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ISIZULU ULIMI LWASEKHAYA (HL)

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IMEMORANDAMU

AMAMAKI: 80

Le memorandamu inamakhasi angama-22.

ISIQEPHU A: IZINKONDLO**UMBUZO 1: INGANE KAMAMA – N MACHI (UMBUZO OMUDE)**

Umoya wenkondlo uchaza ukuthi imbongi isuke ikusiphi isimo uma ibhala inkondlo. Umoya wale nkondlo owokuncenga, nowothando, owokukhathazeka. Imbongi ikhethe amagama athile ukugqamisa umoya wenkondlo. Kule nkondlo ethi "Ingane Kamama" imbongi ikwazile ukukhetha amagama athinta umoya wenkondlo.

Isitanza 1**Umoya wokuncenga –**

- Imbongi ikhethe ukusebenzisa igama **"mama"** elithinta umoya wokuncenga. Lisetshenziswe kuyo yonke imigqa. Leli gama lithinta umoya wokuncenga kwengane ukuba yenzelwe izidingo zayo njengengane.
- Amagama **"ngihlubule", "ngiyagula"** athinta umoya wokuncenga kwengane lapho itshela unina ngezidingo zayo. Abuye athinte nomoya wozwelo kumama ukuba ayenzele ingane lokho ekucelayo.

Isitanza 2**Umoya wothando, wokunakekela, wokuzendlala ubuze bakhe –**

- Kunamagama athinta umoya wothando nokunakekela. Umama uyikhulise ngothando ingane yakhe, uyibiza ngamagama okuteketisa noma ayisidlaliso ukutshengisa uthando analo ngengane yakhe. Isib. **Mntanami, ngane yami, muntuza, themba lami, mthunzi wami, mntanami.**
- Uyazendlala ubuze bakhe ukuthi kukhona izinto angeke asakwazi ukumenzela zona ngenxa yokweswela. Isib. **Ngikhala ngingashayiwe, ngigaye incumbe, ayikho inkece.**

Isitanza 3**Umoya wothando, umoya wozwelo –**

- Umama ujeqeza emuva ukhumbuza ingane ngobunzima asebeke bahlangabezana nabo empilweni, nakuba bezikhona izinto ebezingahambi kahle kodwa akazange ayilahle ingane yakhe. Isib. **Ulapha ngile, ngiphathise, uyihlo asishaye indiva, wadlula, ungumboko wami, ngazama ngahluleka, angaze ngahluthuka, walala ngenxeba.** La magama ayawuthinta umoya wothando kanye nozwelo lapho umama eduduza ingane aphinde ayikhumbuze ngesimo sokuhlupheka kwakhe nangezindlela ayezama ngakho konke ukubhekana naleso simo. Ingane iyakuqonda okushiwo umama.

Isitanza 4**Umoya wokukhathazeka, umoya wethemba –**

- Kunomoya wokukhathazeka okhonjiswa umama ngoba ingane isikhulile sekunezinto azisabayo ngale ngane kodwa usayithanda futhi uyayethemba. Isib. **Umdala uphusile, uyangidida, nginetwetwe, ngibambe umoya, uyohlala ungowami, impilo isezandleni zakho.**

(Ohlolwayo makakhombise ukuthi ukukhethwa kwamagama kuwuthinta kanjani umoya wenkondlo.)

[10]**NOMA**

UMBUZO 2: MBONISE BABA/MBONISENI BABA – KA MKHIZE (UMBUZO OMUDE)

Isigqi siwumgqumo othile otholakala enkondlweni. Lowo mgqumo uba nomthelela emqondweni wenkondlo. Izitanga eziningi zale nkondlo zinesigqi esisheshayo ngenxa yobufuphi bemigqa, ukusetshenziswa kwezenzukuthi 'qhamu!', 'phamu', imigqa evulekile, nokukhethwa kwamagama anembayo. Uma sewuya emaphethelweni enkondlo isigqi siyaqala sinense ngenxa yokuthi imbongi isinokuncenga okuthile. Lesi sigqi yisona esiletha umqondo ophela wenkondlo. Umqondo wale nkondlo usobala. Imbongi ikhuluma ngomuntu osehlulwe utshwala ekugcineni incenga uNkulunkulu ukuthi akamsize ukuze aphume kulesi sihogo.

- Umugqa woku-1 kuya kowama-30 isigqi senkondlo siyashesha ngenxa yenani lamagama emgqeni (mabili kuya kwamathathu). Siphinde sisheshiswe ukuthi nakuba inamagama amabili emgqeni iphinde kube nokunqanyulwa kwamagama okuningi. Siyashesha ngenxa yentukuthelo ekhonjiswa yimbongi ngendlela lo muntu aziphethe ngayo. Isib. **Akahlali ekhaya, uhlala ezindaweni zokuphuza utshwala, umlomo sewaba bomvu, abangani bamenzisa izinto noma engathandi, udakwa aze alale emgwaqeni ebusuku, angazizwa nezimoto, Uphuza utshwala obubizayo, uhamba amaphathi, usahlala enuka utshwala, uyadelela, ushela ngenkani, usahlala ecasukile.**
- Kusukela emigqeni wama-31 kuya emgqeni wama-36 isigqi siyaguquka sinense ngenxa yokuthi imbongi incenga uNkulunkulu ukuba abonise lo muntu aguquke kule mpilo ayiphilayo, aphumelele ukuze amdumise imihla yakhe yonke. Lokhu kunensa kwesigqi kunomthelela enkondlweni ngoba imbongi ngeke ikhulume nobaba ishesha kumele ikhombise inhlonipho nokuzotha.

(Ohlolwayo makakhombise ukuthi ukukhethwa kwamagama kuwuthinta kanjani umoya wenkondlo.)

[10]**NOMA****UMBUZO 3: ZIQUBUKA OLWANDLE – EJ MHLANGA (UMBUZO OMFUSHANE)**

- 3.1
 - Inkece.
 - Inkinobh'enganambobo.(2)
- 3.2
 - Intuthuko
 - Ukubekezelelana
 - Amathuba emisebenzi. (Okubili kwalokhu).(2)
- 3.3 Ezombusazwe – ngoba ikhuluma ngokulwa nokuchitheka kwegazi kubangwa izwe. Leli lizwe labuya ngokuxoxisana. (Nokunye angakusho ngokucaphuna enkondlweni.) (2)
- 3.4 Bangingi abantu abafa, abeqa umngcele baboshwa abangamaqhawe belwela inkululeko yakuleli zwe. (2)
- 3.5 Kosopolitiki ngoba badla izimali bodwa, banikane bodwa imisebenzi abanandaba nabantu abahluphekayo. (2)

[10]

UMBUZO 4: ISIGQEBHEZANA – CG ZULU-KABANYANE (UMBUZO OMFUSHANE)

- 4.1 Siyimfashini engathandeki/Ingubo emfishane eveza amathanga engathandeki. (2)
- 4.2 Umfanekiso mqondo wokubonakalayo ngoba isiqebhezana sifushane kakhulu siveza amathanga amakhulu obala. (2)
- 4.3
- Qhwasha qhwasha; la magama awuthinta ngokuthi, uthi ekhinde enjalo afake izicathulo ezinde ezibanga umsindo.
 - Cotho cotho: la magama awuthinta ngokuthi, uthi uma ehamba kancane nazo izicathulo zibange umsindo bese abantu baphenduke bambuke. (2)
- 4.4 Kusuke kuziliwe, kuzothiwe, kungekho embukisweni womzimba noma wokugqoka. (2)
- 4.5 Uma ugqoke isigqebhezana noma ingubo emfushane kakhulu eveza amathanga onke ngempela abantu baphenduka nawe./Ukubuka ngokumangala ngokukhathazeka. (2)

[10]**KANYE****UMBUZO 5: MA NGIFICWA UKUFA – BW VILAKAZI (UMBUZO OMUDE)**

Umoya wokulangazela/umoya wokufisa.

- Inkondlo ikhombisa ukuthi imbongi yini eyifisayo, eyilangazelelayo mhla ificwa isikhathi sayo sokufa.
- Ukukhombisa lokhu isebenzise imifanekisomqondo elandelayo iphinde inike nezizathu zokukhetha le mifanekisomqondo.:
 - Okubonakalayo – ngimbeleni ngaphansi kotshani. Umoya wokuncenga ukuthi uma imbongi isificwe ukufa icela ifihlwe endaweni enotshani.
 - Okuzwakalayo – (i) **Utshani buhleba**-Ukwenzasamuntu. Uma esengcwatshiwe kungathi uyobuzwa utshani buhleba bumlalisa. Lokhu kukhombisa umoya wokuncenga ukuthi akemukele ukuthi useyaphumula.
 - (ii) **Nalapho izinyoni ezincanyana zihlabelela zisho ngephimbo.** Umoya wentokozo
 - (iii) **Yiyona imisindo yabantwana.** Umoya wentokozo, Le migqa ikhombisa ukuthi nakuba eyobe efile kodwa uma engcwatshwe kule ndawo ayicelile uyoziwa izinyoni zicula kanye nemisindo yantwana besikole.
 - Okubonakalayo – (i) Ngimbeleni phezu kwamadamu
 - (ii) Ngiyeke ngifel' ezindleleni zabantwana besikole.
 - (iii) Ngimbeleni endaweni enjena.
 - (iv) Uma wena ofunda le migqa. Le migqa ikhombisa umoya wokuncenga nokufisa ukuthi ufuna ukungcwatshwa endaweni enjani apha anike nezizathu zalokho.
 - Okuthintekayo – Njengoba amahlomb' esehluleka.
 - Yimithwal'! ebengisindwa yiyo. Le migqa ikhombisa umoya wokwamukela ukuthi useyahluleka noma usekhulile, useqedile ukwenza lokho abekuzele emhlabeni.

- Okunambithekayo – Zehle ziphuz' amanzi aphilile. Umoya wentokozo okhombisa ukuthi lezi zinyoni ayobe ezizwa zihlabelela ziyobe zizophuza amanzi njengoba ithuna lakhe liyobe liseduze kwamadamu. (Ohlolwayo makakhombise ukuthi imifanekisomqondo ayisebenzisile iwuthinta kanjani umoya wenkondlo.)

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NOMA**UMBUZO 6: MA NGIFICWA UKUFA – BW VILAKAZI (UMBUZO OMFUSHANE)**

- 6.1
- Ngaphansi kotshani. (1)
 - Ngaphansi kwamadamu. (1)
 - Ezindleleni zabantwana besikole. (1)
- 6.2 Uma sekuzongena ihlobo./Isikhathi sokuqala kwehlobo. (1)
- 6.3 Kuyobe kungasekho nakubukelana phansi, nakubandlululana ngokwezilimi. (2)
- 6.4 Ukuncenga/uthando. (1)
- 6.5 Ukufa/ukushona/ukudlula emhlabeni/ukubhubha. (1)
- 6.6 Uyophumula ngokuthula ngoba kuyobe kwenziwe njengokufisa nangokulangazelela kwakhe. (2)

[10]

AMAMAKI ESIQEPHU A: 30**ISIQEPHU B: AMANOVELI****UMBUZO 7: BENGITHI LIZOKUNA – NG SIBIYA (UMBUZO OMUDE)**

Isizinda sibheka lokhu, indawo, isikhathi nesimo senhlalo. Isizinda sale noveli siyathutha. Indikimba inokuthi inoveli imayelana nani. Indikimba yale noveli imayelana **nothando**. Abalingiswa abakule noveli bonke batshengisa uthando kubantu ababathandayo ngezindlela ezahlukene.

Nanka amaphuzu abafundi abangawaveza ukufakazela lobu budlelwane phakathi kwesizinda nendikimba.

Indawo

- Indaba iqala eThekwini uMhlengi ezilungiselela ukuya eKapa ukuyoshintsha ubulili. ITheku idolobha elikhulu. Miningi imikhuba eyenzeka khona. Abantu abathandanayo bayehlukana bengatshelananga nezizathu zokwehlukana kwabo. UMhlengi utshela uNontobeko ukuthi abehlukane akamtsheli isizathu sokwehlukana kwabo.
- UMhlengi uya eGcilima kuyise ukuyomtshela ukuthi uyi-gay. IGcilima indawo yasemakhaya abangakazejwayeli izinguquko ezize nomthethosisekelo omusha futhi basakholelwa ezintweni zesintu. Yingakho uNgidi engayingeni le ndaba kaMhlengi ukuthi useyi-gay uze uyamxosha uyamduba uyamtshela ukuthi akaseyona indodana yakhe.

- UMhlengi uya eKapa ukoyoshintsha ubulili, uhlala unyaka nohhafu ubuya esenguMahlengi Ngidi.
- UNdumiso uya eGcilima ukuyokweba imali kaNgidi oyisigwili.
- UMahlengi uqoma uXolani.
(Ohlolwayo makakhombise ubudlelwane obukhona phakathi kwendawo nendikimba yothando emaphuzwini azobe ewabhalile.)

Isikhathi samanje

- Indaba yenzeka esikhathini samanje lapho izinga lempilo seliguqukile. Abantu sebenelungelo lokuba ngama-gay futhi baphumele obala. UMhlengi utshela uyise ukuthi uyi-gay futhi uya eKapa esibhedlela uyoziguqula ubulili. UMhlengi lokhu ukwenziswa uthando analo ngaye uqobo kanye nothando asenalo ngabantu abanobulili obufana nobakhe.
- Izinga lobugebengu lidlondlobele kakhulu. UNdumiso uhlasela uNgidi ngenhloso yokutshintsha imali ukuze alobole uMahlengi. Lobu bugebengu obenziwa uNdumiso bungenxa yothando analo ngoMahlengi.
- Ukungathembeki kwezothando nakho akuzibekile phansi. UMahlengi uthandana noXolani ekubeni uXolani uganiwe, aphinde athandane noNdumiso. UXolani uqonyiwe ekubeni eganiwe. Umngani kaNdumiso, uSibusiso unezintombi eziningi. Isikhathi samanje siyashesha kwezothando kukhona nokungathembeki okuningi okukhonjiswe kule noveli.
- Kunezibhedlela esezikwazi ukuguqula ubulili bomuntu.
- Kunezifundo zokuqhuba amabhizinisi koSomabhizinisi abafufusayo. UXolani ubona uMahlengi kulezi zifundo nokuyilapho uXolani aqala khona ukuthanda uMahlengi.
(Ohlolwayo makakhombise ubudlelwane obukhona phakathi Kwesikhathi samanje nendikimba yothando emaphuzwini azobe ewabhalile.)

Isimo senhlalo

- Abantu bahambisana nesikhathi sezinguquko eNingizimu Afrika. UMhlengi uphumela obala ngesimo sakhe. Wayeselinde isikhathi eside ecindezelekile okuthe uma izinguquko zivuma ukuthandana kwabantu abanobulili obufanayo uMhlengi akangabe esasichitha isikhathi waphumela obala wabuye waziguqula.
- Ukungathembeki kwezothando. UMahlengi noXolani noNdumiso.
- Isibindi sokutshela umuntu into esenhliziyweni yakho. UMhlengi noNontobeko, uMhlengi noyise, oNontobeko noNkululeko kanye noNontobeko nonina. Isimo senhlalo ikakhulukazi emadolobheni sijwayelekile lesi simo sokuthi abantu bangathembeki kulabo abathandana nabo. Nakule noveli kuyavela lokho. Ukuphathana kabi kwabaganene. UXolani uhlukumeza unkosikazi wakhe ngenxa kaMahlengi, ushiya abantwana bodwa ebusuku ngenxa kaHlengiwe.
- Uzwele kwabathandanayo kanye nakubazali. UNontobeko uyahluleka ukwamukela ukwehlukana kwakhe noMhlengi. UNgidi ucelwa uNontobeko ukuba bayocinga uMhlengi uyavuma nakuba ayesemdubile.
(Ohlolwayo makakhombise ubudlelwane obukhona phakathi Kwesimo senhlalo nendikimba yothando emaphuzwini azobe ewabhalile.)

Ohlolwayo ufanele aphawule ngokunye okungekho lapha aphinde acaphune ngezibonelo ezingekho lapha inqobo uma ekususela encwadini ayifundile aphinde akhombise ubudlelwane besizinda nendikimba yothando.

[25]

NOMA

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

- 8.1 Yingoba ubesefinyelele esinqumeni sokuguqula ubulili bakhe ngenxa yokuthi wayesenemizwa emenza ukuba athande abantu abanobulili obufana nobakhe. (2)
- 8.2 UNdumiso, uXolani (2)
- 8.3 Wayewaphuzela ukuthi akwazi ukulala emva kokuba ebuke isithombe sikaMhlengi waphatheka kabi kakhulu wase esethatha isinqumo sokuvuka ekuseni aye kubo kaMhlengi. (2)
- 8.4 Sichaza ukuthi wavuka ekuseni kakhulu. (2)
- 8.5 Yingoba inhliziyo yakhe yayisabambelele kuMhlengi ngoba wayengamchazelanga ukuthi kungani kwakufanele behlukane. (2)
- 8.6 **Uveza amandla othando nobungozi bothando olungenamingcele.** UNontobeko wayemthanda uMhlengi ngothando lweqiniso, wacishe wazibulala ngokuziphonsa emotweni. Bathandana noNkululeko. UNkululeko wafuna ukumshada wahlukana naye sekusondele usuku lomshado ngenxa yamandla othando lukaMhlengi wagcina ngokuba ahambe aye kubo kaMhlengi ayomfuna/ **Ithemba alibulali.** UMhlengi ubenethemba lokuthi uzokhululeka emva kokuguqula ubulili kodwa kwayilapho ebasezinkingeni zothando. Uthandana noXolani oshadile, uthandana noNdumiso onesikhwele ohlale elwa noXolani. Abafundi bangaphawula basekele ngalokhu: Uthando lukaNdumiso noMhlengi, uNontobeko noMhlengi, uthando lukaNkululeko noNontobeko. (Nezinye izimpendulo eziyovezwa abafundi) (4)
- 8.7 Izimpendulo ziyokwehluka
- Kwakufanele ngoba uNkululeko wamethembisa uNontobeko ukuthi ngeke amlwise uma ehluleka endleleni ngothando lwabo.
 - Kwakungafanele ngoba wayesevumile ukulotsholwa futhi sekusondele usuku lomshado /Uyabazi ubuhlungu bokwaliwa umuntu usamthanda futhi ungalindele. (2)
- 8.8 UNomalanga wayesebona ithemba lokuba ngumakoti kaNgidi lishabalala ngoba uNgidi esezonikeza uMhlengi uthando kakhulu kunaye. (2)
- 8.9 UNontobeko ubuka isithombe sikaMhlengi ukhala izinyembezi ngenxa yothando kanye nesinqumo asesithathile sokuhlukana noNkululeko. Uyahluleka ukulala uphuza amaphilisi, ucupha ne-alamu ukuze limvuse uma eseya kubo kaMhlengi ngethemba lokuyomfuna. (3)
- 8.10 UNontobeko ushaywa uvalo uma ebona intombazane iphuma ngokushesha ekamelweni likaMhlengi. UMhlengi uyadiyazela ushayeka phansi uma ebona uNontobeko noyise. UNgidi noNontobeko bayakhala uma bebhakana neqiniso lokuthi uMhlengi waziguqula waba yintombazane ngokuphelele. UNomalanga uzama ukubaduduza. UXolani naye ubhekana neqiniso elibuhlungu ngoMahlengi abemthanda waze wafelwa yizingane zakhe. UXolani noNontobeko bayabalisa ngalesi simo ababhekene naso. (4)

[25]**NOMA**

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

Isizinda sibheka lokhu, indawo, isikhathi nesimo senhlalo. Isizinda sale noveli siyathutha. Indikimba inokuthi inoveli imayelana nani. Indikimba yale noveli imayelana: **imali iyimpande yesono/Umcebo**. Uma unezindodla zemali njengoMirriam usuke usuvelelwe ngoba wonke umuntu wenza izaba zokuthi naye asikelwe kuwo lawo mantshontsho, lokho bese kubeka impilo yakho engcupheni.

Nanka amaphuzu abafundi abangawaveza ukufakazela lobu budlelwane phakathi kwesizinda nendikimba.

Indawo

- Indaba yenzeka **eThusini** (emakhishini) kwa Dicey lapho uMirriam (asebenza khona) awine i-Pick six engango-R2 900.000 emjahweni wamahhashi. UGenyeza isoka likaMirriam lizama ukuvikela uMirriam emaqilini, uSikiti uthi kuMirriam akachithe imali eyisiliva phansi ukuze imali yakhe ivikeleke. Indawo yaseThusini (emakhishini) bungenzeka lobugebengu bokuzama ukuqola uMirriam ngoba noMirriam akafundile ukuyaphi futhi nezinto zamasiko kungenzeka ukuthi akaziqondi kahle.
- Indaba ibuye yenzeke **eBhethani kwaMazibuko** emzini kaMeyili uyisemncane kaMirriam lapho bakha khona icebo lokuthola imali kaMirriam. Inkosikazi kaMeyili uMaHadebe uzama ukuthakatha umama kaMirriam. Wathumela ingane yakhe eyisigebengu uMahuzu nabangane bakhe oMchitheni noMsonteni ukuyobulala uMirriam. Lapha kugqama umona womdeni. AbakwaMazibuko sebekhohliwe ukuthi uMirriam bamxosha ngoba ekhulelwe sebecabanga kuphela ngezindlela abangafinyelela ngazo kule mali.
- Indaba ibuye yenzeke **naseMlazi** lapho uChule enomuzi khona. Babuye bahlale noMirriam khona eMlazi baze bashade. Izinto zahamba kahle okwesikhashana kodwa zashintsha uma uChule esezama ukubulala uMirriam ngoba efuna ifa lenkosikazi yakhe. Amacebo kaChule okubulala uMirriam awazange afezeke kodwa esikhundleni salokho kwafa yena uChule. UChule useyeke ngisho ukukholwa wahlangana nabangani bakhe bahlela izindlela zobugebengu ukuze bafinyelele kule mali kaMirriam. Kugcina ngokuthi afe noDaffo aboshwe.

Isikhathi

- Indaba yenzeka esikhathini samanje lapho izinga lempilo liphakeme nezinto eziningi zidinga imali ukuba zenzeke Isib. UMirriam beno Genyeza bafuna ukuthenga imoto, babuye bayodla eRoyal Hotel okuyihhotela lezikhulu ezinemali, bahamba ngemoto iRoll Royce, oChule bahamba ngeMercedes Benz. Imali kaMirriam yamenza uGenyeza waba nesikhwele kakhulu washaya abantu waze wagcina wacishe wangamthola unomphela uMirriam.
- Isikhathi lapho izindaba zisheshe zifinyelele yonke indawo ngenxa yamaphephandaba (iLanga) njengoba indaba kaMirriam yokuwina imali isihambe yaze yafika naseMlazi imbala. Lokho kudale ukuba amankentshane asuke kuyo yonke indawo eze eThusini ukuzozama ukuthola imali kaMirriam.
- Isikhathi lapho abantu bekholelwa khona emuthini, bethakatha uma befuna ukuzuza okuthile. Isib. UMaHadebe inkosikazi kaMeyili ufuna ukuthakatha uMirriam ukuze athole imali yakhe.
- Isikhathi lapho abantu benomona bezama zonke izindlela zokuthola imali kuMirriam (ubugebengu obuhleliwe.) Isib. uChule noDaffo, uGenyeza, uSikiti, uMeyili, uMaHadebe nabanye.

Isimo senhlalo/sokwenzeka kwezinto

- Ukukholelwa emuthini (uMaHadebe uthakatha uMaNdelu unina kaMirriam)
 - Ubugebengu obuhleliwe (UChule noSponono bahlela ukugebenga uMirriam ngokuzenza abantu bakaNkulunkulu, umdayisi wefenisha (uNgubane) wenza icebo lokuzodayisela uMirriam umshwalense.
 - Ukusizana (Abelungu bakaMirriam bayamcushisa mayelana nemali ayiwinile, uChule uqasha uHlulintombi ukuthi amgadele uGenyeza uma evakashela uMirriam.)
 - Isenzo esibi siyajeziswa. (ukufa kukaChule emva kokuzama ukubulala uMirriam, ukufa komaHuzu bezama ukubulala uMirriam nokunye.
 - Izitha ngenxa yemali (izinto ezehlela uMirriam ngokuba nemali)
 - Ukuhlaselana (UGenyeza nabantu bakhe bahlasela eMlazi emzini kaChule)
 - Uxolo (uMirriam uxolela bonke abantu ababemphathe kabi ngenxa yokufuna imali yakhe. Isimo senhlalo kule ndaba siyabonakala ukuthi bonke abantu bafuna ngamehlo abomvu umcebo kaMirriam ngisho umndeni imbala uyathakatha futhi uzama ngisho nokumbulala.
- Umbhali ukwazile ukuveza ubudlelwane phakathi kwesizinda nendikimba kule noveli
(Ohlolwayo angasebenzisa la maphuzu angenhla aphinde awasekele ngobudlelwane besizinda nendikimba.)

[25]**NOMA****UMBUZO 10: USUMENYEZELWE-KE UMCEBO – MJ MNGADI (UMBUZO OMFUSHANE)**

- 10.1 "Izinhlanga nemiphuphe kungaka nje endaweni nguwana." (2)
- 10.2 Nomvula – Ionondinjwana. (1)
Mandelu – Isithothobala. (1)
- 10.3 Wezwa ngoDladla owayefunda iphepha elalikhuluma ngezindaba zikaNomvula namahumusha ayemlandela ngenxa yokuwina isizumbulu semali. (2)
- 10.4 10.4.1 uChule – Uyiqili: Usebenzise ubuqili ukuheha uNomvula eshaya sengathi uyamthanda kanti uthanda imali yakhe. (2)
10.4.2 uGenyeza – Unesikhwele: Ulwisana nabo bonke abantu ayeabona sengathi bacuthele imali kaNomvula. (2)
(Abahlolwayo bangaveza nokunye bese bayasekela.)
- 10.5 Wayenesazela sokuthi uMazibuko wayexoshe uNomvula ngoba ekhulelwe engashadile/Ngoba ethi akayosebenzela ingane yakhe. (2)
- 10.6 Yingoba esilungwini konke kuhamba ngokuphazima kweso namaphoyisa ayinala emgwaqeni ngakho bazosheshe babanjwe. (2)
- 10.7 Ngemuva kwazo zonke izenzo ezamehlelayo ezaziphehlwa umndeni wakhe, wabuyela ekhaya wakhela uyise uMeyili indlu yesilungu ngebhuloki likasimende, yepulani alithandayo. (2)

- 10.8 Ekugcineni kwabakhanyela bobabili ukuthi uthando lwabo lwalungakhelwe phezu kwemali nakuba base becebile bobabili. (2)
- 10.9 Wacishe wabulawa ushevu abethi uzobulala ngawo uNomvula, wasinda-ke ngokuthi aphuthunyiswe esibhedlela wabuya esekhohliwe futhi esewahlonipha namathongo. (2)
- 10.10
- UNomvula wayengazi ukuthi uChule uthi abaye eholidini nje kanti usehlele ukumbulala ngokuhlangana noDaffo noJamu.
 - Bahamba ngemoto badabula ihlathi lapho okwakulinde khona oDaffo benoJamu.
 - Ukhala ngokuthi isondo liphelelwa ngumoya kanti usekhanyise amalambu ukuze bambone oJamu.
 - UJamu benoDaffo bazama ukuhlasela uNomvula, kwamumangaza lokhu.
 - UChule benoJamu bayafa. uDaffo uyabaleka unyamalala ehlathini. (Okubili kwalokhu) (3)
- 10.11 Kwakungafanele ngoba uNomvula kwakusafana nokuthi ingane yakhe ngoba wayezalwa umfowabo kamyeni wakhe/Wahluleka ukulinda ngoba mhlawumpe uNomvula wayezobanika imali lena asebeyifuna kabi kangaka. (2)

[25]**NOMA****UMBUZO 11: KUNJALO-KE – ME WANDA (UMBUZO OMUDE)**

Isizinda sibheka lokhu, indawo, isikhathi nesimo senhlalo. Isizinda sale noveli siyathutha. Indikimba inokuthi inoveli imayelana nani. Indikimba yale noveli imayelana **nesimilo**. Abalingiswa abakule noveli imvamisa yabo bahlulwa isimilo bese kugcina kuchaphazeleke nalabo abamsulwa. Ukungabi nasimilo kukamlingiswa osemqoka uDumazile yikona okubhebhezela udweshu olukule noveli. Lapha kubhekwa ubudlelwane phakathi kwesizinda nale ndikimba.

Nanka amaphuzu abafundi abangawaveza ukufakazela lobu budlelwane phakathi kwesizinda nendikimba.

INDAWO

- UDumazile Kheswa usuka **eMzimkhulu** uyofunda eZenzele High School **eMbumbulu**. Uthandana nothisha uJeffrey Moloi ogcina emkhulelisile. Lokhu kukhombisa ukungabi nasimilo kukaDumazile kanye naye uthisha uMoloi. UDumazile usuka emakhaya kanti uMoloi ungowaseGoli kwabalula ukuthi asheshe amnqobe uDumazile.
- UMaNdovela unina kaDumazile kanye nomakhelwane baya esikoleni sikaDumazile, uthisha uMoloi uyabaleka uphindela **eGoli** lapho ayevela khona. UDumazile uyaxoshwa esikoleni ubuya nesisu esingahlawuliwe ekhaya. Ukubaleka kukaMoloi ebalekela amacala akhe aphindele eGoli kusasho khona ukuthi akanasimilo akakwazi ukumela izinkinga zakhe.
- UDumazile uthandana noSithole oganiwe. Ngenxa yengxabano ekhaya ugcina ethengele uDumazile umuzi **eMlazi eMafezini**. Indawo yasedolobheni yilapho izinto ezingakholeki zenzeka khona ukuqoma nokuqomana kwabashadile. Izigwili zithengela izintombi izindlu.

- UMTalaselwa umyeni kaDumazile usebenza **eMgungundlovu** ushayela ama-ambulense. Ukusebenza kwabantu abaganeneyo ezindaweni ezihlukene kubenza bangahlali ndawonye bese kuba nokuxega kwesimilo komunye. Lokhu sikubona kwenzeka kuDumazile ukuxegelwa isimilo.

ISIKHATHI

- Indaba yenzeka ngesikhathi samanje lapho othisha bekhombisa ukungabi nasimilo bethandana nezingane zesikole. UMoloi uthandana noDumazile
- Kunesifo sengculazi. UDumazile uya ocansini olungaphephile noMoloi okwesibili kanti unengculazi bese yena uyithelela uSithole, uMTalaselwa noMthivovo. Lokhu kubhebhetheka kwegciwane lengculazi kwenziwa ukungabi nasimilo kubalingiswa abathile abakule noveli.
- Kuyafundwa. UDumazile ufunda eZenzele High School abuye afundele nobunesi. Uhlelo olusha lwezindlu zamasabsidi. USithole uthengela uDumazile indlu emafezini eMlazi. EZenzele High School yilapho uDumazile aqale khona ukuxegelwa yisimilo. USithole uthengela uDumazile indlu yesabsidi nakho lokho ukungabi nasimilo kwendoda eqonyiwe ibe iganiwe.

ISIMO SENHLALO

- Abazali bakhuthalele imfundo yabantwana babo. UKheswa uthumela uDumazile ukuba ayofunda eZenzele High School futhi bamphathisa neziyalo kodwa lezo ziyalo ziwela phansi uma uDumazile eseqoma aphinde akhuleliswe uthisha.
- Omakhelwane bayabambisana. UMaNdovela unina kaDumazile uphelezelwa omakhelwane ukuyozwa indaba kaDumazile esikoleni. Baya esikoleni ngenxa yokuxegelwa isimilo kukaDumazile kanye nothisha uMoloi. Ukungathembeki emshadweni. USithole uqonywa uDumazile ebe eganiwe. UDumazile ugane uMTalaselwa kodwa usaya ocansini olungaphephile noSithole noMoloi kanye noMthovovo. Ukungabinasimilo kabantu abathandanayo yikhona okubhebhethekisa igciwane lengculazi kule noveli. Ukungabi nasimilo kukaDumazile kubhebhethekisa isifo sengculazi kuze kufe nomuntu ongenecala uMaNzimande. Ukuxabana kwezingane ezingazalwa ubaba oyedwa. Izingane zikaDumazile oLerato, uMtholephi noSanele bayaxabana baqhudlane ngobaba babo. Konke lokhu kungumphumela wokungabi nesimilo kukaDumazile.
- Ukuxolelana. UDumazile ngaphambi kokuthi ashone wacela uxolo kuninazala aye kade engazwani naye. Ukwenza kukaDumazile ekugcineni kukhombisa khona ukuthi ukwenza kwakhe konke kokungabi nasimilo kwakungokwakhe nje yena kodwa wabe ekhuliswe ngeziyalo eziqotho. (Ohlolwayo angasebenzisa la maphuzu namanye aphinde awasekele ngobudlelwana phakathi kwesizinda nendikimba.)

[25]

NOMA

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

- | | | | |
|------|------|--|-----|
| 12.1 | (i) | Wayengubaba wengane yakhe uLerato. | (1) |
| | (ii) | Wayazi ukuthi ubulewe ingculazi naye eyayimphethe. | (1) |
| 12.2 | | Ubesezihlalele esibhedlela engasanikwa mithi namaphilisi/Wayazi ukuthi indodakazi yakhe izomnakekela . | (2) |

- 12.3 Yingoba kwakuyigama likadadewabo kathisha uMoloi uyise wengane yakhe/lisho uthando uMoloi umuntu wokuqala amthanda/yigama lesiSuthu kanti nesibongo sikababa wengane esesiSuthu. (2)
- 12.4 Wayezitika ngabantu besifazane.
- Wabalekela unkosikazi wakhe eGoli, kwathi sekunzima eMbumbulu wabuyela kuyena kanti usenegciwane lengculazi wagcina eseshonile unkosikazi.
 - Esikoleni ayefundisa kusona wakhulelisa uMiss Shongwe waphinda wakhulelisa uDumazile ingane yesikole, wagcina ebabalekele bobabili. Ekuhambeni kwesikhathi waphinde wabuyelana noDumazile wamthelela ngengculazi eyagcina ibabulele bobabili. (4)
- 12.5 Kwakungafanele ngoba wayengaqashelwe lokho futhi akukho okwakwenzeka phakathi kukaDumazile noSithole, kwakuyizinsolo nje. (2)
- 12.6 Wayengalindele ukuthi angeza esibhedlela ngemuva kokuthi wayemnukile uninazala ngokuthi uyamthakatha kanye nengane yakhe/Wengqaba ukuthi bakhe umuzi endaweni ababenikezwe yona abazali bakaMtalaselwa. (2)
- 12.7
- UDumazile uqoma uthisha uMoloi, uyakhulelwa, uxabana nothisha ugcina exoshiwe esikoleni.
 - Usebenza esitolo sakwaSithole nakhona uqoma uSithole, uSithole uxabana nonkosikazi wakhe, ugcina ethengele uDumazile umuzi eMlazi.
 - UDumazile wenza uSithole isilima ngokuthandana noMthivovo owayengunogada wasesitolo nangecebo lokushisa isitolo ngenhloso yokuthola imali.
 - UDumazile uphinde uthanda noMoloi ebe eseshadile noMtalaselwa. UDumazile uqhubeka nokuya ocansini olungaphephile nabo bonke laba bantu, bagcina beshona bonke kwaze kwashona noMaNzimande owayengenacala. (Amane kulawa) (4)
- 12.8 Umbono ngoba kuyenzeka abanye abantu bangalitholi lelo thuba Isib. UMthivovo akaxolisanga kuSithole ngokumshisela isitolo sakhe behlangene noDumazile/ uthisha uMoloi akaxolisanga kuDumazile ngokucekela ikusasa lakhe/uDumazile akaxolisanga kuMtalaselwa kodwa uDumazile ngaphambi kokuba ashone ulitholile ithuba lokuba axolise kuninazala. (Okukodwa kwalokhu.) (2)
- 12.9 Abazali baka Dumazile abazange besasichitha isikhathi banikela esibhedlela. (2)
- 12.10 Iphetheke ngepholavuthondaba/ngebohlololo.
- Kuba nokuxolelana emndenini, umndeni wakwaKheswa kanye nowakwaZuma.
 - Umfundisi ugcizelela uxolo. (3)

[25]

AMAMAKI ESIQEPHU B: 25

ISIQEPHU C: IMIDLALO**UMBUZO 13: KUDELA OWAZIYO – BP MAPHUMULO (UMBUZO OMUDE)**

Inhloso yomdlalo ukuthi akumele uma usezinkingeni bese uba nodlame ekhaya nasemphakathini ngoba lokho akuyixazululi inkinga obhekene nayo kodwa ifaka wena enkingeni kanye nabanye abantu abasondelene nawe.

Lezi zinhloso zitholakala emazingeni esakhiwo somdlalo okuyisingenisiso, ukubhebhetheka kodweshu, isixakaxaka, uvuthondaba kanye nesiphetho.

(Abafundi bangasebenzisa la maphuzu alandelayo amayelana nesakhiwo nenhloso yomdlalo.)

ISINGENISO

Esingenisweni yilapho sethulelwa ummeleli, imbangi, isizinda kanye nesisusa sodweshu. Inhloso yalokhu ukuthi sibone ukuthi lusuka kanjani udweshu ngommeleli onguMdaluli.

- Sethulelwa ummeleli onguMdaluli. Udweshu lusiswa ukuthi uphupha iphupho elimxakayo angakwazi ukulichaza. Uze utshela umngani wakhe uMbhebezeli oshoyo ukuthi alilihle kodwa akathenge incwadi echaza amaphupho. Emva kwalokho useyadilizwa emsebenzini ngenxa yokuthi ifemu isibuyela phesheya. Lapha esingenisweni inhloso yombhali ukusikhombisa ukuthi izinkinga zikaMdaluli ziqala kanjani.

Umzimba

Emzimbeni yilapho umdlalo ukhula khona, kubhebhetheke udweshu oseluqalile, isixakaxaka lapho sekungena abalingiswa abaningi abalekelela ekubhebhethakeni kodweshu luze luyofika esiqongwen/ kuvuthondaba bese ifika esiphethweni. Inhloso yalokhu ukuthi umbhali ufuna ukukhombisa ukuthi uMdaluli ubhekana kanjani nezinkinga zakhe futhi abanye abadlali nabo balekelela kanjani ekuxazululeni nasekuqhubezeni izinkinga zikaMdaluli phambili.

Nanka amaphuzu ohlolwayo angawasebenzisa:**Ukubhebhetheka kodweshu**

- UChivenga weshela abuye aqonywe uHlengiwe.
- UChivenga ukhuluma noHeshane oyisikhulu soMnyango wezasekhaya ukuba amzamele ukuba yisakhamuzi saseNingizimu Afrika.
- UMdaluli ubhekana nesikweletu esingu-R30 000 sasekholiji sikaLondiwe.
- UMdaluli ucasulwa ukuthi uChivenga (ikwerekwere) usemthathele umsebenzi ngenxa yokuthi yena ufike isikhathi sesishayile.
- UMdalululi uthakatha uChivenga agule aze alale esibhedlela. Inhloso yombhali lapha usikhombisa ukuthi kwenzekani emva kokuba uMdaluli exoshiwe emsebenzini. Lapha usikhombisa isikweletu sesikole uMdaluli abhekene naso kanye nendlela abhekana ngayo nenkinga yokulahlekelwa kwakhe umsebenzi ewuthathelwa uChivenga ikwerekwere.

Isixakaxaka

- UMdaluli uqala ukuba nodlame ekhaya. Ushaya unkosikazi wakhe phambi kwengane uKhombephi. UManqina umngani wakhe uyamkhuza.
- UMdaluli ufuna ukuya ocansini nonkosikazi wakhe ngenkani. Uphinde uyamshaya phambi kwengane yakhe uLondiwe. ULondiwe ubiza amaphoyisa uyaboshwa ubaba wakhe. UMaMlanduli uyamxolela umyeni wakhe.

- UMdaluli uthumela uMaMlanduli ukuba uLondiwe amxolele ngokuzosula icala.
- UMdaluli uxosha abantwana bakhe ngesibhamu.
- UHlengiwe uxoxela uChivenga ngokushintsha kwesibongo sakhe epasini.
- ULondiwe, uKhombephi baxoxela uSozonhlalakahle uZenyezile ngodlame oluqhutshwa ubaba wabo ekhaya.
- UMdaluli ulalela unyendle ehlathini uMphekandlumbu umlimaza kabi uze alale esibhedlela. Waphinda waboshwa uMdaluli.
- UHeshane uyamiswa emsebenzini ngenxa yomgunyathi wamapasi. Isixakaxaka sikhombisa ukungena kwabadlali abaningi ngenhloso yokukhulisa umdlalo nangenhloso yokukhombisa ukuthi uMdaluli oyiqhawe lomdlalo nabanye abadlali bamlekelela kanjani noma baziqhubeza kanjani izinkinga zakhe.

UVUTHONDABA: Umdlalo ususesicongweni. Kwenzeka isehlakalo esikhulu kummeleli esidinga isixazululo.

- UMdaluli usejele ubiza umndeni wakhe kanye noChivenga ukuba azoxolisa ngodlame abelibhekise emndenini wakhe nakuChivenga. UChivenga uyamxolela usula icala. Inhloso yombhali lapha ukuthi akhombise ukuthi ezinkingeni zakho zonke kuhle ukuthi ekugcineni ulibone iphutha lakho uxolise futhi nalabo obonile bakuxolele.

ISIPHETHO

Yilapho indaba isifika esiphethweni, izinto zibuyela esimweni sazo kuxazululeke inkinga.

- UMdaluli uphinda uthola umsebenzi uthembisa nanokuthi angeke aphinde abe nodlame ekhaya. Uthatha indiza eya eSudan ukuyoshaywa umoya.
- Kuphahlazeka ibhanoyi eSudan okungenzeka ukuthi uMdaluli wayekulona.
- UMaMlanduli nezingane zakhe baphawula ngokuthi '**kudela owaziyo**' ukuthi uma uMdaluli engaphepha kuleyo ngozi yaseSudan angabuya eseguqukile yini na? Inhloso yombhali lapha ukukhombisa ukuthi uma ulucelile uxolo isimo sibuye sibuye kwesijwayelekile ekhaya kodwa futhi umbhali ubuye wakhombisa ukuthi akulula ukuguquka ngokuphele kumuntu.

[25]

NOMA

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

- | | | |
|------|--|-----|
| 14.1 | Ubekade eboshiwe emangalelwe uLondiwe ngoba ekade emshayile kanye nonina. | (2) |
| 14.2 | UZenyezile. | (1) |
| 14.3 | UMdaluli waphelwa umsebenzi ngoba inkampani yakhe iphindele phesheya lokho kwase kumenza ukuba abe nodlame nolaka emndenini wakhe. | (2) |
| 14.4 | <ul style="list-style-type: none"> • Wathakatha uChivenga waze wayolala esibhedlela. • Walalela uChivenga unyendle okwagcina kumfake ejele uMdaluli. | (2) |
| 14.5 | UMdaluli wayechaza ukuthi nguye yedwa oshaya umthetho lapha ekhaya uLondiwe akanalo ilungelo lokushaya umthetho wakhe. | (2) |

- 14.6
- Umqwebulela amehlo.
 - Ubuyisela uyise izinhlonze.
 - Umgqolozela emehlweni.
- (3)
- 14.7 Kwabaphatha kabi nabo basho ukuthi uma udadewabo ehamba nabo bayahamba.
- (3)
- 14.8 Uthando ayenalo uMamlanduli ngoMdaluli lwalumvala amehlo/kwakungunkosikazi owayengasebenzi okwakwenza ngisho ngabe ushaywa kanjani uMdaluli angaliboni iphutha kulokho noma izingane zithi ziyamvikela yena kodwa ame nomyeni wakhe ukuthi mazixoshwe noma abone izingane zisephutheni.
- (2)
- 14.9
- Kuhle abantwana bahloniphe abazali babo noma ngabe basephutheni elingakanani. ULondiwe kwakufanele akhulume noyise ngenhlonipho yize ayebahlukumeza.
 - Kuhle ukumela iqiniso uma ungumama ungajabulisi umyeni wakho. UMaMlanduli bekufanele amele iqiniso amsole umyeni wakhe ngokumhlukumeza angavumelani naye noma esenza amaphutha njengokuxosha izingane ekhaya.
(Okukodwa kwalokhu)
- (2)
- 14.10
- UHeshana uyisisebenzi sikaHulumeni esiphezulu eMnyangweni wezaseKhaya uhlangana noChivenga ngobuqili bokushadisa uHlengiwe noChivenga ukuze uChivenga abe isakhamuzi esiphelele saseNingizimu Afrika.
 - Uncengwa uChivenga ukuthi amenzele incwadi ezomenza abe isakhamuzi esiphelele saseNingizimu Afrika, umthembisa ukuthi uzomenzela into enhle.
 - Wenza ubuqili ngokuthembisa uHlengiwe umsebenzi-mbumbulu ukuze athole umazisi wakhe.
 - Udukisa umazisi kaHlengiwe owabuya eseshadiswe noChivenga.
 - UHeshane wamiswa emsebenzini, waphenywa abophiko lofezela ngomkhonyovu wokugwazisa izifiki kuleli ngenhloso yokuba zithenge ubuzwe bakuleli.
- (3)
- 14.11 Kwazamazama umhlaba eSudan, kwagqibeka abantu abaningi okwakubalwa kubona abakuleli zwe laseNingizimu Afrika, okwakungenzeka ukuthi uMdaluli wayengomunye owabo ngoba naye wayevakashele lapho.
- (3)

[25]**NOMA**

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

Inhloso yalo mdlalo imayelana ngokusazisa ngobuqili babelungu ababezama ngazo zonke izindlela ukuphuca abantu abamnyama umhlaba wabo nangokusetshenziswa kwabanye abantu abamnyama ukufeza izinhloso zabo. Sibuye sivezelwe inhloso yalo mdlalo emayelana nobuqhawe bukaSalimani nabantu bakhe ekuvikeleni izwe labo Lezi zinhloso zitholakala emazingeni esakhiwo somdlalo okuyisingeniso, ukubhebhetheka kodweshu. Isixakaxaka, uvuthondaba, nesiphetho.
(Abafundi bangasebenzisa la maphuzu alandelayo amayelana nesakhiwo nenhloso yomdlalo)

ISINGENISO

Esingenisweni yilapho sethulelwa ummeleli, imbangi, isizinda kanye nesisusa sodweshu. Inhloso yalokhu ukuthi sibone ukuthi abelungu babalutha kanjani abantu, babusebenzisa kanjani ubugebengu ukuzama ukuthatha izwe likaSalimani.

Sethulelwa ummeleli onguSalimani inkosi yakwaVimbangwenya kanye nembangi uZithulele oyimantshi, omele uHulumeni waseMgungundlovu. Udweshu lusiswa ukuthi abelungu bafuna ukuthatha ingxenye yezwe lenkosi uSalimani ngaphandle kokumazisa. Sebebeka izizathu ezilandelayo:

- Imfuyo yabamnyama yayinezifo uma ihlangana neyabamhlophe iyithelele.
- Imfuyo yabamhlophe eluhlobo oluphambili ihlangana neyabamnyama bese kuphuma uhlobo olungasile.
- Abamnyama babeba imfuyo yabamhlophe nezilimo emasimini.
- uSalimani uyathukuthela ubiza abafowabo kanye nesizwe sakhe ukuzodingida lolu daba lokuthathwa komhlaba wakhe.

UMZIMBA

Emzimbeni yilapho umdlalo ukhula khona, kubhebhetheke udweshu oseluqalile kube nesixakaxaka luze luyofika esiqongweni/ uvuthondaba. Inhloso yalokhu ukutshengisa ukuthi inkosi nabantu bayo yimiphi imizamo abayenza ukuvikela imingcele yabo ingadliwa abelungu futhi yimiphi imizamo eyenziwa abelungu ukuyidla le mingcele.

Nanka amaphuzu abafundi abangawasebenzisa:

Ukubhebhetheka kodweshu

- USomtsewu uhambisana nenduna yakhe uNgoza baba nomhlangano noSalimani bamchazela ukuthi kungani kumele abuyisele izwe kubelungu okungabanikazi balo.
- UMphiliphi induna kaSalimani uyabanjwa ukuthi useyimpimpi, uyaxolisa, uveza ukuthi abelungu bamyenga kanjani, emva kwalokho uyahlawuliswa. Udweshu lapha lubhebhethekiswa ukuthukuthela kukaSalimani ngalezi zindaba ezifika noZithulele. Ubikela abafowabo aphinde aye kuSomtsewu. Inhloso yakho konke lokhu ukukhombisa ukuthi awukwazi ukuvuma noma yini ngoba nakhu kushiwo abelungu kanti futhi izwe akuyona into engathathwa ngobuqili.

Isixakaxaka (Luyabhebhetheka abalingiswa/abadlali abaningana)

- USalimani uveza isu lakhe lokuthi uzobehlula kanjani abelungu okhethweni lwabantu abafuna ukuwela uMngeni nabafuna ukusala ngakuyena (ubhontshisi omhlophe nobomvu.)
- KwaVimbingwenya amabutho azithakasele ayaphuza kufika uMgqabula noMphiliphi bezosusa uthuthuva. Bayashaywa bayabaleka. Amabutho noNomehlo (imbongi kaSalimani) bayaboshwa ngokushaya abantu bakaMgqabuli.

- USalimani uthunyelwa ukuba avele enkantolo ngakusasa ngamacala okulwa kwabantu bakhe nabasemapulazini. Langena icala labalahla bonke abantu bakaSalimani, uNomehlo uyaboshwa. USalimani uthi uzolidlulisela enkantolo yamajaji eMgungundlovu leli cala lokuphucwa umhlaba. Isixakaxaka sikhombisa ukungena kwabalingiswa abaningi mayelana nalolu daba lwemingcele. kuvela izindlela zobuqili ezisetshenziswa abelungu bamapulazi kanye nezindlela ezisetshenziswa usalimani ukuvikela izwe lakhe lingathathwa abelungu bamapulazi. Inhloso yombhali usasikhombisa ukuthi izwe akuyona into engathathwa kalula nje nangobuqili.

ISIPHETHO (uvuthondaba)

- Yilapho indaba isifika esiphethweni, izinto zibuyela esimweni sazo kuxazululeke inkinga. EMgungundlovu bethulwa bonke ubufakazi nemephu efakazela ukuthi ngempela umhlaba ngokaSalimani. Ijaji lithola uHulumeni enecala lokuthatha imingcele kaSalimani ngaphandle kokuxoxisana. UHulumeni uzokhokha izindleko zecala. UNomehlo utholokala engenacala. Ijaji lanquma ukuthi umhlaba akuwona okaHulumeni kodwa okaSalimani nabantu bakhe. Inhloso yombhali ukuthi awuphethe ngovuthondaba lo mdlalo ufuna ukusikhombisa ukuthi izwe yinto yokulwelwa futhi babhantsha kanjani ubuqili babelungu ukuqola izwe likaSalimani.

[25]

NOMA

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

- 16.1 Uvumele ukuthengwa abelungu bamapulazi kanye noHulumeni ukuthi abe ngakubona kulo mbango womngcele. (2)
- 16.2 Inkosi uSalimani yamhlawulisa ngezinkabi ezintathu. (2)
- 16.3 Wanikezwa:
- Opondo abahlanu uNgoza njengesipho sikakhisimuzi esivela kuSomtsewu.
 - Amashumi amabili opondo ewanikwa uMgqabula njengesipho esivela kuHulumeni.
 - Indlezane enethole evela kuMgqabula. (3)
- 16.4 Leli lisu le nkosi uSalimani liveza ubuhlakani bakhe ngoba akasiphoqanga isizwe sakhe ukuba singawuweli uMngeni kodwa wasinikeza ithuba lokuthi sizikhethele sona esifuna ukukwenza. Ubhontshisi omhlophe wawuzosetshenziswa yilabo ababethi awuwelwe Umngeni, lo bhontshisi wawuluphawu lwabamhlophe kanti omnyama wawuzosetshenziswa yilabo ababethi awuwelwa uMngeni, wona- ke wawuluphawu lwesizwe esimnyama. Ekugcineni kwaphumelela labo abalahlela ubhontshisi omnyama. (3)
- 16.5 Akakhulume asho konke akwaziyo. (2)
- 16.6 Ukususa uchuku ukuze kuliwe inkosi uSalimani itholwe inecala bese ijeziswa yephucwe indawo yayo ngoba uZithulele noSomtsewu bebona ukuthi abezukumephuca indawo yakhe kalula. (2)

- 16.7 Sikhombisa indlela abelungu bamapulazi ababezama ngayo ukuphuca amakhosi izindawo zawo ngokuzenza abahluphekile nangokwenza abantu izimpimpi. (2)
- 16.8 Akamxoshanga noma ambulale uMphilipili ngenxa yobuxoki bakhe esikhundleni salokho wamhlawulisa/wakhalima/wakhuza abafowabo ngenkathi bebhazomela uMphilipili besho nokuthi ufanelwe ukufa. (2)
- 16.9 Sasikhombisa ukubukelwa phansi kwabantu abamnyama ngoba ngokwendabuko indawo kwakungeyenkosi uSalimani kodwa yena wazigwaza ngowakhe ngokuthi anikeze abelungu indawo babeke amathende okwesikhashana ngoba bethi bayedlula kanti sebezohlala unomphele. (2)
- 16.10 Inkosi uSalimani walahlwa icala isinqumo okwaba ukuphucwa indawo yakhe yanikwa abelungu bamapulazi, ngalokho wadlulisela icala emajajini ekuyilapho kuvela khona ingwijikhwebu ngoba ijaji lamthola engenacala. Isinqumo sejaji kwaba ukuthi akabuyiselwe indawo yakhe ngoba uHulumeni uvune abelungu bamapulazi ngaphandle kokubonisana nenkosi uSalimani, indawo ebangwayo ayikaze ibe ngekaHulumeni futhi uHulumeni akanayo imvume yokuthatha indawo yomunye umholi ayinike omunye. (3)
- 16.11 Kwakuwukuzotshela uSalimani ukuthi uHulumeni ufuna incazelo yemingcele kanye nokumcacisela ngokuklanywa kabusha kwemingcele. (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, esisetshenzisiwe kumbalo	* Umbhalo uhlelwe nobunyoni obuhlosile. * Ubhalwe ngobuchule. * Imiqondo ibunjwe nobuchule iyageleza. * Ulimi olusetshenzisiwe 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 akhlangani kahle. * Maningana amaphutha.	* Umbhalo nokwethula kunamaphutha amaningi. * Ulimi, indlela yokubhala nezinga lolimi akhambelani nombhalo. * Amaphutha maningi. * Izindima zinamaphutha.	* Umbuzo awuphendulwanga 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%
<ul style="list-style-type: none"> • 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 – 7½	7 – 8				
<ul style="list-style-type: none"> • Ulwazi ngombhalo lungaphezulu kokusendimeni. • Ubhale ngokugxila kulokhu okudingekayo. • Okubhaliwe kunomqondo omuhle wabuye kwasekelwa enkondweni. • Ukhombisa ulwazi oluhle ngombhalo. 	6 70 – 79%	7½ – 8½	7 – 8	6½ – 7½	6 – 7			

<ul style="list-style-type: none"> • 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		
<ul style="list-style-type: none"> • Amaphuzu ayanelisa alandeleka ngokusendimeni ngombhalo. • Imiqondo iyezwa kakhulu ngokusekela umbhalo. • Akhonyana amaphuzu alandelekayo ashaya emholeni ngenkondlo. 	4 50 – 59%		6 – 7	5½ – ½	5 – 6	4½ – 5½	4 – 5	
<ul style="list-style-type: none"> • Okuqukethwe akuzwakali kahle. • Amaphuzu aphenyula ngenkondlo embalwa. • Ukuhlela noma kukhona akulandeliwe kahle. • Ulwazi luncane ngenkondlo. 	3 40 – 49%			5 – 6	4½ – 5½	4 – 5	3½ – 4½	3 – 4
<ul style="list-style-type: none"> • Amaphuzu nokuqukethwe imvama akuzwakali akuxhumani. • Amaphuzu embalwa alukho ulwazi olwanele ngombhalo. • Ukuhlela umbhalo akwenelisi. 	2 30 – 39%				4 – 5	3½ – 4½	3 – 4	1 – 3½
<ul style="list-style-type: none"> • 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 esisetshenziwe.
Ikhodi 7 80 – 100%	Kuhle kakhulu 12 – 15 amamaki	*isihloko sihunyushwe kabanzi *izimpendulo ezinhle kakhulu-90%+ 80 – 89% *amaphuzu amahle kakhulu asekelwe kabanzi Ngokucaphuna encwadini. * ukuhluzi 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 ukuhluzi 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 ukwenaba ngamaphuzu *amanye amaphuzu azwakalayo abaluliwe kodwa awasekelwanga onke ngendlela elindelekile. *kuyakhombisa ukuthi uyakwazi ukuhluzi 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 lokuhluzi kanye nencwadi.	Kuyagculisa 5 – 5½ amamaki	*kukhona nokho ukuhleleka kwesakhiwo *amaphuzu awagelezi futhi awahlelekile * kusenamaphutha olimi, iphimbo kanye nesitayela kusetshenziwe 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 lokuhluzi kanye nolwazi lwencwadi	Kusendimeni 4 – 4½ amamaki	*isakhiwo sikhombisa ukungahleleki *kusenamaphutha olimi, iphimbo nestayela akuhambelani nemigomo yombhalo *Izigaba zinamaphutha

Ikhodi 2 30 – 39%	Akugculisi kahle 4½ – 5½ amamaki	*isihloko akasazi *uphindaphinda izimpendulo kwesinye isikhathi Uyaphaphalaza *izimpendulo zikha phezulu, akakwazi ukuhumusha futhi akesekeleli ngokuthatha encwadini * Ukuhluzo 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 ukuhluzo kanti futhi nencwadi akayazi.	Akugculisi neze 0 – 2½ amamaki	*umbuzo akawuphendulanga *isakhiwo asihlelekile futhi asiniki umqondo *ulimi olubi, isitayela nephimbo okungashayi emhloeni *akukho ukulandelana kwezigaba