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IGREYIDI 12

ISINDEBELE ILIMI LEKHAYA (HL)

IPHEPHA LESIBILI (P2)

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IMEMORANDAMU

IMITLOMELO: 80

Imemorandamu le inamakhasi ama-36.

Umhlahlandlela wokutshwaya

1. Nangabe umfundi uphendule imibuzo engaphezu kwenani elibekiweko tshwaya ipendulo yokuthoma kwaphela. (**Umfundi akakafaneli aphenandle umbuzo omude nomfitjhani ngencwadi eyodwa**)
2. Nangabe umfundi uphendule imibuzo emi-4 ngaphasi kwesigaba A, (linkondlo eziboniweko), tshwaya imibuzo emibili yokuthoma kwaphela.
3. Nangabe umfundi uphendule imibuzo emibili emifitjhani nofana emibili emide ngaphasi kwesigaba B nesigaba C, tshwaya umbuzo wokuthoma omfitjhani newokuthoma omude bese ulisa elandelako. (Nangabe umfundi uphendule imibuzo yomi-4 tshwaya umbuzo wokuthoma ngaphasi kwesigaba ngasinye).
4. Nangabe umfundi utlole iimpindulo ezimbili, yokuthoma ingasiyo elindelekileko bese yesibili kungelindelekileko tshwaya yokuthoma yesibili **ungayitjheja** (Ungayitshwaya).
5. Nangabe iimpindulo azikanonjorwa ngendlela ekunonjorwe ngayo ephepheni lemibuzo, tshwaya ngendlela imemorandamu inonjorwe ngayo.
6. Nangabe ukupeledwa kumbi kwegama emutjhwani/emudeni kutjhugulula elikutjhoko **ungawutlomelisi**. Nangabe ukupeledwa kumbi kwegama emutjhwani/emudeni akutjhugululi elikutjhoko **utlomelise**.
7. Imibuzo ema-eseyi (Imibuzo emide)
Nangabe inani lamagama asetjenzisiweko e-eseyini mancani, ungamjezisi umfundi ngombana sele azijezise yena ngokwakhe. Nangabe i-eseyi yide khulu tshwaya kufikela enanini elibekiweko lamagama. (**Tjheja: sebenzisa igridi yokutshwaya umbuzo lo ngokuyelela**).
8. Imibuzo emifitjhani
Nangabe umfundi akakasebenzisi iindzubhuli nakabawiwe bona adzubhule ipendulwakhe akangajeziswa.
9. **YELELA:** Iimpindulo ezifuna u-**iye** nofana **awa**, **liqiniso** nofana **mbono**, **liqiniso** nofana **akusilo iqiniso**, **kulungile** nofana **akukalungi**, **mbono omuhle** nofana **akusimbono omuhle**, **sisenzo esihle** nofana **sisenzo esimbi** azinikelwa umtlomelo kodwana kutlonyeliswa isekelo kwaphela (**IMITLOMELO YOKE NGEYOKUSEKELA**).

ISIGABA A: IINKONDLO**UMBUZO 1: 'NGIZOKWENZANJANI?' – TM Mthimunye**

Ummoya mazizo azwakaliswa yimbongi esiwathola ngokufunda nangokuyelela imiqondo emunyethwe kusetjenziswa kwamagama emideni yekondlo. Ikhethomagama magama anqophileko akhethwa ngokuyelela nangokunemba entweni imbongi esuke ikhuluma ngayo. Ummoya wekondlo le udanile. Imbongi idaniswe kulongakalelwa mbelethayo, njeke ayinamuntu oyifundisa amasikwayo. Imbongi isebenzise amagama alandelako ukuveza tihatjhalazi ummoya lo:

- Ngifik' ephasin' uyafulathela, awusakhambi nam' ibangana > Imbongi ihlathulula bona ithe nayiqeda ukubelethwa, ingakakhuli ukuyaphi umbelethayo wahlongakala/ wayitjhiya ephasini.
- Ngizoyitjengiswa nguban' indlela, ngangithi ngizokukhula hlanu kwakho, ngangith' indlela ngizayitjengiswa nguwe, > Imbongi ihlathulula bona beyizitjela ukobana umbelethayo lo uzoyikhulisa ayitjengise indlela ekufanele ikhambe ngayo bekayifundise nekambiso yamasikwayo, njeke nasele angasekho nje imbongi ilila ngokobana izawafundiswa ngubani.
- Angisakghon' ukukubona ngawenyama > Imbongi ihlathulula bona engqondwenayo iyambona umbelethayo kodwana ayikghoni ukubona ngamehlo ikwazi ukukhuluma naye imbikele ngemirarwayo.
- Ngizokwenza njan' iphasi nalinje, ngizokubuza bani nabangasazaziko nje? > Imbongi ihlathulula bona njengombana iphaseli selijame ngeenzwani nabantu bangasawazi amasikwabo nje, yona izowafundiswa ngubani wekhabo.
- Mina ngiyokuba yini kubani? > Imbongi ilila ngokobana yona iyokulilela kubani lokha abanye nabalilela ebabelethini babo.
- Namhlanjesi ngikuqal' eentombeni, ngizwa ngabantu bona wawukhamba yiphi > Imbongi ihlathulula bona sese idanela ukubona umbelethayo eentombeni ukuze imbone bona bekumumuntu onjani ngokwejamo kodwana indlela ebekaziphatha ngayo iyizwa ngabanye abantu.
- Ngizwa ngosiyazi bona wawugida yiphi > Imbongi ihlathulula bona sele izwa ngobatjho bonyana ngiwaphi amasiko umbelethayo ebegade awenza.
- Namhlanjesi ngibukela zakosobantu, zekhethu ngiyaziphumbutha > Imbongi ihlathulula bona sese idanela emasikweni wabanye abantu ngombana wekhabo ayiwazi.
- Ngizokwenzanjanani? > Imbongi isebenzise amagama la ekugcineni kwenye nanye indima yekondlo le ukugandelela bona mbala isemrarweni, ayizazi bona ithatheni iyihlanganise nani ukuze ikghone ukwazi amasikwayo wamambala ebeyifanele iwafundiswe mbelethayo ongasekho.

Ngehlathululo engehla le kuyezwakala bona imbongi idanile tle ngokulahlekelwa mbelethayo isese yincani khulu begodu namagama ewakhethileko awuveza tihatjhalazi ummoya wokudana lo.

(Umfundi angahlathulula ngeyakhe indlela ezwakalako uzakutlonyeliswa).

[10]

ISIGABA A: IRUBHRIKHI YOKUTSHWAYA UMBUZO OMUDE WEKONDLO (10 IMITLOMELO)**UMBUZO 1: 'NGIZOKWENZANJANI?' – TM Mthimunye**

Iqhinga	Ngokudluleleko	Ngokwekghono	Ngokulingeneko	Ngokusisekelo	Ngokungakaneli
OKUMUNYETHWEKO Ukuhlathululwa kwekondlo: Ukungenelela kokunikelwa kwamaphuzu azwakalako, ukusekela kanye nelwazi lekondlo. 6 IMITLOMELO	5-6 -Umfundi uhlathulule isihloko ngokungeneleleko begodu uwathinte woke amaphuzu amayelana nekondlo. -Uphendule ngendlela ehle khulu. Kunamaphuzu amanengi asekelwe ngokunemba begodu anqotjhiswe ekondlweni. -Ikondlo uyizwisise kuhle khulu.	4 -Umfundi utjengise ukuzwisisa isihloko. -Iimpendulo pheze ziyakhambelana nesihloko. -Imibono esekelweko ikhona kodwana ayikavezwa yoke begodu ayikasekelwa njengombana bekulindelekile. -Kunobufakazi obutjengisa bonyana uyayizwisisa ikondlo.	3 -Isihloko usizwisise bewasihlathulula ngendlela ephakathi. Imininingwana ayikavezwa yoke. -Amaphuzu amanengi asekelwa imibono akakavezwa ngendlela eyanelisako. Unelwazi elisezingeni eliphasi lekondlo.	2 -Isihloko akakasizwisisi kuhle. -Ubuyelele amaphuzu kezinye iindawo uveze namaphuzu angafunekiko. -Akakatloli amaphuzu azwakalako/Amaphuzu awatlolileko akakasekelwa kuhle bekwazwakala. -Akayazi kuhle ikondlo le.	0-1 -Iimpendulo ezinikelweko azizwakali begodu azikanamatheli esihlokweni esinikelweko, kubudisi ukuzilandela ngombana azikhambelani nombuzo. -Uhlulekile ukunikela iimpendulo ekungizo. -Amaphuzu ambalwa awanikeleko akakasekelwa. -Umfundi ikondlo akayazi kuhle.
ISAKHIWO NELIMI Isakhiwo, ukulandelana kwamaphuzu kanye nokwethulwa: Ukuzwakala kwelimi kanye nokuzwakala kwamaphuzu. 4 IMITLOMELO	4 -Umtlolo unesakhiwo esihle khulukhulu nokusekelwa kwemibono okulandelekako. -Isingeniso, isiphetho neengaba kuhleleke kuhle khulu. -Imibono iyazwakala beyisekelwe kuhle khulu. -Ilimi, ukuzwakala nokwethulwa kwamaphuzu kuhle kutjengisa ukutjhuja kwengqondo.	3 -Umtlolo unesakhiwo esihle nokusekelwa kwemibono okulandelekako. -Isingeniso, isiphetho neengaba kuhleleke kuhle. -Imibono iyazwakala beyisekelwe kuhle. -Ilimi, ukuzwakala nokwethulwa kwamaphuzu kuhle.	2 -Bukhona ubufakazi besakhiwo sekondlo. -Ikondlo ayinakho ukunamathelana kwamaphuzu begodu ayilandeleki. -Kuneemphoso ezenziwe elimini, ekuzwakaleni kwekondlo kanye nekuhlelweni kodwana iingaba zakhiwe kuhle.	1 -Ikondlo ayikethulwa ngefanelo. -Ukungakahlelwa kuhle ngikho okwenza ukulandelana kwamaphuzu kungezwakali. -Kuneemphoso ezinengi zelimi begodu nokusetjenziswa kwelimi okunganembiko kwenza umtlole lo ungezwakali.	0-1 -Kubudisi ukutjho bonyana kukhulunywe ngokwanelisako ngesihloko. -Abukho ubufakazi bokuhlelwa kwesakhiwo nanyana ukulandelana kwamaphuzu. -Ilimi elisetjenzisweko lisezingeni eliphasi khulu begodu alizwakali.

YELELA: Nangabe umfundi ubethele mthlazeni, akaphenduli okumunyethweko ngendlela elindelekileko begodu utlole nofana ucoce indaba nje engakhambelani nesihloko, ungamtlolelisi/mnikele i-0 kokubili okumunyethweko kanye nelimi.

UMBUZO 2: 'LAYAPHI IPHASI LEKHETHU' – BJ Skhosana

- 2.1 Ziimila/ziinthelo zemmangweni. (1)
- 2.2 Mganga. (1)
- 2.3 Kilendima imbongi ikhuluma ngeengaba zokukhula kwabantu bambaji ngokulamana kwazo. (2)
- 2.4 Umuda lo unesithombe-ngqondo sesenzasamuntu begodu imbongi isisebenzisele ukuveza umqondo wokobana ngaleso sikhathi iphasi lalilihle, lihlala lihlaza ngeemila/ngeentelo ezihlukahlukeneko zemmangweni.
(Tjheja: Umfundi nakaveze iinthombe-ngqondo ezilandelako: isenzasamuntu neseqamagama kodwana angakahlathululi umqondo esiwuvezako uzakutlonyeliswa umtlomelo o-1). (2)
- 2.5 Ngesihloko esithi; 'Layaphi iphasi lekhethu' imbongi inqophe ukubuza bona kwenzekani ngepilo eyayiphilwa babantu besitjhaba samaNdebele ekadeni. (2)
- 2.6 - Ipilo ekhulunyiswa yimbongi ekondlweni le kungakghonakala bona kubuyelwe kiyo ngokobana abantu bakhuthazwe bona babuyele eendaweni zemakhabo zakade bazokwazi imvelaphi yabo namasiko wabo ukuze ezinye iintjhaba zikghone ukubahlonipha/ukuze isizukulwani esisezako sazi ikambiso yamasikwaso, iingaba zokukhula komuntu nelebatho lesikhabo.
- Ipilo ekhulunyiswa yimbongi ekondlweni le angekhe kusakghonakala bona kungabuyelwa kiyo ngebanga lokobana iphasi selithuthukile, ayisekho imimango lapha iimila/iinthelo ezikhulunyiswa yimbongi ekondlweni le zingatholakala khona ngombana ummango omnengi sewuzele abantu nemakhiwo/Ipilo yesikhuwa seyenza bona abantu bangasaba nendaba yokutjhejana neengaba zabantu zokukhula ngonobangela wokuqala khulu ifundo.
(Umfundi angayibeka ngeyakhe indlela ezwakalako). (2)

[10]**UMBUZO 3: 'MONA' – TM Mthimunye**

- 3.1 Imbongi ithi umona ukhupha ubuntu ebantwini. (1)
- 3.2 Emisebenzini/Emasondweni. (1)
- 3.3 Endimeni yesi-2 imbongi ibabaza izinto ezimbi ezenziwa mumona phezu kwamakholwa/kwabazalwana. (2)
- 3.4 Imbongi ilinga ukusitjela bona umuntu onomona akanalo izwelo kabanye abantu/Akabatlhuweli abanye abantu ngebanga lehliziyo elikhuni. (2)
- 3.5 - Kungaba kuleyelana amala hlangana namalunga womndeni.
- Kungaba kukhulumana kumbi kabanye abantu.
- Kungaba kukonelana ngabomu izinto ezithileko zelunga lomndeni.
- Kungaba kuvimbelana bona omunye angenzi into ethileko ezomphumelelisa.
(Nezinye izehlakalo EZIMBILI ezizwakalako ezingavezwa mfundi kodwana ezingabanga ukuhlukana emndenini). (2)

- 3.6 Imbongi ihlose ukusiyelelisa ngezinto ezimbi ezenziwa mumona eendaweni ezihlukahlukene nebantwini abahlukahlukeneko/Imbongi ihlose ukuveza bona umona ukhona pheze kibo boke abantu begodu udala ukuhlukana nezondo ebantwini/Imbongi ihlose ukuveza bona umona awunantwehle/Umona uyamtjhugulula umuntu. (2)
(Umfundi angayibeka ngeyakhe indlela ezwakalako). [10]

UMBUZO 4: 'UYAZITSHAYELA' – TN Mahamba

- 4.1 Sisaphila. (1)
- 4.2 Isenzasamuntu/Iseqamagama. (1)
- 4.3 Imbongi iveza bona nangathana bekukghonakala ukufa kujanyiswe unomphela kungasaba khona/Imbongi ifisa ngathana bekungahlehliswa isikhathi sokufa bekube kulapha abantu bangasafi khona. (2)
- 4.4. Umuda lo umumethe isithombe-ngqondo setshwayo, isiga sokwethula ingwani sitjengisa bona imbongi iyakuhlonipha ukufa ekhuluma ngakho ekondlweni engehla le/Isithombe-ngqondo sesenzasamuntu, umqondo ovezwa kusetjenziswa kwesithombe-ngqondwesi kukobana ukufa kunikelwe amandla ngaphezu kokuphila kwabese kuyahlonitjhwana ngokuthulelwa ingwani. (Tjheja: Umfundi nakaveze iinthombe-ngqondo ezilandelako: setshwayo nesenzasamuntu kodwana angakahlathululi umqondo esiwuvezako uzakutlonyeliswa umtlomelo o-1). (2)
- 4.5 Ngibona kwangathi ukuhlongakala kwabantu kangaka kubangelwa malwele angalaphekiko asahlele iphasi esikhathini sagadesi begodu lokhu kungavikelwa ngokobana abantu bazitjheje bebalandele nemiyalo yabodorhoderana/Ngibona kwangathi kubangelwa yindlela abantu esele baphila ngayo, ephambene nentando kaZimu begodu ukufokhu kungavikelwa ngokobana abantu bazitjhideze kuZimu. (Tjheja: Umfundi nakaveze unobangela wokufa kwaphela kodwana angakavezi bona kungavikelwa njani uzakutlonyeliswa umtlomelo o-1). (2)
- 4.6 Ikondlo le inomoya odanileko, imbongi idaniswa kukufa okusele kubonakala kuhlule iinyanga zesintu, zesikhuwa nabafundisi. Ikhanuka nangathana ukufokhu kuyaphela kwanje. (2)
(Umfundi angayibeka ngeyakhe indlela). [10]

KANYE

UMBUZO 5: 'NGIBALABALISWA NGUWE!' – JT Jiyana

- 5.1 Isithandwa sayo/Mlinganayo/Isinini sayo/Isingani sayo/Mumuntu ahlala naye. (1)
- 5.2 Wangithembisa ukufa nokuphila. (1)
- 5.3 Imbongi ikatelelwe kulahlwa sithandwa sayo naphezu kwesithembiso abasenzako bona bazakufa balahlane, njeke ifuna ukuveza ubuhlungu ebuzwako ngalokho. (Umfundi angarhunyeka ngeyakhe indlela ezwakalako kodwana kuvele bona imbongi ilila ngokuhlukana kwayo nesithandwa sayo). (2)

- 5.4 Imbongi ihlathulula bona yayisithanda khulu isithandwa sayo, isitefisa/isidedesisa, ingafuni ngaso, beyisiphatha njengeqanda ngebanga lobuhle baso ngombana ingafuni bona siyitjihiye. (2)
- 5.5 Isithombe-ngqondo serhwala. Sihlathulula bona imbongi ithe ingathalwa sithandwa sayo yabona ngasuthi isebumnyameni obungeze busaba nokukhanya nangelinye ilanga/yalahlekelwa lithemba.
(Tjheja: Umfundi nakaveze isithombe-ngqondo serhwala angakahlathululi umnqopho wokusetjenziswa kwaso uzakutlonyeliswa umtlomelo o-1). (2)
- 5.6 Ikondlo le ikhuluma ngesithandwa sembongi ebeyisithanda ngehliziyo yayo yoke nebeyizitjela bona bazakuhlukaniswa kukufa banaso kodwana sona saphula iinthembiso ebegade bazenzile, sayithala.
(Umfundi angayibeka ngeyakhe indlela ezwakalako kodwana kuvele ukutlhalana phakathi kwembongi nesithandwa saywesi). (2)

[10]**IMITLOMELO YESIGABA A:****30**

ISIGABA B: IRUBHRIKHI YOKUTSHWAYA I-ESEYI YENOVELA (25 IMITLOMELO)**UMBUZO 6: MBALA NGUBABA – PB Skhosana**

Iqhinga	Ngokudluleleko	Ngokwekghono	Ngokulingeneko	Ngokusisekelo	Ngokungakalingani
OKUMUNYETHWEKO	12–15	9–11	6–8	4–5	0–3
Ukuhlathululwa kwesihloko: Ukungenelela kwesihloko nokuzwisisa itheksthi. 15 IMITLOMELO	-Uphendule umbuzo kuhle khulu: 14–15. -Uhlathulule isihloko ngokungeneleleko begodu uwathinte woke amaphuzu amayelana nomtlo. -Uphendule umbuzo kuhle: 12–13 -Uphendule ngendlela ehle. -Kunamaphuzu amanengi asekelwe ngokunembako anqotjhiswe emtlo. -Umtlo uwuzwisise kuhle khulu.	-Utjengise ukuzwisisa isihloko. -Iimpindulo pheze ziyakhambelana nesihloko. -Imibono esekelweko ikhona kodwana ayikavezwa yoke begodu ayikasekelwa njengombana bekulindelekile. -Kunobufakazi obutjengisa bonyana umtlo uwuzwisisile.	-Isihloko usizwisise bewasihlathulula ngendlela elingeneko kodwana imininingwana ayikavezwa yoke. -Amaphuzu amanengi asekela imibono akakavezwa ngendlela eyanelisako. -Unelwazi elisezingeni eliphakathi lomtlo.	-Isihloko usizwisise bewasihlathulula ngendlela ephakathi kodwana imininingwana ayikavezwa yoke. -Amaphuzu amanengi asekela imibono akakavezwa ngendlela eyanelisako. -Unelwazi elisezingeni eliphasi lomtlo.	-Iimpindulo ezinikelweko azizwakali begodu azikanamatheli esihlokweni esinikelweko, kulikhuni ukuzilandela nanyana azikhambelani nombuzo. -Uhlulekile ukunikela iimpindulo ekungizwa. -Amaphuzu ambalwa awanikeleko akakasekelwa. -Umtlo akawazi.
ISAKHIWO NELIMI	8–10	6–7	4–5	2–3	0–1
Isakhiwo, ukwethulwa komqondo. Ilimi, iphimbo nesitayela okusetjenziswe endabeni. 10 IMITLOMELO	-Umtlo uhleleke kuhle. Kunesingeniso, iingaba nesiphetho ezisezingeni elihle khulu. -Kunokuthuthuka kwamaphuzu begodu azwakala kuhle. -Ilimi, ukuzwakala nokwethulwa kwamaphuzu kuhle bekutjengisa ukutjhuja kwengqondo.	-Isakhiwo esihle nokusekelwa kwemibono okulandelekako. -Isingeniso, iingaba nesiphetho kuhleleke kuhle. -Imibono ivezwe beyasekelwa yezwakala. -Ilimi, ukuzwakala nokwethulwa kwamaphuzu kuhle.	-Bukhona ubufakazi besakhiwo somtlo. -Umtlo awunakho ukunamathelana kwamaphuzu begodu awulandeleki. -Kuneemphoso ezenziweko elimini, ekuzwakaleni kwendaba kanye nekuhlelweni. -Iingaba zakhiwe kuhle.	-Isakhiwo asikathulwa ngefanelo. -Ukungakahlelwa kuhle ngikho okwenza ukulandelana kwamaphuzu kungezwakali. -Kuneemphoso ezinengi zelimi begodu nokusetjenziswa kwelimi okunganembiko kwenza umtlo lo ungezwakali.	-Kulikhuni ukutjho bonyana kukhulunywe ngokwanelisako ngesihloko. -Abukho ubufakazi bokuhlelwa kwesakhiwo nanyana ukulandelana kwamaphuzu -Ilimi elisetjenzisweko lisezingeni eliphasi khulu begodu alizwakali.
IRHERHO LEMITLOMELO	20–25	15–19	10–14	5–9	0–4

YELELA: Nangabe umfundi ubethele mthalazeni, akakaphenduli okumunyethweko ngendlela elindelekileko begodu utlole nofana ucoce indaba nje engakhambelani nesihloko, ungamtlo melisi/mnikele i-0 kokubili okumunyethweko kanye nelimi.
Isitjengiso: Okum- (Tlola umtlo melo) Isak-nelim (Tlola umtlo melo)

ISIGABA B: INOVELA/UBUKGHWARI BOMLOMO**UMHLAHLANDLELA WOKUTSHWAYA UMBUZO 6****MBALA NGUBABA – PB Skhosana**

Isizinda sifaka hlangana indawo lapho inovela yenzeka khona, isikhathi sokwenzeka kwendaba nesikopilo labalingisi ababandakanyeka endabeni leyo. Ummongondaba ngilokho inovela ekhuluma ngakho. Abalingisi babantu abasetjenziswa mtloli ukuphumelelisa ummongondaba awuhlosileko. Kuqakathekile bona isizinda esisethulelwa mtloli wenovela sikhambisane nabalingisi bakhe nommongondaba ahlose ukusethulela wona ngenovelakhe. Ngamanye amagama okutjihiwo yinovela kulindeleke bona kwenzeke ngaphasi kwendawo ethileko, ngesikhathi esithileko nangaphasi kwekolelo ethileko. Njeke koke lokhu sifanele sikubone ngokuyelela indlela abalingisi benovela abaphila bebenza izinto ngayo.

Ummongondaba wenovela le kutjhayisana phakathi kwesikopilo lesintu nelesikhuwa ngehlangothini lokwabiwa kwelifa lomuntu ongasekho. Umtloli usivezele umnikazi welifa lo kumumuntu obekahlala endaweni yemapasini eyaziwa bona yiMadlangeni. Abantu abahlala endaweni le bavezwe kubabantu abasawalandelako amasiko ngombana kwathi bona uBongwe, omnikazi welifa ahlolongakale waphethelwa ngokwesintu begodu umkakhe uNaMtshweni nabentwabakhe bamzilela. UMavela ulizibulo lakaBongwe elalisele lithethe lihlala nomkalo nabentwabalo eSoshanguve. Ngemva kokubekwa kwakayise watjela unina bona sekufanele abuye azokutjheja ifuyo kayise ezele iimbaya le kodwana unina wamkhalima bona akalise izinto zakayise ngombana basazilile. Lokhu kusitjela khona bona kubabantu abasakholelwa khulu esikweni lesintu.

Ngokukhamba kwesikhathi kuyavela bona nanyana uBongwe abegade amumuntu osawalandelako amasiko kodwana nesikopilo lesikhuwa elikhambisana nesikhathi uyakholelwa kilo. Lokhu kuvezwa kufika kwaboDladla bazokutjela umndeni kaBongwe ngesifiso esenziwa nguBongwe ngelifa lakhe asaphila. Isifiswesi sivela sitlanywe ngendlela yesikhuwa ngombana sithi loke ilifa alitjhiyileko lingelabentwana bakhe kodwana kufanele balidle ngefundo, okutjho bona bafanele baye esikolweni bese aboDladla, ekubameli enza isifiso kibo, basebenzise ilifeli ukubabhadelela iindleko zokufunda. Isifiswesi sigcina ngokutjho bona akekho namunye umntwanakhe ozokudla ilifeli liyimali.

Lendlela uBongwe atlame ngayo isifiso ngelifa lakhe isitjela bona indaba le yenzeka esikhathini sanje lapha sekubonakala khona nebantwini abanzima bona ifundo iqakathekile. UBongwe bekangawazi umnyango wesikolo ngombana ngesikhathi akhula ngaso ababelethi bakhe kungenzeka babe bangakalemuki bona ifundo iqakathekile kodwana yena selanelwazi lokobana nakabela abentwabakhe ilifa ngendlela yefundo, ubabela ilifa elingapheliko nengeze balithathelwa mumuntu.

Lendlela uBongwe abele ngayo abentwabakhe ilifa itjhayisana nendlela yesintu yokwabela abentwana ilifa ngombana ngokwesiko lesintu kuyaziwa bona lizibulo elifanele lisale lilawula izinto zakayise nakangasekho. UMavela njengezibulo lakaBongwe udzimelele kilekambiso yesintu ngombana azazi bona yena akazwani nesikolo. Unina uNaMtshweni uthi nanyana alinga ukumkhuthaza bona akabuyele esikolweni, ulikhomba libaba bewuyatjho nokobana noyise wamtjela emehlweni bona lento yesikolo yena iyamdondisa.

Ngendlela uMavela azitjela bona wazi uyise amumuntu obegade abukhethu ngayo, kuye lesisifiso esibukhuwa nekuthiwa senziwa nguyise simamala ahlaza. Ngokuya ngaye aboDladla mikhwenende eseqhingeni lokubadlezela nje kwaphela.

Nasiyelela iinzathu uMavela adzimelele phezu kwazo ukulwisana nesifiswesi zikhombisa zingakhambisani nesikhathi umtloli atole ngaso inovela le ngombana okuvelako kukobana kwayena uMavela ube nalo ithuba lokobana angaya esikolweni njengesifiso sakayise kodwana walirarha. Okumenza bona alwisane nesifiswesi kukobana ufuna bona ilifeli lize ngakuye. Usebenzisa ikambiso yesintu engasakhambisani nesikhathi ekuphilwa kiso begodu lokho ngikho okumenze bona agcine abotjhiwe ngemva kobana azame ukulithatha ngokuleba.

Nasiyelela ihlathululo engehla le kuyabonakala bona umtloli uphumelele ukusebenzisa isizinda esikhambisana nabalingisi nommongondaba wenovela le.

(Tjheja: Nanyana ngimuphi umlingisi ovezwe mfundi ngaphasi kwesizinda esithileko nesisisa kummongondaba wenovela le kuzakwamukelwa).

[25]

UMBUZO 7: MBALA NGUBABA – PB SKHOSANA

- 7.1 NguSkhosana. (1)
- 7.2 KuseBhundu. (1)
- 7.3 - UNaMzwezi bekenziwa kukwazi bona isilarha sakaSkhosana besikghona ukuqeda iveke yoke singananyama.
- Bekenziwa kukobana besele kuminyaka emithathu yoke kungazange khekube nenyama ethe tjha ngesilarheni. (2)
- 7.4 - Yinyama (umfundi angaveza imihlobo yeenyama ehlukeneko uzakutlonyeliswa).
- Ngekwangaphakathi.
- Ziinkomo.
- Zizimvu.
(ZIMBILI iimpendulo kezingehla). (2)
- 7.5 Isizathu uMavela asitjela unina sokobana ufanele abuyele kwabo eMadlangeni ngesithi ufanele azokubona bona wenzani ngefuyo kayise ezele iimbaya le ngombana kunguye izibulo lakaBongwe. (2)
- 7.6 Ezinye zezakhamuzi zeMadlangeni ezabe zazi bona uMavela ulizibulo lakaBongwe zabe sele zithoma ukumhlonipha nokumthanda. (2)
- 7.7 Akusilo iqiniso ngombana uGotjiwe nomnganakhe nabo babegade bakhona efandisini le bakhambakhamba bafuna iinkomo ezetjiweko nomuntu ozithengisako nangabe bayazithola/Akusilo iqiniso ngombana uGotjiwe bekeze ngomsebenzakhe wesipholiseni, bekangakazeli ukuzokuthenga nofana ukuthengisa.
(Umfundi angayibeka ngeyakhe indlela ezwakalako). (2)
- 7.8 Ngicabanga bona ukuze uMavela angatjeli uDladla iqiniso kukobana bekangafuni bona asole bonyana uyahlobana noBongwe nanyana umntwana kamufi uBongwe owatlolisa isifiso kibo.
(Umfundi angayibeka ngeyakhe indlela ezwakalako). (2)

- 7.9 - Simveza amumuntu onganamaqiniso ngombana babevumelene bona uzakuthola amaphesende ama-30 kwenye nenye imali etholakeleko.
- Simveza amumuntu osigebengu/ongutsotsi ngombana ukwenza kwakhe ngalendlela kuyatjho bona udlelezela uMavela.
- Simveza amumuntu omarhamaru nozicabangela yena yedwa ngombana ubasazi bona uMavela naye uyayithoga imali kodwana azange amcabangele.
- Simveza amumuntu ohlakaniphileko, bekasazi bona njengombana amgalaja nje angeze ayombophisa emapholiseni ngombana naye iinkomezi uzebile.
(Tjheja: Nangabe umfundi uveze ubunjalo bakaSkhosana kodwana angakahlathululi bona kubayini atjho njalo uzakutlonyeliswa umtlomelo o-1). (2)
- 7.10 UMavela bekafuna unina acabange bona mumukghwa osele ukhona nothoma ukudlanga esigodini seMadlangeni ukwenzela bona angazokurareka khulu nakulahleka zakwakhe/Bekafuna bona unina athi kungcono zithengiswe iinkomezi ngaphambi kobana nazo zetjiwe ukwenzela bona aboDladla nabafikako bangasazifumana bese babatjela bona bazithengise ngombana besele zithoma ukwetjiwa.
(Umfundi angayibeka ngeyakhe indlela ezwakalako izakwamukelwa). (2)
- 7.11 - Ukungasarageli phambili kwakaMhleka ukuvunulisa intombakhe akhethe ukubuyela esikolweni ngicabanga bona kuzakuba nomthelela omuhle phakathi kwakhe nentombakhe le ngombana lokho kutjengisa bona uyindoda enebonelo phambili nefuna bona ithi nayithathako kube ikusasa layo ililungiselele ngokwaneleko.
- Ukungasarageli phambili kwakaMhleka ukuvunulisa intombakhe le akhethe ukubuyela esikolweni ngicabanga bona kungaba nomthelela omumbi, intombakhe le ingagcina imthlalile ngombana yona gade sele izitjela bona seyiseduze nokwenda.
(Umfundi angayibeka ngeyakhe indlela ezwakalako izakwamukelwa). (2)
- 7.12 - Iye, siyakholweka ngombana besele abona bonyana nange angamtjela imininingwana yeqiniso kuzokubela bona uhlobana nomufi uBongwe.
- Awa, isenzwesi asikholweki uDladla bekufuze abawe ukwenza ikhophi kamazisi kaMavela ukwenzela bona ayifake ngaphakathi kwefayili yakhe njengoba sihlale sibona lokha umuntu nakavulelwa ifayili eendaweni ezinengi.
(Nanyana ngiyiphi ipendulo ezwakalako izakwamukelwa). (1)
- 7.13 Umtloli usebenzise ilimi elihle, elimnandi nelineenungo ezifana neenthombe-ngqondo, izaga nezitjho, njll ukwenzela bona umlayezo nommongondaba wenovela le uzwakale kuhle.
(Nanyana ngiyiphi ipendulo ezwakalako izakwamukelwa). (2)

- 7.14 - Iye, iyamukeleka ngombana omunye nomunye umuntu unelungelo lokutjengisa ithabo lakhe ngendlela efunwa nguye nofana ngendlela aneliseka ngayo.
- Awa, ayamukeleki ngombana wabonakala athabe khulu kwangathi mntwana omncani wabangela nabanye abantu itjhada/Ayamukeleki ngombana wacina sele adatjikelwe manyathelo nebhaji waphenduka umuntu wehloko engathathiko/Ayamukeleki ngombana lokho ngikho okwatjengisa aboGotjiwe bonyana ngimuphi umuntu ekufanele abotjhwe.
(Nanyana ngiyiphi ipendulo ezwakalako izakwamukelwa).

(2)
[25]

ISIGABA B: IRUBHRIKHI YOKUTSHWAYA I-ESEYI YENOVELA (25 IMITLOMELO)**UMBUZO 8: UKHOLIWE – N Skosana**

Iqhinga	Ngokudluleleko	Ngokwekghono	Ngokulingeneko	Ngokusisekelo	Ngokungakalingani
OKUMUNYETHWEKO Ukuhlathululwa kwesihloko: Ukungenelela kwesihloko nokuzwisisa itheksthi. 15 IMITLOMELO	12–15 -Uphendule umbuzo kuhle khulu: 14–15. -Uhlathulule isihloko ngokungeneleleko begodu uwathinte woke amaphuzu amayelana nomtlo. -Uphendule umbuzo kuhle: 12–13 -Uphendule ngendlela ehle. -Kunamaphuzu amanengi asekelwe ngokunembako anqotjhiswe emtlo. -Umtlo uwuzwisisa kuhle khulu.	9–11 -Utjengise ukuzwisisa isihloko. -Iimpindulo pheze ziyakhambelana nesihloko. -Imibono esekelweko ikhona kodwana ayikavezwa yoke begodu ayikasekelwa njengombana bekulindelekile. -Kunobufakazi obutjengisa bonyana umtlo uwuzwisisile.	6–8 -Isihloko usizwisisa bewasihlathulula ngendlela elingeneko kodwana imininingwana ayikavezwa yoke. -Amaphuzu amanengi asekelwa imibono akakavezwa ngendlela eyanelisako. -Unelwazi elisezingeni eliphakathi lomtlo.	4–5 -Isihloko usizwisisa bewasihlathulula ngendlela ephakathi kodwana imininingwana ayikavezwa yoke. -Amaphuzu amanengi asekelwa imibono akakavezwa ngendlela eyanelisako. -Unelwazi elisezingeni eliphasi lomtlo.	0–3 -Iimpindulo ezinikelweko azizwakali begodu azikanamatheli esihlokweni esinikelweko, kulikhuni ukuzilandela nanyana azikhambelani nombuzo. -Uhlulekile ukunikela iimpindulo ekungizo. -Amaphuzu ambalwa awanikeleko akakasekelwa. -Umtlo akawazi.
ISAKHIWO NELIMI Isakhiwo, ukwethulwa komqondo. Ilimi, iphimbo nesitayela okusetjenziswe endabeni. 10 IMITLOMELO	8–10 -Umtlo uhleleke kuhle. Kunesingeniso, iingaba nesiphetho ezisezingeni elihle khulu. -Kunokuthuthuka kwamaphuzu begodu azwakala kuhle. -Ilimi, ukuzwakala nokwethulwa kwamaphuzu kuhle bekutjengisa ukutjuja kwengqondo.	6–7 -Isakhiwo esihle nokusekelwa kwemibono okulandelekako. -Isingeniso, iingaba nesiphetho kuhleleke kuhle. -Imibono ivezwe beyasekelwa yezwakala. -Ilimi, ukuzwakala nokwethulwa kwamaphuzu kuhle.	4–5 -Bukhona ubufakazi besakhiwo somtlo. -Umtlo awunakho ukunamathelana kwamaphuzu begodu awulandeleki. -Kuneemphoso ezenziweko elimini, ekuzwakaleni kwendaba kanye nekuhlelweni. -Iingaba zakhiwe kuhle.	2–3 -Isakhiwo asikathulwa ngefanelo. -Ukungakahlelwa kuhle ngikho okwenza ukulandelana kwamaphuzu kungezwakali. -Kuneemphoso ezinengi zelimi begodu nokusetjenziswa kwelimi okunganembiko kwenza umtlo lo ungezwakali.	0–1 -Kulikhuni ukutjho bonyana kukhulunywe ngokwanelisako ngesihloko. -Abukho ubufakazi bokuhlelwa kwesakhiwo nanyana ukulandelana kwamaphuzu -Ilimi elisetjenzisweko lisezingeni eliphasi khulu begodu alizwakali.
IRHERHO LEMITLOMELO	20–25	15–19	10–14	5–9	0–4

YELELA: Nangabe umfundi ubethele mthlazeni, akakaphenduli okumunyethweko ngendlela elindelekileko begodu utlole nofana ucoce indaba nje engakhambelani nesihloko, ungamtlo melisi/mnikele i-0 kokubili okumunyethweko kanye nelimi.

Isitjengiso: Okum-(Tlola umtlo melo) Isak- nelim (Tlola umtlo melo)

UMHLAHLANDLELA WOKUTSHWAYA UMBUZO 8**UKHOLIWE – N Skosana**

Isizinda sifaka hlangana indawo lapho inovela yenzeka khona, isikhathi sokwenzeka kwendaba nesikopilo labalingisi ababandakanyeka endabeni leyo. Ummongondaba ngilokho inovela ekhuluma ngakho. Abalingisi babantu abasetjenziswa mtloli ukuphumelelisa ummongondaba awuhlosileko. Kuqakathekile bona isizinda esisethulelwa mtloli wenovela sikhambisane nabalingisi nommongondaba ahlose ukusethulela wona ngenovelakhe. Ngamanye amagama okutjihiwo yinovela kulindeleke bona kwenzeka ngaphasi kwendawo ethileko, ngesikhathi esithileko nangaphasi kwekolelo ethileko. Njeke koke lokhu sifanele sikubone ngokuyelela indlela abalingisi benovela abaphila bebenza izinto ngayo.

Ummongondaba wenovela le kuhlukumezeka kwakaKholiwe okwamehlakalela ekukhuleni kwakhe, wakhula nakho, kwathi nanyana sele atjhadile azange akutjele indodakwakhe. Lokho kwambangela bona ekugcineni azithathe umphefumulo. Umtloli usivezela indaba le ithoma endaweni yeVlaklaagte no 2, lapho bekuhlala khona uKholiwe nakasakhulako. Indaba ithoma ngokobana kube nesokana elizibulalako ngonobangela wokobana uKholiwe angaphumeleli ukuthandana nalo. Umtloli usethulele indawo yeVlaklaagte no 2 kuyindawo esisabelo begodu abantu bakhona ngobunengi bayazana. Lokhu kuvezwa kukobana uZondani wathi bona azibulale indaba yezwakala kiwo woke umuntu. Ukusuka lapho abantu bendawo le bazithathela isiphetho sokobana uZondani uzibulele ngombana uKholiwe amthlalile. Lokho okutjihiwo babantu ngoKholiwe kuyafaneleka ngombana ngaleso sikhathi ubesele afunda, njeke ngokucabanga kwabo kuba ngasuthi uthe nakafika eyunivesithi wathola elinye isokana elirhuluphele ifundo njengaye wabese utlhala uZondani.

Isikhathi sokwenzeka kwendaba le siyakhambisana nobujamo izinto ezenzeka ngayo esikhathini sanje ngombana kuliqiniso bona abantu banokuzithathela iinqunto ngezinto abanganaqiniso lazo. Indlela abalingisi benovela le abacabanga ngayo ngoKholiwe yindlela abantu banamhlanje abenza ngayo. Abantu esikhathini esiphila kiswesi baneemfihlo, khulukhulu nangabe abantu abahlangene nabo abalazi ilingemuva labo. Lokho kusenza singlarareki nasibona uKholiwe abhalelwa kutjela uMuzi indaba kaZondani ngombana ukufihlelana kwabantu abathetheneko ngeendaba zabo zakade yinto esele kuphilwa ngayo emalangeneni wanamhlanje.

Umtloli usethulele abalingisi benovela le bamakholwa ngombana izinto ezinengi zenzeka esondweni. UKholiwe naye ngokwakhe ulikholwa ngombana koke lapha afika khona uthoma ngokobana afune isondo azokusonda kilo qobe ngoSondarha. Ummongondaba wenovela le awukhambisani nesizinda nesikopilo labalingisi bayo. Lokhu sikutjho ngombana abantu bendawo yeVlaklaagte no 2, njengamakholwa bekungakafaneli bona bahlulele uKholiwe kodwana bebefanele balisele koke kuZimu. UZondani naye ngokwakhe bekungakafaneli bona azibulale ngombana uKholiwe angamfuni. Bekufanele bona azwisise bona uKholiwe akakadalelwa yena. UKholiwe naye ngokwakhe bekungakafaneli bona azibulale ngonobangela wokobana abantu bathi uZondani wazibulala ngebanga lakhe kodwana bekufanele bona athandaze, ahlale ethembeni lokobana ngelinye ilanga iqiniso lendaba le lizakuvela.

Nasitjheja ihlathululo engehla le kuyatjho bona umtloli wenovela le uphumelele ekwenzeni bona indawo nesikhathi sesizinda eyenzeka ngaso zikhambelane nabalingisi bayo kodwana naziza ngehlangothini lesikopilo uhlulekile bona likhambisane nommongondaba wayo.

(Tjheja: Nanyana ngimuphi umlingisi ovezwe mfundi ngaphasi kwesizinda esithileko nesisisa kummongondaba wenovela le kuzakwamukelwa).

[25]

UMBUZO 9: UKHOLIWE – N SKOSANA

- 9.1 NguNomcebo Rhadebe. (1)
- 9.2 USipho wayengomunye walabo ababesoma uKholiwe kodwana ngemva kobana uKholiwe amlandulele bagcina sele babangani. (2)
- 9.3 UMuzi banoKholiwe bathoma ukwazana mhlana bakhambele isifundo-bandulo sesifundo sezoMlando ngeholweni yomphakathi ngeMamelodi. (1)
- 9.4 - Umtloli wenovela le usivezele uKholiwe banoZondani bababantu abamukele uZimu/Bobabili bavezwe njengabantu abasondako/ abamakholwa. (1)
- Umtloli wenovela le usivezele uKholiwe banoZondani bababantu abangakghoniko ukubekezela lokha izinto nazingabakhambeli ngendlela abafuna ngayo ngombana bobabili bazikhupha imiphefumulo lokha nababona baqalene nobudisi bepilo. (1)
(Umfundi angayibeka ngeyakhe indlela ezwakalako izakwamukelwa). (1)
- 9.5 Isizathu esenza bona ukghari kaMuzi aphaatheke kumbi nakabona uMuzi banoKholiwe bazilungiselela ukuya emzinabo kukobana uKholiwe akakakotizi. (2)
- 9.6 UMnguni wayala uMuzi banoKholiwe bonyana bangafihlelani litho, batjelane koke neendaba ezabehlakalela nabasakhulako/UMnguni wabayala bonyana bangokuvulelana iimfuba ngeendaba zabo. (2)
(Umfundi angayibeka ngeyakhe indlela ezwakalako izakwamukelwa). (2)
- 9.7 - Liqiniso ngombana indlela uKholiwe aphenhula ngayo ummamfundisi ayikhombisi ukuba nehlonipho, khulukhulu nasimqalelela ngehlangothini lokobana umumuntu olikholwa.
- Akusilo iqiniso ngombana indlela uKholiwe akhuluma ngayo wenziwa kukwata nakabona abommamfundisi baqabhela eendabeni ezingabafuniko. (2)
(Umfundi angayibeka ngeyakhe indlela ezwakalako izakwamukelwa). (2)
- 9.8 - Ngicabanga bona uMuzi wenza ngokwaneleko ukuvimbela uKholiwe bona angagcini azikhuphe umphefumulo ngombana simuzwa akhuluma naye, atjho bona nakangafuni ukutjela yena njengesithandwa sakhe bonyana utshwenywa yini, kghani kukhona omunye amtjelako na.
- Ngicabanga bona uMuzi azange enza ngokwaneleko ukuvikela uKholiwe bona angagcini azikhuphe umphefumulo, njengomuntu obegade ambona bona utshwenyekile begodu akaphumeleli ukumtjela bonyana utshwenywa yini, bekufanele akhambe aye endaweni uKholiwe akhulela kiyo/ekhabo ayokwenza irhubhululo ngaye bona wakhula bunjani, khuyini okwenzeka epilwenakhe ekukhuleni kwakhe, njll. (2)
(Umfundi angayibeka ngeyakhe indlela ezwakalako izakwamukelwa). (2)
- 9.9 C/angaboni uKholiwe hlangana namalunga wesondo. (2)

- 9.10 Ikulumo kamalumakhe kaKholiwe le iliqiniso, uKholiwe waleyelwa amala, waninwa bewahlubukwa mphakathi wendawo yekhabo noyise ngombana kuthiwa nguye obangele bona uZondani azibulale ngokumtlhala kwakhe ekubeni yena azange athandane naye.
(Umfundi angayibeka ngeyakhe indlela ezwakalako izakwamukelwa). (2)
- 9.11 Ngicabanga bona kubangelwe kukobana indaba le besele athule nayo isikhathi eside khulu, njeke bekaneenhloni bona angayikhuluma yena ngokwakhe.
(Umfundi angayibeka ngeyakhe indlela ezwakalako izakwamukelwa). (2)
- 9.12 - Angimsoli umkaSipho ngokulwisa kwakhe uKholiwe ngombana indlela ebebahlezi bebabambene ngayo beyingenza bona omunye nomunye umuntu acabange bona bayathandana, njeke naye bekazitjela bona uvikela umtjhadwakhe.
- Ngiyamsola umkaSipho ngokulwisa kwakhe uKholiwe ngombana indlela uKholiwe ebekalila ngayo bekutjengisa bona kunento emtshwenyako begodu ukumbamba kwakaSipho bekuhlathulula bona ulinga ukumthulisa, njeke umkaSipho bekufanele bona aziphe isikhathi abuze bona kwenza njani bese bayamhlathululela.
(Umfundi angayibeka ngeyakhe indlela ezwakalako izakwamukelwa). (2)
- 9.13 - Isenzo sakaZondani sokuzikhupha umphefumulo ngebanga lokobana uKholiwe angaphumeleli ukuthandana naye siyakholweka ngombana banengi abantu abathi nakunento engenzeki ngendlela yabo baqunte ukuzisusa ephasini.
- Isenzo sakaZondani sokuzikhupha umphefumulo ngebanga lokobana uKholiwe angaphumeleli ukuthandana naye asikholweki ngombana akwenzeki bona umuntu azibulalele umntazana angazange athandane naye, nangathana khewathandana naye bese wamtlhala njengombana inengi belicabanga ngabe kuyezwakala.
(Umfundi angayibeka ngeyakhe indlela ezwakalako izakwamukelwa). (2)
- 9.14 Umtloli uphumelele ukusivezela irarano langaphakathi esitlhorini senovela le ngombana ngaphambi kobana uKholiwe azikhuphe umphefumulo simuzwe aratharatha yedwa atjho bonyana azange athembeke endodenakhe uMuzi, njeke kungcono afe kube kanye.
(Umfundi angayibeka ngeyakhe indlela ezwakalako izakwamukelwa). (1)

[25]

ISIGABA B: IRUBHRIKHI YOKUTSHWAYA UBUKGHWARI BOMLOMO (25 IMITLOMELO)**UMBUZO 10: UBONAKELE – M Sikosana**

Iqhinga	Ngokudluleleko	Ngokwekhono	Ngokulingeneko	Ngokusisekelo	Ngokungakalingani
OKUMUNYETHWEKO	12–15	9–11	6–8	4–5	0–3
Ukuhlathululwa kwesihloko: Ukungenelela kwesihloko nokuzwisisa itheksthi. 15 IMITLOMELO	-Uphendule umbuzo kuhle khulu: 14–15. -Uhlathulule isihloko ngokungeneleko begodu uwathinte woke amaphuzu amayelana nomtlo. -Uphendule umbuzo kuhle: 12–13 -Uphendule ngendlela ehle . -Kunamaphuzu amanengi asekelwe ngokunembako anqotjhiswe emtloveni. -Umtlolo uwuzwisisa kuhle khulu.	-Utjengise ukuzwisisa isihloko. -Iimpindulo pheze ziyakhambelana nesihloko. -Imibono esekelweko ikhona kodwana ayikavezwa yoke begodu ayikasekelwa njengombana bekulindelekile. -Kunobufakazi obutjengisa bonyana umtlolo uwuzwisisile.	-Isihloko usizwisisa bewasihlathulula ngendlela elingeneko kodwana imininingwana ayikavezwa yoke. -Amaphuzu amanengi asekelwa imibono akakavezwa ngendlela eyanelisako. -Unelwazi elisezingeni eliphakathi lomtlolo.	-Isihloko usizwisisa bewasihlathulula ngendlela ephakathi kodwana imininingwana ayikavezwa yoke. -Amaphuzu amanengi asekelwa imibono akakavezwa ngendlela eyanelisako. -Unelwazi elisezingeni eliphasi lomtlolo.	-Iimpindulo ezinikelweko azizwakali begodu azikanamatheli esihlokweni esinikelweko, kulikhuni ukuzilandela nanyana azikhambelani nombuzo. -Uhlulekile ukunikela iimpindulo ekungizo. -Amaphuzu ambalwa awanikeleko akakasekelwa. -Umtlolo akawazi.
ISAKHIWO NELIMI	8–10	6–7	4–5	2–3	0–1
Isakhiwo, ukwethulwa komqondo. Ilimi, iphimbo nesitayela okusetjenziswe endabeni. 10 IMITLOMELO	-Umtlolo uhleleke kuhle. Kunesingeniso, iingaba nesiphetho ezisezingeni elihle khulu. -Kunokuthuthuka kwamaphuzu begodu azwakala kuhle. -Ilimi, ukuzwakala nokwethulwa kwamaphuzu kuhle bekutjengisa ukutjhuja kwengqondo.	-Isakhiwo esihle nokusekelwa kwemibono okulandelekako. -Isingeniso, iingaba nesiphetho kuhleleke kuhle. -Imibono ivezwe beyasekelwa yezwakala. -Ilimi, ukuzwakala nokwethulwa kwamaphuzu kuhle.	-Bukhona ubufakazi besakhiwo somtlolo. -Umtlolo awunakho ukunamathelana kwamaphuzu begodu awulandeleki. -Kuneemphoso ezenziweko elimini, ekuzwakaleni kwendaba kanye nekuhlelweni. -Iingaba zakhiwe kuhle.	-Isakhiwo asikathulwa ngefanelo. -Ukungakahlelwa kuhle ngikho okwenza ukulandelana kwamaphuzu kungezwakali. -Kuneemphoso ezinengi zelimini begodu nokusetjenziswa kwelimi okunganembiko kwenza umtlolo lo ungezwakali.	-Kulikhuni ukutjho bonyana kukhulunywe ngokwanelisako ngesihloko. -Abukho ubufakazi bokuhlelwa kwesakhiwo nanyana ukulandelana kwamaphuzu -Ilimi elisetjenzisweko lisezingeni eliphasi khulu begodu alizwakali.
IRHERHO LEMITLOMELO	20–25	15–19	10–14	5–9	0–4

YELELA: Nangabe umfundi ubethele mthlazeni, akakaphenduli okumunyethweko ngendlela elindelekileko begodu utlole nofana ucoce indaba nje engakhambelani nesihloko, ungamtlo melisi/mnikele i-0 kokubili okumunyethweko kanye nelimi. Okum- (Tlola umtlo melo) Isitjengiso: Okum- (Tlola umtlo melo) Isak- nelim- (Tlola umtlo melo)

UMHLAHLANDLELA WOKUTSHWYAYA UMBUZO 10**UBONAKELE – M Sikosana**

Isizinda sifaka hlangana indawo lapho inovela yenzeka khona, isikhathi sokwenzeka kwendaba nesikopilo labalingisi ababandakanyeka endabeni leyo. Ummongondaba ngilokho inovela ekhuluma ngakho. Abalingisi babantu abasetjenziswa mtloli ukuphumelelisa ummongondaba awuhlosileko. Kuqakathekile bona isizinda esisethulelwa mtloli wenovela sikhambisane nabalingisi nommongondaba ahlose ukusethulela wona. Ngamanye amagama okutjhiwo yinovela kulindeleke bona kwenzeka ngaphasi kwendawo ethileko, ngesikhathi esithileko nangaphasi kwekolelo ethileko. Njenge koke lokhu sifanele sikubone ngokuyelela indlela abalingisi benovela abaphila bebenza izinto ngayo.

Ummongondaba wenovela le kukobana umntwana okhula ngokuhlukunyezwa kuvamisile bona ahlakani phe bekaphumelele epilweni njengombana sibonile ngoBonakele enovelini le. Enovelini le indaba ithoma ngendaweni yeSiyabuswa lapha sifumana khona uBonakele amntwana owatjhiywa ngunina weengazi asese mncani khulu, wahlala noyise uMahlangu noNaSilombo, omfazi owathathwa nguyise ngemva kobana unina aziphe inarha. Indawo yeSiyabuswa yindawo esisabelo. Sitjelwa bona umuzi wakwaMahlangu bewunabomakhelana abaseduze nababegade babona koke okwakwenziwa nguNaSilombo kuBonakele kodwana kungekho into ebebangayenza ngombana vele endaweni esisabelo woke umuntu utjheja iindaba zangakwakhe.

Ukusuka lapho indaba ithuthukela ngeBenoni lapha sithola uBonakele amukelwa khona ngubaba uMbuyiseli nekuyinto evamise ukwenzeka emindenini eminye enesandla sokusiza abantu abatlhogako. Ngemva kobana uBonakele asuke kwaMbuyiseli simthola sele angeDaveyton aphenduke umntwana ohlala endleleni njengombana kusenzeka ngabentwana ababaleke emakhabo baya eendaweni ezimadorobha. Ukuhlala kwakaBonakele eDaveyton ngikho okwamenza bona agcine aphumelelise ibhudango lakhe lokuhlanganisa umndenakhe bese uqotjha uNaSilombo kwabo ngemva kobana angenele umdlalo wezeendubulo bewaba mbethi weendubulo owaziwako. Ipumelelo kaBonakele ayisirari nasiyibona yenzeka endaweni elidorobha ngombana ngemadorobheni kulapha izinto ezinengi ezingaphumelelisa umuntu zenzeka khona.

Isikhathi esisivezelwa mtloli enovelini le akusiso sakade khulu ngombana indlela izinto ezenzeka ngayo kuyakhombisa bona besele kunetuthuko ekhona esitjhabeni samaNdebele. Indawo yeSiyabuswa ngokwayo akusi yindawo yakade kangako kanti nalokha uBonakele nakakhamba nomtjhayeli wekoloji baya ngeBenoni sitjelwa bona kwakhe kwaba nesikhathi lapha bacoca khona ngepalamende yaKwaNdebele engendaweni yaKwaMhlanga. Ukuthatha isiqu nto kwakaMbuyiseli bona athathe uBonakele amuse esikolweni kutjho khona bona indaba yenzeka ngesikhathi lapha ifundo sele ithathelwa phezulu khona. Indlela esithola uBonakele aphila ngayo nakafika ngeDaveyton iyasitjela bona ayikahluki nesiyibona iphilwa bentwana abahlala eendleleni namhlanje.

Nasiyelela ihlalo nofana isikopilo leendawo zoke lapha sithola khona uBonakele sithola bona umtloli wenovela le uziveze ngendlela ekhambisana nommongondaba wayo. Abomakhelana bakaMahlangu ngeSiyabuswa azange baba nomcabango wokobana bangathatha uBonakele bamuse kebezehlalakuhle lokha nababona bona uNaSilombo uyamtlhagisa nokutjho bona bebangandaba nezenzeko ezenzeka keminye imizi.

NgeDaveyton kuselokitjhini lapha izinto zenzeka khona, njeke akurari nakutholakala uBonakele azibandakanya nomdlalo weendubulo bekufike lapha aba mbethi weendubulo osezingeni elibhadelwako.

Ngehlathululo engehla le singatjho bona umtlole wenovela le uphumelele ukwenza bona isizinda sayo sikhambisane nabalingisi nommongondaba awuhlosileko ngayo. (Tjheja: Nanyana ngimuphi umlingisi ovezwe mfundi ngaphasi kwesizinda esithileko nesisisa kummongondaba wenovela le kuzakwamukelwa).

[25]**UMBULO 11: UBONAKELE – M SIKOSANA**

- 11.1 NguKiller. (1)
- 11.2 Ikutani/Ingwenya. (1)
- 11.3 Bekafuna bona uBonakele ayokungenela isiqhema sakhe sezeendubulo. (1)
- 11.4 Isifaniso/Isimanyaniso. (1)
- 11.5 UBonakele wazithambisa ngombana wayengafuni bona abantu beDaveyton balemuke nofana babone bonyana akusimumuntu wakhona. (2)
- 11.6 UNaSilombo bekaphethe uBonakele kumbi, amthorisa angafuni nokobana adlale nabanye abentwana kanti uBafunani yena bekayintandokazi kunina angamkhalimi nanyana enza into engakalungi. (2)
- 11.7 Unobangela owenza bona uNaMndebele agcine sele aziphe inarha kukobana uMahlangu bekamthorisa, amenza koke okumbi okungatshwenya umuntu omsikazi emkhumbulweni nemzimbeni. (2)
- 11.8 Umtlole unqophe ukusiyelisa kobana nasele umuntu azibona ayintombi angeze asafunda esikolweni, kufuze afunde aqede ngaphambi kobana angaba nesokana/Ulinga ukusivezela bona nawumbelethi udedesisa umntwana, ungamkhalimi ugcina sele alahlekelwa lilawulo aphethe ngokuzipha inarha nofana ukuzibulala lokha izinto nazingamkhambeli kuhle/Unqophe ukusiyelisa bona ekhayeni elinganakuthula, la umma ahlala abanga itjhada khona umntwana ugcina sele ayokufuna itjhejo nokuthula ngaphandle bese uhlangana nobudisi bepilo. (Umfundi angayibeka ngeyakhe indlela ezwakalako izakwamukelwa). (2)
- 11.9 Isiqunto esathathwa nguMahlangu sokuyokufuna umkakhe nomntwanakhe uBonakele sisitjela bona umumuntu osakholelwako ebazimini ngombana wasithatha ngemva kobana avakatjhelwe ngumnakwabo uSgwadi wazomtjela bona abezimu bayalwa ngokungabi khona kwabentwabakhe emzinakhe/Isiquntwesi sisitjela bona uMahlangu umumuntu oyilemukako iphoso ayenzako ngokobana athorise abe athale umkakhe womtjhado, njeke ukuyokufuna umkakhe womtjhado athalana naye nomntwanakhe kukhombisa ukulungisa iiphoso azenzako. (Umfundi angayibeka ngeyakhe indlela ezwakalako izakwamukelwa). (2)
- 11.10 Amagama la aba nomthelela omuhle epilweni kaBonakele ngombana wasala awacabanga nebusuku nakahlezi ngekoloyini ebekahlala kiyo bewazibona sele angomunye owaziwako, ophambili noyikutani yephasi kezeendubulo bese lokho kwamkhuthaza bona aye ayozibandula naboKiller. (2)

- 11.11 Inovela le inomlayezo wokobana umuntu kufuze abekezele, ajamele boke ubudisi ahlangabezana nabo epilweni ngombana emaswapheleni uzokuzuza okuhle/Inomlayezo wokobana umntwana okhula ngokuthaga ugcina sele ahlakaniphile, akwazi nokujamelana nobudisi bephasi.
(Umfundi angayibeka ngeyakhe indlela ezwakalako izakwamukelwa). (2)
- 11.12 Akusilo iqiniso ngombana enovelini le kuyavela bona uNduku banoSponono bebamfisela bona angaphumeleli ngebanga lokobana bebangamthandi. (2)
- 11.13 Kwaba nomthelela omuhle ngombana umndeni lo wabuye wahlangana godu waba mndeni obumbeneko ngebanga lokuhlanganiswa nguBonakele.
(Umfundi angayibeka ngeyakhe indlela ezwakalako izakwamukelwa). (2)
- 11.14 - Umtlozi uphumelele ukusethulela isingeniso senovela le ngombana usivezele umlingisi oyikutani, uBonakele nomraro aqalene nawo.
- Usivezele isisusa somraro womlingisi oyikutani, okukuthoriswa nguNaSilombo ongasi ngumma wakhe weengazi.
- Usivezele indawo lapha indaba ithoma khona ekuseSiyabuswa.
- Usivezele bona indaba ithoma ngesikhathi semini.
(Umfundi angayibeka ngeyakhe indlela ezwakalako kodwana kuvele amaphuzu AMATHATHU ayingcenywe yesingeniso senovela nanyana angakavezi bona ngubani umlingisi oyikutani, ngisiphi isisusa serarano, indaba ithoma kiyiphi indawo nokobana indaba ithoma ngasiphi isikhathi). (3)

[25]

ISIGABA B: IRUBHRIKHI YOKUTSHWAYA I-ESEYI YENOVELA (25 IMITLOMELO)**UMBUZO 12: IBUTHELELO LOMTLOLO-NDABUKO – ET Mampokoro**

Iqhinga	Ngokudluleleko	Ngokwekghono	Ngokulingeneko	Ngokusisekelo	Ngokungakalingani
OKUMUNYETHWEKO Ukuhlathululwa kwesihloko: Ukungenelela kwesihloko nokuzwisisa itheksthi. 15 IMITLOMELO	12–15 -Uphendule umbuzo kuhle khulu: 14–15. -Uhlathulule isihloko ngokungeneleleko begodu uwathinte woke amaphuzu amayelana nomtlo. -Uphendule umbuzo kuhle: 12–13 -Uphendule ngendlela ehle. -Kunamaphuzu amanengi asekelwe ngokunembako anqotjhiswe emtlo. -Umtlo uwuzwisise kuhle khulu.	9–11 -Udjengise ukuzwisisa isihloko. -limpendulo pheze ziyakhambelana nesihloko. -Imibono esekelweko ikhona kodwana ayikavezwa yoke begodu ayikasekelwa njengombana bekulindelekile. -Kunobufakazi obutjengisa bonyana umtlo uwuzwisile.	6–8 -Isihloko usizwisise bewasihlathulula ngendlela elingeneko kodwana imininingwana ayikavezwa yoke. -Amaphuzu amanengi asekela imibono akakavezwa ngendlela eyanelisako. -Unelwazi elisezingeni eliphakathi lomtlo.	4–5 -Isihloko usizwisise bewasihlathulula ngendlela ephakathi kodwana imininingwana ayikavezwa yoke. -Amaphuzu amanengi asekela imibono akakavezwa ngendlela eyanelisako. -Unelwazi elisezingeni eliphasi lomtlo.	0–3 -limpendulo ezinikelweko azizwakali begodu azikanamatheli esihlokweni ezinikelweko, kulikhuni ukuzilandela nanyana azikhambelani nombuzo. -Uhlulekile ukunikela iimpendulo ekungizo. -Amaphuzu ambalwa awanikeleko akakasekelwa. -Umtlo akawazi.
ISAKHIWO NELIMI Isakhiwo, ukwethulwa komqondo. Ilimi, iphimbo nesitayela okusetjenziswe endabeni. 10 IMITLOMELO	8–10 -Umtlo uhleleke kuhle. Kunesingeniso, iingaba nesiphetho ezisezingeni elihle khulu. -Kunokuthuthuka kwamaphuzu begodu azwakala kuhle. -Ilimi, ukuzwakala nokwethulwa kwamaphuzu kuhle bekutjengisa ukutjhuja kwengqondo.	6–7 -Isakhiwo esihle nokusekelwa kwemibono okulandelekako. -Isingeniso, iingaba nesiphetho kuhleleke kuhle. -Imibono ivezwe beyasekelwa yezwakala. -Ilimi, ukuzwakala nokwethulwa kwamaphuzu kuhle.	4–5 -Bukhona ubufakazi besakhiwo somtlo. -Umtlo awunakho ukunamathelana kwamaphuzu begodu awulandeleki. -Kuneemphoso ezenziweko elimini, ekuzwakaleni kwendaba kanye nekuhlelweni. -lingaba zakhiwe kuhle.	2–3 -Isakhiwo asikathulwa ngefanelo. -Ukungakahlelwa kuhle ngikho okwenza ukulandelana kwamaphuzu kungezwakali. -Kuneemphoso ezinengi zelimi begodu nokusetjenziswa kwelimi okunganembiko kwenza umtlo lo ungezwakali.	0–1 -Kulikhuni ukutjho bonyana Kukhulunywe ngokwanelisako ngesihloko. -Abukho ubufakazi bokuhlelwa kwesakhiwo nanyana ukulandelana kwamaphuzu -Ilimi elisetjenzisweko lisezingeni eliphasi khulu begodu alizwakali.
IRHERHO LEMITLOMELO	20–25	15–19	10–14	5–9	0–4

YELELA: Nangabe umfundi ubethele mthlazenini, akakaphenduli okumunyethweko ngendlela elindelekileko begodu utlole nofana ucoce indaba nje engakhambelani nesihloko, ungamtlo melisi/mnikele i-0 kokubili okumunyethweko kanye nelimi. Okum- (Tlola umtlo melo) Isitjengiso: Okum- (Tlola umtlo melo) Isak- nelim- (Tlola umtlo melo)

UMHLAHLANDLELA WOKUTSHWAYA UMBUZO 12**UMBUZO 12: 'UBUDODA ABUKHULELWA' – CM Sangweni**

Umlayezo ngilokho umtlami wenolwana afuna bona sikwazi ngenolwana yakhe. Ngilokho umtlami ahlose bona ngemva kobana sesiyifundile sazi bona isehlakalo leso asuke atlole ngaso siyenzeka epilweni yamambala. Isifundo ngilokho umtlami wenolwana afuna bona sikuyelele. Ngamanye amagama ngemva kobana silemukile bona isehlakalo esithileko siyenzeka silindeleke bona kube nesifundo esisifundako. Kilenolwana umtlami uhlose ukusidlulisela umlayezo wokobana kuyakghonakala bona umntwana omncani enze izinto ezikulu nezinetlha ukudlula abantu abadala. Isifundo esisitholako ngesokobana singanyazi abantu ngokuqala ubujamo bemizimba nofana beminyaka yabo ngombana bangasiphambanisela/bangenza izinto ezibukwako.

Enolwaneni le sithola bona isitjhaba sakwaPhumasilwe besizitjela bona siziingwenya, asikho isitjhaba esingajamelana naso naziza ngehlangothini lepi. Kungebangelo sithola bona kiso ukusuka kwepi kwakuyinto encani nesasihlala siyilindele ngaso soke isikhathi. Kiso ipi beyihlala iphakiwe njengombana enolwaneni le sitjelwa bona sasibambene nesitjhaba sakwaMaphuthuma kuyincani indawo begodu kubonakala bona siyayithumba ipi leyo. Ukobana sithi besicabanga bona siyayithumba ipi le sibona ngokobana kuthiwe ngehlangothini lakaMadoda lapho ayibambe khona ipi kwakhomba bona bayathumba. Sitjelwa bona abomma nabentwana besitjhaba sakwaMaphuthuma babesele babalekele esiqongolweni sentaba ngokubona bona amadoda wesitjhaba sabo selathoma ukuhlela.

Isitjhaba sakwaPhumasilwesi besizitjela bona akunajoni lakwaMaphuthuma elingaqalana noMadoda. Isitjhabesi besingakatjheji ukobana kungenzeka sithi sisaqalene namajoni wesitjhaba sakwaMaphuthuma bese kuvela umsanyana omncani njengoZabalunge awise amadoda amakhulu nathenjweko wesitjhaba saso afana noMkhuzelwa, uPorwana noMadoda imbala. Lokho kwenza bona amajoni wakwaPhumasilwe agcine abalekile kwasala uMadoda naye owasala ngombana angasakghoni ukukhamba ngebanga lokubethwa kabuhlungu nguZabalunge. UZabalunge wamfundisa isifundo ngokobana angambulali wamlisa bona abuyele esitjhabeni sekhabo khona azakufika asitjele bona ayihlabi ngobujamo bayo.

Okuvela njengomlayezo enolwaneni le kukobana amaqhinga wokwenza into ethileko akakhulelwa kodwana angaphakathi komuntu ngokwakhe, kungaqalwa iminyaka nofana ubudala bakhe njengombana sibone kusenzeka ngokobana uZabalunge athi amsanyana omncani abe namaqhinga amahle amenza bona ekugcineni kube nguye othumbako lokha nakalwa noMadoda. Isifundo esivelako ngesithi nawuzizwa unamandla ungakhambi utlhorisa abanye abantu ngombana ekugcineni bazokulukela amano bagcine bakuhlulile, amandlakho lawo aphelele ebaleni. Isifundwesi sisithola ngesenzo sakaMadoda sokobana athi nakazibona anamandla nabantu bamsaba bese uyabatlhorisa ngokobana avumele isitjhaba sekhabo bona sihlale sisahlela ezinye iintjhaba nanyana kungasathlogeki. Nangathana isitjhaba sakwaPhumasilwe bekusitjhaba esithi nanyana sinamandla njalo kodwana siziphathe kuhle, singasahleli ezinye iintjhaba nanyana kungathlogeki bengekhe sagcina silobe isithunzi saso njengombana sibone kusenzeka.

Nasitjheja ihlathululo engehla le singatjho bona umtlami wenolwana le uphumelele ukusebenzisa abalingisi bayo ekunguMadoda noZabalunge ukusethulela umlayezo nesifundo azihlosileko ngayo.

(Umfundi anganikela yakhe ihlathululo ezwakalako).

[25]

UMBUZO 13**13.1 'IQHEGU LEKHONDLO' – CM Sangweni**

- 13.1.1 NguMalelesa. (1)
- 13.1.2 Lasinikela isiyeliso sokobana sihlale eduze nabantu kodwana sitjheje ukudla esikudlako. (1)
- 13.1.3 Isizathu esakatelela isitjhaba sakwaMangobe bona senze isivumelwano sokuhlala ngokuthula nesitjhaba sakwaKhondlo kukobana sabona bona silahlekelwa khulu masana, iinlukazi namaqhegu wesitjhaba sawo. (2)
- 13.1.4 Isivumelwano hlangana neentjhaba ezimbilezi kwakukobana angeze zisasahlelana. (2)
- 13.1.5 Umtlami wenolwana le unikele ikosi yesitjhaba sakwaMangobe ibizo lokobana nguMiyawu ngombana alisusela etjhadeni elenziwa bokatsu lokha nabalilako. (2)
- 13.1.6 Ngingasifanisa nesenzo sakaMongameli uNelson Rolihlahla Mandela ngombana naye wayefisa bona abantu benarha yeSewula Afrika le bahlale ngokuthula nangokutjhapuluka ngaso soke isikhathi.
(Umfundi angayibeka ngeyakhe indlela ezwakalako kodwana kuvele uMongameli uMandela). (2)
- 13.1.7 Ngicabanga bona umtami wenolwana le uyiphe isihlokwesi ngombana iqhegu lekhondlweni enolwaneni le laveza iphuzu eliqakathekileko amakhondlo amanengi nekosawo aye angalicabangi. (2)
- 13.1.8 Ngendlela engibona ngayo isivumelwanesi asisabonakali ngombana namhlanje ukatsu nakabona ikhondlo uyaligijimisa, nakwenzekileko bona alifumane uyalibulala bese uyalidla/Asisabonakali ngombana ikhondlo nalibona ukatsu nofana lanukelwa mnuko kakatsu libalekela ukufa nokuphila.
(Umfundi angayibeka ngeyakhe indlela ezwakalako izakwamukelwa). (2)
- 13.1.9 Ngekulumo yeqhegu lekhondlo enolwaneni engehla le ngifumene isifundo sokobana umuntu angeze akghona ukuhlala ayedwa, uyamtlhoga omunye umuntu ukuze akghone ukuphilisana naye.
(Umfundi angayibeka ngeyakhe indlela ezwakalako izakwamukelwa). (1)

KANYE

13.2 'IINANAZELO ZAKWAMTHOMBENI' – ET Mampokoro

- 13.2.1 Iligwa/Iligwana. (1)
- 13.2.2 Sisenzeko sokuthomba/Sokuphalala. (1)
- 13.2.3 Ikolelo emanqophana nesibongo sakwaMthombeni nezinye iimbongo ezibalwe esinanazelwenesi kukobana abantu bakhona abathathani, bafowabo nabodadwabo/ngebekhabo. (2)
- 13.2.4 Liqiniso, umuda wesi-5 wesinanazelo esingehlesi ulirhwala ngombana umuthi angeze wathomba, awusimntazana. (2)
- 13.2.5 Imida le imumethe umqondo wokobana abantu bakwaMthombeni barhatjheke nenarha le yoke, akukho lapha bangatholakali khona. (Umfundi angahlathulula ngeyakhe indlela ezwakalako izakwamukelwa). (2)
- 13.2.6 Lokhu kusitjela bona abantu bakwaMthombeni bekusitjhaba esingahlali endaweni eyodwa, besiphila ngokubaleka ngombana ekadeni iintjhaba beziphila ngokusahlelana. (2)

IMITLOMELO YESIGABA B:**[25]
25**

ISIGABA C: IRUBHRIKHI YOKUTSHWAYA UMDLALO (25 IMITLOMELO)**UMBUZO 14: IBHUDANGO LAMI – TG Mnguni**

Iqhinga	Ngokudluleleko	Ngokwekghono	Ngokulingeneko	Ngokusisekelo	Ngokungakalingani
OKUMUNYETHWEKO	12–15	9–11	6–8	4–5	0–3
Ukuhlathululwa kwesihloko: Ukungenelela kwesihloko nokuzwisisa itheksthi. 15 IMITLOMELO	-Uphendule umbuzo kuhle khulu: 14–15. -Uhlathulule isihloko ngokungeneleleko begodu uwathinte woke amaphuzu amayelana nomtlo. -Uphendule umbuzo kuhle: 12–13 -Uphendule ngendlela ehle. -Kunamaphuzu amanengi asekelwe ngokunembako anqotjhiswe emtloveni. -Umtlolo uwuzwisise kuhle khulu.	-Utjengise ukuzwisisa isihloko. -Iimpindulo pheze ziyakhambelana nesihloko. -Imibono esekelweko ikhona kodwana ayikavezwa yoke begodu ayikasekelwa njengombana bekulindelekile. -Kunobufakazi obutjengisa bonyana umtlolo uwuzwisisile.	-Isihloko usizwisise bewasihlathulula ngendlela elingeneko kodwana imininingwana ayikavezwa yoke. -Amaphuzu amanengi asekela imibono akakavezwa ngendlela eyanelisako. -Unelwazi elisezingeni eliphakathi lomtlolo.	-Isihloko usizwisise bewasihlathulula ngendlela ephakathi kodwana imininingwana ayikavezwa yoke. -Amaphuzu amanengi asekela imibono akakavezwa ngendlela eyanelisako. -Unelwazi elisezingeni eliphasi lomtlolo.	-Iimpindulo ezinikelweko azizwakali begodu azikanamatheli esihlokweni esinikelweko, kulikhuni ukuzilandela nanyana azikhambelani nombuzo. -Uhlulekile ukunikela iimpindulo ekungizwa. -Amaphuzu ambalwa awanikeleko akakasekelwa. -Umtlolo akawazi.
ISAKHIWO NELIMI	8–10	6–7	4–5	2–3	0–1
Isakhiwo, ukwethulwa komqondo. Ilimi, iphimbo nesitayela okusetjenziswe endabeni. 10 IMITLOMELO	-Umtlolo uhleleke kuhle. Kunesingeniso, iingaba nesiphetho ezisezingeni elihle khulu. -Kunokuthuthuka kwamaphuzu begodu azwakala kuhle. -Ilimi, ukuzwakala nokwethulwa kwamaphuzu kuhle bekutjengisa ukutjuja kwengqondo.	-Isakhiwo esihle nokusekelwa kwemibono okulandelekako. -Isingeniso, iingaba nesiphetho kuhleleke kuhle. -Imibono ivezwe beyasekelwa yezwakala. -Ilimi, ukuzwakala nokwethulwa kwamaphuzu kuhle.	-Bukhona ubufakazi besakhiwo somtlolo. -Umtlolo awunakho ukunamathelana kwamaphuzu begodu awulandeleki. -Kuneemphoso ezenziweko elimini, ekuzwakaleni kwendaba kanye nekuhlelweni. -Iingaba zakhiwe kuhle.	-Isakhiwo asikathulwa ngefanelo. -Ukungakahlelwa kuhle ngikho okwenza ukulandelana kwamaphuzu kungezwakali. -Kuneemphoso ezinengi zelimi begodu nokusetjenziswa kwelimi okunganembiko kwenza umtlolo lo ungezwakali.	-Kulikhuni ukutjho bonyana kukhulunywe ngokwanelisako ngesihloko. -Abukho ubufakazi bokuhlelwa kwesakhiwo nanyana ukulandelana kwamaphuzu -Ilimi elisetjenzisweko lisezingeni eliphasi khulu begodu alizwakali.
IRHERHO LEMITLOMELO	20–25	15–19	10–14	5–9	0–4

YELELA: Nangabe umfundi ubethele mthlazeni, akakaphenduli okumunyethweko ngendlela elindelekileko begodu utlole nofana ucoce indaba nje engakhambelani nesihloko, ungamtlo melisi/mnikele i-0 kokubili okumunyethweko kanye nelimi. Okum- (Tlola umtlo melo)
Isitjengiso: Okum- (Tlola umtlo melo) Isak- nelim- (Tlola umtlo melo)

UMHLAHLANDLELA WOKUTSHWAYA UMBUZO 14***IBHUDANGO LAMI – TG Mnguni***

Abadlali babantu abasetjenziswa mtloli womdlalo ngomnqopho wokuphumelelisa lokho asuke akuhlosile ngomdlalwakhe. Kanengi abadlalaba umtloli ubaveza badlala iindima ezihlukeneko ukwenzela bona kube nokutjhayisana nofana ukungazwani hlangua nabo bekufike lapha indaba ithoma ikhula khona beyiyokufika esitlhorini. Abadlali bomdlalo abaqakathekileko mdlali oyikutani/mdlali othomako, umdlali oyimangi nomdlali oyihlanganisa. Kilomdlalo umdlali ovela njengomdlali oyikutani nguMbulawa, uVenter avele njengomdlali oyimangi bese uTjhili avele njengomdlali oyihlanganisa.

UMbulawa umdlali oyikutani ngombana indaba idzimelele phezu kwakhe. Umtloli umveze anomraro wokobana unebhudango lokuba mjameli wamalungelo wobuntu kodwana ubujamo bendawo ahlala kiyo nebonndenakhe bumkatelela bona alise isikolo ayokusebenzela uyise iplasi ngebanga lokobana akhubazekile angasakghoni ukuragela phambili nokusebenza. Nanyana kunjalo sithola uMbulawa eza neqhinga lokobana aragele phambili ngokufunda ngeposo. Umraro uba kukobana umnikazi weplasi, uVenter ufikisa iincwadi zabo ngemva kwesikhathi ngabomu ukwenzela bona bangakghoni ukutlola imisebenzi abathunyelwa yona maziko wezefundo abafunda kiwo.

Njengombana kulindelekile ngomlingisi oyikutani, uMbulawa ulinga iqhinga lokobana alwisane nomkhutjana kaVenter lo kodwana akakghoni bekufike lapha abotjhwa khona mapholisa webandlululo bekwathathwa nesiqu nto sokobana ayokubulawa nezinye iimbotjhwa zombanganarha agade avalelwe nazo. Njengomdlali oyikutani uba neqhinga lokuphunyurha nakubulawa ezinye iimbotjhwa. Ukusuka lapho uwela umkhawulo uya enarheni yeBotswana nekukulapho afikela khona ekampeni yabaphalali abavela enarheni yekhabo. UMbulawa wathi nakafika eBotswana wathola bona isikolo esifundisa abafundi abafuna ukuba bajameli bamalungelo wobuntu asikho, njeke kwamkatelela bona abawe ukuthuthukiselwa e-Angola nekukulapho afeza khona ibhudango lakheli.

UVenter uvela njengombani kaMbulawa emdlalweni lo ngombana nguye owagandelela uTjhili bona akhuphe uMbulawa esikolweni azomsebenzela iplasi naphezu kobana uTjhili wayesele amtjelile bona indodanake inebhudango lokuba mjameli wamalungelo wobuntu. UVenter uthe nakobona bona mbala uMbulawa uzimisele ukufeza ibhudango lakhe ngokobana aragele phambili ngokufunda ngeposo wenza ngabomu bona angafikisi iincwadi zakhe ngesikhathi. UMbulawa nelinye ilutjha bathi nabambawa bona afikise iincwadi zabo ngesikhathi uVenter wanghanghabala bekwafika lapha ilutjha linghala khona umsebenzi. Lokho kwanikela uVenter ithuba elihle lokobana abize amapholisa wombuso webandlululo bona azokubopha ilutjha bese asetjha uMbulawa kobana akasililunga lehlanguano yezombanganarha eyayivalwe umlomo ngalesosikhathi. Nangambala isifiso sakhe siyafezeka bekufika lapha uMbulawa agwetjwa bona ayokubulawa khona. Ngetjhu du uMbulawa waphumelela ukuwela umkhawulo waya enarheni yeBotswana. Nakhona lapho uVenter ngokubambisana namapholisa webandlululo bamthumela iincwadi esithuthumbisi kodwana wasinda.

UTjhili singamthatha njengomdlali oyihlanganisa ngombana ukulimala kwakhe ngikho okuhlanganise uMbulawa noVenter. Ukuze uVenter azi ngebhudango lakaMbulawa lokuba mjameli wamalungelo wobuntu ngombana afisa ukulwisana nomthetho webandlululo owenziwa nguVenter namanye amaBhuru watjelwa nguTjhili.

UVenter wathi bona ezwe lelo wagandelela uTjhili bona akhuphe uMbulawa esikolweni azokusebenza eplasini lakhe ngomngqopho wokobana azokukghona ukumgandelela bona angakghona ukufeza ibhudango lakhe. Nangathana uTjhili azange alimale bekufike lapha uMbulawa akateleleka khona bona ayokusebenza eplasini uVenter bengeze azi litho ngebhudango lakheli. UVenter bezakokuthi nakathi phapha athole bona uMbulawa, omntwana wesinye sezakhamuzi zeplasini lakhe selamjameli wamalungelo wobuntu. Lapho bengeze asaba nethuba lokuzenzela ngepilo kaMbulawa nezinye iinsebenzi zeplasini lakhe njengombana simbona asenza njenganje.

Nasiyelela ihlathululo engehla le kuyabonakala bona umtloli ubasebenzise ngefanelo abadlali abathathwaba ukwenzela bona asethulele lokho akuhlosileko ngomdlalo lo. (Umfundi angayibeka ngeyakhe indlela ezwakalako).

[25]

UMBUZO 15: IBHUDANGO LAMI – TG MNGUNI

- 15.1 - Bewasela ibhurendi. (1)
- Bekabasa inyama. (1)
- 15.2 Isenzo ebesingathabisi uMabona ngesokobana bekubulawa iimbotjhwa zabantu abanzima zezombanganarha kwaphela kodwana ezibabantu abamhlophe zingabulawa. (2)
- 15.3 Kungebanga lokobana akhange athande indlela uVenter ebekaphatha ngayo abantu eplasinakhe ngombana kunalapho aveza khona bona uVenter uyabandlulula begodu akanandaba namalungelo wabanye abantu. (2)
- 15.4 Ababelethi bakaMbulawa bebacabanga bona uMbulawa angeze abambelela ukusebenza eplasini ngombana bayamazi bona uhloye amakhuwa/Bebazi bona ulilunga lehlangotho yezombanganarha eyayivalwe umlomo. (2)
- 15.5 Bobabili balwela amalungelo wabantu abanzima bekwaba kula izinto zitjhuguluka khona kezepolotiki, abantu bathola ikululeko. (2)
- 15.6 Liqiniso ngombana ngaphambi kobana athathe isiqu nto sokuyokusebenza eplasini lakaVenter wayiqala mahlangothi woke indaba le waveza nokobana akafuni ukulisa isikolo kodwana uzakuragela phambili ngokufunda ngeposo, abe alifeze ibhudango lakhe/UMbulawa nelinye ilutjha babotjhwa kodwana wathi nakabuyako waragela phambili nokufuna iimpendulo zeenghonyayo zabo nanyana babegade babekelwe umthetho nabatjhatjhululwako bona bangasathoma babange umguruguru eplasini lakaVenter. (Nezinye iimpendulo ezinembako ezingavezwa bafundi zizakwamukelwa). (2)
- 15.7 Isehlakalo esingathathwa njengesisusa serarano emdlalweni lo kulimala kwakaTjhili angasakghona ukuragela phambili nokusebenza eplasini. (Umfundi angayibeka ngeyakhe indlela ezwakalako kodwana kuvele umqondo osendulweni engehla le). (2)

- 15.8 Umtloli womdlalo lo unikele ihlangano yaboBotha banoVenter ibizo elithi; 'iSikakarele' ngombana alisusela esenzweni sabo sokungafuni ukwabelana nabantu abanzima umnotho wenarha le nokungafuni kwabo amatjhuguluko wokobana abantu abanzima nabo babandakanyeke emakhethweni/Ngombana basakakarele ebandlululweni.
(Umfundi angayibeka ngeyakhe indlela ezwakalako izakwamukelwa). (2)
- 15.9 Umbuso wentando yenengi nange ufuna ukuphenya indlela amapholisa webandlululo ebekasebenza ngayo ungasebenzisa uMabona lo bona abe ngufakazi wombuso ngombana unelwazi elizeleko ngendlela isipholisesi esasisebenza ngayo.
(Umfundi angayibeka ngeyakhe indlela ezwakalako kodwana kuvele bona uMabona angasetjenziswa njengofakazi wombuso). (2)
- 15.10 C/Venter. (2)
- 15.11 - Kuliqiniso bona abahlali bemaplasini ngesikhathi sebandlululo bebakhe eendaweni zamakhuwa begodu bebasebenzela ukuhlala khona bangabhadelwa.
- Kuliqiniso bona bekuthi nalokha ilunga lomndeni nalikhubalele nofana lihlongakalele emsebenzini umndeni lowo ukateleleke bona ulethe elinye ilunga lomndeni elizowusebenzela iplasi, nakungasinjalo umndeni lowo uyaqotjhwa.
- Kuliqiniso bona amakhuwa wamaplasini bebasebenzisa iinsebenzi zawo isikhathi eside bese isikhathi sokuphumula nofana sedina sibe sifitjhani khulu.
- Kuliqiniso bona amakhuwa wamaplasini bebasebenzisa amapholisa webandlululo ukuphumelelisa iimfuneko zawo ezimbi, njengokutlhorisa iinsebenzi zemaplasini ezibonakala zivusa iinhloko, zilinga ukulwela amalungelwazo.
- Kuliqiniso bona amakhuwa wamaplasini bebasebenzisa amapholisa webandlululo ukuphumelelisa iimfuneko zawo ezimbi, njengokutlhorisa iinsebenzi zemaplasini ezibonakala zivusa iinhloko, zilinga ukulwela amalungelwazo.
- Kuliqiniso bona amakhuwa wamaplasini bebasebenzisa amapholisa webandlululo ukuphumelelisa iimfuneko zawo ezimbi, njengokutlhorisa iinsebenzi zemaplasini ezibonakala zivusa iinhloko, zilinga ukulwela amalungelwazo.
(ZIMBILI iimpendulo kezingehla). (2)
- 15.12 Umtloli uphumelele ukunikela umdlalo lo isihloko esiwufaneleko ngombana esingenisweni sawo sitjelwa bona uMbulawa unebhudango lokuba mjameli wamalungelo wobuntu. Umdlalo nawuraga uya phambili sithola bona uMbulawa uba neenqabo ezinengi endlelenakhe yokobana afeze ibhudango lakhe kodwana ngokuzimisela simthola azihlula zoke bekufika lapha ibhudango lakhe lifezeka khona. Ngalokho singatjho bona isihloko esithi; 'Ibhudango lami' siwufanele umdlalo lo.
(Tjheja: Nikela umtlomelo o-1 umfundi nakaveze bona uMbulawa uvezwe anebhudango lokuba mjameli wamalungelo wobuntu esingenisweni bese imitlomelo emi-2 ngeyalokha umfundi nakaveze bona uhlangene neenqabo kodwana azange aphele amandla bekwafika lapha aliphumelelisa khona). (3)
[25]

ISIGABA C: IRUBHRIKHI YOKUTSHWAYA UMDLALO (25 IMITLOMELO)**UMBANGO KANZUNZA NOMANALA – SM Mnguni**

Iqhinga	Ngokudluleleko	Ngokwekghono	Ngokulingeneko	Ngokusisekelo	Ngokungakalingani
OKUMUNYETHWEKO	12–15	9–11	6–8	4–5	0–3
Ukuhlathululwa kwesihloko: Ukungenelela kwesihloko nokuzwisisa itheksthi. 15 IMITLOMELO	-Uphendule umbuzo kuhle khulu: 14–15. -Uhlathulule isihloko ngokungeneleleko begodu uwathinte woke amaphuzu amayelana nomtlo. -Uphendule umbuzo kuhle: 12–13 -Uphendule ngendlela ehle. -Kunamaphuzu amanengi asekelwe ngokunembako anqotjhiswe emtloveni. -Umtlolo uwuzwisise kuhle khulu.	-Utjengise ukuzwisisa isihloko. -limpendulo pheze ziyakhambelana nesihloko. -Imibono esekelweko ikhona kodwana ayikavezwa yoke begodu ayikasekelwa njengombana bekulindelekile. -Kunobufakazi obutjengisa bonyana umtlolo uwuzwisisile.	-Isihloko usizwisise bewasihlathulula ngendlela elingeneko kodwana imininingwana ayikavezwa yoke. -Amaphuzu amanengi asekelwa imibono akakavezwa ngendlela eyanelisako. -Unelwazi elisezingeni eliphakathi lomtlolo.	-Isihloko usizwisise bewasihlathulula ngendlela ephakathi kodwana imininingwana ayikavezwa yoke. -Amaphuzu amanengi asekelwa imibono akakavezwa ngendlela eyanelisako. -Unelwazi elisezingeni eliphasi lomtlolo.	-limpendulo ezinikelweko azizwakali begodu azikanamatheli esihlokweni esinikelweko, kulikhuni ukuzilandela nanyana azikhambelani nombuzo. -Uhlulekile ukunikela iimpendulo ekungizizo. -Amaphuzu ambalwa awanikeleko akakasekelwa. -Umtlolo akawazi.
ISAKHIWO NELIMI	8–10	6–7	4–5	2–3	0–1
Isakhiwo, ukwethulwa komqondo. Ilimi, iphimbo nesitayela okusetjenziswe endabeni. 10 IMITLOMELO	-Umtlolo uhleleke kuhle. Kunesingeniso, iingaba nesiphetho ezisezingeni elihle khulu. -Kunokuthuthuka kwamaphuzu begodu azwakala kuhle. -Ilimi, ukuzwakala nokwethulwa kwamaphuzu kuhle bekutjengisa ukutjuja kwengqondo.	-Isakhiwo esihle nokusekelwa kwemibono okulandelekako. -Isingeniso, iingaba nesiphetho kuhleleke kuhle. -Imibono ivezwe beyasekelwa yezwakala. -Ilimi, ukuzwakala nokwethulwa kwamaphuzu kuhle.	-Bukhona ubufakazi besakhiwo somtlolo. -Umtlolo awunakho ukunamathelana kwamaphuzu begodu awulandeleki. -Kuneemphoso ezenziweko elimini, ekuzwakaleni kwendaba kanye nekuhlelweni. -Iingaba zakhiwe kuhle.	-Isakhiwo asikathulwa ngefanelo. -Ukungakahlelwa kuhle ngikho okwenza ukulandelana kwamaphuzu kungezwakali. -Kuneemphoso ezinengi zelimi begodu nokusetjenziswa kwelimi okunganembiko kwenza umtlolo lo ungezwekwakali.	-Kulikhuni ukutjho bonyana kukhulunywe ngokwanelisako ngesihloko. -Abukho ubufakazi bokuhlelwa kwesakhiwo nanyana ukulandelana kwamaphuzu -Ilimi elisetjenzisweko lisezingeni eliphasi khulu begodu alizwakali.
IRHERHO LEMITLOMELO	20–25	15–19	10–14	5–9	0–4

YELELA: Nangabe umfundi ubethele mthlazeni, akakaphenduli okumunyethweko ngendlela elindelekileko begodu utlole nofana ucoce indaba nje engakhambelani nesihloko, ungamtlo melisi/mnikele i-0 kokubili okumunyethweko kanye nelimi. Okum- (Tlola umtlo melo)
Isitjengiso: Okum- (Tlola umtlo melo) Isak- nelim- (Tlola umtlo melo)

UMBUZO 16: UMBANGO KANZUNZA NOMANALA – SM Mnguni

Abadlali babantu abasetjenziswa mtloli womdlalo ngomnqopho wokuphumelelisa lokho asuke akuhlosile ngomdlalwakhe. Kanengi abadlalaba umtloli ubaveza badlala iindima ezihlukeneko ukwenzela bona kube nokutjhayisana nofana ukungazwani hlangana nabo bekufike lapha indaba ithoma ikhula khona beyiyokufika esithorini. Abadlali bomdlalo abaqakathekileko mdlali oyikutani/mdlali othomako, umdlali oyimbangi nomdlali oyihlanganisa. Kilomdlalo umdlali ovela njengomdlali oyikutani nguNzunza, uManala avele njengomdlali oyimbangi bese uMusi avele njengomdlali oyihlanganisa.

Umtloli womdlalo lo usethulele uNzunza kumdlali oyikutani ngombana ekuthomeni uvela afisa ukufumana ubukhosi naphezu kobana azi bona ngekambiso yesitjhaba samaNdebele umuntu ofanele alame nofana athathe ubukhosi ngemva kwakayise nguManala. Ukobana uNzunza unomraro wokobana angamphamba njani uManala bese uthatha ubukhosi bube ngebakhe uzwakala ekulumo-pendulwaneni yakhe nonina uNanasi nakathi yena akanalo iqhinga lokobana angabuthola njani begodu uzakwenza njani nangabe uyise uthanda uManala kunaye. Ngemva kobana unina amlukise amano simuzwa akhuluma yedwa bona uyobuthatha ubukhosi bese uManala uzakuthi nakathi uyalwa amphambanise namafu. Uyatjho nokobana akazi bona unina angamthokoza ngani nange aphumelela ukuthola unamrhali ozomenza bona abe yikosi ngokomthetho.

Ngetjhudu sithola bona uNzunza uyaphumelela ukugalaja uyise unamrhali kodwana ngokwazi bona uManala angeze ayithulela indaba le, ubuthelela amanye wamabutho kayise ubaleka nawo ungena ihlathi. Ngemva kwalapho kwasuka omkhulu umbango, uManala agijimisa uNzunza ngomnqopho wokufumana unamrhali amthathele yena ngobukirikitjani. Umbango lo awupheleli emadodaneni kaMusi amabili la kodwana udlulela nakamanye. Ngemva kobana ilanga elinguManala licimile amabambela wendodanake uNcagu nawo aba seentendeni zakaNzunza. Indaba iphela lokha uNcagu nasele akhulile selangene esikhundleni sokuba yikosi ngokobana aqolelane noNzunza kodwana unamrhali ugcina aphethwe nguNzunza.

UManala umdlali oyimbangi ngombana nguye obangisana noNzunza ubukhosi. Ngokwekambiso yesitjhaba samaNdebele nguManala obekafanele amukele unamrhali ngemva kwekosi uMusi kodwana ngokungatjheji, uNzunza umthathela yena ngobukirikitjani. Ngemva kobana uNzunza athethe unamrhali lo sithola uManala avuka emaqandeni, abuthelela amabutho asele lokha uNzunza nakabaleka namanye bagijimisa uNzunza ngomnqopho wokubuyisa ubukhosi bakhe. UManala usebenzisa itjhwalo lokuzuma alinikelwa nguyise ukwenzela bona amabuthwakhe abe namandla kunewakaNzunza. Ngonobangela wokubusa ngaphandle konamrhali uManala akabusi isikhathi eside, ilanga liyacima. Ilanga licima nje uNcagu usese msanyana. Lokho kwenza bona abe namabambela nawo angazange alise ukugijimisa uNzunza njengombana bekusenza uManala.

UMusi uvela njengehlanganisa emdlalweni lo ngombana nguye obange umbango ophakathi kwakaNzunza noManala ngokobana anikele uNzunza unamrhali. Ebekufanele kwenzeke kukobana uMusi anikele uManala unamrhali phambi kwamadoda wekosini, angafuni ukumnikelela ngemsitheleni.

Ngemva kokubona bona wenze iphoso simthola athuwelelisa umbango lo ngokobana anikele uManala umuthi olitjhwalo lokuzuma ukwenzela bona uManala abe namandla. Indlela uMusi enze ngayo izinto emdlalweni lo kuyabonakala bona umbango phakathi kwamadodanakhe la ubangwe nguye, njeke kungebangelo avela njengomdlali oyihlanganisa.

Ngokwehlathululo engehla le kuyatjho bona umtlozi uphumelele ukuhlela abadlali bakhe ngendlela eyenza iderefude ngokobana asethulele uNzunza njengomdlali oyikutani, uManala njengomdlali oyimbangi bese kuthi uMusi abe mdlali oyihlanganisa. (Umfundi angayibeka ngeyakhe indlela ezwakalako).

[25]

UMBUNO 17: UMBUNO KANZUNZA NOMANALA – SM MNGUNI

- 17.1 NguManala. (1)
- 17.2 - UNanasi uthi uManala usinothongwana. (1)
- UNanasi uthi uManala wazi ubuzimba kwaphela. (1)
- 17.3 Wathi kungombana ikosi ithanda uManala. (1)
- 17.4 Kwathi ngemva kokukhulunywa ebandla bona unamrhali uzokunikelwa uManala kwathunywa uNgendu bona ayomfuna, amtjele bona azokuthatha unamrhali ngamasa bese yena watjela uNanasi ongunina kaNzunza nowalukisa uNzunza amano bona akwazi ukuyokuthatha unamrhali nokwenza bona agcine sele asezandleni zakaNzunza. (2)
- 17.5 - UManala gade anoboya kodwana uNzunza anganabo.
- UManala gade athanda ubuzimba begodu angayingeni khulu indaba yobukhosi kodwana uNzunza bekahlala asesigodlweni.
- UManala wabhujelwa ngunina kanti uNzunza yena unina usaphila. (ZIMBILI iimpendulo kezingehla). (2)
- 17.6 - Besele ikhulile ingasaboni emehlweni. (1)
- Besele ingasanapilo ehle/beyigula. (1)
- 17.7 Amumethe umqondo wokobana uNzunza uzokubulala uManala nange alinga athi uyalwa, ufuna ukuthatha unamrhali kuye. (2)
- 17.8 Liqiniso ngombana kuyavela emdlalweni lapha atjho khona bona naye ufuna ukuluma efutheni njengabo boke laba abasemafutheni kodwana akazi bona enze njani/Liqiniso ngombana kubonakele indlela athabe ngayo ngemva kokuphumelela kwakhe ukuthola unamrhali lo bona bekavele amfuna. (Umfundi angayibeka ngeyakhe indlela ezwakalako izakwamukelwa). (2)
- 17.9 Ngicabanga bona ukuhlongakala kwakaManala nawo woke amabambela kaNcagu kwakubangelwa kukobana babe babusa ngaphandle konamrhali/UMusi watjho kuNzunza lokha nakaqeda ukumnikela unamrhali bona amphathe kuhle, ameluse naye uzamelusa, njeke kuyatjho bona ngaphandle konamrhali bebaziinkosi ezinganalo ivikeleko labezimu. (Umfundi angayibeka ngeyakhe indlela ezwakalako izakwamukelwa). (2)

- 17.10 D/sePitori. (2)
- 17.11 Isenzo sekosi sokudlulisela unamrhali kiloyo ozoyelama nayizizwa ingasanamandla sisivezela bona ikosi mumuntu onganamrhobholo, ongafuni ukukakarela esikhundleni nanyana sele izizwa bona ayisakghoni/Sisivezela bona yikosi esithandako nesitjhejako isitjhaba sayo, efuna bona sihlale sinomrhali ozositjheja ngaso soke isikhathi/Sisivezela bona ikosi ayihloniphi umthetho nekambiso yesiko lesitjhaba samaNdebele ngombana ngokwesiko ikosi ayibudlulisi ubukhosi bayo isaphila nanyana ingagula nofana iluphale kangangani, ubukhosi budluliswa madoda wekosini ilanga nasele licimile. (Umfundi angayibeka ngeyakhe indlela ezwakalako izakwamukelwa). (2)
- 17.12 Iye, ngezamambala ngombana kuyavela emlandweni wesitjhaba samaNdebele bona isitjhabesi sathoma ukuhlukana ngemva kobana uMusi ahlongakele. UManala noNzunza bathoma lapho ukubanga ubukhosi nekuyinto esaragela phambili nanamhlanje esitjhabeni samaNdebele. (Umfundi angayibeka ngeyakhe indlela ezwakalako izakwamukelwa). (2)
- 17.13 - Umtloli uphumelele ukusiphethela umdlalo lo ngombana uwuphetha ngendlela ebeyingakalindeleki, nesiyibiza bonyana isiphetho-phekghu. (1)
- Esikhundleni sokobana uNcagu abulale uNzunza bese athathe unamrhali abe ngakuye njengesifiso sakayise uManala, umtloli uphetha ngokobana athi uNcagu wamukela uMthise kaTjhangutjhangu bona kube yindlovukazakhe. (1)
- Ngemva kwesehlakalo sokwamukela uMthise kaTjhangutjhangu uNcagu uzwakala azikhulumela bona yena nomfowabo kayise uNzunza abasese zizitha. (1)
- (Umfundi angayibeka ngeyakhe indlela ezwakalako izakwamukelwa). (1)

[25]

ISIGABA C: IRUBHRIKHI YOKUTSHWAYA UMDLALO (25 IMITLOMELO)**UMBUZO 18: IFINDO – Sovumani Kazimkhona**

Iqhinga	Ngokudluleleko	Ngokwekghono	Ngokulingeneko	Ngokusisekelo	Ngokungakalingani
OKUMUNYETHWEKO	12–15	9–11	6–8	4–5	0–3
Ukuhlathululwa kwesihloko: Ukungenelela kwesihloko nokuzwisisa itheksthi. 15 IMITLOMELO	-Uphendule umbuzo kuhle khulu: 14–15. -Uhlathulule isihloko ngokungeneleleko begodu uwathinte woke amaphuzu amayelana nomtlo. -Uphendule umbuzo kuhle: 12–13 -Uphendule ngendlela ehle. -Kunamaphuzu amanengi asekelwe ngokunembako anqotjhiswe emtloveni. -Umtlolo uwuzwisise kuhle khulu.	-Utjengise ukuzwisisa isihloko. -limpendulo pheze ziyakhambelana nesihloko. -Imibono esekelweko ikhona kodwana ayikavezwa yoke begodu ayikasekelwa njengombana bekulindelekile. -Kunobufakazi obutjengisa bonyana umtlolo uwuzwisisile.	-Isihloko usizwisise bewasihlathulula ngendlela elingeneko kodwana imininingwana ayikavezwa yoke. -Amaphuzu amanengi asekela imibono akakavezwa ngendlela eyanelisako. -Unelwazi elisezingeni eliphakathi lomtlolo.	-Isihloko usizwisise bewasihlathulula ngendlela ephakathi kodwana imininingwana ayikavezwa yoke. -Amaphuzu amanengi asekela imibono akakavezwa ngendlela eyanelisako. -Unelwazi elisezingeni eliphasi lomtlolo.	-limpendulo ezinikelweko azizwakali begodu azikanamatheli esihlokweni ezinikelweko, kulikhuni ukuzilandela nanyana azikhambelani nombuzo. -Uhlulekile ukunikela iimpendulo ekungiziso. -Amaphuzu ambalwa awanikeleko akakasekelwa. -Umtlolo akawazi.
ISAKHIWO NELIMI	8–10	6–7	4–5	2–3	0–1
Isakhiwo, ukwethulwa komqondo. Ilimi, iphimbo nesitayela okusetjenziswe endabeni. 10 IMITLOMELO	-Umtlolo uhleleke kuhle. Kunesingeniso, iingaba nesiphetho ezisezingeni elihle khulu. -Kunokuthuthuka kwamaphuzu begodu azwakala kuhle. -Ilimi, ukuzwakala nokwethulwa kwamaphuzu kuhle bekutjengisa ukutjuja kwengqondo.	-Isakhiwo esihle nokusekelwa kwemibono okulandelekako. -Isingeniso, iingaba nesiphetho kuhleleke kuhle. -Imibono ivezwe beyasekelwa yezwakala. -Ilimi, ukuzwakala nokwethulwa kwamaphuzu kuhle.	-Bukhona ubufakazi besakhiwo somtlolo. -Umtlolo awunakho ukunamathelana kwamaphuzu begodu awulandeleki. -Kuneemphoso ezenziweko elimini, ekuzwakaleni kwendaba kanye nekuhlelweni. -Iingaba zakhiwe kuhle.	-Isakhiwo asikathulwa ngefanelo. -Ukungakahlelwa kuhle ngikho okwenza ukulandelana kwamaphuzu kungezwakali. -Kuneemphoso ezinengi zelimi begodu nokusetjenziswa kwelimi okunganembiko kwenza umtlolo lo ungezwakali.	-Kulikhuni ukutjho bonyana kukhulunywe ngokwanelisako ngesihloko. -Abukho ubufakazi bokuhlelwa kwesakhiwo nanyana ukulandelana kwamaphuzu -Ilimi elisetjenzisweko lisezingeni eliphasi khulu begodu alizwakali.
IRHERHO LEMITLOMELO	20–25	15–19	10–14	5–9	0–4

YELELA: Nangabe umfundi ubethele mthlazeni, akakaphenduli okumunyethweko ngendlela elindelekileko begodu utlole nofana ucoce indaba nje engakhambelani nesihloko, ungamtlo melisi/mnikele i-0 kokubili okumunyethweko kanye nelimi. Okum- (Tlola umitlo melo)
Isitjengiso: Okum- (Tlola umtlo melo) Isak- nelim- (Tlola umtlo melo)

UMHLAHLANDLELA WOKUTSHWAYA UMBUZO 18***IFINDO – Sovumani Kazimkhona***

Abadlali babantu abasetjenzi swa mtloli womdlalo ngomnqopho wokuphumelelisa lokho asuke akuhlosile ngomdlalwakhe. Kanengi abadlalaba umtloli ubaveza badlala iindima ezihlukeneko ukwenzela bona kube nokutjhayisana nofana ukungazwani hlanguana nabo bekufike lapha indaba ithoma ikhula beyiyokufika esitlhorini. Abadlali bomdlalo abaqakathekileko mdlali oyikutani/mdlali othomako, umdlali oyimbangi nomdlali oyihlanganisa. Kilomdlalo umdlali ovela njengomdlali oyikutani nguBalise/uMsiza, uNaMalemane avele njengomdlali oyimbangi bese uLungile avele njengomdlali oyihlanganisa.

Umtloli womdlalo lo usethulele uBalise anomraro wokobana ufuna umntwana kodwana umkakhe, uLungile akakghoni ukumbelethela. UBalise umdlali oyikutani ngombana nguyey onomraro begodu nguyey esimthola alinga amaqhinga wokobana umrarwakhe lo angawurarulula njani. Umtloli usivezela yena acoca ngomrarwakhe lo nabalingani bakhe ngokomsebenzi, uHleziphi noMvimbi. Umdlali ngamunye kababilaba uveza amazizwakhe acabanga bona angararulula umraro kaBalise lo. Nakuliqhinga lakaMvimbi lona libonakala lithuwelelisa umraro ukuya phambili kunokobana liwusombulule. Iqhinga elizwakala lingcono ngelakaHleziphi lokobana uBalise nomkakhe, uLungile baye kumphorofidi uThombeni ngombana kuthiwa banengi akhe abasiza emrarweni onjengewakaBalise lo.

Umraro uBalise ahlanguabezana nawo ngokobana aye kuThombeni kukobana umkakhe ukhuliswe babelethi ababazalwana, abangakhambi abaphorofidi neenyanga. Njeke kuzokuba budisi ukutjela umkakhe bona baye kumphorofidi uThombeni nanyana yena ngokwakhe anethemba lokobana mhlambe bangasizeka. UBalise ufikelwa mkhumbulo wokobana akhambe yedwa kumphorofidi kodwana nakacabanga bona umkakhe angathini nasele ambona asebenzisa iindayelo zomphorofidi, aphelelwe mamandla. Ngegandeleleko analo abe nesibindi sokobana akhulumisane nomkakhe ngendaba le. Ngokubona ubujamo abaqalene nabo umkakhe ugcina avumile bona bangaya. Ekukhambeni kwesikhathi bagcina sele baye nenyangeni, uMabhebheja ngemva kobana sebakhuthazwe nguMnguni onguyise kaLungile. Ukufika kwabo kuMabhebheja kwangathi kuba nesisombululo somraro kaBalise ngombana wabatjela bona unobangela wokobana uLungile angabelethi wenziwa lifindo elibotjhwe bezimu. UMabhebheja uphengula bona ukuze uLungile akghone ukubeletha kutlhogeka bona athombe maqangi. Ngemva kwalapho sithola uBalise noMnguni bahlanganisa iinhloko ngendaba le bekufika lapha uMnguni avuma khona bona uzakhe ajame kancani ebuzalwaneni athombise uLungile ukwenzela bona angalahlekelwa mumendo ngonobangela wokukholwa kwabo.

Umdlali ovela njengomdlali oyimbangi emdlalweni lo nguNaMalemane, unina kaLungile. UNaMalemane uyimbangi ngombana nguyey ojame endleleni kaBalise banomkakhe yokobana bayozifunisisa/bazihlolisise ukuze bakghone ukurarulula umraro kaLungile wokungabi nomntwana. UNaMalemane ulikhomba libaba lokha uLungile nakamtjela ngeqhinga lakaBalise lokuyokuhlola emphorofidini ngomrarwabo lo. Esikhundleni salokho ubhoka ngobukhali bewuyatjho nokobana wenza iphoso ngokuvumela umntwanakhe athathwe mumuntu ongamaziko uZimu.

Esinye isizathu asivezako ngesokobana umntwanakhe angeze athi aligcwetha batjho uyokuqathwa, afuthwe abe aphalaziswe mphorofidi ongawaziko nomnyango wesikolo bona uqalephi. Lokho kwenza bona kube budisi kuBalise bona ararulule umraro lo ngombana bathi nanyana sele bakhambe ngokukhukhutha banomkakhe baya mphorofidini uThombeni, uNaMalemane wathi nakafika emzinabo wathola iindayelo ababenikelwe zona waziphalaza.

ULungile uvela njengehlanganisa ngombana umbango ophakathi kwakaBalise noNaMalemane wokobana kuyiwe nofana kungayiwa kumphorofidi ungaye. UBalise njengendodakwakhe uthi akwenziwe nanyana yini, nakukghonakalako bekuyokufikwa kwamhlaba uyalingana ikani uLungile nakazakugcina abelethile. NakunguNaMalemane ubetha phasi ngenyawo uthi uLungile akayindawo, kwakhe kuthandaza nje kwaphela. ULungile wazithola aphakathi naphakathi, angazi bona alalele unina nofana alalele indodakwakhe kodwana ekugcineni simthola alalele indodakwakhe ngombana angafuni ukubhurukelwa mumuzi kanti ngakelinye ihlangothi besele athole isekelo lakayise bona bangaya enyangeni.

Nasiyelela indlela umtlozi womdlalo lo asethulele ngayo abadlali abathathwaba kuyabonakala bona uphumelele ukubadlalisa iindima ezihlukeneko nezibenza bona babe badlali bomdlalo lo abaqakathekileko nabenza iderefude.
(Umfundi angayibeka ngeyakhe indlela ezwakalako).

[25]

UMBUZO 19: IFINDO – SOVUMANI KAZIMKHONA

- 19.1 KuseTheresa Park, ngeTlhagwini yeTshwane/KuseTheresa Park ePitori. (1)
- 19.2 Okuvela njengomraro esingenisweni somdlalo lo kukobana uLungile banoBalise abakghoni ukuthola umntwana naphezu kobana badla izambana leponde. (2)
- 19.3 - Kukobana uLungile wendele emzini wabantu abangamaziko uZimu. (1)
- Kukobana mhlana uLungile endako wangena isimanje bekwahlatjwa nembuzi nekuyinto ephambana nentando kaZimu. (1)
- 19.4 Esinye isizathu esenza bona uNaMalemane angakuthabeli ukwenda kwakaLungile kuBalise kukobana ungutitjhere begodu akanamali. (2)
- 19.5 Isizathu kukobana uNobukhazi wazela uMnguni bona naye ngokwakhe ukhamba kuMabhebheja. (1)
- 19.6 Okuvela kufana eenhlahlubenezi kukobana kuthiwa uLungile ubotjhelwe ifindo lokobana angabelethi bese okuzwakala kuhlukile kukobana uThombeni uthi ifindweli libotjhwe mumuntu kanti uMabhebheja yena uthi libotjhwe bezimu. (2)
- 19.7 Ikulumo le isitjela bona uNaMalemane uthanda imali begodu akamthandi uBalise ngombana urhola imali encani kuneyakaLungile, ubona kwangathi ababilaba abakafanelani/Isitjela bona uyanyaza, uyazikhakhazisa begodu akathembi bona uBalise uyakghona ukondla umuzakhe ngemali ayirholako.
(Umfundi angayibeka ngeyakhe indlela ezwakalako izakwamukelwa). (2)

- 19.8 D/eSiyabuswa. (2)
- 19.9 Ngicabanga bona umphumela wobujamobu bekungaba kutlhalana ngombana bengekhe kusaba mnandi ngekhaya/Ngicabanga bona uBalise bekangagcina athethe isiyeliso sakaMvimbi sokobana athathe indlu yesibili. (Umfundi angayibeka ngeyakhe indlela ezwakalako izakwamukelwa). (2)
- 19.10 Liqiniso ngombana wafika emzini womkhwenyanakhe wazivulela isiqandisi, wakhupha itiye ababeyinikelwe mphorofidi uThombeni wayiphalaza ngaphandle kwemvumo yabanikazi bomuzi. (2)
- 19.11 Ngicabanga bona ngemva kobana uBalise, uLungile noMnguni bathi bona bathole bona umraro wefindo uvelaphi baragela phambili baba nomraro wokobana indaba le bayoyifikisa njani kuNaMalemane ngombana angakhambisani nokobana umraro lo ubangwe bezimu njengokutjho kwakaMabhebheja/Ngicabanga bona nanyana sele bamtjelile uNaMalemane ngokuvela kwefindo ubegade azokwala ukuthombisa uLungile bekufike lapha batlhalana khona banoBalise nekutjho khona bona kuzakuzaliseka isifiso sakhe sokobana gade angamthandi uBalise begodu akamazi noZimu/Ngicabanga bona uNaMalemane uzakuthi nakezwa bona uMnguni ukhuthaze uLungile noBalise wabasa enyangeni ebekakhamba kiyo ngemsithelweni yena angazi angayingena indaba le bese uMnguni azithombisele umntwanakhe bekube kuphela komraro lo. (2)
- 19.12 Ngiyavumelana nesitatimendesi ngombana uBalise wathi nakababikelako ngomrarwakhe lo uMvimbi wazikhulumela lula nje wathi uBalise akathathe omunye umfazi/UHleziphi wathi nakaluleka uBalise bona athathe umkakhe bayokubona umphorofidi uThombeni uMvimbi wamtshima ngokobana athi kghani uBalise selafuna ukwenza umntwana ngesihlahla nofana ngesiwatjho. (2)
- 19.13 - Angimsoli uMnguni ngokukhohlisa umkakhe bona umzalwana kanti ngakelinye ihlangothi ubonana nenyanga emsitheleni, bekangafuni ukubhurukelwa mumuzi begodu ngokutjho kwakhe uthi iinhlahla zakaMabhebheja ziyamsebenzela ekuqiniseni irhwebo lakhe.
- Ngiyamsola uMnguni ngokukhohlisa umkakhe bona umzalwana kanti ngakelinye ihlangothi ukhamba iinyanga ngombana nakungenzeka umkakhe azitholele yena angeze basazwana, umuzi ungabhuruka. (Umfundi angayibeka ngeyakhe indlela ezwakalako izakwamukelwa). (1)
- 19.14 - Ifindweli liyakholweka ngombana abezimu bayakghona ukwenza izinto ezithileko kilabo bantu abakholelwa kibo.
- Ifindweli alikholeweki ngombana ukubeletha komuntu kuyintando kaZimu, njeke uZimu nakahlose bona umuntu abelethe akukho okungavimba ihlelo lakhe. (Umfundi angayibeka ngeyakhe indlela ezwakalako izakwamukelwa). (2)

IMITLOMELO YESIGABA C:**[25]****25****INANI LOKE:****80**