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IBANGA LE-12

ISIZULU ULIMI LWASEKHAYA (HL)

IPHEPHA LESIBILI (P2)

NOVEMBA 2016

IMEMORANDAMU

AMAMAKI: 80

Leli phepha linamakhasi angama-26 sekuhlangene neRubhrikhi.

IMIYALELO YOKUMAKA LELI PHEPHA

1. Uma ohlolwayo ephendule imibuzo engaphezulu kwalena obekumele ayiphendule, maka kuphela impendulo yokuqala/okokuqala okuphenduliwe.
(Ohlolwayo akumele aphenndule 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 elinikeziwe, ungamephuci amamaki ngoba vele usezephuce 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 amamaki ombuzo omude walowo ohlolwayo.
8. *Imibuzo emifushane*
Uma ohlolwayo engasebenzisi omacaphuna (inverted commas) uma ecelwe ukuba acaphune, **ungamephuci 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)****Ngingumnqobi – NL Ntuli**Isingeniso

- Umoya wenkondlo uchaza isimo imbongi eyayikuso kanye nomuzwa eyayinawo ngenkathi ibhala inkondlo. Inkondlo ingaba nomoya owodwa ukusuka ebinzeni lokuqala kuze kube ibinza lokugcina noma ibe nomoya oxubile. Inkondlo ingaveza umuzwa wothando, intukuthelo, inzondo, ukugxeka, ukuncoma ukuncenga, njll. Umoya oqukethwe inkondlo uvezwa amagama noma imifanekisomqondo esetshenziswa yimbongi enkondlweni. Kule nkondlo imbongi isebenzise umoya oxubile. Kukhona umoya wokuzincoma, wokuzigqaja, wokwaneliseka, kanye nowothando.
- Imifanekisomqondo yilawo magama asetshenziswa imbongi ukwakha umfanekiso engqondweni. Kungabhekwa ukujula kolimi, izaga, izisho kanye nezifengo. Lokhu kungaveza imifanekisomqondo yokubonakalayo, yokuzwakalayo, yokuhogelekayo, yokuthintekayo kanye nokunambithekayo.

Umzimba

Abahlolwayo bangabhekisa kula maphuzu alandelayo:

Ibinza loku-1

Umoya otholakala kuleli binza umoya wokuzincoma/wokuzethemba.

Imbongi isebenzise umfanekisomqondo wokubonakalayo ngokusebenzisa isisho, 'ngakhand' uphahla lwenkawu' ogqamisa isenzo sokuvika uma ihlaselwa izinkinga. Lokhu ikwazi ukukwenza ngoba ifundile ngakho-ke iyakwazi ukusebenzisa ingqondo yayo okuwuphahla lwenkawu (isivikelo) ukuxazulula izinkinga. Lapha izincoma yona uqobo ngokufunda kwayo. Imbongi incoma imfundo ngokusebenzisa isifengqo ukwenzasamuntu (esinguMfundo) okukhombisa ukuthi uyayihlonipha.

Ibinza lesi-2

Umoya otholakala kuleli binza umoya wokuzigqaja/wokuzikhukhumeza/wokuqhosha/wokuziqhakambisa/wokukloloda/wokuziqhayisa.

Lapha imbongi isebenzise uphawu olukhombisa ukunqoba ukuveza umfanekisomqondo wokubonakalayo, 'ngiphephezel' uphaphe lwegwalagwala', emuva kokufunda kwayo imbongi kuyabonakala seyethweswa iminyezane. Iphinde yasebenzisa isifengqo isingathekiso 'izingqwele zakongqondonkulu' ukuchaza ukuthi yaqeqeshwa ngoSolwazi kwathi nalabo ababeyeya bathola ukudumala lapho nayo isifundile.

Ibinza lesi-3

Umoya otholakala kuleli binza umoya wokwaneliseka nowokulangazelela

Imbongi isebenzise umfanekisomqondo wokubonakalayo/nokuzwakalayo oyisifengqo isingathekiso (Ngingumvemve ...) kanye nokwenzasasilwane (... ngibhonge) ukwethula ukuthi yaneliswa ukuthola ithuba lokufunda isencane ezikhungweni zemfundo ephakeme ize iphothule.

Isebenzise umfanekisomqondo ozwakalayo ukukhombisa umsindo wokwaneliseka ngokubhodla iphinde idlulise ulwazi enalo ngokubhonga. Iphinde isebenzise isaga

(kwazise ayihlatshwa mvusi) ukucacisa ukuthi ngemfundo yayo kusizakala abanye abantu ababengenalo ulwazi bese iyaneliseka.

Umfanekisomqondo wokunambithekayo uvela lapho ethi, 'Uma sengincele ngadela.' Igama, 'ukuncela', lichaza ukuthola ulwazi olunzulu osuke uludinga. Lokhu kusho ukuthi uma imbongi isilutholile lolu lwazi, ayilugodli kodwa iludlulisela kwabanye, ingabi nawo umona.

Ibinza lesi-4

Umoya otholakala kuleli binza umoya wothando/wobuntu.

Imbongi isebenzise isifengqo, uphawu (Ngiyilanda ...) esiveza umfanekisomqondo obonakalayo ukwethula umqondo wokukhanyisela isizwe sikaZulu ngoba enobuntu nothando ukuze isizwe sibe nolwazi. Ilanda liyinyoni emhlophe emele uphawu lokukhanya.

Isebenzise umfanekisomqondo ovezwa yisisho, 'bakwaz' ukuphons' umbalane', esichaza uthando lokusiza abanye ukuze bakwazi ukuziphilisa ngokudlulisela imfundo kwabanye abantu.

(nezinye izibonelo ezinembayo zemifanekisomqondo)

ISIPHETHO (UVO LOHLOLWAYO)

Imbongi ikwazile ukusebenzisa imifanekisomqondo ehlukahlukene ukugqamisa umoya oxubile kule nkondlo okungowokuncoma, owokuzigqaja, owokuneliseka, owenjabulo owothando/owobuntu. Nakuba imbongi izincoma, izigqaja ngemfundo yayo kepha ayilugodli ulwazi enalo iyaludlulisela nakwabanye abantu ukuze basizakale.

[10]

NOMA

UMBUZO 2 (UMBUZO OMFUSHANE)

- 2.1 Umbuzombumbulu osetshenziswe ebinzeni loku-1 ukhombisa ukudideka/ukungabi nasiqiniseko sekusasa kwalaba bantu ngenxa yokuphelelwa ithemba lokungaboni ukuthi ikusasa libaphatheleni.√√ (2)
- 2.2 Le migqa iqukethe ithoni yentukuthelo/yokucasuka/yokubalisa/yokunengwa/yokukhathazeka/yokudumala.√ Imbongi ibuza osopolitiki ukuthi bangalindela kanjani ukuba baqhubeke nokulwa bebe belambile/behlupheka kodwa kube kukhona abasuthi.√ (2)
- 2.3 Emgqeni wesi-6 kuvela umqondo wabantu abaphelelwe yithemba ngesimo esingesihle√ kanti kowama-23 kuvela umqondo wokuphikelela ngisho isimo singahambi kahle.√ (2)
- 2.4 La mazwi angelekelele ukuba ngiqonde ukuthi kwake kwaba khona isikhathi lapho abantu abamnyama babebanga ngaso umsindo wenjabulo√ mhla beqala ukuvota/bethola inkululeko/benqoba ukhetho nakuba okuningi kwakho kungazange kufezeke ababekuthenjisiwe.√ (2)

- 2.5 Lesi sifengqo sisetshenziselwe/ukwenza abantu izilima/ukuhlekisa ngabo/ukulutha abantu ukuba baqhubeke babathembe osopolitiki yize osopolitiki sebeqalile ukudla izithelo zomzabalazo kanye namavoti alaba bantu.✓✓

(2)
[10]

NOMA

UMBUZO 3 (UMBUZO OMFUSHANE)

- 3.1 I-ephikhi (inkondlo elandayo) ✓ ngoba ingomlando weqhawe elinguMandela nezigameko ezake zenzeka.✓/Ilirikhi✓ ngoba imbongi idlulisa imizwa kanye nemicabango yayo mayelana nemisebenzi emihle kaMandela ayenzele isizwe.✓
- 3.2 Ibinza lesi-2 liqukethe umqondo wokuthi babecabanga ukuthi uMadiba uzobafaka umoya wenzondo wokuthi makuliwe.✓ Ebinzeni Lesi-3 uMadiba wathi makuxoxiswane wabanikeza ulwazi lokuxoxisana nokujabula kudanswe.✓
- 3.3 Wawuzoba mubi ngoba abantu babengaqhubeka baxabane kuliwe ngezikhali ngokwezinhlanga/abamnyama babengaziphindiselela kugcine kuchitheke igazi eliningi futhi kufe nabantu abangenacala.✓✓
- 3.4 Isenzukuthi 'gengelezi' sisetshenziswe ukuveza umqondo wokuthi ngokuphuma kukaMadiba ejele kwavuleka ngokugcwele amathuba amaningi kwezemidlalo nakwezemfundo eNingizimu Afrika.✓✓
- 3.5 Imbongi ikusebenzise kahle ukuxhumana okumaphakathi ukugcizelela ukuthi kukhona izinto esingeke sazikhohlwa/esiyohlala sizikhumbula✓ njengeCodesa nomdanso kaMandela okwakuletha ubumbano esizweni.✓

(2)

(2)

(2)

(2)

(2)

[10]

NOMA

UMBUZO 4 (UMBUZO OMFUSHANE)

- 4.1 ... amakhubalo/Ngininika ...
Amakhubal' ... / Ngokunginika ... ✓
Ukuxhumana okutshekile./ ukuxhumana siqalo✓
- 4.2 Indikimba yemfundo,✓ imbongi ibonga abazali bayo ngokuyifundisa esikhungweni semfundo ephakeme yaze yagcina isiphila kahle./uMdali ngokuyipha ingqondo yokufunda ukuze ikwazi ukuziphilisa/abayifundisile (othisha) – umfundi makasekele✓
- 4.3 Ukusetshenziswa kwezinhlanga ezahlukeni kugqamisa umqondo wokuthi lezi zinhlanga zazaziwa ngokugqilaza abantu abangafundile basebenzele ubala✓ ngakho-ke njengoba imbongi isithole ithuba lokufunda angeke isagqilazwa yizona.✓

(2)

(2)

(2)

- 4.4 Imbongi igqamisa ukukhula kakhulu kolwazi/ulwazi oluningi/olunzulu elutholile ngenxa yemfundo eyithole enyuvesi/kwangqondonkulu njengoba izulu liphakeme nemfundo eyizuzile iphakeme.✓✓ (2)
- 4.5 Imbongi ikwazile ukucikoza ngegama isibani ngoba lihambisana nempumelelo nolwazi.✓ Kule nkondlo imfundo iyisibani esikhanyisele imbongi ukuba ikwazi ukumelana nobunzima bempilo.✓ (2)
- [10]

KANYE**UMBUZO 5 (UMBUZO OMFUSHANE)**

- 5.1 Kuhle okwezimvu zintula umelusi./okwezimvu✓ Umqondo esiwuqukethe owokuthi izingane azinamholi/azelulekwa muntu/akekho ozikhathaza ngazo okwenza zigcine ziphume endleleni.✓ (2)
- 5.2 Le nkondlo iqukethe umyalezo oxwayisa/oweluleka/oyala/ovusa/oqwashisa intsha kaZulu ukuthi ingenzi izinto ezingamukelekile✓ ezingagcina zenze ukuthi ithole isifundo esinzima/esibuhlungu.✓ (2)
- 5.3 Imbongi ihlose ukugcizelela/ukugqamisa ukuthi iningi kakhulu intsha ekuleli qembu✓ ekhombisa ukungabi nanhlonipho ngokuhlabelela amaculo angenanhlonipho nanenhlamba, okungagcina sekuyifake engozini.✓ (2)
- 5.4 Ukugcizelela/ukugqamisa ukuthi le ntsha edukile eyesizwe sakwaZulu✓ kanti nabaholi/abadala okufanele bayibonise indlela kuseyibo abohlanga lukaZulu.✓ (2)
- 5.5 Imbongi ilusebenzise kahle uphawu oluveza umuzwa wokukhungatheka/ wokumangala✓ onomthelela wokuthi intsha ayizazi lapho iqonde khona, iyanhlanhlatha nje futhi ingagcina isingene shi obishini.✓ (2)
- [10]

AMAMAKI ESIQEPHU A: 30

ISIQEPHU B: INOVELI/UBUCIKO BOMLOMO**INOVELI****UMBUZO 6 (UMBUZO OMUDE)****BENGITHI LIZOKUNA – NG Sibiya****QAPHELA:**

- Ohlolwayo makaqikelele ukuthi kubhekwa umoya nengwijikhwebu kule noveli.
- Ukuma kwempendulo yombuzo omude:
 - Isingeniso: Ohlolwayo makethule abuye achaze umoya nengwijikhwebu.
 - Umzimba: Ohlolwayo makaphendule agxile kokubuziwe abhekise ezingxenyeni ezithile zenoveli.
 - Isiphetho sempendulo (uvo lohlolwayo): Ohlolwayo makaveze uvo lwakhe mayelana nempumelelo phakathi komoya nengwijikhwebu kule noveli.

ISINGENISO

Umoya isimo esethulwa imizwa yabalingiswa mayelana nendlela abaphilisana ngayo, abenza ngayo izinto kanye nendlela abazibuka ngayo.

Ingwijikhwebu isigameko ebesingasilindele esenzeka ngasesiphethweni sengxenye ethile yendaba.

(Abahlolwayo bangasebenzisa la maphuzu alandelayo namanye ukuphendula lo mbuzo.)

UMZIMBA

- Umoya nengwijikhwebu phakathi kukaXolani noLungile.
 - Kunomoya wokuzwana kanye nokubambisana. Lo moya uyaguquka uma kufika uMahlengi empilweni kaXolani ayehlangene naye emhlanganweni wosomabhizinisi abasafufusa.
 - Isimo sempilo emzini kaXolani umbhali uqala asiveze sisihle ngoba banebhizinisi lokuthutha impahla. Bahlela ukuthi uLungile umkakhe aze ayeke nomsebenzi babambisane kulo.
 - Banomuzi eDurban North, eMhlanga. UXolani useqala ukukhohlwa izithembiso azenze kumkakhe nezingane ngoba esevakashelana noMahlengi. Ubuyela nasotshwaleni ayengasabuthinti. Lokhu kuguqula umoya wothando obuvunguza emzini wabo, kuqala ingxabano nosizi. Ubuya ebusuku enuka isiqholo sabesifazane i-Red Door. Ubuya eshayiwe opha.
 - Ukhiyela izingane zakhe zodwa endlini eya kuMahlengi uLungile engekho engena ebusuku emsebenzini. Ziyasha zize ziyashona.

Kukho konke lokhu okwenzeka emzini kaXolani kuvela ingwijikhwebu ngosuku uXolani ayeshiye ngalo izingane. Emuva kokubona ukuthi izingane zishonile ngenxa yomlilo wavele wenza ebesingakulindele okuyingwijikhwebu wabuyela kuMahlengi. Ekufikeni kwakhe ufica isimo abengasilindele okuyingwijikhwebu sokuzwa ukuthi uMahlengi wazalwa engumuntu wesilisa enguMhlengi. Umoya kaXolani wenjabulo wokuzwana uyaguquka ugcwale usizi.

- Umoya nengwijikhwebu phakathi kukaNgidi, uMhlengi, uNontobeko kanye noNomalanga
 - Kunomoya wokuzwana, nowenjabulo owenza uNgidi athengele indodana yakhe ipulazi. Lo moya uyaguquka uma uMhlengi efika ekhaya etshela uNgidi ukuthi uyi-gay. Kuba nengxabano phakathi kwabo. Lokhu kudala ingwijikhwebu ngoba besingalindele ukuba uNgidi angaze amxoshe uMhlengi emzini wakhe, aphinde amesule nasemafeni akhe phezu kokuba ayenguzinyobulala wakhe.
 - Kunomoya wokuzwana phakathi kukaNgidi noNomalanga kepha ngokufika kukaNontobeko kwaNgidi ezothungatha uMhlengi lo moya uyaphazamiseka.

Ukufika kukaNontobeko nokucela kwakhe uNgidi ukuba bayothungatha uMhlengi kuveza ingwijikhwebu ngoba bekungalindelekile ukuthi uzovuma. Ekufikeni kwabo efulethini likaMhlengi kuvela enye ingwijikhwebu ngoba uNgidi abengalindele ukuthi uMhlengi akagcinanga ngokuthi uyi-gay waziguqula waba ngumuntu wesifazane osenguMahlengi. Umoya kaNgidi wenjabulo entsha nethemba ebesenalo kuyaguquka kugcwale usizi. UNontobeko ubengalindele ukuthi uMhlengi wayeseyintombazane.

- Umoya nengwijikhwebu phakathi kukaNontobeko noNkululeko
 - Kunomoya wenjabulo, bayathandana bahlela umshado. Lo moya uyaguquka uma uNontobeko efika ekhaya etshela uNkululeko ukuthi yena akasaphumeleli ukushada ngosuku olwandulela elomshado.
 - Lokhu kuyawuguqula umoya wothando nenjabulo uNkululeko ayenawo ngothando lwakhe noNontobeko.

Kukho konke lokhu okwenzeka ngosuku olwandulela elomshado kuvela ingwijikhwebu ngoba yize uNontobeko wayebikezelile ukuthi kungenzeka ehluleke endleleni kodwa bekungalindelekile ukuthi angahamba ngosuku olwandulela elomshado. Umoya kaNkululeko wenjabulo uyaguquka ugcwale usizi ngisho eseduduzwa abakubo ugcina ngokuzibulala.

- Umoya nengwijikhwebu phakathi kukaNdumiso noMahlengi.
 - Kunomoya wothando nowenjabulo. Lo moya uyaguquka kuba nomoya wosizi kuNdumiso uma uMahlengi esesanganiswa ukubonana kanye nokuvakashelana noXolani. UNdumiso uphatheka kabi uze ushaya uXolani ngenxa yokumthathela uMahlengi. Ekugcineni uhlela ukuyobamba inkunzi eGcilima.

Ingwijikhwebu itholakala lapho silindele ukuba uNdumiso alobole uMahlengi kepha sekuqhamuka incwadi lapho uMahlengi ala khona uNdumiso. Umoya kaNdumiso wenjabulo uyaguquka ugcwale usizi. Injabulo yokulobola uMahlengi iyashabalala kuNdumiso.

ISIPHETHO SEMPENDULO: (UVO LOHLOLWAYO)

Umbhali uphumelele ukwethula umoya nengwijikhwebu kule noveli esebenzisa izingxenye ezithile. Lokhu kusizile ukuthi sibone ukuguquguquka komoya nengwijikhwebu okuholele ezigamekweni ebesingazilindele. Kuphinde kwenza ukuthi incwadi yaba noheho kubafundi bayo.

(Abahlolwayo mabaveze uvo lwabo, bakhombise ukuthi sebeyayiphetha impendulo yombuzo.)

(Abahlolwayo kulindeleke ukuthi babhale impendulo yombuzo njenge-eseyi.)

[25]

NOMA

UMBUZO 7 (UMBUZO OMFUSHANE)**BENGITHI LIZOKUNA – NG Sibiya****ISIQESHANA A**

- 7.1
- Yingoba umlingiswa onguMahlengi wayekhuluma ngezwi elisivivi/ngezwi elalingakhombisi ukujabula okutheni noma ukuphatheka kabi.✓
 - UMahlengi waphendula umbuzo wabe esezithulela sengathi ulindele uNdumiso ukuba akhulume.✓ (2)
- 7.2 Udweshu lwangaphakathi lwalukumlingiswa onguNdumiso lapho ecabanga ngendlela uMahlengi ayesemshintshele ngayo.✓Lokhu kwamenza washaywa uvalo lokuthi uzomphunyuka kanti wayengenayo nemali yokumlobola.✓ (2)
- 7.3 Amveza njengomlingiswa odelelayo/ongancengi/ongenandaba nomunye umuntu/osephelelwe uthando✓ ngoba indlela uMahlengi asekhuluma ngayo noNdumiso yayikhombisa ukuthi akasalukhathalele uthando lwabo.✓ (2)
- 7.4 Ngicabanga ukuthi wayefuna ukuthola ukuthi uMahlengi ukusiphi isimo emuva kokuhilizisana kwabo, ukwenzela ukuthi uma esathukuthele uMahlengi enze imizamo yokulungisa isimo.✓✓ (nezinye izimpendulo ezinembayo) (2)
- 7.5 Umbhali ukwazile ukuqamba isihloko senoveli yakhe ethi, '*Bengithi Lizokuna*' ukugqamisa indikimba yethemba ngoba imvula iwuphawu lwethemba ebantwini abaningi.✓ Nakule noveli kunabalingiswa abenza izinto ngoba benethemba lokuthi izinto zizokwenzeka ngendlela abafisa ngayo✓ kepha akwenzekanga njengokufisa kwabo.✓/Umbhali ukwazile ukugqamisa indikimba yothando.✓ Nakule noveli kunabalingiswa abaningi abenza izinto ezithile ngenxa yothando.✓ (3)

KANYE**ISIQESHANA B**

- 7.6
- Wafika ekhaya esedlile wabonga ukudla okuphekwe umkakhe uLungile.✓
 - Wathula wangaphendula eminye yemibuzo kaLungile.✓
 - Wafika uLungile engalele ngenkathi engena enyonyoba.✓
 - Iphunga lesiqholo sabantu besifazane esasinuka kuXolani.✓
 - Indlela uLungile aphenndula ngayo uXolani, uyambhinqa.✓ (okubili kwalokhu) (2)
- 7.7 Mhla uLungile elinde ukuya emcimbini wayenomoya wentukuthelo✓ ngoba uXolani wayekhohliwe ukuthi wayethembise ukuya nabo emcimbini,✓ kanti mhla uLungile elinde nomakhelwane kwakunomoya wosizi✓ ngoba wayeshelwe umuzi nezingane zakhe.✓ (4)
- 7.8 Ingwijikhwebu etholakala esiphethweni sothando lukaNontobeko noNkululeko yenzeka ngosuku olwandulela umshado wabo.✓ UNontobeko ubiza uNkululeko umtshela ukuthi akasakwazi ukuqhubeka nomshado wabo ngoba inhliziyo yakhe isekuMhlengi. Waphatheka kabi uNkululeko ngoba wayengakulindele lokho wagcina ngokuzibulala.✓✓ (3)

- 7.9 Umbhali ukhombisa ukuthi umlingiswa onguShezi ungumseshi ovuthiwe, wayeyazi kahle indima yomsebenzi wakhe ukuthi igcina kuphi. ✓
Akabatshelanga ukuthi uMhlengi usezishintshe ubulili, wayefuna ukuthi bazitholele ngokwabo. ✓✓
(nezinye izimpendulo ezinembayo) (3)
- 7.10 Umbhali akaphumelelanga ngoba esahlukweni sokuqala ize iyophela inoveli umbhali akasho lutho ngomlingiswa oyinkonkoni kodwa uxoxa ngoMhlengi oseququle ubulili kanye negama. UsenguMahlengi isiphalaphala sentombi. ✓✓

NOMA

Umbhali uphumelele ngoba ukwazile ukusivezela izinselelo abantu abazinkonkoni abahlangabezana nazo ngempilo yobunkonkoni waphinde waveza nezinto ezintsha ngobunkonkoni. ✓✓

(2)
[25]**NOMA****UMBUZO 8 (UMBUZO OMFUSHANE)****USUMENYEZELWE-KE UMCEBO – MJ Mngadi****QAPHELA:**

- Ohlolwayo makaqikelele ukuthi kubhekwa umoya nengwijikhwebu kule noveli.
- Ukuma kwempendulo yombuzo omude:
 - Isingeniso: Ohlolwayo makethule abuye achaze umoya nengwijikhwebu.
 - Umzimba: Ohlolwayo makaphendule agxile kokubuziwe abhekise ezingxenyeni ezithile zenoveli.
 - Isiphetho sempendulo (uvo lohlolwayo): Ohlolwayo makaveze uvo lwakhe mayelana nempumelelo phakathi komoya nengwijikhwebu kule noveli.

ISINGENISO

Umoya isimo esethulwa imizwa yabalingiswa mayelana nendlela abaphilisana ngayo, abenza ngayo izinto kanye nendlela abazibuka ngayo.

Ingwijikhwebu isigameko ebesingasilindele esenzeka ngasesiphethweni sengxenye ethile yendaba.

(Abahlolwayo bangasebenzisa la maphuzu alandelayo namanye ukuphendula lo mbuzo.)

UMZIMBA

- Umoya nengwijikhwebu phakathi kukaMirriam nabaqashi bakhe.
 - Umoya owokujabha kuBrenda ngokungawubambi umjaho wamahhashi ayewungenele. Uyaguquka owokujabha uba owokujabula bejatshuliswa ukuthi kanti imali engaka iwinwe uMirriam.

Kukho konke lokhu okwenzeka emzini wakwaDicey kuvela ingwijikhwebu ngoba bayameluleka uMirriam yize babengabelungu. Akulindelekile lokhu abakwenzayo. Isimo sinengwijikhwebu ngoba uMirriam akulindelekile ukuthi aqhubeke nomsebenzi wakhe wasemajalidini. UBrenda ubengalindele ukuthi uMirriam angawina lo mcebo.

- Umoya nengwijikhwebu phakathi kukaGenyeza noNomvula
 - Umoya wothando, owokumthatha kancane nokungamnaki uNomvula kodwa lowo moya uguqulwa ukubamba umjaho wamahhashi kukaNomvula. Uyakhathazeka ngezimbangi eziyizicebi nezifundile.
 - UGenyeza uthandana noNomvula isikhathi eside iminyaka eyi-15 emethembisa umshado kodwa engazifezi embhanqa nabanye abantu besifazane, amgcone amshaye nokumshaya.

Akulindelekanga ukuba uGenyeza abe nesikhwele ngale ndlela ngoNomvula usehlale eqaphe abantu abazoqola uNomvula ngomshiza ukuze bangafinyeleli kulo mcebo kaMirriam.

- Umoya nengwijikhwebu phakathi kukaMirriam noChule
 - Umoya womona, uthando nowenzondo. UChule uqala enomona ngomcebo kaMirriam afuna ukufinyelela kuwo ngokukhohlisa uNomvula ngothando.
 - UChule ugcina esemthanda ngempela uNomvula aze axabane noDaffo uma uDaffo esekhombisa naye ukumfuna uNomvula njengoba behlala benza kwabanye abantu besifazane ikakhulukazi abafelokazi abanemali. Uya nasemaNgwaneni kwaMazibuko uyolobola bagcina beshadile. Bahlanganyela ibhizinisi iSicingamazibuko. Umfundisa ukushayela nokuphathwa kwebhizinisi.
 - UNomvula uyaluthokozela uthando lukaChule ngoba umphethe ngendlela ayengakaze apha ngayo uGenyeza
 - Lo moya wothando uqedwa isikhwele uChule ayesenaso ngoGenyeza ngenxa yomculo kamasikandi owawulalelwa uMirriam. Ugcina esengenelwa umoya womhobholo esefuna yonke imali ibe ngeyakhe ngoba engenayo indlalifa noNomvula.

Ingwijikhwebu itholakala lapho uChule esefuna ukumbulala uNomvula kwagcina kufe yena uChule.

- Umoya nengwijikhwebu phakathi kukaMeyili noNomvula
 - Umoya wenzondo. UMeyili wamxosha uNomvula ngemuva kokuthola umntwana engashadile wathi aye kofuna umsebenzi. Uyaguquka uma esezwa ukuthi uwine umjaho. Useyayifuna naye le mali. Bekungalindelekile ukuthi uMeyili angashintsha umqondo ngokuba afune ukuba uNomvula abuye ekhaya ngoba ubesembiza nangesilahlwa.

Ingwijikhwebu itholakala lapho uNomvula esebakhela umuzi oMeyili kanye noMaHadebe yize babemzonda, uMaHadebe esezame nokumbulala kaningana. Ubapha imali abuye abathengele nezimpahla.

- Umoya nengwijikhwebu phakathi kukaMeyili noMaHadebe
 - Wawungekho kahle umoya wokuzwana phakathi kukaMaHadebe noMeyili babephendulana kabi nje noma bekhuluma.
 - UMaHadebe wazama ukubulala uMirriam ngokumthumela ngoMahuzu indodana yakhe. UMaNdelu wamazama ngoshevu nalapho wasinda. Waphinde wazama okwesibili esefuna badle bobabili uNomvula noMaNdelu wehluleka.

Ingwijikhwebu – esikhundleni sokushona kukaMirriam ehlaselwe oMahuzu kwafa yena uMahuzu nabangani bakhe. UMaHadebe wacishe washona ngalowo shevu ayehlele ukubulala ngawo oNomvula nonina ngokuthi wawusele ezinzisheni zakhe.

ISIPHETHO SEMPENDULO (UVO LOHLOLWAYO)

Umbhali uphumelele ukwethula umoya nengwijikhwebu kule noveli esebenzisa izingxenye ezithile. Lokhu kusizile ukuthi sibone ukuguquguquka komoya nengwijikhwebu okuholele ezigamekweni ebesingazilindele. Kuphinde kwenza ukuthi incwadi yaba noheho kubafundi bayo. Umbhali uphumelele ukwethula umoya nengwijikhwebu kule noveli esebenzisa izingxenye ezithile.

(Abahlolwayo mabaveze uvo lwabo, bakhombise ukuthi sebeyayiphetha impendulo yombuzo.)

(Abahlolwayo kulindeleke ukuthi babhale impendulo yombuzo njenge-eseyi.)

[25]**NOMA****UMBUZO 9 (UMBUZO OMFUSHANE)****USUMENYEZELWE-KE UMCEBO – MJ Mngadi****ISIQESHANA A**

- 9.1 • Wayezolahlekelwa umsebenzi.✓
 • Kwakuzolamba izingane zakhe.✓ (2)
- 9.2 Ud weshu lwangaphandle luphakathi kukuGenyeza noJerome babanga ukuthi uGenyeza akaluqondi uhlobo lomchamo olufunwa uJerome okuyimali. Lokho kwenza uJerome athukuthele abize uGenyeza ngesilima.✓✓ (2)
- 9.3 La mazwi adwetshelwe aveza uJerome njengomlingiswa onozwelo✓ ngoba yize ayemqola uGenyeza kepha wayenakho ukumcabangela ukuthi kufanele abe nayo imali yokubuyela emuva.✓ (2)
- 9.4 Ngicabanga ukuthi lesi sigameko sigqamisa ukuthi uJerome uyiphoyisa-mbumbulu✓ ngoba ukube ubeyiphoyisa langempela ubengeke ambophe uGenyeza ehamba yedwa.✓ (2)
- 9.5 Umbhali ukwazile ukuqamba isihloko senoveli yakhe ethi, '*Usumenyezelwe-ke Umcebo*' ukugqamisa indikimba yomcebo kule noveli.✓ Ngemuva kokumenyezelwa komcebo kuqala isiphithiphithi ebesikade singekho ngesikhathi ungakamenyezelwa emaphephandabeni.✓ Iningi labalingiswa abafana noChule bayawugaqela lo mcebo kanti abanye abalingiswa abafana noGenyeza bazama ukuwuvikela ukuze ugcine ngakuyena benoNomvula.✓ (3)

KANYE**ISIQESHANA B**

- 9.6 • UNomvula wanikeza abazali bakhe imali yokuthenga.✓
 • Wathengela uMaSikhakhane impahla.✓
 • Wakhipha Izimbuzi zokuhlabisa abakhwenyana.✓
 • UNomvula wangungwa.
 • UMaSikhakhane wabongwa kwanikezelwana ngaye bemanga.✓
 (okubili kwalokhu) (2)

- 9.7 Mhla uNomvula efika eMaNgwaneni eshayela imoto uMaHadebe wafikelwa umoya wenzondo nentukuthelo✓ ngoba wayesaba ukuthi kungenzeka uNomvula akhulume iqiniso ngobugebengu bukaMahuzu nembangela yokufa kwakhe✓ kanti mhla womshado kaNomvula noGenyeza uMaHadebe wafikelwa umoya wokuzisola✓ ngenxa yemizamo yakhe eminingi yokubulala uNomvula.✓ (4)
- 9.8 Ingwijikhwebu etholakala esiphethweni somshado kaChule noNomvula eyokuthi uChule wakha itulo lokubulala uNomvula esizwa uDaffo kanye noJamu.✓ Leli tulo labhuntshe ngoba kwagcina kushone uChule noJamu, Umshado kaNomvula noChule wagcina ngokuphela.✓✓ (3)
- 9.9 Ngicabanga ukuthi umbhali ukhombisa ukuthi umlingiswa ongumdayisi wezimoto egalaji ubabukela phansi abanye abantu futhi uyababandlulula✓ ngenxa yemisebenzi abayenzayo nangebala labo✓ engababoni njengabantu ababengakwazi ukuthenga uhlobo lwezimoto ababezibuka oNomvula noGenyeza.✓ (3)
- 9.10 Umbhali ulisebenzise kahle ikhono lokuqamba abalingiswa ngoba uSonosemali naye uvezwe njengomuntu oyithandayo imali.✓ Wavuma ukuba aqashwe uChule ukuba akhulume amanga kuHlulintombi okuthi uNomvula uthanda yena uHlulintombi ukwedlula uGenyeza. Ukuthanda kukaSonosemali imali kwamenza waphinde wavuma nokuqashwa uChule ukuze aqaphe uGenyeza.✓✓ (2)
[25]

NOMA

UMBUZO 10 (UMBUZO OMFUSHANE)

KUNJALO-KE – ME Wanda

QAPHELA:

- Ohlolwayo makaqikelele ukuthi kubhekwa umoya nengwijikhwebu kule noveli.
- Ukuma kwempendulo yombuzo omude:
 - Isingeniso: Ohlolwayo makethule abuye achaze umoya nengwijikhwebu.
 - Umzimba: Ohlolwayo makaphendule agxile kokubuziwe abhekise ezingxenyeni ezithile zenoveli.
 - Isiphetho sempendulo (uvo lohlolwayo): Ohlolwayo makaveze uvo lwakhe mayelana nempumelelo phakathi komoya nengwijikhwebu kule noveli.

ISINGENISO

Umoya isimo esethulwa imizwa yabalingiswa mayelana nendlela abaphilisana ngayo, abenza ngayo izinto kanye nendlela abazibuka ngayo.

Ingwijikhwebu isigameko ebesingasilindele esenzeka ngasesiphethweni sengxenye ethile yendaba.

(Abahlolwayo bangasebenzisa la maphuzu alandelayo namanye ukuphendula lo mbuzo)

UMZIMBA

- Umoya nengwijikhwebu phakathi kukathisha uMoloi noDumazile.
 - Kunomoya wothando nowentukuthelo phakathi kukaMoloi noDumazile uma esaqala ukumeshela. UDumazile wesabisa ngokulwethula kuthishomkhulu lolu daba. UMoloi uthanda uDumazile kangangokuba umsebenzisela amakhathakhatha ukuze amqome. Umoya uyaguquka sekuqala umoya wenjabulo ngoba useqala ukumthengela izingubo zikanokusho, umhambisa emahhotela wabuye wamsiza ukuba aphumelele ezivivinyweni.
 - Umoya wentukuthelo waba khona phakathi kukaDumazile nezinye izingane kanye naphakathi kwakhe nabanye othisha besifazane. Lokhu kwakudalwa ukuthi wabe esenobudlelwano noThisha uMoloi.

Ingwijikhwebu ivela lapho uThisha uMoloi esebaleka ngemuva kokukhulelisa uDumazile. Ukubuyelana noDumazile ngemuva kweminyaka ambalekela. Bazibandakanya ocansini olungavikelekile yize bobabili babenolwazi ngesifo sengculazi.

- Umoya nengwijikhwebu phakathi kukaDumazile noSithole
 - USithole ugcwele umoya wothando. Umthengela izimpahla, umuzi, imoto futhi uyamfundisa uba ngumhlengikazi. Lo moya kuba nomoya wentukuthelo ngenkathi uSithole eseyimpabanga.

Ukuhlanganyela kukaDumazile noMthovovo bentshontsha impahla esitolo sikaSithole baphinde basishise phezu kokuba uSithole esemsize kangaka kunobungwijikhwebu. Bekungalindelekile nokuthi uDumazile ajikele uSithole athandane noMtalaselwa eselahlekelwe kangaka ngaye. USithole eshlukumeza uDumazile futhi esezinikele nasetshwaleni.

- Umoya nengwijikhwebu phakathi kukaMaNzimande noSithole
 - Kunomoya wothando phakathi kukaSithole noManzimande umkakhe. USithole uqashela uMaNzimande uDumazile ukuze amelekelele ngokubheka uMpisendlini. Siyaguquka lesi simo, kuba nomoya wentukuthelo ngenxa yokuthi uMaNzimande ulalela uLizzy uma emtshela ukuthi uSithole uthandana noDumazile. Kuba nengwijikhwebu lapho uSithole esevele angasabuyi ekhaya agcine esethuthile eyohlala noDumazile eMafezini.

Ukushiya umuzi kukaSithole kunengwijikhwebu ngoba waya kohlala noDumazile ngemuva kokuba uMaNzimande esenqume ukuthi uzoshintsha amphathe kahle.

- Umoya nengwijikhwebu phakathi kukaMajwara, uMaNdovela, uDumazile, uKheswa nomphakathi waseMzimkhulu
 - Umoya wokubambisana uMaNdovela noKheswa babambisene ekukhuliseni izingane okubandakanya uDumazile. Kuba nengwijikhwebu ngemuva kokuba uMaJwara ebonise ukuba ngusomathuba ngokugaqela umyeni kaMaNdovela.
 - Amakhosikazi ayamsiza uMaNdovela uma uDumazile ebuya nesisu eMbumbulu Bayambona ukuthi ukhulelwe bamazise uMaNdovela. Ayamkhiphisa uDumazile iqiniso lokuthi ubani omkhulelisile. Bayamphelezela noMaNdovela uma eyobika isisu eMbumbulu.

Akulindelekile ukuba uMaJwara aqambe amanga kuMaNdovela nokusiza uKheswa ngenhloso yokuthathela uMaNdovela uKheswa. Kuze kubuyiselwe umoya wokubuyisana nokuzwana emzini kaKheswa nguMaKheswa ongudadewabo kaMjanyelwa ngoba ebona ukuthi umuzi womfowabo uyabhidlika.

- Phakathi koyise bezingane zikaDumazile
 - Sihle isimo emzini kaDumazile. UMtalaselwa umphethe kahle uDumazile nezingane okungezona ezakhe akazibandlululi.
 - Siyaguquka uma sekubuya uMoloi noSithole bavunyelwa ukuzobona izingane zabo. Izingane zikaDumazile ziyaxabana zibanga oyise bazo nezinto abababenzela zona.

Akulindelekile ukuba uDumazile athi eganile abe ebuyisa oyise bezingane zakhe abafake nasemzini wakhe. Lokhu kwenza umoya uguquke kwaZuma ungabi muhle. Bagcina beshayene uMoloi noSithole uDumazile uzikhiyela ekamelweni lakhe kunokuba alamule noma acele usizo. Kudonse amehlo amaphephandaba nomakhelwane. Ekugcineni uyabaleka uDumazile uthatha nekhefu emsebenzini uya ezihlotsheni zakhe kwaNongoma. Ushiya izingane zodwa okwaphoqa ukuba uLerato aphume esikoleni ukuze abheke uSanele.

- Phakathi kukaDumazile, abakwaZuma noMtalaselwa
 - Umoya phakathi kukaDumazile noMaShandu umoya wentukuthelo ngoba uDumazile wayethi umndenini kaMtalaselwa awumfuni kanti nomamezala wakhe uMaShandu uthakatha ingane yakhe. Bagcina ngokuthutha eJilafohlo.
 - UMtalaselwa uyathandwa ngabazali bakhe bayambonisa uma ephambuka ngenkathi eyeka ukuganwa intombi yakwaZungu ethatha uDumazile. Lo moya uyaguquka uma uDumazile enqaba ukwakha kubo kaMtalaselwa abuye anuke uMaShandu ngokuthakatha.
 - UMtalaselwa noDumazile bayathandana baze bayashada. UMtalaselwa uncabela ukwehlukana nabazali bakhe ulalela umkakhe uDumazile.

Kunengwijikhwebu evezwa isenzo sokuba uMtalaselwa ashaye uDumazile. UDumazile uhlala noMtalaselwa emzini kaSithole. Bekungalindelekile ukuthi uDumazile angathandana nomuntu nje ofana noMtalaselwa ozishayeleva ama-ambulensi. Akulindelekile ukuba uDumazile axolise kuMamezala wakhe kanti wayengamfuni nalapho enyathele khona. Lesi senzo sakhe siba ingwijikhwebu ngoba wayengamfuni uninazala. Kuba khona umoya wokubuyisana phakathi kukaDumazile kanye noninazala uMaShandu. Besingakulindelanga ukuthi uDumazile avume izono zakhe zokwembatha kaningi nabesilisa ebe eganile aphinde axolise ekugcineni kuMaShandu uninazala.

ISIPHETHO SEMPENDULO (UVO LOHLOLWAYO)

Umbhali uphumelele ukwethula umoya nengwijikhwebu kule noveli esebenzisa izingxenye ezithile. Lokhu kusizile ukuthi sibone ukuguquguquka komoya nengwijikhwebu okuholele ezigamekweni ebesingazilindele. Kuphinde kwenza ukuthi incwadi yaba noheho kubafundi bayo.

(Abahlolwayo mabaveze uvo lwabo, bakhombise ukuthi sebeyayiphetha impendulo yombuzo.)

(Abahlolwayo kulindeleke ukuthi babhale impendulo yombuzo njenge-eseyi.)

[25]

NOMA

UMBUZO 11 (UMBUZO OMFUSHANE)**KUNJALO-KE – ME Wanda****ISIQESHANA A**

- 11.1
- Wayezobikela uthisha uMoloi ukuthi omemu Mpungose nomemu Ngcamu bathi uthandana naye.✓
 - Wayezodlulisela kuThishomkhulu udaba lokuhletshwa kwakhe.✓ (2)
- 11.2 Ud weshu lwangaphakathi lutholakala kuDumazile ngesikhathi ecabanga ngokuhletshwa kwakhe omemu bethi uthandana nothisha uMoloi✓ nanokuthi le ndaba wayezoyixazulula kanjani./UDumazile wayezibuza ukuthi wenza iphutha ngokwenzela uthisha itiy e ngoba nabanye abafundi bayathunywa othisha kodwa bangakhishwa inyumbazane✓ (2)
- 11.3 La mazwi adwetshelwe aveza uDumazile njengomlingiswa ohloniphayo✓ ngoba wayengaliboni iphutha uma enza lokho ayekuthunywa nguthisha.✓ (2)
- 11.4 Ngicabanga ukuthi uDumazile wenza iphutha lokuba ege esikoleni. Into okwakumele ayenze ukuthi azame ukuxazulula inkinga yakhe ngokubikela omunye wothisha amethembayo ukuze achazele oMemu Ngcamu noMemu Mpungose ukuthi akathandani nothisha uMoloi./Wayengacela ukuhamba.✓✓ (nezinye izimpendulo ezisekelayo ezinembayo) (2)
- 11.5 Umbhali ukwazile ukuqamba isihloko sale noveli yakhe ethi, '*Kunjalo-ke*' ukugqamisa indikimba yesimilo esixegayo.✓ Lesi sihloko sifakazela ukuthi kunjalo-ke emhlabeni uma ungaziphathi kahle mayelana nokwenza ucansi olungaphephile✓ ngoba ugcina usuvuna okutshalile njengabalingiswa abatholakala kule noveli abagcina bebulawa yingculazi ngenxa yokuzimbandakanya nocansi olungaphephile.✓ (3)

KANYE**ISIQESHANA B**

- 11.6
- UDumazile noMtalaselwa babizana ngamagama okuteketisana.✓
 - Baxoxa ngokuthunyelwa kwabakhongi ekupheleni kwenyanga.✓
 - Bazixoxela kamnandi ngaphansi kwemithi.✓
- (Okubili kwalokhu) (2)
- 11.7 EMzimkhulu kwakunomoya wenjabulo✓ ngoba kwakuzolotsholwa uDumazile✓ kanti ngenkathi kudilike uMzimkhulu kwakunomoya wosizi✓ ngoba kwakuzongcwatshwa uDumazile.✓ (4)
- 11.8 Ingwijikhwebu etholakala esiphethweni somshado kaDumazile noMtalaselwa eyokuthi uDumazile ege emzini wakhe ashiye izingane zodwa.✓ Lokhu kwenzeka emuva kokuba kushayane amashende akhe uMoloi kanye noSithole okwaba yindaba eyaphuma ephephandabeni.✓✓ (3)

- 11.9 Ngicabanga ukuthi umbhali ukhombise ukuthi umlingiswa onguMzobe akaboniseki futhi akawulandeli umthethosisekelo wezwe✓ okubeka ngokusobala ukuthi akuvumelekile ukuthi abafundi abangamantombazane banqatshelwe ilungelo lokufunda ✓ ngenxa yokuthi sebekhulelwe njengoba uMzobe axosha uDumazile.✓ (3)
- 11.10 Umbhali ulisebenzise kahle ikhono lokuqamba abalingiswa. UZitike wayenganeliseki ebonakala ezitika ngabantu besifazane. Wayekade eganiwe, ebaleke ekhaya ngenxa yokukhulelisa, wafika eZenzele wakhulelisa uMisi Hlophe kanye nengane yesikole uDumazile. Lokhu kuyahambisana negama lakhe ngoba wayezenzela umathanda kubantu besifazane.✓✓ (2)
[25]

NOMA

UBUCIKO BOMLOMO

UJU LWEZIZUKULWANE – KL Makhoba

UMBUZO 12 (UMBUZO OMUDE)

ISINGENISO

- Ohlolwayo makaqikelele ukuthi kubhekwa umoya nengwijikhwebu kulobu bucibo bomlomo.
- Ukuma kwempendulo yombuzo omude:
 - Isingeniso: Ohlolwayo makethule abuye achaze umoya nengwijikhwebu.
 - Umzimba: Ohlolwayo makaphendule agxile kokubuziwe abhekise ezingxenyeni ezithile zobuciko bomlomo.
 - Isiphetho sempendulo (uvo lohlolwayo): Ohlolwayo makaveze uvo lwakhe mayelana nempumelelo phakathi komoya nengwijikhwebu kule nganekwane nezibongo.

ISINGENISO

Umoya isimo esethulwa imizwa yabalingiswa mayelana nendlela abaphilisana ngayo, abenza ngayo kanye nendlela ababuka ngayo izinto phakathi kwabalingiswa./ Ukuguquka kwezinto ngenxa yezizathu ezahlukene.

Ingwijikhwebu isigameko ebesingasilindele sokwenzeka ngasesiphethweni sokwenzekayo/kuleyo ngxenye yendaba.

UMZIMBA

- Kule nganekwane kunomoya wokukhathazeka nokukhononda kweselesele ngentela eyayifunwa amakhosi ezindawo. Eyasemanzini uNkanyamba neyasehlathini uBhubesi.
- Kwakungekho ukujabula kuselesele ngoba kwakufanele awakhokhele womabili amakhosi ngenxa yokuhlala emanzini nasehlathini.
- Lalihlala linovalo iselesele ngoba lalingenayo le mali. Izinduna indlovu nengwenya zazihlala ziyifuna le mali.
- Iselesele lagcina liqamba amanga ngale ntela ngoba isimo sasiya ngokushuba kufuneka intela.

Ingwijikhwebu ukuthi iselesele uma lingasazi lizobalekela kuphi phakathi kwasemanzini nasehlathini ngemuva kokubanjwa ukuthi beliqamba amanga izinyanga eziyisithupha lavele langena emgodini. Ukukloloda kweselelelele nakho bekungalindelekile uma seliphakathi emgodini.

IZIBONGO ZENKOSI U-ALBERT LUTHULI

- Umoya otholakala kulezi zibongo owokuncoma isibindi seNkosi u-Albert Luthuli sokulwela inkululeko yize isimo sasingavumi.
 - Yafundiswa abamhlophe ulimi lwesilungu.
 - Yathweswa isicoco.
 - WayeyiNkosi kodwa wabudela ubukhosi bakhe wahamba waya kwamanye amazwe anjengeZimbabwe neNoweyi.
 - Wahlahla indlela eya enkululekweni eyazuzwa ngo – 1994.
 - Ubelwa ngokubhala efundisa isizwe sabampisholo, abelungu belwa ngezikhali/ngezibhamu.
 - Wathweswa iminyezane yokuthula(Noble Peace Price)
 - Akalwelanga uKhongolose nama-Afrika kuphela kodwa umhlaba wonke.

Kuyingwijikhwebu ukuthi uma abamhlophe sebemfundisile abajikele athathe leyo mfundo ayisebenzise ukuhlomisa isizwe esimpisholo ezikoleni nasemasontweni. Wadela nobukhosi waya emazweni angaphandle wayohlupheka khona ngoba elwela inkululeko. Waklonyeliswa ngeminyezane yokuthula (Noble Peace Price) ngesikhathi sobandlululo.

ISIPHETHO (UVO LOHLOLWAYO)

Umbhali uphumelele ukwethula umoya nengwijikhwebu kulobu buciko bomlomo esebenzisa izingxenye ezithile. Lokhu kusizile ukuthi sibone ukuguquguquka komoya nengwijikhwebu okuholele ezigamekweni ebesingazilindele. Kuphinde kwenza ukuthi inganekwane nezibongo zibe noheho kubafundi bayo.

(Abahlolwayo mabaveze uvo lwabo, bakhombise ukuthi sebeyayiphetha impendulo yombuzo.)

(Abahlolwayo kulindeleke ukuthi babhale impendulo yombuzo njenge-eseyi.)

[25]

NOMA

UMBUZO 13 (UMBUZO OMFUSHANE)

UJU LWEZIZUKULWANE – KL Makhoba

IZINGANEKWANE

ISIQESHANA A: INKOSI YEZINYONI

13.1 Inganeko-zilwane.✓ (1)

13.2 Umklomelo owawuzotholakala yilowo owabekwa uMdali wokuthi inyoni eyondiza izedlule zonke ezinye uzoyinika umklomelo wokuba yinkosi yezinyoni.✓✓ (2)

- 13.3 Ud weshu lwangaphakathi olwalukhungethe umlingiswa ongugcede wayecabanga amazwi eqola, elamtshela ukuthi ngeke aze aphumelele ngoba akakwazi ukundiza.√ Wayesecabanga iqhinga azolisebenzisa ukuze ahlule umathebathabane ayecabanga ukuthi uzodla umhlanganiso ngoba ekwazi ukundiza.√√ (3)
- 13.4 Ingwijikhwebu esiyithola kule nganekwane eyokuthi zonke izibukeli zase zizitshela ukuthi ukhozi luyaphumelela, phumiyane ungcede ngokukhulu ukushesha lapho ekade ecashe khona ngaphansi kwephiko lokhozi wawudla umhlanganiso.√√ (2)
- 13.5 Yisaga esithi 'akukho qili lazikhotha emhlane.'/ 'ayikho impunga yehlathi'√ Lesi saga sichaza ukuthi uma wenza into ngobuqili/ngobugebengu ugcina ubanjiwe√ njengongcede owabanjwa ukuthi uphumelele ngobugebengu emqhudelwaneni obekumele kuphumelele kuwo ukhozi.√√ (4)
- 13.6 Umbhali ukwazile ukusivela ikhono lakhe kule nganekwane ukuthi izinto zaqala kanjani. √ Uveze ukuthi kungani iqola limudla kabuhlungu ungcede ngokumxhoma emeveni limudle noma esebolile.√ Kungani isikhova silala emini sithole ukukhululeka ebusuku.√ Uphinde futhi wasivezela ukuthi kungani izinyoni zenza imisindo enhlobonhlobo. (izibonelo ezimbili kulezi ozinikeziwe) (3)

KANYE

IZINKONDLO ZOMDABU

ISIQESHANA B: IZIBONGO ZIKADOKOTELA SIBONGILE ZUNGU

- 13.7 Igiya eliya phambili liyangena Eliy' emuva alingeni.√√ (2)
- 13.8 Umqondo oqukethwe yibinza lesi-2 ukuthi umsebenzi kadokotela umayelana nokuthuthukisa kwakhe isizwe njengenkosi.√ Ebinzeni lesi-4 kubhekiswe emsebenzini kadokotela kwezokwelapha njengoba ewudokotela wamakhambi.√ (2)
- 13.9 Imbongi isebenzise ifanangwaqa 'chw' ukuveza ubumtoto/ubumnandi bolimi obugcizelela indelelo ebiyenziwa ngabantu abebelwisana nodokotela uZungu.√√ (2)
- 13.10 Imbongi isebenzise ukuxhumana-siqalo ukugcizelela ukuthi abantu abahlukahlukene balwisana nentuthuko ebilethwa uDokotela Zungu ngezindlela ezingafani.√√ (2)
- 13.11 Imbongi ifanele ukungathekisa uDokotela uZungu nesigqobhela ngoba abantu ababhemayo babhema kuso baneliseke,√ kanjalo noDokotela ingqondo yakhe ingathekiswa nesigqobhela solwazi analo lwezinto eziningi abantu abangasizakala ngazo.√ (2)

[25]

AMAMAKI ESIQEPHU B: 25

ISIQEPHU C: UMDLALO**UMBUZO 14 (UMBUZO OMUDE)****KUDELA OWAZIYO – BP Maphumulo****QAPHELA:**

- Ohlolwayo makaqikelele ukuthi kulo mdlalo kuxoxwa ngodweshu lalo mdlalo ngaphansi kwalezi zihlokwana: udweshu lwangaphakathi kanye nodweshu lwangaphandle.
- Ukuma kwempendulo yombuzo omude:
 - Isingeniso: Ohlolwayo makethule abuye achaze udweshu.
 - Umzimba: Ohlolwayo makaphendule agxile kulokho okubuziwe.
 - Isiphetho sempendulo (uvo lohlolwayo): Ohlolwayo makaveze uvo lwakhe ngodweshu lwalo mdlalo.

ISINGENISO:

- Abahlolwayo bangasebenzisa la maphuzu alandelayo ayizibonelo mayelana nodweshu lwalo mdlalo:
- Udweshu luhlukene kabili. Kukhona udweshu lwangaphakathi kanye nodweshu lwangaphandle.
 - Udweshu lwangaphakathi: Liwukungqubuzana kwemicabango yomlingiswa ethatha ebeka ngaleyo nkinga abhekene nayo.
 - Udweshu lwangaphandle: Liwukungqubuzana phakathi kwabalingiswa ngokwenza nangokukhuluma. Lolu hlobo lodweshu yilona olukhulisa umdlalo uze ufike esicongweni.

UMZIMBA:**Udweshu lwangaphakathi ludalwa:**

- Ukukhathazeka kukaMdaluli ngenxa yephupho elimfikela njalo.
- Ukubalisa kukaMdaluli emuva kokuvakashelwa uManqina bexoxa ngodaba lokudilizwa kwabo emsebenzini.
- Ukukhathazeka kukaMdaluli mayelana nesikweletu saseMangosuthu sikaLondiwe.
- Imicabango kaHlengiwe ngemuva kokushelwa uChivenga ebe enesoka uManqina.

Udweshu lwangaphandle ludalwa:

- UMdaluli eshaya umkakhe uMaMlanduli phambi kwezingane.
- UMdaluli enqaba ukudla akuphakelwe inkosikazi yakhe.
- UMdaluli efuna indabandaba ngenkani kumkakhe.
- UMdaluli ehubha izingane zakhe ngesibhamu ezixosha emzini wakhe ngenxa yokuthi ziyambophisa ngokushaya unina.
- Ukungaphumeleli kukaMdaluli ebhizinisini lobumeselandi okumenze waba nodlame.
- UMdaluli ethakatha uChivenga, uChivenga aze ayolala esibhedlela.
- UMdaluli elalela uChivenga unyendle ehlathini emshaya ngemolontshisi. Kulamula uZayeka ogcine embophile uMdaluli.

ISIPHETHO SEMPENDULO (UVO LOHLOLWAYO):

Umbhali uphumelele ukugqamisa udweshu lwangaphakathi nolwangaphandle kulo mdlalo.

(Abahlolwayo mababeke uvo lwabo, bakhombise ukuthi sebeyayiphetha impendulo yabo, babhale impendulo yombuzo njenge-eseyi.)

[25]**NOMA****UMBUZO 15 (UMBUZO OMUDE)****KUDELA OWAZIYO – BP Maphumulo****ISIQESHANA A**

- 15.1 • Ubiza uChivenga ngekwerekwere.✓
 • Uthi inhlakanipho kaChivenga ingangendlela eya endlini encane.✓
 • Uthi akasilona ikilasi lakhe.✓
 (okubili kwalokhu) (2)
- 15.2 Udweshu lususwa yindlela uChivenga ashela ngayo uHlengiwe✓ ngokwenza sengathi bayazana.✓ Lokhu kuyamcasula uHlengiwe uze amxwayise ngokuthi uzotshela isoka lakhe. ✓ (3)
- 15.3 Umbhali uhlose ukuveza ukuthi umlingiswa onguChivenga wazi izilimi ezahlukene zakuleli ezisemthweni kanye nezingekho emthethweni/umbhali uhlose ukuveza ukuthi umlingiswa onguChivenga ukwazi ukubeka inkulumbo yakhe ngesisoka ngoba ukwazi ukusebenzisa izilimi ezixubile./ukwazi ukukhuluma nolimi lwesiTsotsi.✓✓ (nezinye izimpendulo ezinembayo zizokwamukelwa) (2)
- 15.4 Kwakungaba nomphumela omubi ngoba kwakunganda abantu bokufika abashadiswa nezakhamuzi zakuleli ngokungemthetho. Kwakuzoba nenkinga uma sekufuneka bashade okwangempela bafice ukuthi sebashada nabantu abangabazi.✓ Kwande ubugebengu nobubha✓ okwakungakhinyabeza umnotho ngenxa yokunakekelwa kwabantu abaningi abangahlelelwanga nguHulumeni bebe bengayikhokhi intela.✓ (3)
- 15.5 Umbhali uphumelele ukuwethula kahle lo mdlalo ngoba usethulele uMdaluli Memela okungummeleli,✓ isisusa sodweshu sokuphelelwa umsebenzi kukaMdaluli okubikezelwe yiphupho✓ kanye nesizinda okuyindawo yaseMandeni elokishini lakwaChappies.✓ (3)

KANYE**ISIQESHANA B**

- 15.6 UMdaluli wafika ngemuva kwendaba ngoba wafica uChivenga ongumeselandi owayesebizelwe ukuzokwakha esewuqalile umsebenzi wokugqebhula umhlabathi ukuze aqalise isisekelo sendlu ezokwakhiwa.✓✓ (2)

- 15.7 Umbhali udlulisa umyalezo wokuthi akumele umthembe umngani/ungumngani oyixoki/yiphixipixi/uyishaya emuva ayishaye phambili✓ ngoba uMbhebhezeli uveza imibala eyahlukene kubo bobabili laba akhuluma nabo. Ukhombisa ukumzwela uMdaluli ngesimo sakhe somsebenzi✓ kanti uphinde akhombise ukumzwela uChivenga ngezinhlungu akuzo waze wamthembisa nokuthi uzomtshela ukuthi uthakathwa ubani.✓ (3)
- 15.8 Ngicabanga ukuthi isixazululo kungaba wukuthi kumele abantu bakuleli bafundiswe ngokukwazi ukuhlalisana nabanye abantu abavela kwamanye amazwe/mabangacwaswa.✓ Kungakuhle balekelele abantu bakuleli ngokubacija ngamakhono anhlobonhlobo abanawo.✓ UChivenga kanye noMdaluli kwakumele basebenzisane ukwakha izindlu endaweni ukukhombisa ukubambisana.✓ (nezinye izimpendulo ezinembayo) (3)
- 15.9 Ngokomyalezo wokuzokwenzeka uMdaluli akakwazanga ukuhlala nalolu daba lokulahlekelwa umsebenzi wokwakha ayewuthathelwe uChivenga emzini kaSaziwayo. Ngakho-ke wayedinga umuntu azoxoxa naye ngoba kwakumphethe kabi.✓✓ (2)
- 15.10 Umbhali bekungafanele asethulele ibohlololo ngoba uncishe abafundi balo mdlalo ithuba lokuba bazicabangele ngokwakuzokwenzeka ngemuva kovuthondaba olutholakala esitokisini lapho uMdaluli esecela uxolo emndenini wakhe kanye nakuChivenga.✓✓

NOMA

Umbhali bekufanele asethulele ibohlololo ngoba ukwazile ukuyamanisa isihloko somdlalo kanye nombuzo otholakala kulo ibohlololo. UMaMlanduli uzibuza ukuthi 'Kudela Owaziyo' ukuthi uMdaluli uma kwakwenzekile wasinda ekuzamazameni komhlaba wayeyobuya esengumuntu oshintshile yini.✓✓

(2)
[25]

NOMA

UMBUZO 16 (UMBUZO OMUDE)

AWUWELWA UMNGENI – M Gcumisa

QAPHELA:

- Ohlolwayo makaqikelele ukuthi kulo mdlalo kuxoxwa ngodweshu lalo mdlalo ngaphansi kwalezi zihlokwana: udweshu lwangaphakathi kanye nodweshu lwangaphandle.
- Ukuma kwempendulo yombuzo omude:
 - Isingeniso: Ohlolwayo makethule abuye achaze udweshu.
 - Umzimba: Ohlolwayo makaphendule agxile kulokho okubuziwe.
 - Isiphetho sempendulo (uvo lohlolwayo): Ohlolwayo makaveze uvo lwakhe ngodweshu lwalo mdlalo.

ISINGENISO:

- Abahlolwayo bangasebenzisa la maphuzu alandelayo ayizibonelo mayelana nodweshu lwalo mdlalo:
- Udweshu luhlukene kabili. Kukhona udweshu lwangaphakathi kanye nodweshu lwangaphandle.
 - Udweshu lwangaphakathi: Liwukungqubuzana kwemicabango yomlingiswa ethatha ebeka ngaleyo nkinga abhekene nayo.
 - Udweshu lwangaphandle: Liwukungqubuzana phakathi kwabalingiswa ngokwenza nangokukhuluma. Lolu hlobo lodweshu yilona olukhulisa umdlalo uze ufike esicongweni.

UMZIMBA:

Kulo mdlalo sithola udweshu lwangaphandle. Ohlolwayo angasebenzisa la maphuzu alandelayo:

- Isinqumo sikaHulumeni sokugudluza imingcele yezwe lenkosi uSalimani ngaphandle kokubonisana nayo esebenzisa uZithulele njengoNdabazabantu.
- Ukuya kwenkosi uSalimani ehhovisi likaZithulele eMshwathi ihambisana nabafowabo nezinduna zayo ukuyophikisana nodaba lokugudluzwa kwemingcele.
- Ukuya kwenkosi uSalimani, abafowabo nezinduna ehhovisi likaSomtsewu eMgungundlovu ngalo udaba lwemingcele.
- Ukungaboni ngaso linye kukaSalimani noMgqabula umlungu owayenikezwe ingxenye yendawo yenkosi uSalimani.
- USalimani nabafowabo bafuna iqiniso kuMphiliphili ngobudlelwano bakhe nabelungu abathi basebenzela uHulumeni (uSomtsewu noZithulele).
- Ukujeziswa kukaMphiliphili ahlawuliswe ngezinkomo ngenxa yobumbuka.
- Impi phakathi kwamabutho akwaVimbingwenya, onogada kanye nabantu basemapulazini.
- Ukuqulwa kwecala lempi eMshwathi naseMgungundlovu.

ISIPHETHO SEMPENDULO (UVO LOHLOLWAYO):

Umbhali uphumelele ukugqamisa udweshu lwangaphandle kulo mdlalo.
(Abahlolwayo mababeke uvo lwabo, bakhombise ukuthi sebeyayiphetha impendulo yabo, babhale impendulo yombuzo njenge-eseyi.)

[25]**NOMA****UMBUZO 17 (UMBUZO OMFUSHANE)****AWUWELWA UMNGENI – M Gcumisa****ISIQESHANA A**

- 17.1 USomtsewu.✓
UZithulele.✓ (2)
- 17.2 Isisusa sodweshu ukuqamba amanga kukaNgoza mayelana nomfula uMngeni ongumngcele ohlukanisa izwe lenkosi uSalimani kanye nendawo yabelungu bamapulazi.✓ UNgoza uthi umfula uMngeni awusahambi endaweni owawuhamba kuyona kuqala.✓ (2)

- 17.3 Umbhali uhlose ukugqamisa ubumbuka bomlingiswa onguNgoza✓ ngoba esikhundleni sokuba ahambisane nenkosi uSalimani kanye nabantu bakubo uchema nabelungu ngokuthi kuthathwe izwe ngobuqili.✓✓ (3)
- 17.4 Kwakungaba nomphumela omuhle wokubuyiswa kwesithunzi senkosi uSalimani.✓ Abantu bakwaSwayimane babuyiselwe izwe✓ labo nesimo senhlalo sibuyele kwesijwayelekile esinokuthula.✓ (3)
- 17.5 Umbhali uphumelele ukwethula isethulo/isingeniso ngoba usethulela ummeleli onguSalimani, isisusa sodweshu ukuklanywa kwemingcele kabusha kanye nesizinda salo mdlalo.✓✓ (2)

KANYE

ISIQESHANA B

- 17.6
- Wathi kwakufanele uMphiliphili ajojwe.✓
 - Wathi uMphiliphili wayefanele ukugqinyuzwa ngewisa adliwe izinyoni zezulu.✓
- (2)
- 17.7 Umbhali udlulisa umyalezo wokuthi icala lembula ingubo lingene.✓ UMphiliphili wahlawuliswa ngenxa yobumbuka✓ kanti kwesinye isikhathi ungajeziselwa icala ongalenzanga njengenkosi uSalimani yajeziselwa icala lokushaywa konongqayi emzini kaMcondo.✓ (3)
- 17.8
- Ngicabanga ukuthi isixazululo kwakukungaba wukuthi abantu bakaMgqabula bangayi endaweni yabantu benkosi uSalimani bengamenyiwe.✓
 - Babengafundiswa ukuthi bangakuvumeli ukusetshenziswa abelungu bamapulazi ukuba balwe nabantu bakaSalimani.✓
 - Babengaphilisana nabo balekelelane lapho kwakudingeka khona.✓
- (Nezinye izimpendulo ezinembayo ezikhombisa isixazululo) (3)
- 17.9 Ngokomyalelo okubakaki abafowabo bakaSalimani babefuna ukuzanelisa ngokuthi bonke bambuze imibuzo uMphiliphili.✓ Lokho kwakuzobenza bacacelwe yilokho okwakudale ukuthi avume ukuba inhloli yabelungu.✓ (2)
- 17.10 Umbhali usethule kahle isiphetho salo mdlalo ngoba isizwe sesese, ✓ ijaji lasenkantolo yaseMgungundlovu likhiphe isigwebo esivuna inkosi uSalimani sokubuyiselwa izwe layo.✓ Izindleko zonke zecala zabe zizokhokhwa uhulumeni.✓ (3)

[25]

AMAMAKI ESIQEPHU C: 25
AMAMAKI ESEWONKE: 80

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

Izinkomba	Kuhle kakhulu	Kuhle	Kuyagculisa	Akugculisi kahle	Akugculisi nhlobo
OKUQUKETHWE	6–7	4–5	3–4	2–3	0–1
Ukukhunyushwa kwesihloko Amaphuzu anobunzulu, ukusekela kanye nokuqonda kabanzi ithekisthi. 7 AMAMAKI	-Ukukhunyushwa kwesihloko okunzulu -Amaphuzu amahle kakhulu ahlukene asekelwe kabanzi kubhekiswe enkondlweni -Ulwazi oluhle kakhulu lwenkondlo.	-Ukhombisa ulwazi ngesihloko futhi usihumushe kahle -Impendulo echaza ngokweneliso -Amanye amaphuzu anembayo kodwa awasekeliwe onke ngendlela elindelekile -Ulwazi lwenkondlo luhle.	-Isihloko usihlaziye ngokugculisayo -Akhona amaphuzu amahle asekelwa isihloko -Amanye amaphuzu asekelwe kodwa ubufakazi bubuye bungagculisi kwenye inkathi -Ulwazi lwenkondlo olugculisayo.	-Ukukhunyushwa kwesihloko akugculisi kahle -Kuthukela kuvela amaphuzu asekelwa isihloko -Ulwazi lwenkondlo alugculisi kahle.	-Akanalo nhlobo ulwazi lwesihloko -Akukho nhlobo okuhambisana nenkondlo -Ohlolwayo akanalo nhlobo ulwazi lwenkondlo.
ISAKHIWO KANYE NOLIMI	3	3	2	1	0-1
Isakhiwo, ukugeleza okuhlelekile kwamaphuzu kanye nokwethula Ulimi, ithoni kanye nesitayela esisetshenzisiwe embuzweni omude. 3 AMAMAKI	-Isakhiwo esihleleke kahle kakhulu -Amaphuzu ahleleke kahle kakhulu futhi athungelana kahle kakhulu -Ulimi, ithoni kanye nesitayela kukhombisa ukuvuthwa komqondo, kuyaheha futhi kushaya emhlohlweni -Ulimi, ukupelwa kwamagama kanye nezimpawu zokuloba akunamaphutha nhlobo.	-Isakhiwo esihleleke kahle futhi amaphuzu ageleza ngokulandelana kahle -Ukugeleza kwamaphuzu kuyalandeleka -Ulimi, ithoni kanye nesitayela kahle.	-Kukhona nokho ukuhleleka kwesakhiwo -Amaphuzu awagelezi futhi awahlelekile -Amaphutha olimi ayingcosana, ithoni kanye nesitayela kusetshenzisiwe ngokugculisayo.	-Isakhiwo sikhombisa amaphutha ezingeni lokuhleleka -Amaphuzu awahlelekile ngokugculisayo -Ulimi lunamaphutha amaningi -Ithoni nesitayela akugculisi kahle.	-Isakhiwo asihlelekile kahle neze -Ulimi lunamaphutha amaningi kanye nesitayela esingagculisi neze.
UKWABIWA KWAMAMAKI	9–10	7–8	5–6	3–4	0–2

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

Izinkomba	Kuhle kakhulu	Kuhle	Kuyagculisa	Akugculisi kahle	Akugculisi nhlobo
OKUQUKETHWE	12–15	9–11	6–8	4–5	0–3
Ukuhunyushwa kwesihloko Amaphuzu anobunzulu, ukusekela kanye nokuqonda kabanzi ithekisthi. 15 AMAMAKI	-Impendulo enembayo: 14–15 -Impendulo enhle kakhulu: 12–13 -Ukuhunyushwa kwesihloko okunzulu -Amaphuzu ahlukene anembayo nokusekela okunembayo okususelwe embhalweni -Ulwazi oluhle kakhulu lwenoveli/lobuciko bomlomo/lomdlalo.	-Ukhombisa ukuqonda kanye nokuhumusha isihloko kahle -Impendulo echaza ngokwenelisayo -Amanye amaphuzu anembayo kodwa akusiwo wonke asekelwe ngendlela elindelekile -Ulwazi lwenoveli/lobuciko bomlomo/lomdlalo luyabonakala.	-Ukuhumusha isihloko ngokugculisayo; akuzona zonke izingxenywe ezicaciswe kabanzi -Kunamaphuzu ambalwa amahle asekelwa isihloko -Amaphuzu ambalwa asekelwe, kodwa ubufakazi bubuye bungagculisi -Ulwazi olungenele lwenoveli/lobuciko bomlomo/lomdlalo.	-Ukuhunyushwa kwesihloko akugculisi kahle; kuthukela kuvela amaphuzu asekelwa isihloko ngokucacile -Amaphuzu ambalwa asekelwa isihloko -Amaphuzu amancane ahambisana nesihloko -Ulwazi oluncane lwenoveli/lobuciko bomlomo/lomdlalo.	-Ulwazi oluncane kakhulu lwesihloko -Umzamo ontekenteke wokuphendula umbuzo -Amaphuzu awanelisi nhlobo -Ohlolwayo akanalo nhlobo ulwazi lwenoveli/lobuciko bomlomo/lomdlalo.
ISAKHIWO KANYE NOLIMI	8–10	6–7	4–5	2–3	0–1
Isakhiwo, ukugeleza okuhlelekile kwamaphuzu kanye nokwethula Ulimi, ithoni kanye nesitayela esisetshenzisiwe embuzweni omude. 10 AMAMAKI	-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.	-Isakhiwo esihle kanye namaphuzu ahleleke kahle -Isingeniso, isiphetho kanye nezinye izigaba kuhleleke kahle -Amaphuzu ageleza kahle -Ulimi, ithoni kanye nesitayela kahle.	-Isakhiwo siyabonakala kancane -Ukugeleza kanye nokulandelana kwamaphuzu kuyabonakala, kodwa kunamaphutha -Amaphutha olimi ambalwa; ithoni kanye nesitayela esisetshenzisiwe sifanelekile -Izigaba eziningi zibhaleke kahle.	-Isakhiwo sikhombisa amaphutha ekuhlweni kwaso -Amaphuzu awahlelekile kahle -Amaphutha olimi agqamile -Ithoni nesitayela kusetshenzisiwe ngokungafanele -Ukuhleleka kwezigaba kunamaphutha.	-Ukungabibikho kwesakhiwo esihleliwe kuphazamisa ukugeleza kwamaphuzu -Amaphutha olimi kanye nesitayela esingalungile kwenza lo mbhalo ungabi yimpumelelo -Ithoni nesitayela kusetshenzisiwe ngokungafanele -Ukuhleleka kwezigaba kunamaphutha.
UKWABIWA KWAMAMAKI	20–25	15–19	10–14	5–9	0–4