basic education

Department:
Basic Education
REPUBLIC OF SOUTH AFRICA

NATIONAL SENIOR CERTIFICATE

IBANGA LE-12

ISIZULU ULIMI LWASEKHAYA (HL)

IPHEPHA LESIBILI (P2)

NOVEMBA 2017

IMEMORANDAMU

AMAMAKI: 80

Leli phepha linamakhasi angama-31.

Akuvumelekile ukukopisha leli phepha

Imiyalelo yokumaka leli iphepha

1. Uma ohlolwayo ephendule imibuzo engaphezulu kwalena ebekumele ayiphendule, maka kuphela impendulo yokuqala/okokuqala okuphenduliwe. (**Ohlolwayo akumele aphendule umbuzo omude kanye nombuzo omfushane encwadini eyodwa/efanayo**)

2. Uma ohlolwayo ephendule yonke imibuzo emine esiqeshini A, (izinkondlo ezimiselwe), maka kuphela ezimbili zokuqala.

3. Uma ohlolwayo ephendule imibuzo emibili emifushane noma emibili emide esiqeshini B no C, maka impendulo yokuqala ngesiqephu bese uyayiyeka impendulo yesibili. Uma ohlolwayo ephendule yonke imibuzo emine, maka impendulo yokuqala kuphela isiqephu ngasinye, uma kuya ngokuthi umbuzo omfushane kanye nomude uphenduliwe.

4. Uma ohlolwayo ephendule imibuzo emibili bese impendulo yokuqala ingashayi emhlolweni kanti eyesibili ishaya emhlolweni, maka eyokuqala bese **uyayiyeka** eyesibili.

5. Uma ohlolwayo ebhale izinombolo zemibuzo ngokungeyikho, maka njengoba izinombolo zikhonjiswe imemo.

6. Uma isipelingi siguqule umqondo wempendulo, makanganikwa amamaki ohlolwayo. Uma isipelingi sinamaphutha kodwa singawuguquli umqondo wempendulo, makanikwe amamaki agcwele ohlolwayo.

7. **Imibuzo emide**
   Uma ohlolwayo ephendule umbuzo omude waba mfushane kunenani lamagama anikeziwe ungamphuci amamaki ngoba vele useziphuce yena. Uma impendulo iyinde kakhulu maka ubheke umqondo oqukethwe impendulo bese **uxoxisana nalowo ophethe iqembu labamakayo (Senior marker)**. Sebenzisa irubhriki **eyisingezelelo A no B** ukumaka nokunikeza amaphuzu ombuzo omude walowo ohlolwayo.

8. **Imibuzo emifushane**
   Uma ohlolwayo engasebenzisi omacaphuna (inverted commas) uma ecelwe ukuba acaphune, **ungamphuci amamaki**.

9. **Imibuzo evulekile**, awekho amamaki anikezwa u-YEBO/QHA noma NGIYAVUMA/ANGIVUMELANI. Isizathu/ukwesekela/ukwenaba yikhona okunikezwa amamaki.

10. Awekho amamaki atholwayo ngo-YIQINISO/AKULONA IQINISO noma UMBONO/IQINISO. Isizathu, ukwesekela/ukwenaba yikhona okunikezwa amamaki.

ISIQEPHU A: IZINKONDLO

UMBUZO 1 (UMBUZO OMUDE)

'Unoxolo'/'Unoluxolo' – KNN Gcumisa

Isingeniso
Umqondo wenkondlo yilokho okusuke kusemqondweni wembongi ngenkathi ibhala inkondlo. Umqondo wenkondlo wehlukaniswe kabili, umqondo osobala kanye nomqondo ocashile. Le nkondlo iqukethe umqondo osobala ngoba konke lokhu okushiwo inkondlo kuhambisana nesihloko sayo esithi uNoxolo/UNoluxolo namagama ewasebenzise ngokubaluleka koxolo empilweni yabantu.

Umzimba
Abahlolwayo bangabhekisa kula maphuzu alandelayo:

Ibinza loku-1
Imbongi iyabonga, iyatusa inika uxolo udumo. Uxolo lunakekela bonke abantu abalufunayo. Uma umuntu esenoxolo uba nokujabula. Emgqeni wesi-2 isebenzise isifaniso, ifanisa uxolo nempophoma eyehlisa amanzi amtoti. Emgqeni wesi-3 isebenzise umfanekiso-mqondo '… uphuzisa bonke …' ukuveza ubumnandi umuntu aba nakho uma enoxolo.
Emgqeni wesi-5 isebenzise isingathekiso/ukwenzasamuntu. Ibiza uxolo ngoMduduzi ngoba uxolo luyabaduduza abakhathazekile.

Ibinza lesi-2
Imbongi igqamisa imisebenzi eyenziwa uxolo lapho kukhona ukungezwani phakathi kwabantu. Emgqeni wesi-6 isebenzise umfanekiso-mqondo '… ukuheleza komoya …' ukugqamisa ukungahambi kahle kwesimo phakathi kwabantu. Emgqeni wesi-7 nowesi-8 isebenzise isifengqo esiyihaba '… ukugeleza ...' ukukhombisa ukuthi abantu bayabulalana kuyakhalwa nsuku zonke alukho uxolo. Emgqeni wesi-9 imbongi isebenzise isisho 'Kubhekenwe ngeziqu zamehlo' ukugqamisa ukuzondana okukhulu kubantu. Emgqeni we-10 kuya kowe-12 iphinde yasebenzisa isifenqo esiyihaba, i-enjambamenti kanye nomfanekiso-mqondo '… ikhafula okumuncu …' ukukhombisa ukuthi bantu bayajikelana bakhulume izinto ezimbi ezingamukeleki futhi ezibuhlungu ngabanye abantu kungekho nomuntu oyedwa okwazi ukubakhuza. Iphinde yasebenzisa ukuxhumana (okusekuqaleni, okuphakathi nokusekugcineni) ukugcizelela izinto ezimbi ezikhulunywa ngabantu ngabanye.

Ibinza lesi-3
Leli binza liyimpendulo yezinto ezingezinhle ezenziwa nezikhulunywa abantu ngabanye abantu. Emgqeni we-13 isebenzise ukwenzasamuntu '… uNoluxolo' ukuchaza ukuthi uma abantu benoxolo bazoziyeka izenzo ezimbi babe nokujabula nothando, izinhliziyo zabo zihlale zikhululekile. Ekugcineni babe nokwaneliseka ngaphakathi. Emgqeni we-17 kuya kowe-19 imbongi isebenzise i-enjambamenti ukuphelelisa umqondo olethwa uxolo. Ithi abantu bayohlale bejabule/bethokozile/ benelisekile uma benothando nomusa noxolo.

Isiphetho
Imbongi iphumelele kahle ukwethula umqondo osobala wale nkondlo ngoba isebenzise amasu obunkondlo agqamisa uxolo. Ibuye inikeze nesiqiniseko sokuthi ukuze ube nomusa nokuthula emoyeni wakho, kufanele ube noxolo. **[10]**

UMBUZO 2 (UMBUZO OMFUSHANE)

2.1 Abasaluhloniphi nokuluhlonipha/Sekungumdlalo wamagendo.√ (1)

2.2 Okwenziwa ngabasha esikhathini samanje nokwakwenziwa ngabasha esikhathini sakudala ezindabeni ezimayelana nothando.√ Emigqeni we-12 kuya kowe-15 imbongi ikhuluma ngesikhathi samanje lapho intsha yenza izinto ezingafanelekile ngothando singakafiki isikhathi√ kanti emgqeni wama-23 kuya kowangama-28 imbongi ikhuluma ngesikhathi sasemandulo lapho uthando kwakungolwempela engenziwa noma kanjani phambi kwabantu abadala.√ (3)

2.3 Imbongi isebenzise ithoni yokujabha/ukudangala/ukukhathazeka√ igxeka abantu abasha ngendlela abangazihloniphi ngayo uma bethandana.√ (2)

2.4 Imbongi ihlose ukuveza ubumbali okungubuhle/ukuthandeka komuntu omusha/ubuntombi.√ Lapho imbongi iqonde ukuthi abantu abasha balahlekelwa ubuhle babo ngenxa yokujaha izinto ezikude nabo/uthando. √ (2)

2.5 Imbongi iphumelele kahle ukusebenzisa i-enjambamenti ukukhombisa ukuthi umqondo walokhu ekhuluma ngakho usuka emgqeni wama-29 uphelele emgqeni wama-31.√ Imbongi ikhombisa ukudideka/ukumangala nokuzibuza ngendlela intsha ekhombisa ngayo uthando nakuba ingenakuthola mpendulo.√ (2)
[10]

UMBUZO 3 (UMBUZO OMFUSHANE)

3.1 Ukwenzasasilwane. √ (1)

3.2 Okufanayo ukuthi la mabinza agqamisa indikimba yemfundo.√ Ibinza lesi-4 likhombisa ukuthi igalelo lale Nyuvesi alipheleli kwaZulu kuphela libuye lifinyelele ezindaweni ezahlukahlukene.√ Ibinza lesi-5 ligqamisa ukuthi ulwazi/izinga lemfundo etholakala eNyuvesi yakwaZulu lijulile. √ (3)

3.3 Imbongi iyancoma/iyatusa/iyabonga√ ngokuthi baningi abantu abafunde kule Nyuvesi abathole ulwazi oluningi kunalabo abaphume kuyo le Nyuvesi bengagogodile/bengaqedile/bengaphothulile.√ (2)

3.4 Inhloso yembongi ukugqamisa/ukugcizelela ukuthi lesi sikhungo sibaluleke/sikhulu ukwedlula uMhlathuze olapho lesi sikhungo esakhiwe khona.√√ (2)

3.5 Kuba nomuzwa wokujabula/wokuzigqaja√ ukugcizelela ukuthi imbongi ayigcinanga ngokuzwa ngalesi sikhungo kepha nayo uqobo yagcina isiyingxenye yabafunde kulesi sikhungo. √ (2)
[10]

UMBUZO 4 (UMBUZO OMFUSHANE)

4.1 Zinyanya.√ (1)

4.2 La magama adwetshelwe agqamisa umoya wokukhathazeka/ wokulangazelela√ okudalwa ukuphindaphindwa kwamagama agcizelela ukuthi akekho oqondayo nonolwazi lokuthi kwenzekani emuva kokufa futhi akekho obuyayo azosho ukuthi kuhlaliwe kanjani ngale.√√ (3)

4.3 Umqondo wale migqa uphelela kolandelayo osho ukuthi umuntu uzibonela eseyedwa ngale kwethuna ukuthi kwenzakani emuva kokufa. Nasebeshonile ababuyi ukuzosho ukuthi kwenzekani ngale kwethuna.√√
(Neminye imibono enembayo) (2)

4.4 Umyalezo uthi zikhona izinto empilweni esingeke sikwazi ukuthumela abantu basitshele ngazo.√ Lesi simo sokukhuluma sisetshenziswe kahle ukugqamisa okwenzeka ngale kwethuna ukuthi okwenzeka ngale kwethuna akwaziwa, ngeke futhi uthumele umuntu azokwazisa ngokwenzekayo.√ (2)

4.5 Imbongi ingumuntu okholelwayo kwabangasekho ngokuthi abahambi unomphela kodwa ikhona indlela ababuya ngayo kithina/bayasivakashela ngamaphupho besilethele okuhle nokubi.√ Noma kunjalo abangakholelwa kwabangasekho bathi abantu abangasekho basuke beziphumulele abanawo amandla okuletha okuhle noma okubi njengoba kusho imbongi.√
(Nezinye izimpendulo ezinembayo) (2)
[10]

KANYE

UMBUZO 5 (UMBUZO OMFUSHANE)

5.1 <u>Ngi</u>phakathi kwezitezi ezigwaza izulu
<u>Ngi</u>gebisa ikhanjana ngizibukabuka; Imvumelwanosiqalo./,

NOMA

Mina <u>ngi</u>shaya ngonobhaqa kuklokloza isisu
Ngilala <u>ngi</u>vuke ngingakuthanga mbibi.;√ Imvumelwanomaphakathi.√ (2)

5.2 Le mifanekiso-mqondo iletha umoya wokukhathazeka.√ Imbongi ithi ihamba ngezinyawo futhi ilambile.√ (2)

5.3 Le-okzimoroni ingelekelele ukuba ngiqonde ukuthi lo muntu akaphathekile kahle/akanelisekile ngomsebenzi awenzayo ngoba uyawuthola umsebenzi kodwa uyaye athi esajabula uphele futhi umsebenzi/uyawuthola umsebenzi kodwa ungazifezi izidingo zakhe.√√ (2)

5.4 Imbongi isebenzise imigqa evalekile edala ukuthi isigqi sinense.√ Imbongi ikhombisa ubumsulwa babantu abadalwa kuqala, base benza okubi ngenxa yokuyengwa nguSathane kepha okwaziyo ukubona amaqhinga kaSathane uyakwazi ukuphila.√ (2)

5.5 Imbongi kuleli binza igcizelela ukuthi masiyeke ukubalisa nokwenza izinto ezingayisani phambili. Ngakho-ke masivuke sizithathe/masenze izinto ezizosiqhubela phambili ngokubambisana/nokuzwana.√√ (2)
[10]

AMAMAKI ESIQEPHU A: 30

ISIQEPHU B: INOVELI/UBUCIKO BOMLOMO

INOVELI

UMBUZO 6 (UMBUZO OMUDE)

***BENGITHI LIZOKUNA* – NG Sibiya**

QAPHELA:

- Ohlolwayo makaqikelele ukuthi kule noveli kubhekwa izigameko eziqukethe udweshu nokuthi ziyikhulisa kanjani inoveli.
- Ukuma kwempendulo yombuzo omude:
  Isingeniso: Ohlolwayo makethule abuye achaze udweshu.
  - Umzimba: Ohlolwayo makaphendule agxile kokubuziwe.
    Ohlolwayo makaphawule aphinde acaphune izigameko ezigqamisa udweshu.
  - Isiphetho sempendulo (uvo lohlolwayo): Ohlolwayo makaveze uvo lwakhe ngempumelelo yombhali ekusebenziseni udweshu kule noveli.

ISINGENISO
Udweshu luwukungqubuzana phakathi kwabalingiswa nakumlingiswa eyedwa. Udweshu lwehlukene kabili. Kukhona udweshu lwangaphakathi kanye nodweshu lwangaphandle. Udweshu lwangaphakathi luwukungqubuzana kwemicabango okudalwa okuthile umlingiswa asuke ecabanga ngakho. Udweshu lwangaphandle luwukungqubuzana kwemibono yabalingiswa okungaholela ekutheni bagcine sebebambana ngezihluthu.

UMZIMBA
(Ohlolwayo angasebenzisa lezi zigameko zodweshu ezilandelayo.

- **Udweshu lwangaphakathi**
  UXolani
  - Ushaywa uvalo, uhluleka nokugxilisa ingqondo yakhe kokwenzeka emhlanganweni akuwona ngenxa yokubuka uMahlengi.
  - Uthando lukaMahlengi lumenza ashaywe uvalo uma ecabanga ngomkakhe.
  - Ucabanga aze azisole ngokujaha ukuganwa.

  UMahlengi
  - Uyabalisa ubuyekeza obekwenzeka ngenkathi behleli kamnandi noXolani.
  - Uthi ehleli nesoka lakhe uNdumiso kodwa ingqondo yakhe ibe iphithene ngokucabanga uXolani okwakumshayisa ngovalo.
  - UMahlengi ubuyelwa umfanekiso kaXolani uze uyakhala. Ubalisa ngothando aluzwayo ngoXolani ekubeni uXolani ubengakamtsheli ukuthi uyamthanda.
  - Ushaywa uvalo ecabanga imihlola abeyitshelwa isoka lakhe uNdumiso yokuya eSouth Coast kodwa engasho ukuthi uyokwenzani.
  - uzizwa esephelelwa uthando lukaNdumiso enhliziyweni yakhe ngenxa yothando oselumgabha lukaXolani.

  UNdumiso
  - Uthatha uyabeka, inhliziyo iququdwa uthando lukaMahlengi futhi useyambona ukuthi usemshintshele, uyazibuza ukuthi wayezoyithathaphi imali yokumlobola.
  - Ngemuva kwengxoxo yakhe noS'bu mayelana nomcebo kaNgidi wafikelwa umcabango wokuyobamba uNgidi inkunzi ukuze athole imali yokulobola uMahlengi.
  - Uyabalisa emuva kokwaliwa uMahlengi ngencwadi.

  UNgidi
  - Udunyelwa ikhanda ngenxa yemicabango eminingi ayenayo ngemuva kokufika

kukaNontobeko emzini wakhe ezofuna uMhlengi. (Nezinye izigameko ezikhombisa udweshu lwangaphakathi zemukelekile)

- **Udweshu lwangaphandle:**
  UXolani
  - Uxabana nenkosikazi yakhe uLungile ngoba ebalindisile nezingane, efike unuka isiqholo sabesifazane futhi ephuzile nokubiza igama likaMahlengi elele.
  - Uxabana noNdumiso bebanga uMahlengi.
  - Uxabana nenkosikazi yakhe uLungile futhi ngodaba lokushona kwezingane zabo.

  UNontobeko
  - Wala uNkululeko ngosuku olwandulela olomshado.
  - UNontobeko akaboni ngaso linye noNkululeko ngenxa yodaba lomshado wakhe noNkululeko.

  UNdumiso
  - Ubamba uNgidi inkunzi ugcina ngokudubula uNyambose ambulale.
  - Uxabana noMahlengi ngoba uyambona ukuthi useshintshile umsabisa ngokumdubula uma angase ambambe ukuthi useqomile.

  ***UNgidi*.**
  - Uxabana noNomalanga ocingweni ngodaba lukaMhlengi.
  - Uyethuka uma efika efulethini likaMahlengi lapho uMahlengi evuma ukuthi unguyena uMhlengi owayeyindodana kaNgidi.

  (Nezinye izigameko ezikhombisa udweshu lwangaphandle zemukelekile)

ISIPHETHO (UVO LOHLOLWAYO): Umbhali ukwazile ukusebenzisa udweshu ukukhulisa inoveli yakhe, evusela abalingiswa izinkinga okumele bazixazulule. Lokhu kufakazelwa udweshu lwangaphakathi kanye nolwangaphandle olukule noveli.

Ohlolwayo:

- agasebenzisa namanye amaphuzu akhona endabeni ukukhombisa ukuthi indaba uyayazi.
- ohlolwayo makaveze uvo lwakhe, akhombise ukuthi useyayiphetha impendulo yombuzo.
- ohlolwayo kulindeleke ukuthi abhale impendulo yombuzo njenge-eseyi. **[25]**

UMBUZO 7 (UMBUZO OMFUSHANE)

***BENGITHI LIZOKUNA* – NG Sibiya**

7.1
- Wamshayela ucingo wamchazela ngengxoxo yabo noNkululeko.√
- Uyaxolisa kunina ngesenzo sakhe.√
- Umchazela ukuthi ngeke esatholakala kule nombolo yocingo ayaziyo unina kodwa nguye osezomshayela ucingo.√

(Okubili kwalokhu) (2)

7.2 Wayengafuni ukuba abantu bamthinte emuva kokuba ekhethe ukwala uNkululeko nokuthi wayehambe washiya abantu bakubo wayakocinga uMhlengi.√√ (2)

7.3 Bobabili banothando lweqiniso.√ UNontobeko wayesenqumile ukuqhubeka nempilo ashade noNkululeko kepha uthando ayenalo noMhlengi lwenza ahambe ayomfuna yize wayemphoxile. Kanjalo noNomalanga wayesemdubile uNgidi owayengazifezanga izethembiso zakhe kepha wathi uma Ngidi esebuya emncenga wamxolela ngenxa yothando. √ (2)

7.4 Isizinda ngokwesikhathi sikhombisa izinto ezenzeka ngesikhathi samanje kulesi siqeshana:

- Ukusetshenziswa kukamakhalekhukhwini-uNontobeko ukhipha ucingo lwakhe ulalela imiyalezo eyayishiywe kulo njengoba ebeluvalile.√
- Omama sebevulelekile ngezindaba ezithinta uthando ezinganeni zabo-Unina kaNontobeko uxoxisana noNontobeko ngothando lukaNkululeko.√
- Isibindi sikaNontobeko sokuya kubo kasoka-uNontobeko uyakofuna uMhlengi kubo njengoba inhliziyo yakhe yayisanamathele kuye.√
- Izindawo zokudla nezokuthela uphethiloli-uNontobeko udlula egalaji uthela uphethiloli, udla erestorenti yakhona ngaphakathi.√ (4)

7.5 UDlaba kwabe kungumseshi owaletha ithemba lokuthi uMhlengi usengatholakala njengoba bona basebehlulekile.√ Nangempela walibuyisa ithemba wamthola uMhlengi lapho asehlala khona efulethini, wabakhombisa lapho uMhlengi ayesehlala khona.√√ (3)

7.6 UMahlengi wayenalo uvalo lokuthi ingabe uXolani uyothini mhlazane walazi iqiniso ngobulili bakhe.√ Baqhubeka babonana kwaze kwafika lapho uXolani eshiya izingane zodwa ebusuku zaqhunyelwa igesi zasha zangqongqa.√ UXolani, izingane sezishile nenkosikazi yakhe ikhala, uyaqhubeka uyobona uMahlengi lapho afika wathola amaqiniso ngoMahlengi.√ (3)

7.7 UNontobeko wala uNkululeko ngaphambi kosuku lomshado okwaba nomphumela wokuthi uNkululeko agcine ezibulele ngenxa yesinqumo esathathwa uNontobeko.√√ (2)

7.8 Umbhali uhlose ukugqamisa uthando lukaNontobeko noNkululeko ukuthi aluqinile ngokwanele inhliziyo kaNontobeko yayisabambelele kuMhlengi√ njengoba uNontobeka wagcina emkhumbuzile ngamazwi akhe ngokuthi amale ngobusuku olwandulela olomshado.√ (2)

7.9 Ngiyavumelana, ukushaywa kukaXolani nguNdumiso kwenza uNdumiso athathe isinqumo sokuthi ayobamba isigwili saseGcilima inkunzi ukuze alobole uMahlengi ngokushesha.√ Wayesebona ukuthi uMahlengi wayengamphunyuka noma inini.√ (2)

7.10 Ngiyezwelana noNontobeko ngoba wayesenethemba lokuthi babesengakwazi ukuxoxisana noMhlengi babuyelane baphile impilo eyayizobajabulisa impilo yabo yonke.√ Ngangiyohlanza ngedela/ngingakhohlwa bese ngiqhubekela phambili nempilo ngoba ngangizobe sengilitholile iqiniso lokuthi uMhlengi usengumuntu wesifazane onguMahlengi.√√

NOMA

Angizwelani noNontobeko ngoba washiya uNkululeko owayemthanda ngokweqiniso wakhetha ukuyobheka umuntu owayemalile wathi ucela amukele isicelo sakhe sokuba bahlukane.√ Ngangiyobuyela ekhaya ngiqale phansi impilo. Ngangingeke ngiphinde ngilahle okukhona ngokungekho. √√ (3)

[25]

UMBUZO 8 (UMBUZO OMUDE)

***USUMENYEZELWE-KE UMCEBO* – MJ Mngadi**

QAPHELA:

- Ohlolwayo makaqikelele ukuthi kule noveli kubhekwa izigameko eziqukethe udweshu nokuthi ziyikhulisa kanjani inoveli.
- Ukuma kwempendulo yombuzo omude:
  - Isingeniso: Ohlolwayo makethule abuye achaze udweshu.
  - Umzimba: Ohlolwayo makaphendule agxile kokubuziwe.
    Ohlolwayo makaphawule aphinde acaphune izigameko ezigqamisa udweshu.
  - Isiphetho sempendulo (uvo lohlolwayo): Ohlolwayo makaveze uvo lwakhe ngempumelelo yombhali ekusebenziseni udweshu kule noveli.

ISINGENISO

Udweshu luwukungqubuzana phakathi kwabalingiswa nakumlingiswa eyedwa. Udweshu lwehlukene kabili. Kukhona udweshu lwangaphakathi kanye nodweshu lwangaphandle. Udweshu lwangaphakathi luwukungqubuzana kwemicabango okudalwa okuthile umlingiswa asuke ecabanga ngakho. Udweshu lwangaphandle luwukungqubuzana kwemibono yabalingiswa okungaholela ekutheni bagcine sebebambana ngezihluthu.

(Ohlolwayo angasebenzisa lezi zigameko zodweshu ezilandelayo.

- Udweshu lwangaphakathi

  UNomvula
  - Uyazibuza uyaziphendula ukuthi awuyeke noma angawuyeki umsebenzi njengoba esewine izizumbule zemali emjahweni.
  - Uqwashile ucabanga ngothando ayeseluzwa ngoChule okwakwenza uGenyeza abe isithunzana emcabangweni wakhe.
  - Udinda isililo uma ecabanga ngezingxabano zasemndenini wakhe ezazidalwe ukubamba izizumbulu zemali, ngokuphuma kwezidumbu, ngezinxushunxushu ezase zenzeke kwaDicey, ngemibiko yamaphephandaba kanye nokuboshwa kukaGenyeza.
  - Ukhathazekile emoyeni ngenkathi ezohamba noChule ukuya eMlazi uzithola ezibuza ukuthi kazi uyoke aphinde alale yini eThusini kule ndlu ayehlala kuyo.
  - Uyazibuza ukuthi amsize noma angamsizi uChule njengoba esecindezelwa imoto kanti uChule ubethi oDaffo mabamsonte intamo uNomvula.

  UGenyeza
  - Udliwa imicabango yokuzenyeza ubona sengathi uMirriam ngeke aphinde amlalele ngoba nakhu yena eyisichaka.
  - Uyacabanga, uyasonga ufunga uyagomela ukuthi wayezoziphindisela koHlulintombi noDicey ngoba ethi babenesandla ekuhambeni kukaNomvula/ kukaMirriam.

  UChule
  - Ucabanga ukuthi angawuthola kanjani umcebo kaMirriam.
  - Ucabanga indlela angazuza ngayo uMirriam ukuze angasoli ukuthi umthandela imali yakhe.
  - Ucabanga indlela angabulala ngayo uMirriam.

  UDaffo
  - Ucabanga ukuthi angamzuza kanjani uMirriam ngenkathi uChule esesibhedlela.

UMeyili
- Ucabanga aze aphimisele ngokuthi ufukuza nje kanti usecebile ngemuva kokuzwa ngoDladla ngomcebo kaNomvula. Ukhathazekile ngokuthi amahuzu aseThekwini azoyitapa le mali njengokusho kukaDladla.

➢ **Udweshu lwangaphandle**:

UNomvula
- Ulwa noMchitheni noMsonteni ababehamba noMahuzu indodana kaMaHadebe eyayithunyelwe ukuba izombulala.
- Ulwa noDaffo noJamu emsahweni, abathengwe uChule ukuba bambulale.

UGenyeza
- Uxabana noSikiti obeze ukuzobonisana noMirriam ukuthi akhishwa kanjani amashwa emalini yamahhashi.

UMeyili
- Uthethisa uMaNdelu embangisa ukuthi uNomvula ubhalele yena incwadi emazisa ngendaba yokubamba *ipick-six.*
- Uthethisa uMaHadebe ngoba ethi ungenaphi endabeni kukaNomvula nokuthatha kwakhe imali kaMaNdelu.
- Uxabana nabakhongi bokuqala oDaffo mayelana nenani lemali elibhalwe eshekeni abazolobola ngalo nokuthi bebengamloboli ngani uMirriam engakawubambi umjaho wamahhashi.

UChule
- Uxabana noMaDludla bebanga ukuthi usemkhipha emzini wakhe ukuze kungene uNomvula.
- Ushaywa uMaDludla ngamaqanda ngosuku lomshado wakhe noMirriam.
- Uxabana noMirriam bebanga umculo kaGenyeza.

ISIPHETHO (UVO LOHLOLWAYO): Umbhali ukwazile ukusebenzisa udweshu ukukhulisa inoveli yakhe, evusela abalingiswa izinkinga okumele bazixazulule. Lokhu kufakazelwa udweshu lwangaphakathi kanye nolwangaphandle olukule noveli.

Ohlolwayo:
- agasebenzisa namanye amaphuzu akhona endabeni ukukhombisa ukuthi indaba uyayazi.
- ohlolwayo makaveze uvo lwakhe, akhombise ukuthi useyayiphetha impendulo yombuzo.
- ohlolwayo kulindeleke ukuthi abhale impendulo yombuzo njenge-eseyi. **[25]**

UMBUZO 9 (UMBUZO OMFUSHANE)

***USUMENYEZELWE-KE UMCEBO* – MJ Mngadi**

9.1
- Ingoba wayezizwa ekhumbula unina.√
- Ingoba wayefuna ukuyocela uyise uMeyili ukuthi avumele unina ukuba azohlala naye.√ (2)

9.2 UMaHadebe wayefuna ukuba balidle kahle ifa likaNomvula bezohlala nengane kaNomvula bethi bayayikhulisa ibe ingasoze yakhula.√√ (2)

9.3 UMaHadebe ukhombisa ukungabi nonembeza, wayezamile ukubulala uMandelu usaqhubeka usafuna ukubulala uNomvula kanye nendodana kaNomvula√ kanti UMeyili akathandi ukuba babulawe, usenonembeza njengoba egxeka izenzo zikaMaHadebe futhi uyakwazi ukubonga abakwenzelwa nguNomvula.√ (2)

9.4 Isizinda ngokwesikhathi sikhombisa izinto ezenzeka ngesikhathi samanje kulesi siqeshana:
- Ukusetshenziswa kwezimoto-uNomvula ufika ngemoto kanokusho, uphethe izibiliboco.√
- Amalungelo abesifazane - uMaHadebe yize eyinkosikazi yomuzi kodwa sekunguye othatha izinqumo ezibalulekile.√
- Ukusetshenziswa kwezitofu - UNomvula uvuka ekuseni, ubasa isitofu, uvusa abazali bakhe ngetiye nokudla.√
- Imizi esemadolobheni - uNomvula uhlala esithabathabeni sendlu eThekwini.√ (4)

9.5 USkiti nguye owatshela uNomvula ukuthi imali yomjaho inamabhadi ngakho kumele awakhiphe ngokuthi ayikhiphe ebhange.√ Uma eseyikhiphile ayiphonse phezulu ukuze icoshwe ngabantu abahluphekayo kanti inhloso yakhe kwakuwukuthola ingxenye yomcebo kaNomvula.√√ (3)

9.6 Wayengeke aqhubeke nobohlobo bokuba ngabangani.√ Wayengahamba ayotshela uNomvula ngetulo elenziwa nguChule lokumbulalala.Wayengazisa amaphoyisa ngokuhlelwe uChule ngomkakhe.√
Wayengamshaya amhlasela uma ezwa ukuthi nguye isesheli senkosikazi yakhe.√
(Nezinye izimpendulo ezinembayo) (3)

9.7 UNomvula walandela igama lakhe ngokwehlisela izibusiso kwabanye abantu wawudlulisa lo mcebo kunina uMaNdelu kanye noyise omncane uMeyili kuhle kwegama lakhe.√√ (2)

9.8 Umbhali uhlose ukugqamisa uthando lukaGenyeza kuNomvula nakuba besahlukene isikhathi eside njengoba√ uNomvula emuva kokufa kukaChule babuyelana nogenyeza, bagcina beshadile.√ (2)

9.9 Ngiyavumelana ngoba emuva kokuhlaselwa kukaNomvula ngabangani bakaMahuzu, uChule wamyisa kwadokotela, wamphatha kahle kwaze kokheleka uthando kuNomvula.√ Okwagcina ngokuthi uNomvula avume ukuhamba noChule ayohlala naye eMlazi ngenhloso yokuphephisa uNomvula ezigebengwini waze wagcina ehlukene noGenyeza wahlala noChule.√ (2)

9.10 Ngiyezwalana noMaHadebe ngoba wehlulwe ukulwa nomona.√ Ngangiyoyeka ukulokhu ngizama imizamo yokubulala abantu ngiguquke futhi ngilalele umyeni wami uma engikhuza.√√

NOMA

Angizwelani noMaHadebe ngoba ubelokhu eqalile efuna ukubulala uNomvula nonina ngenxa yomhobholo wokufuna imali yakhe.√ Ngangiyoyeka ukulokhu ngifunana nokubulala kepha ngibonge konke okuhle engikwenzelwa uNomvula. √√ (3)

[25]

UMBUZO 10 (UMBUZO OMUDE)

***KUNJALO-KE* – ME Wanda**

QAPHELA:

- Ohlolwayo makaqikelele ukuthi kule noveli kubhekwa izigameko eziqukethe udweshu nokuthi ziyikhulisa kanjani inoveli.
- Ukuma kwempendulo yombuzo omude:
  - Isingeniso: Ohlolwayo makethule abuye achaze udweshu.
  - Umzimba: Ohlolwayo makaphendule agxile kokubuziwe.
    Ohlolwayo makaphawule aphinde acaphune izigameko ezigqamisa udweshu.
  - Isiphetho sempendulo (uvo lohlolwayo): Ohlolwayo makaveze uvo lwakhe ngempumelelo yombhali ekusebenziseni udweshu kule noveli.

ISINGENISO
Udweshu luwukungqubuzana phakathi kwabalingiswa nakumlingiswa eyedwa. Udweshu lwehlukene kabili. Kukhona udweshu lwangaphakathi kanye nodweshu lwangaphandle. Udweshu lwangaphakathi luwukungqubuzana kwemicabango okudalwa okuthile umlingiswa asuke ecabanga ngakho. Udweshu lwangaphandle luwukungqubuzana kwemibono yabalingiswa okungaholela ekutheni bagcine sebebambana ngezihluthu.

UMZIMBA
(Ohlolwayo angasebenzisa lezi zigameko zodweshu ezilandelayo.)

- **Udweshu lwangaphakathi**
  UMoloi
  - Uyabalisa ukhuluma yedwa edidwe ubuhle bukaDumazile.
  - Kuyamkhathaza ukuthi omemu sebeyazi ngendaba yakhe noDumazile.
  - Ucabanga ngodaba lokukhulwelwa kukaDumazile, uMisi Hlophe kanye nenkosikazi yakhe eyayikhulelwe ekhaya.

  UDumazile
  - ukhuluma yedwa emuva kwenkulumo kamemu Ngcamu benoMemu Mpungose ngendaba yokuthi uthandana nothisha uMoloi.
  - Unquma ukuqoma uMoloi ngencwadi.
  - Udidwa amazwi kaSithole wokuthi ufuna ukumenza umamncane kaMpisendlini.
  - Ucabanga ngokukhulelwa kwakhe ingane kaSithole uze ufikelwa umcabango wokuhushula isisu kodwa uyawuphebeza lowo mcabango ngoba esaba ukuthi angafa.
  - Ucabanga ukuhlela isu noMthovovo lokuzuza imali ngesitolo sikaSithole.

  UMaNdovela
  - Ucabanga ngomyeni wakhe abuye acabange ngoMoloi. Uthatha uyabeka ufisa sengathi ngabe uDumazile akazalwanga.

  USithole
  - Ucabanga ngokulanda ugedla lwenyanga ukuze aqonywe uDumazile.

- **Udweshu lwangaphandle:**
  UDumazile
  - Uqophisana noMisi Hlophe ngendaba yokuqoma uthisha uMoloi.
  - Uxabana nabazali bakhe ngenxa yokukhulelwa ingane kaMoloi.
  - Uyashaywa futhi uyethukwa uSithole.
  - Utshela uSithole ukuthi akasayingeni indaba yakhe.

- Uxabana noMtalaselwa bebanga ukuyokwakha ekhaya kubo kaMtalaselwa.
- Uxabana noMtalaselwa ngendaba kaSithole.

USithole
- Uxabana noMaNzimande bebanga indaba kaDumazile.
- Uphuma ejele ulwa noMoloi bebanga uDumazile.

UMaNzimande
- Uhilizisana noLizy ngoba etshele uSithole ukuthi yena uzwe ngoLizy ngezinsolo zokuthandana kwakhe noDumazile.
- Uxabana noSithole bebanga ukuthi akezanga esitolo ngenkathi uSithole embizela ukuzokhuluma ngodaba lokuthandana kwakhe noDumazile ayeluzwe ngoLizy.
- Uxabana noSithole ngokuthi akuxoshwe uDumazile emzini wabo.
- Uxabana noSithole bebanga ukuthi uSithole ulala noDumazile, ebe uDumazile ethandana noMkhize.

ISIPHETHO (UVO LOHLOLWAYO): Umbhali ukwazile ukusebenzisa udweshu ukukhulisa inoveli yakhe, evusela abalingiswa izinkinga okumele bazixazulule. Lokhu kufakazelwa udweshu lwangaphakathi kanye nolwangaphandle olukule noveli.

Ohlolwayo:
- agasebenzisa namanye amaphuzu akhona endabeni ukukhombisa ukuthi indaba uyayazi.
- ohlolwayo makaveze uvo lwakhe, akhombise ukuthi useyayiphetha impendulo yombuzo.
- ohlolwayo kulindeleke ukuthi abhale impendulo yombuzo njenge-eseyi. **[25]**

UMBUZO 11 (UMBUZO OMFUSHANE)

***KUNJALO-KE* – ME Wanda**

11.1
- Ingoba wayefuna ukubona ingane yakhe uMtholephi.√
- Wayefuna nokuzobheka iveni yakhe ayeyishiye egcekeni lapha emzini wabo noDumazile.√ (2)

11.2 Wafica uDumazile eme emgwaqeni nendoda angayazi ehamba ngeloli wathi uma ebuza umsebenzi wathola ukuthi inguyise kaMtholephi wayesesola ukuthi isathandana noDumazile.√√ (2)

11.3 UMaNzimande wayeyinkosikazi kaSithole owayeshiywe nguye umyeni wakhe wayohlala noDumazile eMlazi√ kanti uDumazile kwabe kuyintombi kaSithole eyathola ingane naye okunguMtholephi .√ (2)

11.4 Isizinda ngokwesikhathi sikhombisa izinto ezenzeka ngesikhathi samanje kulesi siqeshana:
- Ukusebenza kwabantu besifazane - uDumazile wayengena ebusuku ngenkathi kufika uSithole ezobona ingane yakhe. √
- Ukuthuthwa kwenkucunkucu elokishini - uSithole uthole umsebenzi wokuthutha inkucunkucu elokishini.√

- Ukuba khona kwabasebenzi basezindlin i- umsebenzi utshela uDumazile ukuthi ufunwa ubaba kaMtholephi kanjalo utshela uMtalaselwa ukuthi ngubaba kaMtholephi lo omi ngeloli. √
- Amalungelo abesimame-uDumazile utshela uSithole ukuthi umuzi ungowakhe nakuba wathengelwa nguye uSithole.√ (4)

11.5 ULizy nguyena owahamba wayotshela uMaNzimande inkosikazi kaSithole ngokungaziphathi kahle kukaDumazile noSithole ngoba ethi bayathandana.√ Ekugcineni bathandana ngempela yize uSithole eshadelwe. UDumazile wagcina esekipite noSithole emzini amthengele wona eMlazi.√√ (3)

11.6 Wayengeke aqhubeke nokuthandana noDumazile uSithole.√ Wayengazisa amaphoyisa uSithole agcine ngokuboshwa.√ Wayengaphelelwa umsebenzi wobuhlengikazi.√ Wayengadlelwa nendlu ayeyithengelwe nguSithole uma eseboshiwe.√
(Nezinye izimpendulo ezinembayo) (3)

11.7 UDumazile wadumaza abazali bakhe ngokuziphatha kwakhe okungemukelekile nangokuthola izingane zabantu abahlukene engashadile. Wagcina ngokushona ngenxa yokuthola isifo kuhle kwegama lakhe.√√ (2)

11.8 Umbhali uhlose ukugqamisa ukuthi noma kungenzekani empilweni abantu abake bathandana baphinde bathandana√ njengoba uDumazile emuva kokuhlukana isikhathi eside noMoloi bathi la bebonana khona baqhubeka bathandana.√ (2)

11.9 Ngiyavumelana ngoba emuva kokulwa kukaMoloi noSithole uMtalaselwa wacasuka wasuka emsebenzini waqonda emzini wakhe, wafica uDumazile esebalekile.√ Abazange baphinde bahlangane kwashona uMtalaselwa kuqala kwaphinde kwalandela uDumazile.√

Angivumelani ngoba emuva kokulwa kukaSithole noMoloi, uDumazile akahlukananga noMtalaselwa√ kodwa wabaleka waya ezihlotsheni kwaNongoma esaba uMtalaselwa.√ (2)

11.10 Ngiyezwalana noMtalaselwa ngoba wayemthandile uDumazile engacabangi ukuthi angaze amthelele ngesifo.√ Ngangiyomthungatha ngihlale naye phansi sixoxisane ukuthi sizobhekana kanjani nalesi sifo futhi sikhulume ngokubaluleka kokuthembeka emshadweni wethu.√√

NOMA

Angizwelani noMtalaselwa ngoba wehlukana nentombi yakwaZungu ayesethandane nayo isikhathi eside wakhetha ukuthandana noDumazile yize unina ayemxwayisile ngaye.√ Ngangingemukela ukuthi ngiyagula ngehlukanise naye ngizinakekele ngiqwashise / ngiqaphelise nabanye ngobungozi bokuziphatha budedengu.√√
(Nezinye izimpendulo ezinembayo) (3)
[25]

UMBUZO 12 (UMBUZO OMUDE)

***IMPI YOMDABU ISETHUNJINI* – JC Buthelezi**

QAPHELA:

- Ohlolwayo makaqikelele ukuthi kule noveli kubhekwa izigameko eziqukethe udweshu nokuthi ziyikhulisa kanjani inoveli.
- Ukuma kwempendulo yombuzo omude:
  - Isingeniso: Ohlolwayo makethule abuye achaze udweshu.
  - Umzimba: Ohlolwayo makaphendule agxile kokubuziwe. Ohlolwayo makaphawule aphinde acaphune izigameko ezigqamisa udweshu.
  - Isiphetho sempendulo (uvo lohlolwayo): Ohlolwayo makaveze uvo lwakhe ngempumelelo yombhali ekusebenziseni udweshu kule noveli.

ISINGENISO

Udweshu luwukungqubuzana phakathi kwabalingiswa nakumlingiswa eyedwa. Udweshu lwehlukene kabili. Kukhona udweshu lwangaphakathi kanye nodweshu lwangaphandle. Udweshu lwangaphakathi luwukungqubuzana kwemicabango okudalwa okuthile umlingiswa asuke ecabanga ngakho. Udweshu lwangaphandle luwukungqubuzana kwemibono yabalingiswa okungaholela ekutheni bagcine sebebambana ngezihluthu.

UMZIMBA

(Ohlolwayo angasebenzisa la maphuzu alandelayo amayelana nodweshu)

- **Udweshu lwangaphakathi**

  UCele
  - Ucabanga ngokuvithizwa nguBafana aze abone nekhishi elicwebezelayo.

  UBafana
  - Udliwa umcabango esitadi ngodaba aluzwe ngoMaXakushe lokuthi u-Euthenasia uyiqedile imali uze akhulume yedwa.
  - Ucabanga impilo ababeyiphila eMpaphala ngenkathi esula izicathulo kanye neziphithiphithi zakwakhe.
  - Ucabanga ngakho konke akutshelwe uDokotela uMdlalose ongumeluleki wezengqondo.
  - Ucabanga unina uMaMbhele olwalungafakwa kuye njengoba uMaMthimkhulu engafuni izingane zakhe zithethiswe.
  - Ucabanga ngezincwadi ezithathwe nguPoppie ukuthi udaba uzolwenze njani emsebenzini, wancamela ukuyozithenga.
  - Ucabanga iBhayibheli elashiywa uMaMthimkhulu endlini yabo eMlazi ayelinikwe ngunina uMaMbhele.

  UPoppie
  - Ucabanga udaba lwezingane ezigijima zedlule ezakhe.
  - Ucabanga ngodaba luka-Euthanasia lokushayela imoto nokuhamba kwakhe aye eShowe.

- **Udweshu lwangaphandle:**

  UCele
  - Uqophisana noBafana ngodaba lwezingane zikaLinono.

  UBafana
  - Uxabana noPoppie uthi akabafuni abantu baseMpaphala.
  - Uxabana noPoppie babanga ukuntshontshwa kwemoto kaMiss Hawkins athi uPoppie ingane yakhe ayiyintshontshanga.

- Ukuphendulana phakathi kuka Mnu.Martin ngodaba lukaVelemseni 'Madala'.
- Uhilizisana no-Euthanasia emuva kokubuya eShowe.
- Uhilizisana noVeronica ngodaba lokukhulelwa kukaPrisca.
- Uxabana noMgwazeni emuva kokulimala kwemoto yakhe.
- Uxabana noMaMsibi emuva kokushayisa kwemoto kaMaMsibi.

u-Euthanasia

- Uxabana noPoppie umama wakhe bebanga izimpahla ….
- Uhilizisana nabazali bakhe ngenkathi enqabela uMelody ukuthi aphuze iwayini.

UPoppie

- Uhilizisana noMaXakushe ongumsebenzi kwakhe waze wamxosha.
- Uhilizisana noHlanganisani ngodaba lokweqa kuka-Euthanasia.
- Uxabana nomyeni wakhe bebanga ukufunda e-UNISA kanye nempilo yaleli khaya.
- Akaboni ngaso linye nomathiloni Mkhize ngodaba lwezingane abebeluxoxa noGretta.
- Uhilizisana noVikizitha ngokwamukela igama lamaqaba nokufuna ukufunda eNyuvesi yasoNgoye.

UZithelile

- Uhilizisana nomnumzane thizeni emhlanganweni uthi ngeke akhulume nomfazi.

ISIPHETHO (UVO LOHLOLWAYO):
Umbhali ukwazile ukusebenzisa udweshu ukukhulisa inoveli yakhe, evusela abalingiswa izinkinga okumele bazixazulule. Lokhu kufakazelwa udweshu lwangaphakathi kanye nolwangaphandle olukule noveli.

Ohlolwayo:

- agasebenzisa namanye amaphuzu akhona endabeni ukukhombisa ukuthi indaba uyayazi.
- ohlolwayo makaveze uvo lwakhe, akhombise ukuthi useyayiphetha impendulo yombuzo.
- ohlolwayo kulindeleke ukuthi abhale impendulo yombuzo njenge-eseyi. **(25)**

UMBUZO 13 (UMBUZO OMFUSHANE)

***IMPI YOMDABU ISETHUNJINI* – JC Buthelezi**

13.1 AbaseZimbabwe bathi uma udonsa igatsha elinamcembe, wamukela namacembe alelo gatsha.√
Izingane zikaLinono ngamcembe kaLinono.√ (2)

13.2 Isimo esibhekene nezingane zikaLinono, zalahlwa nguyise seziphinde futhi zilahlwa ngunina. √√ (2)

13.3 UBafana ukhombisa ukungawathandi amasiko akhe nokubukela phansi umndeni wakhe waseMpaphala√ kanti uCele ukhombisa ukuba nomthetho nokunakekela umndeni wakhe njengoba ezocelela izingane zikaLinono indawo yokuhlala./UBafana ukholelwa ekutheni umndeni wakhe yinkosikazi yakhe nezingane zabo zegazi kuphela, kanti uCele ukholelwa ekutheni umndeni uyedlula kulabo ufake nezihlobo, okuba yizingane zodadewabo nozalo lonkana.√ (2)

13.4 Isizinda ngokwesikhathi sikhombisa izinto ezenzeka ngesikhathi samanje kulesi siqeshana:

- Ukuba nekhishi lesimanje - Ekhishini kaBafana kwakukhona, usinki, ompompi abasendlini.√
- Inkolo yobuKristu - UCele noBafana batomula amavesi eBhayibhelini.√
- Ukufunda kwabantu abamnyama - UBafana ucobelela uCele ngokwenzeka kwamanye amazwe anjengoZimbabwe ngoba efunde kakhulu.√
- Izidlo zesimanje - UBafana usebenzisa ushizi, uletisi notamatisi ukwenza isidlo sakhe sasemini emsebenzini.√ (4)

13.5 UZithelile ukwazile ukuthuthukisa indawo yaseMpaphala ngokufundisa abantu izindlela zokuqeda ubumba njengokulima.√ Ukwamukela nokufundisa umalume wakhe uBafana indlela yokuphila ngokutshala.√ Ukwazile ukwehlisa isibalo sabantu besifazane abasebenza emakhishini basebenze emafemini.√ (3)

13.6 Wayezoqhubeka nokuntshontsha izimoto kugcine sekungumkhuba wakhe owawungamfaka engozini.√ Wayengagcina esezintshontsha ngokwampela esenza ubugebengu ngazo.√ Wayengagcina ebanjiwe, aboshwe agcine ejele.√/Wayengagcina eshayise ngazo, mhlawumbe ashone.√/ Wayengashayisa nabanye abantu bagcine beshone.√
(Nezinye izimpendulo ezinembayo) (3)

13.7 UVukuzithathe wakwazi ukuthi emaphutheni akhe onke awenzile walale iziyalo zodadewabo nabafowabo wavuka wazithatha waqhubeka nempilo wafunda wagcina esephumelele.√√ (2)

13.8 Umbhali uhlose ukuxwayisa ukuthi ukungalaleli abantu abadala kugcina kukufaka ezinkingeni√ njengoba kwenzeka kuBafana owanqaba ukuthatha izingane zikaLinono, wagcina enamashwa.√ (2)

13.9 Angivumelani ngoba akuzange kube khona udweshu phakathi kukaPoppie noBen kodwa udweshu mayelana nezincwadi lwaluphakathi kukaPoppie noBafana ngoba uPoppie efuna ukuthi uBafana abuyele ekhaya.√√ (2)

13.10 Ngiyezwela no*Jonny* (uBafana) ngoba wayezama ngamandla akhe onke ukujabulisa uMaMthunzi nezingane zakhe kepha ekugcineni uMgwazeni wamphoqa ukuthi angalifaki icala lokulinyalelwa imoto.√ Ngangiyobika emaphoyiseni ukuthi uNkebelele isoka likaPrisca untshontshe imoto bese ngishiya ngiyofuna enye indawo ukuze ngingagcini ngilinyazwe uMgwazeni. √√

NOMA

Angizwelani no*Jonny* (Bafana) ngoba washiya umuzi wakhe nenkosikazi yakhe esikhundleni sokuba axazulule izinkinga zakwakhe wayohlala eNewcastle kwaMaMthunzi.√ Ngangiyophindela emzini wami eLa lucia ngifike ngicele uxolo kuPoppie ngifune nomsebenzi bese siyabambisana./ Ngangiyohamba ngiyocela uxolo kumalume ukuze ngibuyisane nomndeni wami.√√ (3)
[25]

UBUCIKO BOMLOMO: *UJU LWEZIZUKULWANE* – KL Makhoba

UMBUZO 14 (UMBUZO OMUDE)

INGANEKWANE: 'IMPISI EYISIMINZI'

ISINGENISO
Ukuchaza: Umyalezo yilokho okushiwo umbhali kumfundi wencwadi noma inganekwane. Umbhali usuke ekuxwayisa, ekweluleka noma ekunika isifundo ngombhalo wakhe. Umyalezo wale nganekwane kanye nezibongo 'Isiqhingi SaseRobben Island' uthi, 'Umhobholo awukhokheli'.

UMZIMBA

Kule nganekwane umlingiswa oyimpisi ubonakala enomhobholo.Ekugcineni umhobholo wale mpisi awuzange uyisebenzele, yagcina ingesenamazinyo ingasakwazi ukudla ngisho nenyama.

- Impisi yayinomhobholo ifuna konke ukudla kube ngokwayo.
- UHlakanyane wawubona lo mhobholo wempisi wase enquma ukuwuqeda.
- UHlakanyane wahlangana nempisi kade izingela wayixoxela ngehhashi ayelibulele elalingasemfuleni.
- Waqala phansi umhobholo empisini yafuna ukuzithathela yonke inyama yehhashi elalibulewe uHlakanyane.
- Impisi yaya emfuleni yabophela umsila wayo emsileni wehhashi ngenhloso yokulisusa kule ndawo engakafiki uHlakanyane namanqe.
- Waqhamuka uHlakanyane isesemzabalazweni wokulidonsa wabuza ukuthi ulisaphi ngoba kungelakhe, kuwo lowo mzuzu laphaphama ihhashi ngoba lalivele lingafile lizilalele.
- Ihhashi selivukile laqala lagijima lihudula impisi liyishayisa ematsheni, layikhahlela yaze yakhumuka amazinyo.
- Impisi yahlala eside isikhathi ekhaya isalulama, yayingasakwazi nokudla inyama.
- Waphela kanjalo umhobholo wempisi.
- Impisi yayingeke izithole ingesenamazinyo isilimele ukube ayizange ibe nomona / umhobholo. Ihhashi lalingafile lalizilalele kodwa ukuthi lifile kwakuyilisu likaHlakanyane ukuqeda umhobholo wempisi.

KANYE

IZIBONGO: 'ISIQHINGI SASE-ROBBEN ISLAND'

- Umyalezo womhobholo uyavela kulezi zibongo.
- Umhobholo wabelungu wenza ukuthi bafune ukuzithathela lonke izwe laseNingizimu Afrika baphinde bajezise amaqhawe ayezama ukubanqanda ngokubayisa e-Robben Island.
- La maqhawe athola ithuba lokufunda aba ngoSolwazi.
- Lesi siqhingi sagcina sesihlonishwa, amahlazo abamele ubandlululo avela obala kwagcina kuyibo abahlambazekayo, umhlaba wabampisholo wabuyela kubanini bawo.
- Ubuqili babo babaziwa umhlaba wonke abanye bagcina bebaleka belishiya izwe laseNingizimu Afrika. Waphela kanjalo umhobholo owagqanyiswa yilesi siqhingi ngoba sagcina sihlonishwa ngoba kwakuboshelwe amaqhawe, agcina esebusa eNingizimu Afrika. **[25]**

ISIPHETHO (Uvo lomfundi)
Umbhali uphumelele ukusixwayisa/ukusivezela ukuthi umhobholo awubuyiseli enganekwaneni kanye nasezibongweni. Kulobu buciko sibuye sithole nesifundo sokuthi ungabi nawo umhobholo. Ukugqunywa kwamaqhawe ezepolitiki akuzange kuwusize umbuso wobandlululo kanjalo nempisi yagcina ingasakwazi ukudla nenyama eyayifuna ukuba iyidle yodwa ngenxa yokungabi nawo amazinyo.

UMBUZO 15 (UMBUZO OMFUSHANE)

IZINGANEKWANE: 'UNWABU NENTULO'

15.1 Abantu babengafi/umuntu wayethola izingane ngokuthanda kwakhe/ zazingekho izindlela zokuhlela imindeni.√ (1)

15.2 Unwabu lwathunywa nguMdali ukuba liyotshela abantu ukuba bangafi kepha endleleni lwalibala ukudla ubukhwebezane lwasutha kakhulu √ lwahamba kancane ngenxa yokusutha kakhulu lwafika uMdali esethumele intulo.√ (2)

15.3 Unwabu luyakwazi ukushintsha isikhumba salo sibe yimibala efana nendawo elikuyo ukuze luzivikele ezitheni.√√ (2)

15.4 Isaga esihambisana nomlingiswa oyintulo esithi, sibambe elentulo sisebenze kahle√ ngoba sichaza inkulumo / amazwi ashiwo intulo kubantu okuthi mabafe.√ Abantu bawemukela kwaba ukuqala kokufa kubantu√. (3)

KANYE

15.5 Lolu uhlobo lwenganekwane esamlando engumzekeliso√ ngoba uGala ngumuntu owayekhona kwaZulu kepha ukukhuluma kwenyoni akukholeki. √ (2)

15.6 Ngiyavumelana ngoba kule nganekwane kukhulunywa ngesizwe sakwa Ndaba√ kanti nakula mahubo kuhutshwa ngenkosi yohlanga okaNdaba./Ngiyavumelana ngoba enganekwaneni kukhulunywa ngenkosi uShaka kanti nakuleli hubo kuhutshwa ngenkosi yohlanga okubandakanya uShaka owayeyisizukulwane sikaNdaba√ (2)

15.7 Lezi zinganekwane zibalulekile futhi zibambe iqhaza elikhulu empilweni yethu ngoba zigqamisa indikimba emayelana nokudaleka kokufa kanye nobuqhawe.√ Enganekwaneni yonwabu nentulo sifundiswa ngendikimba yokuthi ukufa kwadaleka kanjani njengoba kuwuMdali owathumela ukuba abantu baziswe ngokufa.√ Enganekwaneni yesibindi sikaGala kaNodade sifundiswa ngendikimba yobuqhawe lapho uGala wakhombisa ukuthi uma unobuqhawe, abantu bangasinda ezintweni eziningi.√ (3)

15.8 Ukuxhumana okutshekile – eliya … eliya …/
Ukuxhumana sigcino – liyangena: alingeni./
Ukuxhumana-siqalo – <u>Ugandaganda</u> omagiy'aya phambili,
<u>Ugandaganda</u> ongayi emuva.√ (1)

15.9 Kubo bokubili kuchazwa ukuphikelela noma isimo esinzima√ njengoba abasebenzi beqhubeka noma umsebenzi unzima√ kanti nezenzo zikaDokotela uZungu zibonisa ukuthi uyaqhubeka noma kukhona abamcindezelayo.√ (3)

15.10 Imbongi ihlose ukukhombisa ukuthi isithakazelo sakwaZulu sinomlando othinta uShaka owayeyinkosi yakwaZulu eyayiyiqhawe ihlasela ihlule amanye amakhosi nawo ayedume ngobuqhawe.√√ (2)

15.11 Ifanele ngoba umbele usenga ubisi lungapheli waneliseke√ kanjalo nemfundo etholwa ngabantu bahlala benayo nakubo uqobo ayipheli.√ (2)

15.12 Lesi saga sexwayisa ngokuthi ungabomeyisa umuntu ngoba umbona emncane kanti angenza izenzo ezinkulu kunawe akumangaze.√ Njengoba kwakunabantu ababemdelela uDokotela uSibongile Zungu ngoba bezibona sengathi bangcono kunaye √ kepha wathi uma esenza izenzo ezinkulu badumala.√ (2)

[25]

AMAMAKI ESIQEPHU B: 25

ISIQEPHU C: UMDLALO

UMBUZO 16 (UMBUZO OMUDE)

***KUDELA OWAZIYO* – BP Maphumulo**

QAPHELA:

- Ohlolwayo makaqikelele ukuthi kulo mdlalo kubhekwa indikimba.
- Ukuma kwempendulo yombuzo omude:
    - Isingeniso: Ohlolwayo makachaze indikimba.
    - Umzimba: Ohlolwayo makaphendule agxile kokubuziwe aphinde abhekise ezahlakalweni ezinembayo zalo mdlalo ezigqamisa indikimba.
    - Isiphetho sempendulo (uvo lohlolwayo):
    - Ohlolwayo makaveze uvo lwakhe mayelana nendikimba yalo mdlalo.

ISINGENISO
Indikimba ingachazwa ngokuthi ingumongo wendaba yonke. Iphendula ukuthi umdlalo ukhuluma ngani. Ingaba igama elilodwa noma umusho owodwa. Lokhu kufakazelwa indikimba esinikezwe yona emayelana nodlame lwasekhaya nolwezifiki kuleli.

Abahlolwayo bangasebenzisa la maphuzu alandelayo ayizibonelo mayelana nendikimba yalo mdlalo:

UMZIMBA
Indikimba yalo mdlalo othi, *Kudela Owaziyo* imayelana nodlame lwasekhaya kanye nolwezifiki / nolwasemphakathini.

Kulo mdlalo sibheka ubudlelwano phakathi kwale ndikimba nokwenzeka emdlalweni.

- Udlame lwasekhaya luvezwa izehlakalo ezisuka ngemuva kokuba uMdaluli adilizwe emsebenzini.
- Isimo siyaguquka ekhaya, uMdaluli uphenduka ibhubesi uqobo lwalo.
- Ubuya kuMbhebhezeli umngane wakhe uthola umndeni wakhe usetafuleni udla ukudla kwakusihlwa.
- UMaMlanduli unikeza ukudla uMdaluli uyakunqaba.
- Amazwi kaMaMlanduli athi kusho ukuthi sekukhona abangcono kunaye amthukuthelisa kakhulu uMdaluli wagcina eseshaya inkosikazi yakhe.
- ULondiwe indodakazi yabo endala uzama ukuwubhula lo mlilo ayewubona usuhanguka kodwa-ke naye wahlangabezwa induku.
- Udlame luyaqhubeka kusihlwa lapho efuna indabandaba ngenkani kuMaMlanduli.
- Ukwenqaba kukaMaMlanduli kudala ukuba uMdaluli ambhaxabule ngemvubu.
- UMdaluli uxosha uLondiwe ekhaya ngoba ukhombisa ukungahloniphi emzini wakhe uze ulanda isibhamu ngoba uLondiwe ala ukuhamba waze wamlandela ngesibhamu.
- UMaMlanduli naye uyalubhebhethekisa lolu dlame lomyeni wakhe ngokuthi angamsoli ngezenzo zakhe kodwa asole uLondiwe ngokungahloniphi uyise.
- UMdaluli ubiza uChivenga ngekwerekwere ngoba ethi umthathele umsebenzi.
- Uyaqhubeka nokumthakatha ubola isandla uze uyolala esibhedlela.

ISIPHETHO SEMPENDULO (UVO LWAKHO)
Umbhali ukwazile ukwethula indikimba yakhe ngokwenzeka kulo mdlalo eyamanisa izigameko ezinodlame ezenzweni zikaMdaluli. Lezi zenzo zikaMdaluli zilubeka obala udlame lwasekhaya nolwasemphakathini / lwezifiki.

Ohlolwayo:
- uyoqhubeka aphawule ngendikimba esebenzisa ulwazi lwakhe lokuhluza.
- ohlolwayo makaveze uvo lwakhe, akhombise ukuthi useyeyayiphetha impendulo yombuzo.
- ohlolwayo kulindeleke ukuthi abhale impendulo yombuzo njenge-eseyi. **[25]**

UMBUZO 17 (UMBUZO OMFUSHANE)

KUDELA OWAZIYO **– BP Maphumulo**

17.1 Umoya wothando / woxolo,√ uMaMlanduli uvakashela uMdaluli uyamamatheka uma ebona umaMlanduli ezomvakashela ejele.√ (2)

17.2 Isigameko esiholele emazwini agqamile ukufika kukaZayeka ezotshela uMdaluli ukuthi unesivakashi esizombona njengoba wayeboshiwe. Lokho kwamjabulisa uMdaluli.√√ (2)

17.3 Bobabili bavezwe njengabalingiswa abanezinkolelo zamaphupho.√ UMemela uhlaselwa yiphupho ubusuku bonke uze uxoxela umngani wakhe uMbhebhezeli ngalo naye aze amcebise ukuthi athole ungqeqe wamaphupho ongacacisa leli phupho lakhe. Aphinde alichaze ukuthi likhomba izinhlupheko ezizayo azobhekana nazo empilweni yakhe.√√ (3)

17.4 UMdaluli uyajabula futhi uyabonga ukubona uMaMlanduli emvakashele njengoba esejele.√ Uyamcela ukuba ayomncengela indodakazi yabo uLondiwe isule icala.√ UMaMlanduli wakhuluma noLondiwe nangempela uLondiwe walisula icala.√ (3)

17.5 Umbhali uhlose ukusixwayisa ukuthi akukho qili lazikhotha emhlane√ ngoba isenzo sikaHeshane sokushadisa uChivenga noHlengiwe engazi asemukelekile. √ (2)

17.6 Inkulumo kaHlengiwe nesenzo sikaChivenga sinobuqili.√ UHlengiwe unquma ukuthandana noChivenga ngoba ecabanga ukuthi uzomsenga imali kanti noChivenga uzokwenza izindlela zobuqili zokushadiswa noHlengiwe engazi esebenzisa uHeshane.√ (Nezinye izimpendulo ezinembayo) (2)

17.7 Indikimba yalo mdlalo udlame / ukuhlukumeza kwezifiki.√ Ubudlelwano bukaMdaluli noChivenga abubuhle neze ngoba uChivenga usebenza umsebenzi wokwakha ofana nokaMdaluli.√ UMdaluli akakuthokozeli lokhu ugcina emcwasa embiza ngekwerekwere, emshaya ngoba ethi umthathele umsebenzi.√ (3)

17.8 Sasingaba muncu√ ngoba uMbhebhezeli nguye umngani asondelene naye kakhulu amtshela bonke ubunzima futhi owamcebisa ukuthi enzenjani ngoChivenga.√ Wayezobona ukuthi akusiye neze umngani oqotho, babungaphela nobuhlobo babo.√ (3)

17.9 Kufanele ngoba uyazi ukuthi uma umuntu esebunzimeni bancane kakhulu abantu abamsizayo ngisho nabasondelene kakhulu naye futhi uyazi ukuthi UMaMlanduli uyamthanda angeke amlahle./
Cha akafanele ngoba ubelokhu ehlukumeza uMaMlanduli emshaya manje ngoba usesebunzimeni, usefuna kube nguye omsizayo.√√ (2)

17.10 Inkulumo kaMaMlanduli inehaba elibangelwa ukujabula emuva kokuba uMdaluli kade emncoma.√ Le nkulumo inika uMdaluli ithemba lokuthi uMaMlanduli uyasemukela isicelo futhi uzokhuluma noLondiwe.√√ (3)
[25]

UMBUZO 18 (UMBUZO OMUDE)

AWUWELWA UMNGENI **– M Gcumisa**

QAPHELA:
- Ohlolwayo makaqikelele ukuthi kulo mdlalo kubhekwa indikimba.
- Ukuma kwempendulo yombuzo omude:
  - Isingeniso: Ohlolwayo makachaze indikimba.
  - Umzimba: Ohlolwayo makaphendule agxile kokubuziwe aphinde abhekise ezahlakalweni ezinembayo zalo mdlalo ezigqamisa indikimba.
  - Isiphetho sempendulo (uvo lohlolwayo):
    Ohlolwayo makaveze uvo lwakhe mayelana nendikimba yalo mdlalo.

ISINGENISO
Indikimba ingachazwa ngokuthi ingumongo wendaba yonke. Iphendula ukuthi umdlalo ukhuluma ngani. Ingaba igama elilodwa noma umusho owodwa. Lokhu kufakazelwa indikimba esinikezwe yona emayelana nezombangazwe nobulungiswa.

Abahlolwayo bangasebenzisa la maphuzu alandelayo ayizibonelo mayelana nendikimba yalo mdlalo:

UMZIMBA
Indikimba yalo mdlalo othi: *Awuwelwa Umngeni* ingombango wezwe / imingcele/ ezombusazwe. Izehlakalo ezikhona emdlalweni ziyiveza kahle le ndikimba lapho abelungu benza konke okusemandleni abo ngokusebenzisa ubuqili ukuphuca abamnyama umhlaba wabo.
- Ehhovisini likaZithulele (omele uHulumeni kaSomtsewu) baxoxisana noSalimani ukuzothola ukuthi imingcele imi kanjani ukuze kuzosikwa umhlaba omusha ozonikezwa abelungu bamapulazi.
- UZithulele utshela uSalimani izizathu zokuthi kungani kumele izwe likaSalimani lisikwe phakathi.
- UZithulele ubeka zizathu zokuthi imfuyo yabantu abamnyama yayingena endaweni yabamhlophe ihlangane nomhlambi wabamhlophe owuhlobo oluphambili bese kuphuma uhlobo lwezinkomo olungasile.
- UZithulele ubeka isizathu sokuthi abantu babeba imfuyo nezilimo emasimini abelungu.USalimani wathatha ngokuthi lezi zizathu ezibekwa ngabelungu ziwuchuku nje ngoba befuna indlela yokuba bathole lo mhlaba ube ngowabo.
- USalimani uthukutheliswa yilokho okushiwo uZithulele ngoba kusho ukuthi isigodi sakhe sakwaVimbingwenya kumele aphucwe sona nokuthi umngcele akusezukuba uMngeni kodwa kuyoba uMkhabela (okuyingxenye yezwe lakhe uSalimani.)

- USalimani utshela abozalo lwakhe nesizwe ngale nkinga esiqala ukuvela emayelana nomhlaba wakhe.
- Ubuqili babelungu bokuthola izwe likaSalimani aligcini lapho kodwa naseMgungundlovu sithola uSomtsewu etshela uSalimani ukuthi akuyona inhloso yakhe ukusika izwe lenkosi kodwa uzobuyisela izwe labelungu kubanikazi balo abalithola ngokomlando.
- Nakho lokhu kuwubuqili ababusebenzisayo bokuthola umhlaba kaSalimani ngokungemthetho.
- USalimani usola uMphiliphili (undunankulu wamacala kaSalimani) ngokuba yimbuka ngokuhambisana nabelungu kulo mbango wezwe.
- UMphiliphili uzama ukuzivikela ngokuthi akhulume iqiniso aziveze zonke izindaba mayelana nalo buqili obenziwa ngabelungu ukuthatha umhlaba kaSalimani.

ISIPHETHO SEMPENDULO (UVO LWAKHO)
Umbhali ukwazile ukwethula indikimba yakhe ngokwenzeka ku lomdlalo elamanisa izigameko zezenzo zabelungu zokufuna izwe leNkosi uSalimani. Lezi zenzo zadala ukuthi kungabi noxolo phakathi kwabantu bohlanga nabelungu.

Ohlolwayo:
- uyoqhubeka aphawule ngendikimba esebenzisa ulwazi lwakhe lokuhluza.
- ohlolwayo makaveze uvo lwakhe, akhombise ukuthi useyeyayiphetha impendulo yombuzo. **[25]**
- ohlolwayo kulindeleke ukuthi abhale impendulo yombuzo njenge-eseyi.

UMBUZO 19 (UMBUZO OMFUSHANE)

***AWUWELWA UMNGENI* – M Gcumisa**

19.1 Umoya wentukuthelo,√induna enkulu yeNkosi uMphiliphili iquliswa icala lobuphixiphixi okuthukuthelise iNkosi nabafowabo.√ (2)

19.2 INkosi uSalimani ibone uZithulele ebiza uMphiliphili noNgoza behleba bobane noSomtsewu.√ Lokhu kufezekise izinsolo zayo zokungathembeki kukaMphiliphili ngoba uyazi ukuthi akukho afanele akukhulume nabantu abahlongoza ukuthatha izwe leNkosi.√ (2)

19.3 Bobabili bavezwe njengabalingiswa abalwela izwe ngezindlela ezingafani.√ UZithulele ufuna ukuthatha izwe ngobuqili ngokuthi kuklanywe kabusha imingcele ukuze lithathwe ngabelungu uze uhlela impimbumbulu yabantu bakaMqgabuli nabelungu ukuze aphumelele√ kanti iNkosi uSalimani uzama ukuvikela izwe okungelikayise uManyosi ngendlela eqondile njengoba azi ukuthi lingahle lithathwe ngobuqili njengoba kwake kwenzeka.√ (3)

19.4 USalimani uyamangala ukuthi uMphiliphili wayehleba noNgoza kuthangi.√ USalimani utshela uMphiliphili ukuthi akukusho konke ayekuxoxa nezikhulu zikaHulumeni noNgoza.√ UMphiliphili uhluleka ukukhuluma iqiniso, uyangabaza. Kwagcina kuvelile ukuthi uMphiliphili uyixoki/uyimbuka wahlawuliswa ngesenzo sakhe.√ (3)

19.5 Umbhali uhlose ukubongela nokugqamisa ukunqoba okukhulu kwenkosi uSalimani kungalindelekile√ ngenxa yesibindi nobuhlakani bakhe bokulwela izwe ngale ndlela uma ephuma enkantolo.√ (2)

19.6 Inkulumo yonongqayi kanye nesenzo sokuklanywa kwemigcele sinobuqili.UZithulele wathumela onongqayi ngenhloso yokuthi abantu beNkosi uSalimani bajeziswe ngokuphucwa izwe labo kanti uSalimani uzogcina icala lokuklanywa kwemingcele elidlulisele eMgungundlovu.√√ (2)

19.7 Ubudlelwane phakathi kwendikimba kanye nezindawo ezibaliwe ukuklanywa nokubangwa kwemigcele kwezindawo zasemakhaya.√ INkosi uSalimani wabiza abantu bakhe abasemgceleni uMngeni, uMkhabela kanye noVimbingwenya ukuzobazisa ngalesi sinqumo sikaHulumeni.√ Abantu bakhe basho ukuthi abasamukeli lesi sinqumo sokuklanywa kwalo mngcele√ (3)

19.8 Waba mubi ngoba uZithulele wayengalindele ukuthi ijaji lingathetha uSalimani ongumuntu omnyama liyeke ukuchema naye engumlungu. Abazange baphinde bathembane futhi babe nobuhlobo obuhle. √√√

NOMA

Waba muhle ngoba uZithulele wayefundile futhi azi ukuthi isinqumo sejaji sisekelwe ulwazi lomthetho. Ngakho-ke ubuhlobo baqhubeka ngendlela ejwayelekile bokusebenzisana. √√√ (3)

19.9 Kufanele ngoba ukungaphenduli iNkosi umbuzo uMphiliphili ewuzwile ubona kuwukweyisa iNkosi futhi ebona ukuthi wayesacabanga amanga azowatshela iNkosi ngesenzo sakhe sokungathembeki. √√

NOMA

Kwakungafanele ngoba uMphiliphili wayekuzwile okwakushiwo yiNkosi ngakhoke wayefanele alinde impendulo njengayo iNkosi.√√ (2)

19.10 Lawa mazwi akubakaki aveza umuzwa wokuzenzisa/wokufihla ukucasuka kukaSalimani ngoba uSalimani wayesevele ebazi ubuxoki nobumbuka bukaMphiliphili.USalimani wayenzela ukuthi uMphiliphili abone sengathi ungakuyena bese ekhipha lonke iqiniso.√√√ (3)
[25]

UMBUZO 20 (UMBUZO OMUDE)

***UBHUKU LWAMANQE* – EJ Mhlanga**

QAPHELA:

- Ohlolwayo makaqikelele ukuthi kulo mdlalo kubhekwa indikimba.
- Ukuma kwempendulo yombuzo omude:
  - Isingeniso: Ohlolwayo makachaze indikimba.
  - Umzimba: Ohlolwayo makaphendule agxile kokubuziwe aphinde abhekise ezahlakalweni ezinembayo zalo mdlalo ezigqamisa indikimba.
  - Isiphetho sempendulo (uvo lohlolwayo):
  - Ohlolwayo makaveze uvo lwakhe mayelana nendikimba yalo mdlalo.

ISINGENISO
Indikimba ingachazwa ngokuthi ingumongo wendaba yonke. Iphendula ukuthi umdlalo ukhuluma ngani. Ingaba igama elilodwa noma umusho owodwa. Lokhu kufakazelwa indikimba esinikezwe yona emayelana nobugebengu obuhleliwe/uthando lwemali.

Ohlolwayo angasebenzisa la maphuzu alandelayo ayizibonelo mayelana nendikimba yalo mdlalo:

UMZIMBA:
- UNkululeko uphuma ejele ushayela uPhindisiwe ucingo ufuna ingane yakhe
- UNkululeko usejele nje uthwele icala angalazi lokushayisa ingane wavalwa nguPhindisiwe ngemali.
- UPhindisiwe banengane noNkululeko kodwa useshade noThamsanqa. UPhindisiwe ugqokisa uThamsanqa ijazi mayelana nale ngane enguZiphozonke.
- UNkululeko uya kwaMathonsi uyodalula imfihlo yokuthi uZiphozonke ingane yakhe, wabashiya bekhungathekile futhi wabasongela.
- UNkululeko uphindela kwaMathonsi esephethe incwadi yomshado kanye nesithombe somshado. Udalula nokuthi uPhindisiwe unezinye izingane uNokwethemba noThembelani azishiye ekhaya.
- UNkululeko ushayela uThamsanqa ucingo ufuna ingane yakhe uZiphozonke. Uyangabaza ukuthi ngabe lo muntu ochwensayo uqinisile ukuthi ingane akuyona eyakhe.
- UThamsanqa akabatshelanga abazali bakhe okunguMathonsi noMaMhlongo ukuthi wathola udaba lokuthi uPhindisiwe unezinye izingane.
- UMaKhangela akabatshelanga abalingani bakhe ukuthi uPhindisiwe unezingane.
- UNkululeko noKholekile bahlela ubugebengu bokuyobamba inkunzi ebhange.
- UMaqoma uhlasela uSarah efuna isikhiye sasebhange emkhombe ngesibhamu.
- UPhindisiwe ulekelela uNkululeko ngokungena ebhange ukuyontshontsha imali.
- UNkululeko noPhindisiwe babanjwa ngamaphoyisa ebhange.
- UNkululeko, uMaqoma, uKhabalethu, uSikela noPhindisiwe bathola izigwebo ezahlukene ngokuya ngobugebengu ababenzayo.

(Ohlolwayo makaveze amanye amaphuzu kulo mdlalo kuze kufike lapho ubugebengu buvela khona baze bajeze)

ISIPHETHO SEMPENDULO (UVO LOHLOLWAYO)
Umbhali ukwazile ukusebenzisa ukusethulela indikimba yakhe ehambisana nezehlakalo (izenzeko) kulo mdlalo. Okwenza indaba ibe noheho/nelukuluku ofundayo angayibeki phansi engakayiqedi.

Ohlolwayo:
- uyoqhubeka aphawule ngendikimba esebenzisa ulwazi lwakhe lokuhluza.
- ohlolwayo makaveze uvo lwakhe, akhombise ukuthi useyeyayiphetha impendulo yombuzo.
- ohlolwayo kulindeleke ukuthi abhale impendulo yombuzo njenge-eseyi. **[25]**

UMBUZO 21 (UMBUZO OMFUSHANE)

***UBHUKU LWAMANQE* – EJ Mhlanga**

21.1 Umoya wokukhathazeka,√ uThamsanqa ubuza uPhindisiwe ngocingo olungenile njengoba ebona ukuthi kukhona into ethile ayifihlile asabayo ukumtshela yona.√ (2)

21.2 UNkululeko wayesanda kumshayela ucingo ngesikhathi esingafanele sasendlini lokhu kwamcasula uPhindisiwe. Usephendula ngokunengwa njengoba elokhu elubelesele nokumshayela endlini kanti sekukhona nomyeni wakhe.√ (2)

21.3 Bobabili bavezwe njengabalingiswa abazazisayo izinkonzo zabo.√ UMathonsi wakhulela enkonzweni yebandla lamaWeseli futhi uyathandaza emzini wakhe√ kanti uThamsanqa yena njalo ngoLwesithathu uya enkonzweni ngoba kusuke kuwusuku lwabashadikazi angaphuthwa yiyo./Bobabili bangamakholwa.√ UMathonsi washadiswa ngumfundisi isikholwa√ kanti naye uThamsanqa washada isikholwa.√ (3)

21.4 UThamsanqa ubuza uPhindisiwe ukuthi ukhuluma nobani ocingweni nokuthi kwenzekalani kuyena.√ UPhindisiwe akaphumi neqiniso ngoba uyazi ukuthi unemfihlo engaqeda umendo wakhe uma angahle ayitshele uThamsanqa.√ UThamsanqa ugcina etholile ukuthi uZiphozonke akusiyo ingane yakhe, uPhindisiwe wagcina ethuthile waya kubo.√ (3)

21.5 Umbhali uhlose ukusifundisa ukuthi uma wonile kumele ukuba ucele uxolo ukuze ukhululeke emoyeni.√ Ziningi izindlela ongazisebenzisa zokucela uxolo njengakho ukubhala inkondlo.√
(Nezinye izimpendulo ezinembayo ziyokwamukeleka) (2)

21.6 Inkulumo kaPhindisiwe kanye nesenzeko sikaNkululeko sokuyofuna ingane siveza ubuqili bemfihlo ebingaziwa.√ UPhindisiwe useyathuka njengoba ebona amaqiniso ezovela ngengane obekucatshangwa ukuthi ngekaThamsanqa.√ (2)

21.7 Indikimba yalo mdlalo eyobugebengu obuhleliwe./uthando lwemali√ UNkululeko, uSikela, uMaqoma bangabangani abenza ubugebengu ndawonye kanti uPhindisiwe wayethandana noNkululeko ebe eshade noThamsanqa.√ Bahlanganiswe ubugebengu ngokugqekeza ibhange nokuqola uThamsanqa. √ (3)

21.8 Wawungaba muhle. Kwakungenzeka uThamsanqa amxolele√ njengoba uPhindisiwe avuma wonke amacala akhe, wabhala inkondlo ecela uxolo ngakho konke akwenzile kuThamsanqa./√√ Babengakahlukaniswa ngokusemthethweni babengabuye bahlalisane kahle kungasekho noNkululeko ozobaphazamisa.√√

NOMA

Wawungaba mubi. Kwakungenzeka uThamsanqa angamxoleli.√ njengoba uPhindisiwe wayehlale nemfihlo engaka waphinda wambukanisa nabantu.√√/ UThamsanqa wayengafaka isehlukaniso aqale impilo entsha athatha enye inkosikazi.√√ (3)

21.9 Ufanele ngoba uPhindisiwe akafuni ukuphumela obala namaqiniso ngalezi ngcingo ezingenayo uma ebuzwa avele amthele ngezinyembezi yingakho-ke uThamsanqa elokhu emncenga ukuba akamtshele ukuthi kwenzenjani.√√

NOMA

Kwakungafanele uThamsanqa njengomyeni wakhe kwakumele amyeke angamxini azinikeze isikhathi sokuzitholela amaqiniso ngokwakhe njengoba agcina ezivelele.√√ (2)

21.10 La mazwi akubakaki aveza umuzwa wokuphelelwa amazwi/wokudideka ngoba UPhindisiwe wayengenaso isiqiniseko sokuthi uThamsanqa wazi kanga kanani ngezimfihlo zakhe njengokubandakanyeka kwakhe ekuboshweni kukaNkululeko nokuthi enye yazingane kwakungekaNkululeko.√√√ (3)

[25]

AMAMAKI ESIQEPHU C: 25
AMAMAKI ESEWONKE: 80

RUBHRIKHI YOLIMI LWASEKHAYA

ISIQEPHU A: IRUBHRIKHI YOKUHLOLA UMBUZO OMUDE WOMBHALO WOBUCIKO: INKONDLO [AMAMAKI AYI-10]

Izinkomba	Kuhle kakhulu	Kuhle	Kuyagculisa	Akugculisi kahle	Akugculisi nhlobo
OKUQUKETHWE Ukuhunyushwa kwesihloko Amaphuzu anobunzulu, ukusekela kanye nokuqonda kabanzi ithekisthi. **6 AMAMAKI**	**5–6** -Ukuhunyushwa kwesihloko okunzulu -Amaphuzu amahle kakhulu ahlukene asekelwe kabanzi kubhekiswe enkondlweni -Ulwazi oluhle kakhulu lwenkondlo.	**4** -Ukhombisa ulwazi ngesihloko futhi usihumushe kahle -Impendulo echaza ngokwenelisayo -Amanye amaphuzu anembayo kodwa awasekeliwe onke ngendlela elindelekile -Ulwazi lwenkondlo luhle.	**3** -Isihloko usihlaziye ngokugculisayo -Akhona amaphuzu amahle asekela isihloko -Amanye amaphuzu asekeliwe kodwa ubufakazi bubuye bungagculisi kwenye inkathi -Ulwazi lwenkondlo olugculisayo.	**2** -Ukuhunyushwa kwesihloko akugculisi kahle -Kuthukela kuvela amaphuzu asekela isihloko -Ulwazi lwenkondlo alugculisi kahle.	**0–1** -Akanalo nhlobo ulwazi lwesihloko -Akukho nhlobo okuhambisana nenkondlo -Ohlolwayo akanalo nhlobo ulwazi lwenkondlo.
ISAKHIWO KANYE NOLIMI Isakhiwo, ukugeleza okuhlelekile kwamaphuzu kanye nokwethula Ulimi, ithoni kanye nesitayela esisetshenzisiwe embuzweni omude. **4 AMAMAKI**	**4** -Isakhiwo esihleleke kahle kakhulu -Amaphuzu ahleleke kahle kakhulu futhi athungelana kahle kakhulu -Ulimi, ithoni kanye nesitayela kukhombisa ukuvuthwa komqondo, kuyaheha futhi kushaya emhlolweni -Ulimi, ukupelwa kwamagama kanye nezimpawu zokuloba akunamaphutha nhlobo.	**3** -Isakhiwo esihleleke kahle futhi amaphuzu ageleza ngokulandelana kahle -Ukugeleza kwamaphuzu kuyalandeleka -Ulimi, ithoni kanye nesitayela kuhle.	**2** -Kukhona nokho ukuhleleka kwesakhiwo -Amaphuzu awagelezi futhi awahlelekile -Amaphutha olimi ayingcosana, ithoni kanye nesitayela kusetshenziswe ngokugculisayo.	**1** -Isakhiwo sikhombisa amaphutha ezingeni lokuhleleka -Amaphuzu awahlelekile ngokugculisayo -Ulimi lunamaphutha amaningi -Ithoni nesitayela akugculisi kahle.	**0–1** -Isakhiwo asihlelekile kahle neze -Ulimi lunamaphutha amaningi kanye nesitayela esingagculisi neze.

ISIQEPHU B KANYE NESIQEPHU C: IRUBHRIKHI YOKUHLOLA UMBUZO OMUDE WOMBHALO WOBUCIKO: INOVELI/UBUCIKO BOMLOMO KANYE NOMDLALO [AMAMAKI ANGAMA-25]

Izinkomba	Kuhle kakhulu	Kuhle	Kuyagculisa	Akugculisi kahle	Akugculisi nhlobo
OKUQUKETHWE Ukuhunyushwa kwesihloko Amaphuzu anobunzulu, ukusekela kanye nokuqonda kabanzi ithekisthi. **15 AMAMAKI**	**12–15** -Impendulo enembayo: -Impendulo enhle kakhulu: -Ukuhunyushwa kwesihloko okunzulu -Amaphuzu ahlukene anembayo nokusekela okunembayo okususelwe embhalweni -Ulwazi oluhle kakhulu lwenoveli/ubuciko bomlomo nomdlalo.	**9–11** -Ukhombisa ukuqonda kanye nokuhumusha isihloko kahle -Impendulo echaza ngokwenelisayo -Amanye amaphuzu anembayo kodwa akusiwo wonke asekelwe ngendlela elindelekile -Ulwazi lwenoveli/ ubuciko bomlomo nomdlalo luyabonakala.	**6–8** -Ukuhumusha isihloko ngokugculisayo; akuzona zonke izingxenye ezicaciswe kabanzi -Kunamaphuzu ambalwa amahle asekela isihloko -Amaphuzu ambalwa asekeliwe, kodwa ubufakazi bubuye bungagculisi -Ulwazi olungenele lwenoveli/ubuciko bomlomo nomdlalo.	**4–5** -Ukuhunyushwa kwesihloko akugculisi kahle; kuthukela kuvela amaphuzu asekela isihloko ngokucacile -Amaphuzu ambalwa asekela isihloko -Amaphuzu amancane ahambisana nesihloko -Ulwazi oluncane lwenoveli/ubuciko bomlomo nomdlalo.	**0–3** -Ulwazi oluncane kakhulu lwesihloko -Umzamo ontekenteke wokuphendula umbuzo -Amaphuzu awanelisi nhlobo -Ohlolwayo akanalo nhlobo ulwazi lwenoveli/ ubuciko bomlomo nomdlalo
ISAKHIWO KANYE NOLIMI Isakhiwo, ukugeleza okuhlelekile kwamaphuzu kanye nokwethula Ulimi, ithoni kanye nesitayela esisetshenzisiwe embuzweni omude. **10 AMAMAKI**	**8–10** -Isakhiwo silandelana kahle kakhulu -Isingeniso kanye nesiphetho okuhle kakhulu -Amaphuzu abekeke kahle kakhulu futhi athungelana kahle -Ulimi ithoni kanye nesitayela kukhombisa ukuvuthwa, kuyancomeka futhi kushaya emhlolweni.	**6–7** -Isakhiwo esihle kanye namaphuzu ahleleke kahle -Isingeniso, isiphetho kanye nezinye izigaba kuhleleke kahle -Amaphuzu ageleza kahle -Ulimi, ithoni kanye nesitayela kuhle.	**4–5** -Isakhiwo siyabonakala kancane -Ukugeleza kanye nokulandelana kwamaphuzu kuyabonakala, kodwa kunamaphutha -Amaphutha olimi ambalwa; ithoni kanye nesitayela esisetshenzisiwe sifanelekile -Izigaba eziningi zibhaleke kahle.	**2–3** -Isakhiwo sikhombisa amaphutha ekuhlelweni kwaso -Amaphuzu awahlelekile kahle -Amaphutha olimi agqamile -Ithoni nesitayela kusetshenziswe ngokungafanele -Ukuhleleka kwezigaba kunamaphutha.	**0–1** -Ukungabibikho kwesakhiwo esihleliwe kuphazamisa ukugeleza kwamaphuzu -Amaphutha olimi kanye nesitayela esingalungile kwenza lo mbhalo ungabi yimpumelelo -Ithoni nesitayela kusetshenziswe ngokungafanele -Ukuhleleka kwezigaba kunamaphutha.
UKWABIWA KWAMAMAKI	**20–25**	**15–19**	**10–14**	**5–9**	**0–4**