Tutorial letter 202/1/2016

Language and Communication Skills Acquisition in an African Language 2

AFL1504

Semester 1

Department of African Languages

IMPORTANT INFORMATION:
This tutorial letter contains guidelines on the examinations and feedback answers to Assignments 21 to 29.
Please note / important notes:
We hope you numbered your second assignment correctly according to the language you chose, i.e. Assignment 21 was to be done by students who chose Zulu, Assignment 22 by students who chose Xhosa, etc. Please refer to page 11 in the 101 Tutorial Letter in this regard. The assignment counts 50 marks, but the mark you obtain is converted to a mark out of 100.
1 INTRODUCTION

Dear Student

This tutorial letter contains guidelines for the examination and feedback on Assignments 21 to 29. The answers to the assignment questions are discussed under separate language headings.

Should you have any questions, please contact the lecturer responsible for the language you have chosen for this module.

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3 FORMAT OF EXAMINATION PAPER

Before we give you the feedback, we would like to give you some information about the examination.

- Please remember that the contents of the generic guide as well as the language specific study material on your CD-ROM will be assessed in the examination.

- When doing revision, work through all the exercises in your language section on the CD-ROM to make sure that you understand the work. The same text that is on the CD-Rom is also available under ‘Additional Resources’ on myUnisa.

- The questions in your exam paper appear in English and/or your chosen language.

- The format of the exam paper does not differ much from that of the assignments. This means that if you can do the type of questions found in the assignments and cover the work dealt with in your assignments you should be well prepared for the examination.

- 10 marks of the exam paper are allocated to multiple choice questions, similar to those in Assignment 01. You will not need a mark-reading sheet for this, but will be required to enter your answers in your examination answer book.

- The feedbacks on both assignments are a very important part of your exam preparation.

- The examination paper is a two hour paper and counts 100 marks. The semester mark obtained for the assignments counts 20% and the exam mark counts 80% of the final mark.

- Apart from the multiple choice questions (10 marks), there will be questions on folklore with its different genres (40 marks), a comprehension test (10 marks), a passage to be paraphrased into English (10 marks), a passage to be translated into an African language (10 marks) and a dialogue, paragraphs or an essay (20 marks).
4 FEEDBACK: ASSIGNMENT 21 (ZULU)

UMBUZO 1 / QUESTION 1

(a) Discuss the values and purposes of folktales among the Zulu people. Support your answer by referring to any Zulu folktale you know:

- Folktales are narrated to entertain, educate and instruct both children and adults.
- Because of the spoken word used in folktales children learn to relate to their natural and social environment.
- Through storytelling social values are instilled and encouraged while malpractices are condemned.
- Storytelling is an important vehicle of cultural preservation.
- Stories have timeless messages and universal qualities.
- They are a means of introducing subjects for discussion such as moral issues and warnings about anti-social behaviour.
- They embody the inherited wisdom of the people.
- Example of a Zulu folktale.

(b) Possible answers based on the passage from the given folktale:

(i) Le nganekwane ixoxa ngenkosikazi nomnyeni wayo (nezingane zabo ezimbili uZenzile noZenziwe).
   This folktale talks about a woman and her husband (and two children Zenzile and Zenziwe).

(ii) Amacebo okukhulunywa ngawo lapha awokubulala uZenzile (umfana).
   Plans that they talk about here are of killing Zenzile (a boy).

(iii) Indoda nenkosikazi yayo babefuna ukubulala umfana ngoba wayehlakaniphile.
   A man and his wife wanted to kill a boy because he was clever.

(iv) UZenziwe wayecula ukuze axwayise uZenzile ngengozi eyayizomehlela.
   Zensiwe was singing to warn Zenzile about the danger that he was going to face.

(v) Le ndoda okukhulunywa ngayo lapho ubaba (uyise) kaZenzile (noZenziwe).
   The man they talk about here is the father of Zenzile and Zensiwe.

UMBUZO 2 / QUESTION 2

Discuss the nature and structure of Zulu riddles with suitable examples.

- Riddles are questions that should be answered, but they may not necessarily be in the form of a question.
- They are often in the form of simple statements.
- The contents of a riddle provides clues towards finding the answer.
• The questioner starts by saying *Ngiyakuphica* in Zulu, and then the audience has to guess the correct answer to the statement or question being posed.

• A variety of poetic devices may be encountered in riddles, such as parallelism (similarity in successive passages), contrast, ideophones (e.g. sound imitations), repetitions, compound words, interjections, personification, metaphors and direct speech.

• A suitable example of a Zulu riddle and its answer should be given as support. /5/

**UMBUZO 3 / QUESTION 3**

Any five Zulu idioms used in appropriate Zulu sentences to show that students have understood the meaning of the chosen idioms. Some examples are given below:

i. *ukushaya ihlombe* (to clap hands in unison for an achievement which has been attained).
   *Abantu bashaya ihlombe* bemhalalisela ngokuphumelela kwakhe.

ii. *ukubamba indlela* (to walk away)
   *Umfana wabamba indlela* eqonde ekhaya.

iii. *ukushaya amathambo* (to go to a *sangoma* and be told about your misfortunes)
    *Isangoma sashaya amathambo* simtshela ngempilo yakhe.

iv. *ukubamba oyaziyo* (to walk away from a situation)
   *Wathi angaqeda ukusebenza wambamba ayaziyo*.

v. *ukufaka isandla* (to help (financially) where you see a need)
   *Amakhosikazi afaka isandla* ukuze abantwana bathole ukudla. /5/

**UMBUZO 4 / QUESTION 4**

Answers to questions had to be in Zulu (except for (i)) which you could answer in Zulu or English:

(a) *Abantu abeze emshadweni kadadewethu baningi.* (1)
(b) *Umakoti ufike ngemoto enhle eluhlaza eyiBMW.* (1)
(c) *Umakoti uqoque ingubo emhlophe.* (1)
(d) *Umkhwenyane umlinde ngaphakathi esontweni.* (1)
(e) *Umkhwenyane uqoque isudi emnyama.* (1)
(f) *Amakhosikazi apheke ukudla okuningi ekhaya.* (1)
(g) *Amakhosikazi aphise utshwala obuningi, enze neziphuzo eziningi.* (1)
(h) *Izingane zicula amaculo amnandi omshado.* (1)
(i) *Women brewing African beer.*
   *Children singing wedding songs.*
   *Males dancing.*
   (Any two) (2)

**UMBUZO 5 / QUESTION 5**

(a) **Paraphrasing from Zulu to English**

The owner of the car was pleased with the action of the donkey. The dog also paid his due but change was required, the owner of the car said it should wait for its change. The goat searched everywhere, but found that it had no money. It eventually thought that there was nothing it could do, it ran into a forest.

(5)
(b) Translating from English into Zulu


UMBUZO 6 / QUESTION 6

The following grid will be used for the marking of essays and dialogues:

- Relevance: 3
- Ideas: 2
- Grammar & spelling: 3
- Layout and neatness: 2

TOTAL: [50]
5 FEEDBACK: ASSIGNMENT 22 (XHOSA)

UMBUZO 1 / QUESTION 1

(a) The main value carried in the folktale *uNgonyama noMvundla*.

Value: Cleverness triumphs over physical strength: one does not need to use physical strength in order to succeed.

Condemnation of malpractices: Unacceptable social behaviour is punished, i.e. the lion was arrogant and proud and exploited his subjects that were entrusted to him. He meets his fate in the waterhole and dies. (2)

(b) Phrases that usually form the introduction and the ending in the Xhosa folktale:

Introduction: “Kwathi ke kaloko/Kwahlalakwahlala kwayintsomi”. (1)

Ending: “Phela phela ngantsoni/Iyaphela intsomi”. (1)

(c) Two social functions of praise poetry:

Express a nation’s deepest thoughts about matters of common interest.

Embrace a people’s philosophy of life and may also contain history.

Tell about a person’s character.

Express criticism or protest.

(Any two of the above listed functions). (2)

(d) How traditional praise poetry is composed:

Traditional praise poetry is composed in honour of chiefs, kings and prominent persons.

The poems are composed orally, recited and carried on to the next generation. More than one person can contribute to a praise poem. (2)

(e) Two occasions where traditional songs are sung:

Traditional songs are composed and sung at various occasions such as: in work groups to encourage workers and to combat tiredness, when asking for rain, in times of war, for weddings and other traditional ceremonies, for children, etc.

(Any two occasions). (2)

UMBUZO 2 / QUESTION 2

(i) One function of riddles and give an example:

They are a form of entertainment.

They combat boredom

They fulfil a very important social and moral function.

(Any one of the functions listed above (1) and an example (1)).

Example of own riddle plus its answer (The riddle should start with Qashi-qashi or Rhayi-rhayi). (2)
(ii) Three functions of proverbs:

Proverbs express general truths, to warn, to advise or encourage to do good. They may be used to comment on the social situation. They also have a didactic function. They serve as an effective and picturesque way of putting across ideas and their messages reflect on the culture of a people.

(Any three of the functions listed above).

UMBUZO 3 / QUESTION 3

Chaza umahluko phakathi kweqhalo nesaci./ Explain in what way proverbs differ from idioms:

Isaci yintetho ekwekwayo enentsingiselo efihlakeleyo. Iqholo lona yintetho ekholisa ukubandana kunesaci, isetyenziswa ukuyala okanye ukufundisa. Izaci namaqholo zinonga intetho ibe mnandi futhi iyondelelane. /

Idioms are linguistic forms which add colour to speech and render expressions more effective. They are used to enrich a person’s language. A proverb is figurative. It makes use of a range of topics to create imagery and parallels for comparison. Proverbs make use of wording which is compact and forceful.

The main difference between proverbs and idioms is that proverbs have a fixed pattern and cannot be changed (2). Although idioms also have a fixed pattern of words which go together, they are not as rigid in form as proverbs (2). They may change in form (1).

UMBUZO 4 / QUESTION 4

Answers to questions based on the given passage:

(a) Beze emtshatweni kadade wethu/ My sister's wedding. (1)
(b) Umakoti ufike ecaweni ngemoto entsha eluhlaza eyiBMW / The bride arrived in church in a new green BMW car. (1)
(c) Ngumkhwenyana / Umkhwenyana unxibe isuti emnyama./ The groom is wearing a black suit. (1)
(d) Ekhaya, amakhosikazi apheka ukutya okuninzi, okumnandi, enza notywala / At home, women are cooking delicious food and brewing tradional beer. (2)
(e) Abantu baphe abatshati izipho ezihle ezibiza imali eninzi / People gave the newly weds beautiful, expensive gifts. (1)
(f) Ukukikizela / ululating; abantu abaninzi / many people; ukutya okuninzi notywala obuninzi/ too much food and beer. (4)

UMBUZO 5 / QUESTION 5

Translation or paraphrasing from English to Xhosa:


/10/
Bhala ibali enemigca eli-10 ngesihloko ESINYE kwezi zilandelayo:/ Write your own essay in Xhosa of about 10 lines on ONE of the following topics:

(a) Amabhoko-bhoko, iqela lomdlalo webhola yombhoxo loMzantsi Afrika/ Mabhoko-bhoko, the South African National rugby team.
(b) Ndifunda ukuthetha isiXhosa./ I am learning to speak Xhosa.
(c) Kuyabanda ebusika./ It is cold in winter.
(d) Emsebenzini./ At work.
(e) Ekhaya ngoMgqibelo./ At home on Saturday.

[ANY CLEAR AND WELL WRITTEN ESSAY WILL GET MARKS].

TOTAL: [50]
6 FEEDBACK: ASSIGNMENT 23 (NORTHERN SOTHO)

POTŠIŠO 1 / QUESTION 1

(a) Folktales are usually characterised by certain formulae. Refer to examples of such formulae in Northern Sotho and explain each one’s purpose.

\textbf{Ba re kgalekgale or Go thwe kgalekgale or E ile e le nonwane:} Used as opening formula in folktales, meaning ‘They say long, long ago …’ or ‘Once there was a story …’

\textbf{Keleketla:} Response line in folktales, indicating that audience is participating and paying attention.

\textbf{Mpho sa mosela seripa:} Closing formula for folktales to bring people from a world of fantasy back to reality. Other expressions are \textit{Pho! Sa mosela wa nkota!} or \textit{Se seo! Sa mosela wa seripa}. They expressions refer to an animal with a short tail.

(b) Mention at least three important truths or messages that children are taught through the folktale ‘Tselane le Makgema’ by referring to the experiences of the main characters in the story.

\begin{itemize}
  \item one should listen to one’s parents; even though one may have a valid reason for wanting to follow one’s own mind, one should stay under the protective care of one’s parents. Tselane was abducted by the cannibal because she did not want to move with her parents.
  \item one should not discard one’s tradition or own community; through singing a traditional song of her own people, Tselane was saved.
  \item the innocent (as personified by Tselane) will triumph over the evil (the cannibal).
  \item unacceptable social behaviour is punished, i.e. the cannibal meets his fate and dies.
\end{itemize}

(c) Explain the circumstances that led to the death of the horse in the story of ‘Sewela’.

Sewela did not want to marry. She instead spent time with a horse, which she called through a song and fed. One day her parents became suspicious and followed her. They killed the horse with an axe, because they blamed it for the anti-social behaviour of Sewela who did not want to marry and who used the horse as an escape mechanism or substitute for a husband.

(d) What is the purpose of praise poetry and who is the target audience of such poems?

A praise poem is composed to honour a specific person or persons. Besides kings, chiefs and prominent warriors, praise poems may also be written about animals, birds, mountains, rivers, etc. which are praised for their wisdom, bravery, strength or beauty. The target audience is adults (not children).

POTŠIŠO 2 / QUESTION 2

(a) Short notes on each of the following regarding riddles in Northern Sotho:

\begin{itemize}
  \item \textbf{(i) the structure, (ii) educational role and (iii) a myth regarding riddles:}
  \begin{itemize}
    \item \textbf{(i)} A riddle is introduced by the stereotyped phrase \textit{Thai!} It may be in the form of a statement.
    \item \textbf{(ii)} Riddles play a very significant educational role, as they are meant to stimulate and sharpen the intellect of the young so that they would be able to listen carefully, and after careful analysis of a riddle, come up with a well thought-out answer. Riddles also encourage the youth to study their environment and their culture.
  \end{itemize}
\end{itemize}
(iii) It is believed that if you ask a riddle during daytime, you will grow horns or become an imbecile. In traditional societies, riddling therefore takes place in the evening around a fire.

(b) Proverbs are often deeply rooted in traditional settings and customs. Explanation of ONE of the following proverbs with reference to traditional settings and customs:

Ngwana yo a sa llego o hwela tharing:

In African culture a baby is carried on its mother’s back in a carry sling. If it doesn’t cry (make known its needs), it is not attended to and dies. Knowledge of this custom is necessary in order to understand the proverb properly.

English equivalent or explanation: He who does not ask will not receive.

OR: Dikgomo di retwa di boa mokatong:

In African culture cattle are an integral part of daily living. It is therefore fitting that they should refer to cattle to bring across the warning that you should not boast about your success ahead of time or until the cattle have proved their worth in a contest.

English equivalent: Do not count your chickens before they are hatched.

POTŠIŠO 3 / QUESTION 3

(a) Explain in what way proverbs differ from idioms:

Proverbs: Express general truths, warn, advise, encourage to do good. They comment mainly on social situations where human beings interact with others. Structurally they should be used as they are. (1½)

Idioms: Linguistic forms which add colour to speech and render expressions more effective. They are used to enrich a person’s language, used as euphemism, i.e. polite ways of saying things. Not as rigid in form as proverbs. (1½)

(b) Give any two idiomatic expressions for ‘to die’ and provide their literal meanings as well:

Go raga lepai: Literal meaning: to kick the blanket

Go tšewa ke phiri: Literal meaning: to be taken by a wolf

POTŠIŠO 4 / QUESTION 4

The formulation of your answers may not be exactly like ours, but credit was given for correct answers. You had to answer in full Northern Sotho sentences.

(a) Aowa, ba rata go ya paese kopong ka Labohlano.

Or: Aowa, ga ba rate go ya kerekeng ka Labohlano. (2)

(b) Ba gahlana le bagwera ba bona resturanteng ya Wimpy.

(1)

(c) Ba swanetše go ya gae gona bjale ge paese kopop e tšwile, ka gobane toropo e tletše dikotsi bošego.

(2)

(d) Ka Mokibelo ba thuša batswadi ka serapaneng ka go sega bjang le ka go nošetša matšoba.

(2)

(e) Tate le bašemane ba rata go beša nama le go lebelela kgwele ya maoto thelebišeneng.

(2)

(f) Aowa, Mme le Selina ba sepela ka kolo (ba diriša kolo) go etela koko le rakgolo.

Or: Aowa, Mme le Selina ga ba sepele ka maoto go etela koko le rakgolo. (1)

/10/
POTŠIŠO 5 / QUESTION 5

(a) Paraphrase in good idiomatic English or Afrikaans:

Mother and daughter are tired because they have been walking for a long time. They enter a Wimpy restaurant to eat cake and to drink coffee. Selina is wearing her new shoes. She walks around with them in the restaurant. The other guests also like Selina's beautiful present. Mother would like to pay with a card. She asks the shop owner: How much is the cake and coffee? (5)

(b) Translation of passage into Northern Sotho:


POTŠIŠO 6 / QUESTION 6

Own dialogue of about one page in length in Northern Sotho in ONE of the following settings.

Mabenkeleng (At the shops)
Polaseng (On the farm)
Kerekeng (At the church)

Marking grid:
- Relevance: 3
- Grammar & spelling: 3
- Layout and neatness: 2
- Original ideas: 2

TOTAL: [50]
POTSO 1 / QUESTION 1

Buisea temana e e latelang ka kelothoko mme morago o arabe dipotso tse di ka fa tlase: Read the following folktale carefully and then answer the questions that follow:

1.1 Naya melaetsa e mebedi e mothe a ka iponelang yone mo naaneng e e fa godimo/Give two lessons one can derive from the folktale:

(a) Maano ga a site, go sita a loso/You have to make a plan.
(b) Fa o se thata, o nne bothale/If you are not strong, then you must have a plan.
(c) Boelele e ga bo na mosola/Stupidity is useless.

1.2 Naya mola o le mongwe mo temaneng e e fa godimo o o bontshang gore ke naane/Give one line from the above folktale that shows the characteristic feature of a folktale.

Ga o a neelwa/ Not given.

Temana e ga e bontshe bonaane, le fa gone e le naane gonne diponagalo tsa bonaane jaaka matseno, bokhutlo le tsibogo ya babogedi ba naane. Lebaka ke gore e inotswe mo mpeng ya naane mme ya se tswale dintlha tsothe.

The passage does not feature the typical opening line, response line of the audience or the closing line of a folktale, because it is an extract from the middle of a folktale.

1.3 Naya tlhaloso ya mareo a a latelang a pokö/Give an explanation of the following poetry terms:

Tlhaloso ya mareo:

(a) Kemedi: Ke sekapuo se se re fosanang le kaediso mme sona se bonwa ka gore selo sengwe se dirisiwa mo boemong jwa se sengwe, ke gore selo se bidiwa ka se sengwe. Sk, “Pitsa e a bela”: ga go bele pitsa go bela metsi.

Synecdoche: A figure of speech in which a part is made to represent the whole or vice versa, eg England lost by six wickets (meaning the England Cricket Team).

(b) Kgakantsi: Ke sekapuo se mo go sona o ka reng motho o ganetsa se a se buang, e bile o ka ba o bua ditseabadimo fela. Sk, “Go nna setlhogo sa go nna molemo”, motho a ka se nne setlhogo a ba a nna molemo ka nako. Se se tshalosiwang fa ke gore, o latedisa tshiamo ke ditsela tse di farologaneng, le fa tota go ka raya gore gongwe o nne setlhogo.

Oxymoron: A figure of speech in which apparently contradicting terms appear in conjunction, e.g. Faithful kept him falsely true.

(c) Tlogelo: Ke sekapuo se mo go sone, lefoko kgotsa noko e tligelwang ka maithhomo a go kgontsha molatheto oo kibakiba ka mokibo o o monate. Sk, “Kgomo tsa gagwe di letse di dusa maabane”. Mo boemong jwa Dikgomo o dirisitse ‘Kgomo’.
POTSO 2 / QUESTION 2

2.1 Naya ditlhaloso tse di nepagetse tsa sengwe le sengwe sa diane tse di latelang/Give the meaning of each of the proverbs given below:

Tlhaloso ya diane.

(a) Selo o se dumela fa o se bone/ You can only believe when you see something. (1)

(b) Fa go le maswe go a thusanwa go sa kgathalesege kgolagano/When it is bad, we need to help each other. (1)

(c) Basadi ga ba bokgoni jwa go etelela pele jaaka banna/Women are not fit to lead. (1)

2.2 Naya ditlhaloso tsa dithamalakane tse di latelang/Give the meaning of each of the following riddles:

Tlhaloso ya dithamalakane:

(a) Lesepa le le sekeng le kotangwa ke ntsi: Kgabo ya molelo (1)

(b) Tshwene kotama re tshege: Pitsa mo godimo ga leiso (1)

POTSO 3 / QUESTION 3

Baithuti ba tshwanetse go dirisa maele a a latelang mo dipolelong tsa tlhopho ya bone/Students must use the following idiomatic expressions in their own sentences:

(a) Go thibela phiri serobe (1)
(b) Go ubela tshipi bose, go e tlosa matlhagasu (1)
(c) Go yang ngwana, boselo jwa kgolo (1)
(d) Go itira mooka ntša ya motsholathupa (1)
(e) Go kgwa mathe (1)

POTSO 4 / QUESTION 4

Buisa temana e e latelang ka kelothoko mme o arabe dipotso tse di latelang/Read the following excerpt carefully and then answer the questions that follow:

(a) Ke kgwedi efe e e umakiwang fa godimo/Which month is under discussion? (1)

Ke ya Sedimonthole

(b) Tlhalosa ka boripana gore ke goreng kgwedi e e teilwe leina leo go ya ka diteng tsa temana e/Briefly explain why that month is given such a name? (2)
Ke kgwedi e ka yone, masimo a simololang go nna le dijo tse di jewang jaaka, makatane, magapu, makgomane jalo jalo. Jaanong mong yo mongwe le yo mongwe wa tshimo ga a letlelelwa go ja sepe sa tshimo kgosi e ise e lome. Fa a dira jalo, o tshwanetse go iphitlha. Jaanong fa a tla a rwele jaana, o tlaa raya mongwe a re “Sedimo nthole”, a raya gore selo sa Modimo nthole. Ke jaaka e bidiwa Sedimonthole.

(c) Go bonala kgwedi e e tla ka paka efe ya ngwaga? Ke goreng o rialo/This month falls in which season of the year? Why do you think so? (2)
E tla ka paka ya selemo nako e dipula di na ke jaaka o bona go le teng makatane, makgomane, magapu le dijalo tse dingwe gonne ke dijalo tse di bonalang ka nako ya pula.

(d) Badumedi ba Sekeresete ba keteka jang mangwe a malatsi a kgwedi e e umakilweng fa godimo fa?/How do Christians celebrate some of this month’s days? (2)
Ba keteka letsatsi la tsalo ya Morena Jesu Keresete e leng Sedimonthole a thola masome a mabedi le botlhano. Ba gopola fa e le lone le Morena a bonweng ka lone.

(e) Fetolela lengwe le lengwe la mafoko a a latelang mo Seesimaneng/Give the English or Afrikaans equivalents of each of the following words: (3)
Phetolelo.
  i. Selemo/Summer
  ii. Maungo/Fruits
  iii. Ngwaga o mošwa/New Year

POTSO 5 / QUESTION 5

(a) Moithuti o tshwanetse go kwalolola temana e e neetsweng ka Sekgowa/The student must paraphrase the paragraph in English. (5)

Many years ago there was a Chief in a certain village; this village was known as Mogaswa. The Chief had a daughter. This girl was very beautiful, even boys from the village where fighting for her day and night. Her name was Senkepeng. The tribe in this village wished that the girl be moved to the other village as her beauty attracted many hearts in this area.

(b) Moithuti o tshwanetse go ranolela temana e e neetsweng kwa Setswaneng/The student must translate the paragraph into Setswana. (5)

Ga twe e rile bogologolo maje a santse a tobetsega, letsatsi le metsi ya bo e le ditsala tse di ntshanang se se mo inong, bobedi bo ne bo tshela mmogo mo lefatsheng. Gangwe le gape letsatsi le ne le na le go etela metsi, mme metsi one ga le ise a ke a buse dinao. Kwa bofelong letsatsi la bota metsi gore ke goreng a ise a mo etele fa e sale go filha gajaana, metsi a araba ka gore ntlao ya letsatsi ga e kgolo go bonala, mme fa a tla le batho ba one, a tlaa tlhoka bonno mme letsatsi le tlaa tlhoka le sebaka sa go dula. Metsi a re, “fa o batla gore ke go etele, o tshwanetse go aga tulo e kgolo thata; fela ke a go tsibosa, e tshwanetse go nna tulo e kgolo go utlwala, ka jaana batho ba me ba bantsi thata, mme ba ka tlala ka dikamore tse dintsi thata”.

/10/
POTSO YA 6 / QUESTION 6

Moithuti o tshwanetse go kwala thamo ya mela e ka nna lesome go ya go masome a mabedi ka ga sengwe sa ditlhogo tse di latelang ka Setswana/A student must write an essay of about ten to twenty lines on one of the following topics in Setswana.

(a) Maaka a boorramolao (Lawyers' lies)
(b) Ngwagaphetelela (Leap year)
(c) Tlhala mo lefatsheng (Divorce on earth)

/10/

PALOGOTLHE: [50]
8 FEEDBACK: ASSIGNMENT 25 (SOUTHERN SOTHO)

POTSO YA 1 / QUESTION 1

(a) Discuss briefly the types of folktales of Sesotho/Qoqa hakgutshwane ka mefuta ya ditshomo tsa Sesotho. (5)
Cannibal tales, trickster tales, monster or ogre tales, human tales and animal tales. There is often conflict between ordinary human beings and cannibals, tricksters, monsters etc. Animals often assume human character traits and have the ability to talk.

(b) Sesotho praise poems have specific social functions. Discuss briefly/Dithoko tsa Sesotho di na le ditshebediso tse ding tse tlwaelehileng. Qoqa hakgutshwane. (5)
Express a nation’s deepest thoughts about matters of common interest.
Embrace a people’s philosophy of life
May also contain history.
Tell about a person’s character.
Express criticism or protest. /10/

POTSO YA 2 / QUESTION 2

(a) Any example of a riddle and its answer: (2)
(i) Ema moo, re bue! (Wait there, so that we can talk!)
Karabo/ Answer: Monokotshwai (Mulberry)
(ii) Pota ka nqena, ke tla pota ka nqane (Go around this side, I will go around that side)
Karabo/ Answer: Lebanta (Belt)

(b) (i) Definition of a proverb (any of the following): (1)
Proverbs express general truths, to warn, to advise or encourage to do good. They may be used to comment on the social situation. They also have a didactic function. They serve as an effective and picturesque way of putting across ideas and their messages reflect on the culture of a people. They are figurative and make use of wording which is compact and forceful. They enjoy general acceptance in the culture group. They make use of a range of topics to create imagery and parallels for comparison.

(ii) Examples of proverbs with the words sehwete and metsi: (2)
Sehwete se tjhekwa ke pelo (a carrot is dug out by the heart)
Meaning: Decision on who to marry depends on a person himself.

Metsi a a ntshana (water pushes one another out)
Meaning: Any position held may be taken over by someone else. /5/
POTSO YA 3 / QUESTION 3

Students should use the two given idioms in two full Sesotho sentences.

**Ho rwala morwalo**
Ha ke batle ho rwala morwalo ka ho hodisa bana ba hae.

**Ho silela ifo**
Matšiliso o sapalla tjafo a sena sek'hwehla, ke hore o silela ifo ka ho se nyantshe ngwana leswele. /5/

POTSO YA 4 / QUESTION 4

Questions on the passage answered in full Sesotho sentences:

(a) Polasi ya “Atamela kwano” e haufi le Bethlehem, provenseng ya Foreistata. (2)

(b) Batho ba mo rata hobane o tseba ho bua Sesotho, o se bua hantle. (2)

(c) Basotho ba mo rehole letiwo la Rabasotho. (2)

(d) Rabasotho o thusa batho ba hae. O ba kadima terekere ya hae hore ba ise setopo mabitleng. (2)

(e) Batho ba bangata ba tla polasing ena ka Moqebelo ho tla reka dinku le dikgomo. Hape ho rekiswa meroho, lebese le nama. (2)

POTSO YA 5 / QUESTION 5

(a) Translation into Sesotho:
Ka tsatsi le leng ho ne ho e na le kgosatsana tseba. Ntatae, morena wa ditseba, le mmae, mofumahadi wa ditseba, ba ne ba sa batle letho ka yena kaha a ne a le motle haholo ho feta banana bohle ka har’a ditseba ba kileng ba phela lefatsheng. Ke ka lebaka lena ba ileng ba etsa qeto ya hore a nyalwe ke monna ya matla ka ho fetisisa lefatsheng. (5)

(b) Translation into English:

There was one poor woman who decided to bring food to her children at school. While she was on her way to school, she saw a bag of money lying inside the road and picked it up. When she opened the bag it was full of money. As she was a trustworthy woman, she did not use that money. After some few days, her son read an article in the newspaper. (5)

POTSO YA 6 / QUESTION 6

A paragraph of about 10-15 lines in Sesotho on ONE of the following topics. Please note that marks are awarded for content, originality, correctness and full Sesotho sentences.

(a) Mohlankana ya bohlale (The clever young man)

(b) Mmutla le Kgudu (Rabbit and Tortoise)

(c) Reisisi (The Race) /10/

KAKARETSO YA MATSHWAO/TOTAL: [50]
UMBUZO 1 / QUESTION 1

(a) Discuss the values and purposes of folktales among the Swati people. Support your answer by referring to any Swati folktale you know:

- Folktales are narrated to entertain, educate and instruct both children and adults.
- Because of the spoken word used in folktales children learn to relate to their natural and social environment.
- Through storytelling social values are instilled and encouraged while malpractices are condemned.
- Storytelling is an important vehicle of cultural preservation.
- Stories have timeless messages and universal qualities.
- They are a means of introducing subjects for discussion such as moral issues and warnings about anti-social behaviour.
- They embody the inherited wisdom of the people.
- Example of a Siswati folktale.

(b) Possible answers based on the passage from the given folktale:

(i) Lenganekwane icoca ngemfati nendvodza yakhe (nebantfwababo lababili boTentile naSimayedvwa).

(ii) Emacebo lokukhulunywa ngawo lapha ekubulala umfana wabo (Tentile).

(iii) Indvodza nemfati wayo babefuna kubulala umfana wabo ngobe abehlakaniphile.

(iv) Tentile abehlabelela kwecwayisa umnakabo ngengoti leyayitamehlela uma aya ekamelweni lakhe.

(v) Londvodza lokukhulunywa ngayo lapha ngubabe (nguyise) waTentile naSimayedvwa.

UMBUZO 2 / QUESTION 2

Discuss the nature and structure of Siswati riddles with suitable examples.

- Riddles are questions that should be answered, but they may not necessarily be in the form of a question.
- They are often in the form of simple statements.
- The contents of a riddle provides clues towards finding the answer.
- The questioner starts by saying Ngiyakuphica in Siswati, and then the audience has to guess the correct answer to the statement or question being posed.
- A variety of poetic devices may be encountered in riddles, such as parallelism (similarity in successive passages), contrast, ideophones (e.g. sound imitations), repetitions, compound words, interjections, personification, metaphors and direct speech.
- A suitable example of a Siswati riddle and its answer should be given as support.
UMBUZO 3 / QUESTION 3

Any five Siswati idioms used in appropriate Siswati sentences to show that students have understood the meaning of the chosen idioms. Some examples are given below:

i. Kuba yinyoka (to be a snake/ to be untrustworthy/ to be a traitor).
   Kubuhlungi kuba yinyoka ngobe kute lokwetsembako.

ii. Kubamba indlela (to walk away)
   Umfana wabamba indlela aya ekhaya.

iii. Kushaya ematsambo (to go to a sangoma and be told about your misfortunes)
    Sangoma sashaya amatsambo samtjela ngebhadi lanayo.

iv. Kushaya sentfwala (to eat and be satiated)
    Sonkhe sihambe sishaye sentfwala kulokudla lebekukunyenti kangaka.

v. Kufaka sandla (to help where you see a need)
    Sambona sekafaka sandla kulomsebeni lowawumnyenti.

UMBUZO 4 / QUESTION 4

Answers to questions had to be in Siswati (except for (i)) which you could answer in Siswati or English:

(a) Bantfu labete emshadweni wadzadzewetfu banyenti /baningi. (1)
(b) Makoti ufike ngemoto lenhle leluhlata leyiBMW. (1)
(c) Makoti ugcokle ingubo lemhlophe. (1)
(d) Umkhwenyane umlindze ngekhatsi esontweni. (1)
(e) Umkhwenyane ugcokle isudi emnyama. (1)
(f) Bomake bapheka kudla lokuningi ekhaya. (1)
(g) Bomake baphise netjwala lobuningi, netinatfu letiningi. (1)
(h) Bantfwana bacula emaculo/tingoma letimnandzi temshado. (1)
(i) Women brewing African beer.
    Children singing wedding songs.
    Males dancing. (Any two) (2)

/10/

UMBUZO 5 / QUESTION 5

(a) Paraphrasing from Siswati to English

The owner of the car was pleased with the action of the donkey. The dog also paid its due but change was required, the owner of the car said it should wait for its change. The goat searched everywhere, but found that it had no money. It eventually thought that there was nothing it could do, it ran into a forest.

(5)
(b) Translating from English into Siswati


UMBUZO 6 / QUESTION 6

The following grid will be used for the marking of essays and dialogues:

- Relevance: 3
- Ideas: 2
- Grammar & spelling: 3
- Layout and neatness: 2

TOTAL: [50]
10 FEEDBACK: ASSIGNMENT 27 (NDEBELE)

UMBUZO 1 / QUESTION 1

(a) The unique structure of folktales/ Nanzi ilimpendulo ezingalindelwa:
   - In a folktale there is a narrator and listeners./ llinganekwana zinomuntu ozicocako nalabo abalaleleko.
   - In the introduction, the narrator says Kwasukasukela and the listeners say Cosu/ Esingenisweni, ococako uthi kwasukasukela bese abalaleleko bathi cosu.
   - In the body, the narration can be a repetition of phrases/paragraphs./ Emzimbeni wenganekwana kungaba nokubuyelelwana kwamagama, isib. wakhambawakambha.
   - The narrators can also use the language and gestures when delivering the folktale./ Ococako angasebenzisa ilimi kanye nezitho zomzimba nakacocako.
   - The audience can take part by singing the short song that is in the folktale./ Abalaleleko nabo bangazibandakanya enganekwaneni ngokuthi bavume ingonyana engabakhona.
   - At the conclusion, the narrator says cosu cosu iyaphela./ Ekugcineni ococako uthi cosu; iyaphela (Namanye amaphuzu angatloleza bafundi.)

(b) Folktales in IsiNdebele cover a variety of themes. Discuss this statement with reference to two IsiNdebele folktales you know.

Themes that can be written by students/Imimongo-ndaba engathintwa ngile elandelako:

Ukungalaleli akubuyiseli, ubudlhadhla abelatjhwa, isalakutjelwa sibona ngomopho, ikani ayidlelelwana, alikho iqili elazikhotho emhlana neminye kimimongo-ndaba engathintwa bafundi.

UMcasa nogogo. Ugogo waba sidlhayela walalela umcasa navuthi abadlalele umaphikephakekana kanti umcasa uyazi kobana ufuna ukubulala uogo ngokuthi umvalele ngapotweni bese ubaselele ukuze uogo avuthwe. Ngakho-ke kufanele kobana ucebangisise ngaphambi kokuthatha isiqunto esithilekho. (Abafundi abathathe ummimongo-ndaba othileko bese basebenzise inganekwana ukusekela ipendulo yabo.)

If you don’t listen/take advice, you will land into trouble; foolishness is a sickly disease; a witty person eventually gets into trouble, and other themes that can be provided by students.

Example: The hare and the grandmother. The grandmother acted foolishly by listening to the hare when it said: Let’s play a dangerous game. The hare was the first in the big pot, the grandmother poured water into the pot and lit the fire. Before the water became warm, the hare said it was burning. When it was the turn of the grandmother, the hare put on more wood and closed the lid of the pot tightly until the grandmother was well cooked. In life, one needs to think carefully before one takes a decision. (Students can take any theme and use a relevant folktale to support their answers.)
UMBUZO 2 / QUESTION 2

(a) What are the functions of riddles? Write two functions.

- They are a form of entertainment.
- They combat boredom
- They fulfil a very important social and moral function.
- Riddles sharpen the minds of the young.
- They help to increase the vocabulary
- They teach about the environment (any two)

(b) Write two different types of riddles and give their examples.

Short riddles: e.g. Bhoda ngapha ngibhode ngale. > Libhande
Ngendlu enganawo umnyango. > liqanda

Long riddles: e.g. Ngalantu bami abalalako ikosi yabo nayidlulako. > Butjani, buyabhecenyeka
buye ngapho ummoya ubuphephethela ngakhona.

UMBUZO 3 / QUESTION 3

Using idioms in own sentences./ Ukusetjenziswa kwezitjho emitjhweni:

(a) Ukubethwa liphasi. > UMabhena wabetha phasi ngenyawo asitjho kobana umntazanakhe
angekhe enda emzini wabantu abadobha phasi./Ngathi ngiyamthuma wala wabetha phasi
ngenyawo.

(b) Ukukhamba eqadi kwenyathelo. > Umsana lo utlhaga khulu,kwanje khona sele akhamba eqadi
kwenyathelo./ Ngangiingazi bonyana ngelinye lamalanga ngizabe ngikhamba eqadi kwenyathelo.

(c) Ukuba lizinyo elibulalako. Ngakwabo ulizinyo elibulalako umntwana lo./ Kambe yena lizinyo
elibulalako kubabelethi bakhe.

(d) Ukubona ngamanye amehlo. > Umntwana lo uyagula kuhle nibone ngamanye amehlo./Solani,
bona ngamanye amehlo nakungasinjalo, uzakulahlekelwa mumuzi.

(e) Ukufulathelwa ngabaphasi. > Izinto azingikhambeli kuhle ngibona kwangathi abaphasi
bangifuthelele./ Ungenzi njalo Bapheli uzakufulathelwa ngabaphasi.

UMBUZO 4 / QUESTION 4

Answers / limpendulo zesiqetjhana:

(a) Zabe zifunana nesungulo.

(b) Wabe athe uzokuhlwitha abentwana bekukhu ngamunye ngamunye lokha nakaphethwe yitjhirho.

(c) Ukholo wabe anegugu ngesungulo lakhe.

(d) Uinkukhu zabe zinegugu ngamadzinyani wazo/abentwana babo.

(e) Ukholo uwahlwithe lokha nakakhamba wodwa.

(f) Uinkukhu zirhubha ezaleni?

(g) Ukholo uhlala emithini udla amadzinyani.
UMBUZO 5 / QUESTION 5

(a) Paraphrase the following IsiNdebele passage into English.

Immediately after school, Thulani took away his schoolbag and went home. On the way home, other learners saw that he was not well. As usual, they assisted him to carry his schoolbag. The boys kept on joking so that Thulani should not concentrate on his sickness. Thulani was laughing because the boys were laughing. Today he is extremely sick. When he arrived at the gate, his grandmother could see that he was not well.

(b) Translate the following passage from English into IsiNdebele.


UMBUZO 6/QUESTION 6

Write an essay in isiNdebele of about 1 page on ONE of the following topics:

(a) Mhla ngangiyokuthatha imiphumela yami yokuhlolwa kweengazi (The day I was going to collect my bloodtest results)
(b) Kumnandi ukufunda isiNdebele (I enjoy studying isiNdebele)
(c) Kotjhatjha akulilwa, kulilwa komrhali (One does not cry for cowards, but for the brave. The faint-hearted are not cheered, but the courageous are cheered, i.e. those who are afraid of fights are always on the safe side compared to the ones that are bull fighters)
(d) Imibono ngokuthi zingaqedwa njani iindakamizwa emiphakathini (How can we get rid of drugs in our communities).

Marking grid:
- Relevance: 3
- Grammar & spelling: 3
- Layout and neatness: 2
- Original ideas: 2

TOTAL: [50]
11 FEEDBACK: ASSIGNMENT 28 (VENDA)

MBUDZISO YA 1 / QUESTION 1

(a) Mukegulu ha koni u tshimbila zwavhu ngauri o kegulesa.  (2)
(b) Mukegulu u thuswa nga thonga ya mugo uri a kone u tshimbila.  (2)
(c) Vhatukana vho vha vha tshi toda u thakha mahuyu nga thonga ya mukegulu.  (2)
(d) Thonga yo mbo di thakhamela.  (2)
(e) (i) child  
(ii) walk  
(1)

MBUDZISO YA 2 / QUESTION 2

(a) Ndi potshi  (1)
(b) Ndi murunzi  (1)
(c) Ndi lulimi  (1)
(d) Ndi guvha  (1)
(e) Ndi fhuri  (1)

/10/

MBUDZISO YA 3 / QUESTION 3

(a) U vhudza mafhungo  (1)
(b) U humbela thuso kha vhanwe  (1)
(c) U humbulesa  (1)
(d) Muthu a sa shumi  (1)
(e) U vha na tshiţhu  (1)

/5/

MBUDZISO YA 4 / QUESTION 4

(a) Vhathu vhanzhi vha khou fhela badani dza Afrika Tshipembe holidei iñwe na iñwe.  (2)

(b) Vhathu vha lovha dzibadani nga nţhani ha vhathu vhane vha tshimbidza goloi vho kambiwa. Mapholisa na vhone vha shela mulenzhe kha dzimpfu dza vhathu badani.  (4)

(c) Mpfu dza badani dzi nga thivhelwa nga u fara vho kambiwaho vha ņewa zwigwevho zwi vhavhaho; mapholisa vha badani vha songo toda tshanďanguvhoni.  (4)

/10/

MBUDZISO YA 5/QUESTION 5

It was the last week of November, the schools were about to close. My brother and I went to the supermarket to buy groceries. In the supermarket we met with my younger brother's friend. They stood aside while I was fetching articles on the shelves. When they finished talking, my younger brother looked for me. It took time for him to find me because there were many people who came to buy groceries. We bought tomatoes, cabbage, apples, bananas, mangoes, mutton, pork, chicken wings, juice, cold drinks, soaps and milk. We spent two hours in the supermarket.  

/10/
MBUDZISO YA 6/ QUESTION 6

Mutshudeni u tea u ñwala nyambenzano yawe i sa pağı siatari ğithihi. U tea u ñwala nga luambo lwo tambaho, a tshi tevhedzela u khethekanya na u khethulula maipfi ho teaho. Kha nyambenzano ine mutshudeni a ño vha o ñwala ri tea u ipfa i khagala. /10/

MARAGAGUȚE [50]

ȚHANGANYELO [50x2= 100]
12 FEEDBACK: ASSIGNMENT 29 (TSONGA)

XIVUTISO XA 1 / QUESTION 1

All the answers should be based on the folktale.

1.1.1 marito lama sungulaka (opening):
   Garingani wa garingani!
   lama hetelelaka ntsheketo lowu (ending):
   Pthu,choyoyoo!
   Vatsheketeli i va khale. (1)

1.1.2 vanhu (munhu un’wana) na swiharhi (mbhongolo) (2)
1.1.3 munyu na vudyangwana (2)
1.2 ku phata tihosi/varhangeri va nkoka/tindhuna na swifuwo (2)
1.3 swik: ku hungasa; ku tshinya; ku humelerisa mhaka/swendlo swo karhi leswi amukele kaka
   kumbe leswi nga amukele kiki. (2)

XIVUTISO XA 2 / QUESTION 2

2.1.1 Xitekatekisani i ntlangu wo bvumba lowu eka wona ku vutisiwaka xivutiso lexi lavaka nhlamulo yo
   karhi. (1)
2.1.2 Nimadyambu loko ku xuxiwa. (1)
2.1.3 Swi pfuna ku lota miehleketo ni ku byala moya wa vuxiyaxiya. (1)
2.2.1 Munhu loyi a ringetaka ku famba hi ndlela yo biha ni yo lulama a nga fiki helo. (1)
2.2.2 xik: leswi u ngo tshama u lo whii, u ta kala u diawa hi mbilu, tiva leswaku tshumba ri hola hi ku
   boxiwa. (1)

XIVUTISO XA 3 / QUESTION 3

3.1 meanings/ tinhlamuselo:
3.1.1 Ku tidyisa mahele.=ku tivangela vusiwana. (1)
3.1.2 Ku hlamba hi mali.= ku va ni rifumo ro tala swinene. (1)
3.1.3 Ku hoxana hi marito. = ku rhuketelana/ ku holova. (1)

3.2 Construct sentences/Vumba swivulwa:
3.2.1 Ku nuhana makehele. Xik: Sesi na buti va nuhane makehele hikwalaho va tshamela ku holova. (1)
3.2.2 Ku siyelana fole. Xik: Swi kahle ku siyelana fole na vaakelani hikuva mi kota ku pfunana loko
   un’wana a ri ekhombyeni. (1)
XIVUTISO XA 4 / QUESTION 4

4.1 Vanharhu /3. Ku vulavula Hosi na Munisi kutani Hosi yi hlamulana na Dompasi. (2)

4.2 I tatana ni n’wana. Loko hosi yi vitana Dompasi u pfumele a ku “vav’/vava” (2)

4.3 Ku pfumeleka ka mpfula etikweni. Vanhu va sika hi ndlala. (2)

4.4 Mavonelo yan’wana na yan’wana yo kombeta ku twisisa nkoka wa vutomi. (2)

4.5 A a ri n’anga. U ri u byele hi swikwembu ku dlaya n’wana wa hosi leswaku mpfula yi ta na swinene. (2)

XIVUTISO XA 5 / QUESTION 5

Translation of the tale into Xitsonga:

It is my pleasure this afternoon to say a few words about the birthday girl today. And may I start by saying that she is looking particularly charming today in her favourite pink.

I ntsako eka mina eka ndzhengha lowu ku va ndzi vulavula marito ma nga ri mangani hi nhwana loyi a tlangelaka siku ra yena ra ku velekiwa namuntlha. Ndzi tsakela ku sungula hi ku vula leswaku namuntlha u languteka a xongile swinene hikwalaho ka rhoko ya yena ya pinki leyi a yi tsakelaka swinene.

I have known Nancy for many years. We grew up together. We went to the same primary school. Then our paths divided and to my joy I met up with her again last year. She has not changed at all and is the same fun-loving, honest, kind and happy person that I knew so many years ago.

Ndzi tivile Nancy eka malembe lamo tala. Hi kule swin’we. Hi yile exikolweni xin’we xa phurayimari. Endzhaku ka sweswo hi hambanile hi tindlela, kambe lexi xi ndzi tsakisaka hileswaku hi thele hi hlangana nakambe lembe leri nga hundza. A nga cincangi na switsongo naswona wa ha ri munhu yaluyani wo rhanda ku hleka, wo tshebeka, wa tintswnalo na ku tshama a tsakile loyi ndzi n’wi tiveke eka malembe yo tala lama hundzeke.

Now that she is turning seventy, I can just wish her continued good health, genuine happiness, real fun with her family. She has made great contributions to all people she has met in her life time. Enjoy your day my friend!

Sweswi a hetaka makumenkombo wa malembe, ndzi ngo n’wi navela ntsena leswaku a ya emahlweni na rihanyo lerinene, ntsako wa ntiliso, no tiphina swinene na ndyangu wa yena. U vile na nkucetelo swinene eka vanhu hinkwavo lava a hlanganeke na vona enkarhini wa yena wa ku hanya. Tiphine hi siku ra wena munghana wa mina!

The following grid will be used for the marking:

Rubric: Content/ Vundzeni (5)
Language usage/ Matirhiselo ya ririmi (3)
Presentation/ Maandlalelo (2)

/10/
XIVUTISO XA 6 / QUESTION 6

Xitsalwana xa pheji rin’we ni hafu hi nhlokomhaka leyi landzelaka/
An essay on the given topic of one-and-a-half pages should be written in Xitsonga.

Nkoka wo tiva tindzimi tin’wana handle ka ririmi ra manana

The following grid will be used for the marking of essays:

<table>
<thead>
<tr>
<th>Rubric</th>
<th>Marking</th>
</tr>
</thead>
<tbody>
<tr>
<td>Content/ Vundzeni</td>
<td>(5)</td>
</tr>
<tr>
<td>Language usage/ Matirhiselo ya ririmi</td>
<td>(3)</td>
</tr>
<tr>
<td>Presentation/ Maandlalelo</td>
<td>(2)</td>
</tr>
</tbody>
</table>

TOTAL: [50]

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