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IBANGA LE-12

ISIZULU ULIMI LWASEKHAYA (HL)

IPHEPHA LESIBILI (P2)

FEBRUWARI/MASHI 2012

IMEMORANDAMU

AMAMAKI: 80

Le memorandamu inamakhasi ayi-19.

ISIQEPHU A: IZINKONDLO**UMBUZO 1: (UMBUZO OMUDE)****Mkhongi Wosizi – SA Mpungose**

Umqondo wenkondlo yilokhu inkondlo ekhuluma ngakho, okungahambisana nesigqi. Umqondo wenkondlo ungabasobala noma ujule. Umqondo wale nkondlo **usobala** umayelana **nokuhlupheka, ukucasuka kanye nosizi** olulethwa ukufa kwabantu ngenxa yesifo sengculazi.

isigqi singumgqumo otholakala ekufundeni inkondlo. Isigqi senkondlo singashesha noma sinense. Okunye okuba umthelela wesigqi senkondlo kungaba izimpawu zokuloba. Izimpawu zokuloba yilezo zimpawu ezisetshenziswa uma kubhalwa inkondlo okungaba ungqi, ukhefana, ofeleba kanye nokweqiwa konkamisa. Lezi zimpawu yizona eziveza ukuthi umqondo womugqa uphela kuphi. Isigqi futhi singanensiswa noma sisheshiswe ukuphindaphinda, ukuxhumana, imvumelwano, ubude bamagama, impindwa kanye nesihloko senkondlo uqobo lwaso.

Ngakho-ke kule nkondlo isigqi siyanensa ngenxa yalokhu okubalwe ngenhla futhi sihambisana nomqondo wenkondlo.

➤ Isihloko senkondlo

Isihloko senkondlo sikubeka ngokusobala ukuthi siyahambisana nomqondo wenkondlo. Sikukhombisa kucace ukuthi lesi sifo sikunyonyobela kancane size sikuqede.

➤ Izimpawu zokuloba

Izitanza zonke zale nkondlo zakhiwe imigqa evalekile. Imbongi isebenzise lezi zimpawu ezilandelayo: ungqi, ukhefana, i- aphostrofi. Lezi zimpawu yizona ezidala ukuthi isigqi sale nkondlo sinense.

➤ Ukuxhumana okusekugcineni kanye nokuxhumana okusekuqaleni.

Lokhu kuxhumana imbongi ekuvezile emgqeni wesithathu nowesine(okusekugcineni) kanye nasemgqeni wama-25 nama-26(okusekuqaleni) kule nkondlo kukhombisa ukuthi usizi lubhekene nabo, nayo imbongi iyingxenye yala bantu abasosizini . Yingakho- ke isigqi sale nkondlo sinensa.

➤ Imvumelwano esekuqaleni.

Imvumelwano esemgqeni wama-24 nama-25(esekuqaleni) isetshenziswe ukukhombisa ukuthi imbongi ikhuluma naso futhi iyasincenga lesi sifo ukuthi asibaxolele ukuze kuphele lolu sizi osoludale izintandane nabafelokazi. Imbongi njengoba ikhuluma nalesi sifo iyasincenga okwangathi incenga nomuntu.

➤ Ubude nobufushane bemigqa

Le nkondlo inemigqa eminingi emide. Lokhu kuholela ekutheni isigqi sale nkondlo sinense. Lokhu kunensa kuyahambisana nomqondo wenkondlo.

➤ Ukubumbeka kwemigqa

Imbongi isebenzise isikhawu(isizura) emgqeni wesi- 3 nowe-5 ukukhombisa ukuthi zonke izinto bezihamba kahle lesi sifo singakafiki. Emgqeni wesi-5 imbongi ikhombisa ukuthi uma lesi sifo asenqeni ukuvala ngehlahla ekhaya.

Emgqeni wama-30 amagama athi'mkhongi wosizi' abhalwe ngosonhlamvukazi, ukukhombisa ukucikeka nokucasuka ngalesi sifo.

NOMA

UMBUZO 2: (UMBUZO OMFUSHANE)**Noma Sekunje – LF Mathenjwa**

- 2.1 Umuzwa wokungaphatheki kahle./Wokuphelelwa ithemba ngoba ibona abantu bejabhile ngenxa yokungafezeki kwezithembiso ababethenjiswa zona ngaphambi kokuvota (2)
- 2.2 Lokhu kuxhumana kugcizelela ukuthi akekho umuntu okwazi ukwenza izinto ngokukhululeka ebe eswele futhi engazuzi lutho, kodwa kube kukhona abambalwa abazuzayo. (2)
- 2.3 Sichaza ukuthi intuthuko itholwa abathile abayingcosana. (2)
- 2.4 Ihlose ukusikhumbuza usuku lwenkululeko kanye nezethembiso ezazihambisana nalo. (2)
- 2.5 Imbongi ilisebenzise kahle ikhono lempindamqondo ephikisanayo ngoba ikhathazekile ngabantu bakuleli abafisa sengathi kungaphindelwa emuva kungeke kusenzeka kanti nekusasa alibacaceli kahle abantu. (2)
- [10]**

NOMA**UMBUZO 3: (UMBUZO OMFUSHANE)****Wawungazi – BP Dlamini**

- 3.1 Iqonde ukuthi lo muntu usesele yedwa manje ekuhluphekeni abasekho labo ayehamba nabo bedudana. (2)
- 3.2 Yayicasukile/Yayicikekile ngoba iyamazi lo muntu esahambela phezulu engabazi abantu kodwa manje akasenalutho useyinto edabukisayo.. (2)
- 3.3 3.3.1 Ukuchiz' ukotshi – Ukungabinandaba nabanye abantu/Ukubukela phansi abanye abantu. (1)
- 3.3.2 Usothulini-Usuwile, awusenalutho. (1)
- 3.4 Impindamqondo ikhombisa ukuphelelwa ukuhlakanipha akade eyikho, uselalela noma yini eshiwo kuyena. (2)
- 3.5 Ngangiyophatheka kabuhlungu ngoba kusho ukuthi ayikholwa ukuthi sengiyazisola ngakho konke ebengikwenza/Ngisifundile isifundo sokuthi angibolalela. (2)
- [10]**

NOMA

UMBUZO 4: (UMBUZO OMFUSHANE)**Juba Lami – JJ Thwala**

- 4.1 Uphawu/isizinda/izimpanda/isisekelo (okubili kwalokhu) (2)
- 4.2 Ukugcizelela ukuthi isithandwa sayo ngeke sifane nomuntu othanda utshwala, othakathayo, noziqhenyayo (2)
- 4.3 Yingoba ijuba inyoni enothando, ngakho-ke noma isithandwa sakhe lesi singahamba siye kude kodwa uyakholelwa ukuthi siyobuya ngoba bayathandana. (2)
- 4.4 Isimo sokukhuluma sinika umqondo wokuthi isithandwa sakhe lesi asiconsi phansi siseduzane nenhliziyo yakhe./Ayikho enye into ayibukayo ngaphandle kwaso. (2)
- 4.5 Imbongi igcizelela ukuthi noma lesi sithandwa singekho eduze kwaso, sibona zonke izinto ezinhle ezingasikhanga kodwa size singalibali ukuthi ikhona yona. (2)
- [10]**

KANYE**UMBUZO 5: (UMBUZO OMUDE)****Laf'Elihle Kakhulu – S Mpungose**

Imbongi iyakusebenzisa ukukhethwa kwamagama enkondlweni ukunothisa nokujulisa ulimi. Ukukhethwa kwamagama kungaba izimo zokukhuluma kanye namagama anembayo asetshenziswe enkondlweni. **Umoya wenkondlo** ukhombisa isimo imbongi eyayikuso ngenkathi ibhala inkondlo. Umoya uyimizwa yembongi. Indlela imbongi ekhetha ngayo amagama isuke igqamisa kahle imizwa kanye nomoya wenkondlo.

Le nkondlo ikhombisa **umoya** wokukhathazeka/wokudumala/wokufa kwaleli zwe uma iqhathanisa nezinto ezinhle ezazenzeka kudala kanye nokuphela kwazo esikhathini samanje.

Isitanza soku-1

- Bashonaphi ochibidolo?
- Bashonaphi obhisi bansondo
- Kubemuncu kubafokazana.

Imbongi ikhathazekile ngoba azisekho izinkomo emakhaya ngesikhathi samanje. Isebenzise amagama ayimibuzo enganakuphendulwa muntu ukuveza imizwa yayo yokukhathazeka.

Isitanza sesi-2

- Zashonaphi leziya zintombi.

Imbongi ithi izintombi zakudala zazingalali kuze kuphume ilanga kodwa zazivuka ekuseni kakhulu zicule zingabi nandaba namakhaza kodwa lokho akusekho manje. Ukukhathazeka kwembongi iphinde yakuveza ngokusebenzisa umbuzo ongenampendulo. Lesi sitanza sonke sivulekile size sigcine ngombuzombumbulu.

Akuvumelekile ukukopisha leli phepha

Pheqa ikhasi

ISIQEPHU B: AMANOVELI**UMBUZO 7: (UMBUZO OMUDE)****BENGITHI LIZOKUNA – NG Sibiya**

Indikimba yenoveli iphendula umbuzo othi indaba ikhuluma ngani. Indikimba iyona ethunga indaba kusuka esingenisweni kuze kufike esiphethweni. Indikimba yale noveli **ingothando/ithemba**. Izingxenye ezithize zenoveli, izigigaba noma izehlakalo ezithinta indikimba kanye nabalingiswa abakule noveli.

- ❖ Uthando/ithemba likaNgidi endodaneni yakhe uMhlengi.
 - UMhlengi utshela ubaba wakhe ukuthi uyi-‘gay’.
 - UNgidi uxosha uMhlengi, umephuca ifa.
- ❖ Uthando/ithemba likaNontobeko ngoMhlengi.
 - UMhlengi wala uNontobeko engamtshelanga isizathu.
 - Ukushayiswa kukaNontobeko imoto.
- ❖ Uthando/ithemba likaNkululeko ngoNontobeko.
 - UNontobeko uhlukana noNkululeko ngosuka olwandulela elomshado.
 - UNkululeko uthatha isinqumo sokuzibulala.
- ❖ Uthando/ithemba likaXolani noNdumiso ngoMahlengi.
 - UXolani uxabana nomndeni wakhe ngenxa kaMahlengi.
 - UNdumiso ubamba inkunzi ubaba uNgidi eGcilima.
- ❖ Uthando/ithemba likaNgidi noNontobeko ngokuyofuna uMhlengi.
 - Ukuqasha umseshi ozimele uShezi.
 - Ukuphatheka kabi kukaNomalanga ngokufunwa kukaMhlengi.
 - Amaqiniso ashaqisayo ngokutholakala kukaMhlengi/Mahlengi efulethini.

Isiphetho: Umbhali uphumelele ukugqamisa indikimba yothando/ithemba ngokusebenzisa abalingiswa abahlukene ababenethemba lokuthi izifiso zabo zizofezeka kodwa konke lokho kugcine kungenzekanga.

[25]**NOMA****UMBUZO 8: UMBUZO OMFUSHANE****BENGITHI LIZOKUNA – NG Sibiya**

- 8.1 Umyalezo walesi siqeshana uthi asiqaphele ukuthi izinto esizenzayo zingabi nomthelela omubi kubantu esisondelene nabo. (1)
- 8.2 Ud weshu lususwa ukuthi unkosikazi kaXolani ufuna ukwazi ukuthi uXolani ubekuphi njengoba efika sekuphithizela kwakhe, kushe umuzi izingane zafela phakathi. (2)
- 8.3 UXolani wayeshadelwe enezingane lokho kwakwenza kube nzima ukuthandana kwabo kanti noMahlengi wayeqome uNdumiso. (2)

- 8.4 Wangenisa eParadise Holiday Resort, wayevuka agijime enzela ukuhlolisisa le ndawo, wabuza ensizweni yakwaNhlumayo uThabani Mzimela ngenhlalo yakwaNgidi. (3)
- 8.5 Ubuhle : Wathola inkululeko ngoba waphila impilo ayekade eyifisa ukuyiphila. Ububi :Wahluleka ukumelana nesimo sokubona uNontobeko noyise waquleka. (2)
- 8.6 UXolani wayesezinikele othandweni lukaMahlengi esezimisele ukuthi kungenzeka noma yini emshadweni wakhe. (2)
- 8.7 Kwamphatha kabi, ngoba uNontobeko wayezitshela ukuthi uma beficana noMhlengi bazobuye babuyelane. Kepha wamfica eseshintshile esengumuntu wesifazane ngokugcwele/ngoba wala ukushada noNkululeko ekubeni engasanakubuyela emuva ngoba uNkululeko wayesezibulele. (2)
- 8.8 Inoveli eyesikhathi samanje ekhombisa ukuthi abalingiswa bafundile futhi leli zwe seliqhakambisa ubuliminingi/ezinye zezinto okukhulunywa ngazo kule noveli azinawo amagama esiZulu. (2)
- 8.9 Simveza njengomlingiswa oyithandayo ingane yakhe, oyithanda nangaphezu komuntu athandana naye ngaleso sikhathi (2)
- 8.10 Kuthe sekulindelwe umshado phakathi kukaNkululeko noNontobeko, uNontobeko wala uNkululeko ngosuku olwandulela elomshado wabo. (2)
- 8.11 Kuyakholeka ngoba uXolani noNdumiso bathandana noMahlengi ngoba bebona umuntu wesifazane omuhle futhi ophelele ebufazaneni. (2)
- 8.12 Ngangiyolinda kungcwatshwe bese ngifaka isehlukaniso ngoba utshengisile ukuthi akanandaba nomndeni wakhe/Ngangiyongcwaba izingane bese sithola isikhathi sixoxe ngethemba lokuthi uzoxolisa. (Izimpendulo ziyokwehluka.) (3)
- [25]

NOMA

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

Indikimba yenoveli iphendula umbuzo othi indaba ikhuluma ngani. Indikimba iyona ethunga indaba kusuka esingenisweni kuze kufike esiphethweni. Indikimba yale noveli **umcebo**. Izingxenye ezithize zenoveli, izigigaba noma izehlakalo ezithinta indikimba kanye nabalingiswa abakule noveli

- ❖ UNomvula ubamba umjaho wamahhashi.
 - UDicey uchushisa uNomvula ngomcebo wakhe.
 - Imizamo kaGenyeza yokuvikela umcebo kaNomvula.
- ❖ Imizamo kababomncane kaNomvula uMeyili nonkosikazi wakhe uMaHadebe yokufinyelela kulo mcebo kaNomvula.
 - Ukuxabana komndeneni kubangwa imali kaNomvula (UDininja noMeyili.)
 - Ukuxabana kukaMaHadebe noMeyili.
 - UMeyili uphuca uMaNdelu imali ayeyithunyelwe indodakazi yakhe uNomvula ngencwadi.
 - UMaHadebe uzama ukuthakatha uMaNdelu kodwa uyahluleka ngoba uMaSikhakhana wamxwayisa uMaNdelu.
 - UMaHadebe uthumela indodana yakhe uMahuzu kanye nezigebe ngu zaseGoli ukuyiqola uNomvula, okwagcina kufe bona oMahuzu.
- ❖ Imizamo kaChule yokufinyelela kulo mcebo kaNomvula.
 - UChule uzenza umfundisi uzocela ukuxhaswa ngomnikelo webandla.
 - UGenyeza ulumisa uChule ngezinja.
 - UChule noDaffo babanga ukufinyelela emcebeni kaNomvula.
 - UChule usebenzisa uDaffo ukuthi kuboshwe uGenyeza ukuze azolanda uNomvula engaphazanyiswa umuntu.
 - UChule ulobola uNomvula bagcina beshadile ukuze afinyelele kulo mcebo kaNomvula.
 - UChule benoNomvula bakha isuphamakethe enkulu eMlazi.
 - UChule unesikhwele ngoGenyeza wenza amasu okubulala uNomvula ukuze asale nomcebo wonke, icebo aliphumeleli ngoba uChule noJamu bayashona, uDaffo uyabaleka ugcina eboshwe amaphoyisa.

Isiphetho: Le ndikimba ikhombisa ukuthi umuntu owelwa inhlanhla efana nekaNomvula engafundisekile ngemali, uzithola esenezitha eziningi ngisho umndeneni uqobo.

[25]

UMBUZO 10: (UMBUZO OMFUSHANE)**USUMENYEZELWE-KE UMCEBO – MJ Mngadi**

- 10.1 Ukhohlo Lwezithunywa. (1)
- 10.2 Udwehu lwangaphakathi elokuthi uGenyeza wayeseqalile ukushaya bonke abantu abavakashela uMirriam. Ngakho-ke uMirriam wayefisa ukuthi asheshe axwayise uChule ukuze angatholi induku njengabanye. (2)
- 10.3 UMirriam ongumlingiswa osemqoka wayeshaywa uvalo, ekhophoza abhucabhuze izandla uma ekhuluma noChule. (2)
- 10.4 10.4.1 Wayehloniphekile uChule.
- 10.4.2 UMirriam wayengumuntu okhulele emakhaya obahloniphayo abantu abadala.. (2)
- 10.5 Wazethula njengomfundisi, wadabukela uMirriam ngesimo ayesekusona ngamankentshana ayesefuna imali yakhe wabe esethembisa ukumkhulekela uma ngabe wayekholwa. (3)
- 10.6 Yingoba wayevikela uMirriam kubantu abasebeqala ukugcwala kwaDicey bezofuna le mali/ wayengafuni muntu ozombangisa emalini kaMirriam. (2)
- 10.7 Inhloso ukukhombisa ukuthi akubona bonke abelungu abangabathandi abantu abamnyama, bakhona abathembekile njengoDicey. (2)
- 10.8 Kungenzeka ukuthi uMeyili wabuye wazishaya/ wazisola ngoba uNomvula kanye nonina uMaNdelu beyigazi lakhe kanti futhi nomfowabo wabashiya kuyena. (2)
- 10.9 KUYIQINISO ukulwisa kwakhe abantu kangaka ngoba evikela uMirriam kwakukhombisa uthando/ uNomvula eseshade noChule wafa uChule uGenyeza wamemukela uMirriam bashada bahlala kamnandi. (2)
- 10.10 Umyalezo wokuthi ungabukeli phansi abanye abantu bese ubacabangela njengokubukeka. Kwabo. (2)
- 10.11 Kwakufanele ngoba babemkhulisile/wabakhombisa ukuthi yena ungumuntu ongenawo amagqubu. Kwakungafanele ngoba babekhombisile ukuthi abamthandi, baze benza imizamo yokumbulalela imali yakhe. (2)
- 10.12 Umbhali wale noveli uyiphethe ngopholavuthondaba/ibohlololo ngoba emva kokufa kukaChule okuwuvuthondaba uMirriam ubuyela kuGenyeza owabe esengumculi kamaSkandi ovelele, bashada bahlala ngokuzwana. Kwaba nokubuyisana emndenini kaMirriam. (3)

[25]**NOMA**

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

Indikimba yenoveli iphendula umbuzo othi indaba ikhuluma ngani. Indikimba iyona ethunga indaba kusuka esingenisweni kuze kufike esiphethweni. Indikimba yale noveli **ingokuziphatha/isimilo**. Izingxenye ezithize zenoveli, izigigaba noma izehlakalo ezithinta indikimba kanye nabalingiswa abakule noveli.

- ❖ Ukuqoma kukaDumazile uthisha uMoloi ebe eyingane yesikole.
 - Ukukhulelwa kukaDumazile nokuxoshwa kwakhe esikoleni.
 - Ukuxabana kwabazali bakaDumazile uma bethola ukuthi ukhulelwe.
- ❖ Ukuqoma kukaDumazile uSithole ekubeni uSithole eganiwe.
 - Ukuxabana kukaSithole noMaNzimande.
 - Ukulala kukaDumazile noMthivovo.
 - USithole uthengela uDumazile umuzi eMlazi/eMafezini.
- ❖ UDumazile ubhanqa uSithole noMtalaselwa.
 - Ukuboshwa kukaSithole ngenxa yokungakhokheli imoto yomlungu eyayishayiswe uDumazile.
 - UMaNzimande uyahlupheka ugcina ngokuyofuna umsebenzi emakhishini.
- ❖ UDumazile uphinda ulala noMoloi eshade noMtalaselwa kanti uMoloi unegciwane lesandulela ngculazi.
 - USithole ulwa noMoloi babanga uDumazile ekubeni uDumazile eseshade noMtalaselwa.
 - Ukutheleleka, ukugula kanye nokufa kwabo bonke abalale noDumazile.
 - Ukusuleleka kanye nokufa kukaMaNzimande ngenxa kaSithole.
 - Ukugula kanye nokufa kukaDumazile.

Isiphetho: Umbhali uphumelele ukugqamisa indikimba yokuziphatha/isimilo. Ukhombise umphumela wokuzimbandakanya ocansini olungaphephile njengoba uDumazile esulele abantu abaningi ngegciwane abagcine begulile bafa bonke. Naye waphetha ngokufa.

[25]**NOMA****UMBUZO 12: UMBUZO OMFUSHANE****KUNJALO-KE – ME Wanda**

- 12.1 Yingoba abantu abaningi base becikekile yizenzo zikaDumazile zokushintshanisa abantu besilisa emzini wakhe. (2)
- 12.2 Yingoba wayesola ukuthi uSithole wayemlimazile entanyeni/yingoba wayesola sengathi umminzo wakhe akasawuzwa kahle ukusebenza kwawo. (2)
- 12.3 Indawo yaseMafezini iyindawo eyilokishi eseMlazi. Kunogesi futhi izindlu zakhona zinezindlu zangasese ezingaphakathi endlini, izindawo zokudlela kanye negalaji. (2)

- 12.4 Ud weshu lukaSithole noMoloi lubangelwa ukuthi uSithole wabe ethengele uDumazile umuzi futhi benengane, kanti uDumazile wabe esebuyelene noMoloi. Lokhu kwamcasula kakhulu uSithole okwaholela ekutheni bagcine sebelwile. (2)
- 12.5 Ukuxoxela unina ngokujabula aze afanise uyise no 'Superman' eshaya ubaba kaLerato./kwakumjabulisa ukuxoxela unina ngempi yabantu abadala. (2)
- 12.6 Usisebenzise kahle ngoba waphuma sekwenzekile kwadlula. (2)
- 12.7 Umphumela kwaba ukwehlukana emva kokuba uMtalaselwa esebone indaba ephepheni amadoda elwa ebanga uDumazile. (2)
- 12.8 Kwakuyoba nomthelela omubi ngoba kwakungenzeka uMtalaselwa afake isehlukaniso ngoba ebona ukuthi uganwe yinkosikazi eyisigebengu/izingane zazi yobuyela koyise bazo noma eMzimkhulu/ uSithole wayengawudayisa umuzi waseMafezini ngoba wawuthengwe uyena. (2)
- 12.9 Zazibukelana phansi, ziqhoshelana ngobaba bazo. (2)
- 12.10 Zimveza njengomuntu ongenaso isimilo ngoba wakwazi ukuqoma uSithole ebe eshadile/waqoma uthisha ebe emfundisa futhi azi ukuthi uqonywe uMiss Hlophe/wayengakhethi ukuthi ulala nobani enza nocansi olungaphephile. (2)
- 12.11 Ngiyavumelana ngoba bakwazi ukudayisa inkomo ukuze uDumazile aye esikoleni futhi bamfunela nendawo yokuhlala esalukazini. (2)
- 12.12 Ulisebenzise kahle ngoba usethulele umlingiswa osemqoka uDumazile, kanye nesisusa sodweshu, olususwa ukuthi uDumazile uzwa omemu Mpungose noNgcamu bemhleba ukuthi uthandana nothisha uMoloi, lokho okwamphatha kabi wagcina emtshelile uthisha uMoloi. (3)

[25]

AMAMAKI ESIQEPHU B: 25

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

Umdlalo wakhiwe isingeniso, ukubhebhethaka kodweshu, isixakaxaka, uvuthondaba kanye nesiphetho. Isiphetho singaba upholavuthondaba kanti okwenzeka emdlalweni yilokho okukhulunywa nokwenziwa abadlali ukusuka ekuqaleni kuze kube sesiphethweni somdlalo.

Isakhiwo somdlalo siyahambelana nokwenzeka emdlalweni.

- ❖ Isingeniso – emdlalweni sethulelwa ummeleli onguMdaluli nesisusa sodweshu kanye nesizinda.
 - UMDaluli ukhathazwa yiphupho.
 - UMDaluli ubonisana noMbhebhezeli ngale ndaba yephupho.
 - UManqina uchazela uMaMlanduli ngokudilizwa kwabo emsebenzini ummisa ithemba uMDaluli.
- ❖ Umzimba (ukubhebhethaka kodweshu, isixakaxaka kanye novuthondaba) – Umdlalo uyakhula izinkinga zikammeleli ziyanda kungena nabanye abadlali abazama ukuzixazulula kanti abanye bayazikhulisa. Abanye bagcina sebeqhatha (uMbhebhezeli)
 - ULondiwe utshela uyise ngemali yesikole ayikweletayo.
 - UChivenga uthathela uMDaluli umsebenzi wokwakha.
 - UChivenga ushela intombi kamaNqina uHlengiwe.
 - UChivenga noHeshana bakha itulo lokushintsha isibongo kumazisi ukuze kubonakale sengathi ushade noHlengiwe.
 - Ukuxabana kukaMDaluli nomndeni wakhe.
 - UMDaluli uxoxisana noMbhebhezeli ngendaba kaChivenga ngokumthathela umsebenzi.
 - UMBhebhezeli uvakashela uChivenga esibhedlela uyamtshela ukuthi uthakathwa ubani.
 - UMDaluli ulalela unyendle uChivenga uyaboshwa.
- ❖ Uvuthondaba
 - Emdlalweni sithola uMDaluli exoxisana nomndeni wakhe kanye noChivenga exolisa ngesenzo sakhe sokuba nodlame.
- ❖ Isiphetho (upholavuthondaba)
 - Umdlalo usuyaphela isimo sibuyela kwesijwayelekile.
 - UMDaluli usethola umsebenzi, usehlezi kahle nomndeni wakhe.
 - UMDaluli uvakashela eSudan uhamba yedwa lokho okwenza umndeni ungabaze ukuthi useguqukile.

[25]**NOMA**

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

- 14.1 Yingoba uZenyezile wayesanda kubabikela ukuthi kuzamazame umhlaba eSudan lapho kwakuvakashele khona uMdaluli ubaba wekhaya. (2)
- 14.2 Wayeqonde ukuthi abantu babebaningi kakhulu. (1)
- 14.3 - ukudilizwa emsebenzini.
- Ukuxoshwa emsebenzini wokwakha indlu yesakhamuzi sasendaweni.
- Ukuboshwa kwakhe.
- Ukuba seSudan lapho kwamazama khona umhlaba. (okubili kwalokhu) (2)
- 14.4 Ummeleli onguMdaluli Memela ukhathazwa yiphupho elibi elaliveza abantu ababeghamuka eNyakatho bekhuluma ulimi angalizwa. Bese kuba nesiphepho esikhulu emva kwalokho. Leli phupho lifezeka ngokuthi uMdaluli aphelelwe umsebenzi. (3)
- 14.5 UManqina wabe ekwazi ukubhekana nesimo njengoba sinjalo. Weluleka uMdaluli ukuze akwazi ukwamukela isimo sokudilizwa kwabo. UMdaluli wabe engakwazi ukubhekana nesimo sokulahlekelwa umsebenzi. Uba nolaka, uxabana nomndeni wakhe. (2)
- 14.6 Kulo mdlalo njengakuleli zwe azemukelekile izifiki. Ziyashaywa, ziyahlukunyezwa ngoba abantu abaningi banenkolelo yokuthi yizo ezibathathela umsebenzi kanye nezintombi zabo. (2)
- 14.7 Kumveza njengomlingiswa ongathembekile ngoba uhlangana nabantu bokufika(uChivenga) ukwenza ubugebengu obucekela phansi uHulumeni ongumqashi wakhe. (2)
- 14.8 Izingane zikaMdaluli zikhombise ngokuthi azithulanga zabukela uyise eshaya unina zamemeza, zambophisa zabuye zaya nakusonhlakahle onguZenyezile. (2)
- 14.9 Umbhali wayeqonde ukugcizelela ukuthi idlozi lisuke lingasakuvikele, usuwehlelwa izinto eziningi ezingezinhle. (2)
- 14.10 Umbhali usebenzise uMdaluli ukukhombisa ukuthi abanye abantu besilisa baba nodlame uma bephelele umsebenzi bese behlukumeza imindeni yabo. (2)
- 14.11 Umbhali walo mdlalo usebenzise kahle isisebenzi sezenhlakahle uZenyezile ngokuthi usukumela phezulu uma kukhona izikhalo zokhlukumeza ezenzeka emindenini kaMdaluli. (2)
- 14.12 Uwungenise ngempumelelo ngoba ummeleli, onguMdaluli Memela umethule esigcawini sokuqala. Isisusa sodweshu sivezwa ngephupho likaMdaluli elalingaqondakali kahle. Leli phupho labe libikezela okubi okungahle kwenzeke kummeleli. Isizinda siveza indawo yaselokishini lakwaChappies eMandeni. (3)

[25]**NOMA**

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

Umdlalo wakhiwe isingeniso, ukubhebhetheka kodweshu, isixakaxaka, uvuthondaba kanye nesiphetho. Isiphetho singaba upholavuthondaba kanti okwenzeka emdlalweni yilokho okukhulunywa nokwenziwa abadlali ukusuka ekuqaleni kuze kube sesiphethweni somdlalo.

Isakhiwo somdlalo siyahambelana nokwenzeka emdlalweni.

❖ Isingeniso

- Emdlalweni sethulelwa ummeleli uSalimani, isisusa sodweshu kanye nesizinda.
- Emdlalweni sethulelwa uZithulele ezobikela inkosi uSalimani ngesinqumo sikaHulumeni sokugudluza imingcele yezwe lakhe.

❖ Umzimba: Umzimba (ukubhebhetheka kodweshu, isixakaxaka kanye novuthondaba) – Umdlalo uyakhula izinkinga zikammeleli ziyanda kungena nabanye abadlali abazama ukuzixazulula kanti abanye bayazikhulisa. Abanye bagcina sebeqhatha.

- Emdlalweni uSalimani ebiza abafowabo ngesinqumo sikaHulumeni nokumele kwenziwe.
- Inkosi uSalimani ixoxisana nesizwe sayo ngezindaba zemingcele.
- Ukuqulwa kwecala likaMphilipili.
- USalimani ubizela uSomtsewu embizweni yesizwe sakhe.
- Isu likaSalimani lokukhethisa abantu lokusebenzisa ubhontshisi.
- Isu labelungu lokudala uthuthuva phakathi kwabantu bamapulazi (ogqayinyanga) kanye nabantu benkosi uSalimani.
- Ukuboshwa nokuqulwa kwecala labantu benkosi uSalimani kanye nezinduna zakhe.
- Ukuqulwa kwecala lemingcele emajajini.

❖ Uvuthondaba kanye nesiphetho

- Inkosi uSalimani uyaliwina icala lemingcele.
- Inkosi uSalimani ubuyiselwa izwe lakhe.

[25]**NOMA****UMBUZO 16: (UMBUZO OMFUSHANE)****AWUWELWA UMNGENI – M Gcumisa**

- 16.1 Yingoba uSalimani wayebona ukuthi abantu babethukuthele bezimisele ukulwa ngendaba yokugudluzwa kwemingcele. (2)
- 16.2 (a) USomtsewu – Umbusi waseNatali. (1)
(b) UZithulele – Imantshi yaseMshwathi/uNdabazabantu. (1)
- 16.3 Wayekhombisa ngokusobala ukuthi nakuba wayehambisana nabelungu kodwa wayeyithanda inkosi yakhe uSalimani/ Yingoba wayekhuluma into ayengahambisani nayo uMgqabula. (2)

- 16.4 Yingoba babewuthanda futhi bewufunela ukufuya kanye nokulima. (2)
- 16.5 Isisusa sodweshu kulo mdlalo simayelana nokugudluzwa kwemingcele yendawo yenkosi uSalimani, igudluzwa abelungu ngaphandle okuvumelana naye. (2)
- 16.6 Le nkulumo imveza njengomlingiswa onobandlululo obona ukuthi umuntu omnyama uyohlala engaphansi komlungu futhi angeke abonisane naye ngento ethile. (2)
- 16.7 Kwagcina kungavunyelwananga mayelana ngokugudluzwa kwemingcele endaweni yenkosi uSalimani. (2)
- 16.8 Isu lokubeka inkulumo njengoba injalo yokuthi abelungu bazibona bengcono kanti futhi bebakhulu kunabantu abamnyama. (2)
- 16.9 Ijaji likhombise ukuphatha udaba lwemingcele njengoba lunjalo lasebenzisa ubuqiniso alizange licheme nabelungu. (2)
- 16.10 Isenzo sakhombisa ubudlelwano obuhle phakathi kwenkosi nabantu bayo ngoba uMgqabula wakhombisa ukuyedelela inkosi ngoba engumlungu. (2)
- 16.11 Ngiyavumelana ngoba uyena uHulumeni. Kwakufanele abonisane nenkosi kuqala ngaphambi kokuba athumele uZithulele ukuthi imingcele isiyagudluka. (2)
- 16.1.12 Ngangiyobaxosha abelungu endaweni yami ngoba ngibathukuthelele ngesenzo sabo sokufuna indawo ngobuqili kanye nokubukela abantu abamnyama phansi. (3)

[25]**AMAMAKI ESIQEPHU C: 25****AMAMAKI ESEWONKE : 80**

I-RUBHRIKHI YOLIMI LWASEKHAYA**I-RUBHRIKHI YOKUHLOLA I-ESEYI/UMBUZO OMUDE WENKONDLO**

IRUBHRIKHI YOKUHLOLA UMBUZO OMUDE KWINKONDLO ISIZULU ULIMI LWASEKHAYA AMAMAKI AYI-10	ULIMI: Ukuhleleka nokushelela komqondo, ukwethula, ulimi, iphimbo, isitayela, esisetshenzisiwe kumbalo	* Umbhalo uhlelwe nobunyoninco obuhlosile. * Ubhalwe ngobuchule. * Imiqondo ibunjwe nobuchule iyageleza. * Ulimi olusetshenzisiwe nesitayela kuyaheha.	* Umbhalo uhleleke kahle kakhulu. * Isingeniso sihle kanye nesiphetho. * Amagama akhethwe kahle. * Iphimbo, isitayela kuyahambelana futhi kuyawu phendula umbuzo. * Umbhalo wethuleke kahle.	* Umbhalo uhleleke kahle. * Isingeniso nesiphetho nezinye izigaba kuhambisana kahle. * Umqondo uyalandeleka. * Iphimbo isitayela nezinga lolimi kufanelekile.	* Zikhona izinto ezikhomba ukuhleleka. * Zikhona izinto ezikhomba ukungahleleki komsebenzi. * Iphimbo nendlela yokubhala kuyazigcina nje izidingo zombhalo. * Umbhalo unamaphutha nakuba uhleliwe. * Izindima eziningana zinhle.	* Ukuhleleka kunamaphutha. * Umqondo nokulandelana kwamaphuzu kunamaphutha, kepha kusezwakala. * Iphimbo indlela yokubhala nezinga lolimi akuhlangani kahle. * Maningana amaphutha.	* Umbhalo nokwethula kunamaphutha amaningi. * Ulimi, indlela yokubhala nezinga lolimi akuhambelani nombhalo. * Amaphutha maningi. * Izindima zinamaphutha.	* Umbuzo awuphendulwa-nga ngendlela. * Akukho ukukhombisa ukuhleleka nokulandelana kwamaphuzu. * Akukho kuhlelwa amaphutha angangobaba. * Azikho izindima ezikhombisa ukuhambisana.
OKUQUKETHWE/INGQIKITHI Ukukhombisa ulwazi oluphakeme nokuqinisekisa ulwazi ngenkondlo.		7 80–100%	6 70–79%	5 60–69%	4 50–59%	3 40–49%	2 30–39%	1 0–29%
• Ukukhombisa ulwazi oluphakeme ngezidingo zombhalo. • Impendulo evelele 90%. • Impendulo enhle kakhulu 80 – 89%. • Ubufakazi ngokubhalwe ngenkondlo kuyancomeka. • Ulwazi oluvelele ngombhalo.	7 80–00%	8–10	7–7½	7–8				
• Ulwazi ngombhalo lungaphezulu kokusendimeni. • Ubhale ngokugxila kulokhu okudingekayo. • Okubhaliwe kunomqondo omuhle wabuye kwasekelwa enkondlweni. • Ukhombisa ulwazi oluhle ngombhalo.	6 70–79%	7½ –8½	7–8	6½–7½	6–7			

• Okuqukethwe kuyezwakala futhi kuyalandeleka. • Imiqondo ibhaleke ngokugculisayo. • Kukhona imininingwane eshaya esikhonkosini kodwa kukhona embalwa ephaphalazayo. • Bukhonyana ubufakazi ngolwazi ngombhalo.	5 60–69%	7–8	6½–7½	6–7	5½–6½	5–6		
• Amaphuzu ayanelisa alandeleka ngokusendimeni ngombhalo. • Imiqondo iyezwakala ngokusekela umbhalo. • Akhonyana amaphuzu alandelekayo ashaya emhloveni ngenkondo.	4 50–59%		6–7	5½–½	5–6	4½–5½	4–5	
• Okuqukethwe akuzwakali kahle. • Amaphuzu aphenyula ngenkondlo embalwa. • Ukuhlela noma kukhona akulandeliwe kahle. • Ulwazi luncane ngenkondlo.	3 40–49%			5–6	4½–5½	4–5	3½–4½	3–4
• Amaphuzu nokuqukethwe imvama akuzwakali akuxhumani. • Amaphuzu embalwa alukho ulwazi olwanele ngombhalo. • Ukuhlela umbhalo akwenelisi.	2 30–39%				4–5	3½–4½	3–4	1–3½
• Okuqukethwe namaphuzu kuphambene nokufunwayo futhi akuhlangani. • Imiqondo ayihlangani, umzamo omubi ekuphenduleni inkondlo. • Indaba ingumphuphe, ukuhleleka akukho.	1 00–29%					3–4	1–3½	0–3

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

Qaphela kunomehluko phakathi kwamamaki okuqukethwe kanye nawesakhiwo nolimi.

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

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