa ngokusobala ukuthi indlela oziphatha ngayo igcina ibe namphumela muni empilweni yakho nasemiplweni yabantu osondelene nabo.
Ohlolwayo angakhombisa neminye- ke imiyalezo ehambisana nenoveli njengalena:

- Igciwane lengculazi liyathathelana uma abantu beya ocansini olungaphephile.
- Abantu abashadile nabo kufanele bathembeke kulabo abashade nabo ukuze kunqandeke ukubhebhetheka kwegciwane lengculazi kanye nokuphepha kwabalingani babo. **[25]**

NOMA

UMBUZO 12: *KUNJALO-KE* – ME WANDA (UMBUZO OMFUSHANE)

12.1 UMtholephi, uLerato kanye noSanele (3)

12.2 Umuntu onguthisha uhlala engumzali enganeni yesikole kanti nengane yesikole ilindeleke ukuthi imhloniphe futhi imthathe njengomzali uthisha/ kuyihlazo ngoba uDumazile wayeseyingane yesikole futhi uMoloi wayeganiwe. (2)

12.3 Umlandi usethulela umlingiswa osemqoka onguDumazile, isisusa sodweshu kanye nesizinda. Indaba iqala eMbumbulu eZenzele High School lapho kufunda khona uDumazile. Udweshu lususwa ukuthi uDumazile usendlini encane uzwa omemu Mpungose noNcamu behleba ngaye ukuthi usethandana nothisha uMoloi. Kwamphatha kabi lokho uDumazile watshela uthisha uMoloi kanti useyazonela ngoba uMoloi ubevele efuna izindlela zokumeshela. (5)

12.4 Usengabeletha noma kunini/usengathola umntwana noma kunini. (2)

12.5 UDumazile noMoloi baphinde bathandana futhi kanti uDumazile usegane uMtalaselwa. UMoloi wase emthelela ngegciwane lengculazi uDumazile aledlulisela kwabanye athandana nabo. (2)

12.6 Samthukuthelisa kakhulu ngoba waze wabaxosha benonina, wabiza uDumazile ngonondindwa waze waphimisela namathe phansi. (2)

12.7 (i) Ubehamba ekhaya angabiki kumuntu.
(ii) Ubebuya ekhaya ngesikhathi esithandwa wuyena.
(iii) Ubehamba ekhaya eya emsebenzini angabe esabuya. (3)

12.8 Iqiniso. Uthisha uMoloi owayenegciwane lengculazi waya ocansini olungaphephile noDumazile wase emsulela ngalo. UDumazile walidlulisela kumyeni wakhe uMtalaselwa nakubo bonke ayethandana nabo, abagcina beshonile. (3)

12.9 Yebo ngiyazwelana naye ngoba uphoxekile ngesenzo sikaDumazile sokukhuleliswa uthisha. UMaNdovela wayemyalile uDumazile ephuma ekhaya ngokubaluleka kokuziphatha kahle nokuzigcina njengentombi futhi wayesaba nolaka lukaKheswa umyeni wakhe. (3)
[25]

AMAMAKI ESIQEPHU B: 25

ISIQEPHU C: IMIDLALO

UMBUZO 13: KUDELA OWAZIYO – BP MAPHUMULO (UMBUZO OMUDE)

Indikimba yalo mdlalo othi'Kudela Owaziyo' imayelana nodlame lwasekhaya kanye nolwezifiki.

Kulo mdlalo sibheka ubudlelwano phakathi kwale ndikimba nokwenzeka emdlalweni. Udlame lwasekhaya luvezwa izehlakalo ezisuka ngemuva kokuba uMdaluli adilizwe emsebenzini. UMdaluli ubengumnumzane owunakekelayo nowuthandayo umndeni wakhe. Kuthe angadilizwa emsebenzini isimo saguquka ekhaya, waphenduka ibhubesi uqobo lwalo. Simthola ebuya kuMbhebhezeli umngane wakhe ethola umndeni wakhe usetafuleni udla ukudla kwakusihlwa.UMaMlanduli wamnikeza ukudla kwakhe kodwa wakwala.Amazwi kaMaMlanduli okuthi kusho ukuthi sekukhona abangcono kunaye uMdaluli adla ukudla kwabo kwamthukuthelisa kakhulu uMdaluli wagcina esemshaya unkosikazi wakhe. ULondiwe indodakazi yabo endala wazama ukuwubhula lomlilo ayewubona usuhanguka kodwa-ke naye wahlangabezwa induku. Kwasiza uManqina okwaba nguyena owalamula uMdaluli.

Lolu dlame luyaqhubeka lapho uMdaluli esefika ekhaya kusihlwa efuna indabandaba kuMaMlanduli ngenkani. Ukwenqaba kukaMaMlanduli kwadala ukuba uMdaluli ambhaxabule ngemvubu kwaze kwalamula amaphoyisa abizwa uLondiwe.UMaMlanduli wasola uLondiwe ngesenzo sakhe washo nokuthi yena akawabizanga amaphoyisa. Lokho kwadala ukuba uLondiwe avulele uyise icala ngenxa yokumshaya kwakhe. UMdaluli waboshwa kodwa uMaMlanduli wancenga indodakazi yabo ukuthi yesule icala. Ukuboshwa kukaMdaluli akulwehlisanga ulaka ngoba kwathi ekufikeni kwakhe ekhaya ephuma esitokisini waxosha uLondiwe ngoba ethi izinkunzi ezimbili azikwazi ukuhlala esibayeni esisodwa. ULondiwe wenqaba kodwa wazewaphuma ngesamagundane eselandelwa odadewabo ngoba uMdaluli esebathembise izulu lezandla. UMaMlanduli naye uyalubhebhethekisa lolu dlame lomyeni wakhe ngokuthi angamsoli ngezenzo zakhe kodwa asole uLondiwe ngokungahloniphi uyise.

Lezi zenzo zikaMdaluli zikubeka obala ukuthi udlame lwasekhaya luyasiguqula isimo senhlonipho ebikhona ekhaya. Lokhu kukhonjiswa ukungahloniphi kwezingane zikaMdaluli lapho zikhuluma naye.

Abahlolwayo bangaphawula nangodlame lwezifiki olususwa uMdaluli elubhekise kuChivenga oyisifiki esivela eMozambikhwi. Basekele ngokucaphuna ngokwenzeka kulo mdlalo. **(25)**

NOMA

UMBUZO 14: *KUDELA OWAZIYO* – BP MAPHUMULO (UMBUZO OMFUSHANE)

14.1 Uthukutheliswa ukuthi uChivenga usuka kwelakubo eMozambikhwi wazomephuca isinkwa sakhe/uzomthathela umsebenzi abe sezitholele wona. (2)

14.2 (i) Wayepha amakhosi, izinduna kanye namakhansela utshwala.
(ii) Unikela okweshumi njengoba kunjalo esontweni.
(iii) Wayenekhono lokwakha futhi ebiza kancane.
(iv) Ubengenalo udlame futhi engesona nesigebengu.
(Okuthathu kwalokhu) (3)

14.3 Enkundleni yomdlalo sethulelwa isisusa sodweshu lapho umlingiswa oyiqhawe uMdaluli ekhuluma yedwa ngoba ekhathazwa yiphupho elilokhu limhlasela, kuba nesiphepho esiphephula yonke into naye sicishe simphephule aphinde abone nabantu abamnyama abaqhamuka ngaseNyakatho abakhuluma ulimi angaluqondi. Leli phupho ulixoxela uMbhebhezeli osemchazela ukuthi lisho inhlupheko nenkathazo uMdaluli azobhekana nayo. (5)

14.4 Akufanele ngoba la magama akhombisa ukucwasa ngokobuhlanga/ukubukela phansi ezinye izizwe/ukwedelela ezinye izizwe. (nokunye). (2)

14.5 UMbhebhezeli uvela njengomlingiswa oyiphixiphixi obhebhezelisa udlame phakathi kukaMdaluli noChivenga. UMbhebhezeli nguyena owanika uMdaluli icebo lokuthi aye enyangeni athakathe uChivenga, wasuka futhi waya esibhedlela kuChivenga eyomtshela ukuthi ngubani omthakathayo.
(Nokunye okuyoshiwo ohlolwayo ekhombisa ukusekela impendulo yakhe.) (3)

14.6 Wayeshaya unina emvalele ekamelweni. (2)

14.7 Ubuthole ngobuqili ngoba wagwazela uHeshane isikhulu esiphezulu ehhovisi loMnyango wezaseKhaya ukuze athathe umazisi kaHlengiwe ngenhloso yokuthi kuvele isibongo sikaChivenga kubonakale njengabantu abashadile. (3)

14.8 Ucabanga ukuthi uzoyijabulela yini lento yokusuka kukaChivenga lena eMozambikhwi ezomthathela umsebenzi wakhe (2)

14.9 Ngokwamalungelo esintu ukuhlukunyezwa kwabesifazane kanye nezingane akuvumelekile. UMdaluli ufuna indabandaba ngenkani kunkosikazi wakhe, uyamshaya kanye nezingane aphinde azixoshe ekhaya. (3)
[25]

NOMA

UMBUZO 15: *AWUWELWA UMNGENI* – M GCUMISA (UMBUZO OMUDE)

Indikimba yalo mdlalo othi: 'Awuwelwa Umngeni' ingombango wezwe/imingcele/ezombusazwe. Izehlakalo ezikhona emdlalweni ziyiveza kahle le ndikimba lapho abelungu benza konke okusemandleni abo ngokusebenzisa ubuqili ukuphuca abamnyama umhlaba wabo.

Ehhovisini likaZithulele (omele uHulumeni kaSomtsewu) baxoxisana noSalimani ukuzothola ukuthi imingcele imi kanjani ukuze kuzosikwa umhlaba omusha ozonikezwa abelungu bamapulazi. UZithulele utshela uSalimani izizathu zokuthi kungani kumele izwe likaSalimani kumele lisikwe phakathi. UZithulele wazibeka lezo zizathu zokuthi imfuyo yabantu abamnyama yayingena endaweni yabamhlophe ihlangane nomhlambi wabamhlophe owuhlobo oluphambili bese kuphuma uhlobo lwezinkomo olungasile. UZithulele ubuye abeke nesizathu sokuthi abantu babeba imfuyo nezilimo emasimini abelungu. uSalimani wathatha ngokuthi lezi zizathu ezibekwa ngabelungu ziwuchuku nje ngoba befuna indlela yokuba bathole lo mhlaba ube ngowabo. Lezi zizathu ziyamthukuthelisa uSalimani ngoba lokho kuyosho ukuthi isigodi sakhe sakwaVimbingwenya kumele aphucwe sona nokuthi umngcele akusezukuba uMngeni kodwa kuyoba uMkhabela (okuyingxenye yezwe lakhe uSalimani.) Uyasuka lapho uSalimani uyotshela abozalo lwakhe nesizwe ngale nkinga eseqala ukuvela emayelana nomhlaba wakhe.

Lobu buqili babelungu bokuthola izwe likaSalimani aligcini lapho kodwa naseMgungundlovu sithola uSomtsewu etshela uSalimani ukuthi akuyona inhloso yakhe ukusika izwe lenkosi kodwa uzobuyisela izwe labelungu kubanikazi balo abalithola ngokomlando. Nakho lokhu kuwubuqili ababusebenzisayo bokuthola umhlaba kaSalimani ngokungemthetho.
Uma sekukhulunywa le ndaba yomhlaba kwaVimbingwenya, uSalimani usola uMphiliphili (undunankulu yamacala kaSalimani) ngokuba yimbuka ngokuhambisana nabelungu kulo mbango wezwe. UMphiliphili uzama ukuzivikela ngokuthi akhulume iqiniso aziveze zonke izindaba mayelana nalo buqili obenziwa ngabelungu ukuthatha umhlaba kaSalimani. UMphiliphili utshela uSalimani ukuthi abantu okuyibonabona abahambisana nokusikwa komhlaba uNgoza owamnikeza opondo abahlanu wathi isipho sikakhisimusi esivela kuSomtsewu. Kanjalo futhi noMgqabuli wamnikeza amashumi amabili opondo okwakuyisipho esasivela kuHulumeni. Zonke lezi zigigaba zikuveza ngokusobala ukuthi abelungu babengenza noma ngabe yini ukuthola umhlaba kaSalimani. Ngalesi senzo uSalimani wajezisa uMphiliphili ngokumhlawulisa ngezinkabi ezintathu.

USalimani ngokubona ukuthi abelungu basebenzisa ubuqili ngezindlela eziningi, naye useveza icebo likabhontshisi lokuthola ukuthi abantu bakhe bami kuphi ngalolu daba lomhlaba. USalimani nabafowabo bawenza amalungiselleo embizo ezoba khona noSomtsewu lapho kwakufuneka abantu bakhethe ukuthi bafuna ukuba umngcele usikwe phakathi yini noma ungasikwa. USalimani watshela abantu bakhe ukuthi uzobeka ubhontshisi omhlophe nomnyama okumele abantu bakhethe ukuthi bafuna ubhontshisi onjani. Uma bekhetha omhlophe kuyosho ukuthi bahambisana nabelungu ukuba kusikwe umhlaba kodwa uma bekhetha omnyama kusho ukuthi abahambisani nokusikwa komhlaba kaSalimani. Nangempela ngosuku lolo abantu bonke bakhetha ubhontshisi omnyama ngaphandle kukaMphiliphili nabelungu bamapulazi abakhetha omhlophe. Abelungu babesaqhubeka ngokusebenzisa uMphiliphili embangweni wezwe. Ukukhetha kukaMphiliphili ubhontshisi omhlophe kwakufakazela kona ukuthi

abelungu babesaqhubeka nobuqili babo bokusebenzisa abanye abantu ukuthola umhlaba. Ukukhetha kwabantu ubhontshisi omnyama kwakusho ukuthi abantu abamnyama babengahambelani nalobu buqili bukahulumeni bokufuna umhlaba wabo ngenkani.

Abahlolwayo bangaphinde baphawule ngokulwa kwabantu basemapulazini kanye nabantu bakaSalimani okwakusewubuqili babelungu ukuthi abantu babo bachukuluze abakaSalimani bese kugcina kuliwa. Abahlolwayo mababhale ngalesi sehlakalo kuze kufike lapho uSalimani limlahla icala aphucwe izwe lakhe.

Abahlolwayo mabaphinde baphawule ngokudluliswa kwecala lemingcele nguSalimani elidlulisela emajajini eMgungundlovu. Abahlolwayo mababhale ngalesi sehlakalo kuze kufike lapho uSalimani icala eliwina abuyiselwe umhlaba wakhe bese kuthi uhulumeni kaSomtsewu akhokhe zonke izindleko zecala. **(25)**

NOMA

UMBUZO 16: *AWUWELWA UMNGENI* – M GCUMISA (UMBUZO OMFUSHANE)

16.1 Inkosi yakwaNgwazi. (1)

16.2 Wayezithatha/ezibona enguHulumeni njengoba weyengundabazabantu. (1)

16.3 16.3.1 UNomehlo - Imbongi kaSalimani.
16.3.2 UMphiliphili - Induna yenkosi uSalimani.
16.3.3 UZithulele - Imantshi enguNdabazantu eMshwathi. (3)

16.4 Wayeyibizele ukuba azoyichazela ngezinhloso zikaHulumeni mayelana nokuklanywa kabusha kwemingcele yaseVimbangwenya. (2)

16.5
- Imfuyo yabantu bakaSalimani yayihlupha imfuyo yabelungu bamapulazi ngokuncintela amanzi umfula uMngeni.
- Imfuyo yabantu abamnyama ithelele imfuyo yabo ngezifo ezithelelwanayo.
- Izinkunzana zabantu abamnyama zikhwela izinkomo zabelungu bese kuphuma uhlobo olungasile.
- Abantu bakaSalimani batshontsha izinkomo nokudla emasimini.

(Okuthathu kwalokhu) (3)

16.6 Kubangelwa indlela acwasa ngayo abantu abamnyama ngoba leli gama kuyena lisho umuntu omnyama ongenazwi kuHulumeni. (2)

16.7 Babefuna ukuthola kahle ngokwakucatshangwa nokwakwenziwa inkosi uSalimani njengoba uMphiliphili wayesondelene nenkosi. (2)

16.8
- USomtsewu ukhombise ukuzwelana nabelungu bamapulazi wagcina ebophe uNomehlo imbongi ngokulwa nabantu babelungu bamapulazi okwabanomphumela wokuphucwa kukaSalimani imingcele yakhe.
- Ijaji likhombise ukungachemi/ ukungabi nalo ubandlululo namuntu kodwa lisebenzise umthetho njengoba unjalo okwagcina ngokuba uSalimani abuyelwe imingcele yakhe noSomtsewu njengoHulumeni akhokhe izindleko zecala. (4)

16.9 Yingoba ababahlaselanga kodwa yibona abahlasela bashaya oNomehlo ngenkathi beziphuzela emzini kaMcondo. (2)

16.10 Yebo ngiyazwelana nenkosi uSalimani ngoba uHulumeni akayikhombisi ukuyihlonipha njengenkosi axoxisane nayo ngodaba lokuklanywa kabusha kwemingcele kodwa uyitshela lokho asekuhlosile. (3)

16.11 Iqiniso ngoba uZithulele nguyena owafika nabo laba belungu bezocela indawo yokugoba amadlangala okwesikhashana ngoba besazodlulela phambili kanti sebezohlala unomphela. (2)
[25]

AMAMAKI ESIQEPHU C: 25
AMAMAKI ESEWONKE: 80

I-RUBHRIKHI YOLIMI LWASEKHAYA

I-RUBHRIKHI YOKUHLOLA I-ESEYI/UMBUZO OMUDE WENKONDLO

IRUBHRIKHI YOKUHLOLA UMBUZO OMUDE KWINKONDLO **ISIZULU ULIMI LWASEKHAYA AMAMAKI AYI-10**	ULIMI: Ukuhleleka nokushelela komqondo, ukwethula, ulimi, iphimbo, isitayela, esisetshenziswe kumbalo	* Umbhalo uhlelwe nobunyoninco obuhlosile. * Ubhalwe ngobuchule. * Imiqondo ibunjwe nobuchule iyageleza. * Ulimi olusetshenziswe nesitayela kuyaheha.	* Umbhalo uhleleke kahle kakhulu. * Isingeniso sihle kanye nesiphetho. * Amagama akhethwe kahle. * Iphimbo, isitayela kuyahambelana futhi kuyawu phendula umbuzo. * Umbhalo wethuleke kahle.	* Umbhalo uhleleke kahle. * Isingeniso nesiphetho nezinye izigaba kuhambisana kahle. * Umqondo uyalandeleka. * Iphimbo isitayela nezinga lolimi kufanelekile.	* Zikhona izinto ezikhomba ukuhleleka. * Zikhona izinto ezikhomba ukungahleleki komsebenzi. * Iphimbo nendlela yokubhala kuyazigcina nje izidingo zombhalo. * Umbhalo unamaphutha nakuba uhleliwe. * Izindima eziningana zinhle.	* Ukuhleleka kunamaphutha. * Umqondo nokulandelana kwamaphuzu kunamaphutha, kepha kusezwakala. * Iphimbo indlela yokubhala nezinga lolimi akuhlangani kahle. * Maningana amaphutha.	* Umbhalo nokwethula kunamaphutha amaningi. * Ulimi, indlela yokubhala nezinga lolimi akuhambelani nombhalo. * Amaphutha maningi. * Izindima zinamaphutha.	* Umbuzo awuphendulwa-nga ngendlela. * Akukho ukukhombisa ukuhleleka nokulandelana kwamaphuzu. * Akukho kuhlelwa amaphutha angangobaba. * Azikho izindima ezikhombisa ukuhambisana.
OKUQUKETHWE/INGQIKITHI Ukukhombisa ulwazi oluphakeme nokuqinisekisa ulwazi ngenkondlo.		**7** **80 – 100%**	**6** **70 – 79%**	**5** **60 – 69%**	**4** **50 – 59%**	**3** **40 – 49%**	**2** **30 – 39%**	**1** **0 – 29%**
• Ukukhombisa ulwazi oluphakeme ngezidingo zombhalo. • Impendulo evelele 90%. • Impendulo enhle kakhulu 80 – 89%. • Ubufakazi ngokubhalwe ngenkondlo kuyancomeka. • Ulwazi oluvelele ngombhalo.	7 80 – 100%	8 – 10	7 – 8	7 – 7½				
• Ulwazi ngombhalo lungaphezulu kokusendimeni. • Ubhale ngokugxila kulokhu okudingekayo. • Okubhaliwe kunomqondo omuhle wabuye kwasekelwa enkondlweni. • Ukhombisa ulwazi oluhle ngombhalo.	6 70 – 79%	7½ – 8½	7 – 8	6½ – 7½	6 – 7			

• Okuqukethwe kuyezwakala futhi kuyalandeleka. • Imiqondo ibhaleke ngokugculisayo. • Kukhona imininingwane eshaya esikhonkosini kodwa kukhona embalwa ephaphalazayo. • Bukhonyana ubufakazi ngolwazi ngombhalo.	5 60 – 69%	**7 – 8**	**6½ – 7½**	**6 – 7**	**5½ – 6½**	**5 – 6**		
• Amaphuzu ayenelisa alandeleka ngokusendimeni ngombhalo. • Imiqondo iyezwakala ngokusekela umbhalo. • Akhonyana amaphuzu alandelekayo ashaya emhloleni ngenkondo.	4 50 – 59%		**6 – 7**	**5½ – 6½**	**5 – 6**	**4½ – 5½**	**4 – 5**	
• Okuqukethwe akuzwakali kahle. • Amaphuzu aphendula ngenkondlo ambalwa. • Ukuhlela noma kukhona akulandeliwe kahle. • Ulwazi luncane ngenkondlo.	3 40 – 49%			**5 – 6**	**4½ – 5½**	**4 – 5**	**3½ – 4½**	**3 – 4**
• Amaphuzu nokuqukethwe imvama akuzwakali akuxhumani. • Amaphuzu ambalwa alukho ulwazi olwanele ngombhalo. • Ukuhlelela umbhalo akwenelisi.	2 30 – 39%				**4 – 5**	**3½ – 4½**	**3 – 4**	**1 – 3½**
• Okuqukethwe namaphuzu kuphambene nokufunwayo futhi akuhlangani. • Imiqondo ayihlangani, umzamo omubi ekuphenduleni inkondlo. • Indaba ingumphuphe, ukuhleleka akukho.	1 00 – 29%					**3 – 4**	**1 – 3½**	**0 – 3**

IRUBRIKHI YOKUMAKA UMBUZO OMUDE WENOVELI KANYE NOMDLALO – ULIMI LWASEKHAYA (25)

Qaphela kunomehluko phakathi kwamamaki okuqukethwe kanye nawesakhiwo nolimi.

AMAKHODI NOKWABIWA KWAMAMAKI	**OKUQUKETHWE (15)** Ukuhumusha isihloko. Ukuqina kwamaphuzu ukwesekela okuzwakalayo kanye nolwazi lwencwadi		**ISAKHIWO KANYE NOLIMI (10)** Isakhiwo, ukugeleza kwamaphuzu kanye nokwethulwa Ulimi, iphimbo kanye nesitayela esisetshenziswe.

Ikhodi 7 80 – 100%	**Kuihle kakhulu 12 – 15 amamaki**	*isihloko sihunyushwe kabanzi *izimpendulo ezinhle kakhulu-90%+ 80 – 89% *amaphuzu amahle kakhulu asekelwe kabanzi Ngokucaphuna encwadini. * ukuhluza kanye nencwadi ukuqonda kahle kakhulu.	**Kuhle kakhulu 8 – 10 amamaki**	*isakhiwo esihleleke kahle kakhulu *isingeniso nesiphetho esihle kakhulu *amaphuzu ahleleke kahle kakhulu futhi Ayalandelana *ulimi, iphimbo kanye nesitayela kukhombisa ukuvuthwa komqondo, kuyaheha futhi kushaya emhloleni.
Ikhodi 6 70 – 79%	**Kuhle impela 10½ – 11½ amamaki**	*isihloko sihunyushwe kahle impela amaphuzu adingekayo abalulwe kahle impela. *amaphuzu akhe asabalele *amaphuzu azwakalayo ethuliwe futhi asekelwa Kahle ngokucaphuna encwadini. *ukuqonda kahle ukuhluza kanye nencwadi.	**Kuhle impela 7 – 7½ amamaki**	*amaphuzu ahleleke kahle *isingeniso kanye nesiphetho esihle. *amaphuzu ayezwakala futhi ayalandeleka *ulimi, iphimbo kanye nesitayela kushaya emhlolweni futhi kuyayifeza inhloso *amaphuzu ethulwe kahle.
Ikhodi 5 60 – 69%	**Kuhle 9 – 10 amamaki**	*uyakhombisa ukusiqonda isihloko futhi usihumushe kahle *uzamile ukwenamaba ngamaphuzu *amanye amaphuzu azwakalayo abaluliwe kodwa awasekelwanga onke ngendlela elindelekile. *kuyakhombisa ukuthi uyakwazi ukuhluza kanye nencwadi.	**Kuhle 6 – 6½ amamaki**	*isakhiwo esihleleke kahle, amaphuzu ayageleza futhi alandelana kahle *isingeniso, isiphetho kanye nezigaba kuhlelekile *kuyabonakala ukugeleza kwamaphuzu Ulimi, iphimbo kanye nestayela kushaya emhloleni
Ikhodi 4 50 – 59%	**Kuyagculisa 7½ – 8½ amamaki**	*isihloko usihlaziye ngokugculisayo nokho amaphuzu akawathintanga wonke *akhona amaphuzu amahle asekela isihloko *amaphuzu amaningi asekeliwe kepha akugculisi *Unalo ulwazi nje lokuhluza kanye nencwadi.	**Kuyagculisa 5 – 5½ amamaki**	*kukhona nokho ukuhleleka kwesakhiwo *amaphuzu awagelezi futhi awahlelekile * kusenamaphuthana olimi,iphimbo kanye nesitayela kusetshenziswe kahle. *izigaba eziningi zihleleke kahle
Ikhodi 3 40 – 49%	**Kusendimeni 6 – 7 amamaki**	*izimpendulo ezisendimeni *ulwazi oluncane lokuhlaziya isihloko *amaphuzu awagculisi futhi awasekeliwe ngencwadi *akanalo ulwazi lokuhluza kanye nolwazi lwencwadi	**Kusendimeni 4 – 4½ amamaki**	*isakhiwo sikhombisa ukungahleleki *kusenamaphutha olimi,iphimbo nestayela akuhambelani nemigomo yombhalo *Izigaba zinamaphutha

Akuvumelekile ukukopisha leli phepha

Ikhodi 2 30 – 39%	**Akugculisi kahle** **4½ – 5½ amamaki**	*isihloko akasazi *uphindaphinda izimpendulo kwesinye isikhathi Uyaphaphalaza *izimpendulo zikha phezulu, akakwazi ukuhumusha futhi akesekeli ngokuthatha encwadini * Ukuhluza kanye nolwazi lwencwadi akugculisi	**Akugculisi kahle** **3 – 3½ amamaki**	*Ukwethula okuphuphile,amaphuzu awahlelekile okwenza impendulo engagelezi *ulimi lunamaphutha amaningi okwenza kube umbhalo omubi *izigaba nazo zinamaphutha.
Ikhodi 1 0 – 29%	**Akugculisi neze 0 – 4 amamaki**	*amaphuzu abhaliwe kepha kunzima ukuwalandela ngoba awahambelani *izimpendulo eziphuphile impela nalawo maphuzwana abaluliwe awasekeliwe nhlobo *Akakwazi ukuhluza kanti futhi nencwadi akayazi.	**Akugculisi neze** **0 – 2½ amamaki**	*umbuzo akawuphendulanga *isakhiwo asihlelekile futhi asiniki umqondo *ulimi olubi, isitayela nephimbo okungashayi emhloleni *akukho ukulandelana kwezigaba