

# Tutorial Letter 201/2/2018

## African Language and Culture in Practice

### AFL1502

#### Semester 2

#### Department of African Languages

**IMPORTANT INFORMATION:**

This tutorial letter contains important information about this module

BARCODE

## INTRODUCTION

Dear Student

This tutorial letter contains **feedback on Assignment 01**. The answers to each question are given and discussed below. Should you have any queries, please contact your lecturers.

## 2 ANSWERS TO QUESTIONS

### English: Assignment 10

#### QUESTION 1 (Study Unit 1, Study Guide)

“Ubuntu means essentially to be human, meaning to be caring, without prejudice, towards other human beings, to respect others, to be generous.” In the African culture, Ubuntu actually basically signifies a system of values that affects all facets of life: education, politics, economy, even everyday social life. One could also say that Ubuntu is embedded in the significance of being humane, gentle, hospitable, of putting yourself out on behalf of others, being responsive, compassionate and resilient. The importance of these qualities is reinforced by the many unwritten rules of society. Ubuntu is also strongly founded on traditional values, beliefs and practices acquired from childhood and carried into adulthood. As example, we may look at the self-help schemes or ‘stokvel’ practices that people indulge in, thus enabling others to acquire certain dreams in life without which they would never have been able to have. ‘Stokvel’ refers to a money club that people in a community belong to in which they deposit certain amounts of money and the members of the club then take turns in using the money for things they really need or that they really have been dreaming about.

**Students:** There are many other examples that you can give from your own experience.

/10/

#### QUESTION 2

- (a) The basic difference between vowels and consonants in any of our African languages as well as in English and Afrikaans, is the fact that vowels are all **voiced**, while consonants may be **voiced** or **voiceless** or even **aspirated**, like **th**. Furthermore, all vowels are always articulated with a **free** and open air stream, while with consonants, the air stream is **‘cut off’** or **impeded** at some point by one or more speech organs. (Pages 9-11)

**Students:** You need only 3 of the above **bolded** facts. Each fact counts 2 mark. (6)

- (b) Responses will differ according to languages. See examples below.

(i) Sesotho: **Bomalome ba nwele jwala maobane bosiu.**

Sesotho sa Leboa: **Bomalome ba nwele bjalwa maobane bošego.**

Setswana: **Bomalome ba nole bojalwa maabane bosigo.**

IsiZulu: **Umama upheke uphuthu izolo ntambama.**

IsiXhosa: **Amakhwenkwe ayithanda kakhulu ibhhola ekhatywayo.**

Siswati: **Make upheke umbidvo itolo ntsambama.**

IsiNdebele: **Ugogo uhlanze izitjo izolo ebusuku.**

Xitsonga: **Vamalume ya nwile byala tolo nivusiku.**

Tshivenda: **Vhakalaha vho niwa kholomo nga mvulala.**

**Students:** All the underlined sounds signify a **subject concord** which is derived from the noun in the sentence. (1)

The concord system in the African languages is largely based on the nouns found in the languages. The noun, as subject of the sentence, must always be connected to verbs by means of a *subject concord*. All subject concords are derived from the class prefix of the noun. Look at the nouns and the subject concords following them in the sentences above (the subject concords are underlined). You will see the connection between noun class prefix and concord. The rest of the concords (object concord, possessive concord, etc. are also all derived from the prefix of the noun (*pages 29-31*)). (3)

(ii) The basic structure of a word (based on Morphological principles), **usually consists of (a) prefix(es) plus a root and (a) suffix(es)/ terminative vowel.** (2)

Look at the examples below:

❖ **Zulu nouns:** umama and uphuthu

**umama**

prefix    root-    terminative vowel

u-        mam -        -a

(2)

**uphuthu**

prefix    root-    terminative vowel

U -    phuth -    u

(2)

❖ **Siswati nouns:** Make and tibhidvo

**make**

prefix    root-    terminative vowel

u-        -mak-        - e

(2)

**tibhidvo**

prefix    root-    terminative vowel

ti-        - bhidv-        -o

(2)

❖ **Tshivenda nouns:** Vhakalaha, kholomo na Mvula

**Vhakalaha**

Prefix-    root – terminative vowel

Vha- kalah- a

### **Kholomo and mvula**

**Stem** (Kholomo) and **stem** (mvula)

❖ **IsiNdebele nouns:** ubaba and umqasa

#### **ubaba**

**prefix - root - terminative vowel**

u- bab - -a (2)

#### **umqasa**

**prefix root- terminative vowel**

Um - qas - a (2)

❖ **IsiXhosa nouns:** amakhwenkwe and ibhola

#### **Amakhwenkwe**

**Prefix – root - terminative vowel**

Ama- khwenkw- e

#### **Ibhola**

**Prefix – root - terminative vowel**

i- bhol- a (2)

### **Sesotho sa Leboa nouns**

Mosadi le dikgomo

mosadi

Prefix root- terminative vowel

Mo- -sad- i

dikgomo

prefix root- terminative vowel

di- -kgom- o (2)

(ii) students will identify the type of suffix contained in the verb and then write brief notes on the structure of the verb in their chosen African language.

Verb consist of a root which carries its basic meaning e.g. **-phek-**

Prefixes and suffixes can be added to the root to acquire functional value e.g. **u-** prefixed as subject concord and **-e** as suffix denoting short perfect tense. (2)

Example..... (2)

**/20/**

**Question 3**

(a) Students will discuss the structure of the sentence from their African language. In Sesotho, for example, in the sentence:

**Bomalome ba nwele jwala maobane bosiu.** (The uncles drank beer last night)

**Bomalome** is the *subject*, **ba nwele** is the *predicate* and **jwala** is the *object*.

**Amakwenkwe ayithanda kakhulu ibhola ekhatywayo.**

**Amakwenkwe** is the subject, **ayithanda-** predicate and **ibhola** is the object. (6)

The sentence starts with a subject, is followed by a predicate, then by the object and lastly by two adverbs, describing the predicate or action (page 49). (1)

(b) student will select the word from their chosen African language below and then explain the construction of *deverbatives* by referring to this word:

Sesotho: **Mpho**

Sesotho sa Leboa: **Moruti**

Setswana: **Mpho**

IsiZulu: **Umfundisi**

IsiXhosa: Thando

Siswati: **Umfundisi**

IsiNdebele: **Umtjhumayeli**

Xitsonga: **Nyiko**

Tshivenda: **Mushumi**

Deverbatives are nouns formed by using mostly a verbal root + a deverbative suffix. The forming of nouns from the roots of verbs is common in the African languages.

Example:	<b>Class prefix</b>	<b>verbroot</b>	<b>extention</b>	<b>suffix</b>
	um-	-fund-	- is-	-i
	mu-	-shum-		-i
		-thand-		-o

Remember that a verb stem consists of more than one morpheme, i.e. a root plus a suffix. If there are additional suffixes which occur between the verb root and the suffix, we refer to them as extensions. They change the basic verb stem to an extended verb stem. The extended verb stem from which the above deverbative have been formed is the following:

-fundisa,  
-shuma  
-thanda

(5)

**Students:** you are expected to choose a word from your indigenous language and explain the construction of deverbatives respectively.

(c) Nouns in the African languages may be described by means of a variety of other word categories. Students may support this statement by discussing any four of the following word categories:

Word categories that describe or assist the noun are: **Pronouns, Adjectives, Possessives, Relatives and Locatives.**

The *Pronoun* may be used to represent a noun, or to describe it in terms of position. **Types:** Absolute pronoun, Demonstrative pronoun and Possessive pronoun.

The *Adjective* qualifies the noun by adding an additional quality, characteristic, feature or attribute to the meaning of a noun.

The *Possessive* qualifies the noun by describing it with regard to possession.

The *Relative* qualifies the noun by adding an additional meaning.

The *Locative* describes the noun with regard to location.

(Pages 38-45)

(8)

**NB: You can refer to the notes given below:**

### The Pronoun

A *pronoun* in the African languages may be used to represent a noun, e.g.

**SS: (Motho) Yena o a tsamaya**

**ZU: (Abafana) Bona badlile**

**VEN: (Vhathu) vhone vho tuwa.**

**SWA: Ubita wena na?** (Does he call you?) – **Hhayi, ubita bona** (No, he is calling them).

**NDE: NguThoko ovumako na? Iye nguye.** [Is it Thoko who sings? Yes, it is she].

**SsL: (Motho) Yena o a sepela**

Each pronoun is derived from the noun it represents, as in the examples above.

In the African languages there are 3 different types of pronoun:

- The *Absolute pronoun*, as in the 3 examples above, can function in any position in which the noun may appear and may be used instead of the noun. This pronoun can even stand on its own, as in:

**SS: O bitsa mang?** (Who are you calling?) of which the answer may be: **Wena!**

- The *Demonstrative pronoun*, indicating 3 positions to the noun, and may be translated with 'this', 'that' and 'there yonder', e.g.

**ZU: Izinkomo lezi – lezo – leziya**

**XHO: linkomo ezi-ezo-eziya**

**SWA: tinkhomo leti – leto – letiya**

**VEN: Kholomo dzino – idzi – idzo – dzila**

**NDE: linkomo lezi – lezo –leziya**

**SsL: Dikgomo tše – tšeo - tšela**

- The *Possessive pronoun stem*, which indicates the 'possessor' and actually may be the absolute pronoun or the demonstrative pronoun, e.g.

**SS: Dibuka tša bona (banna)**

**ZU: Imfundo yethu iyathandeka**

**XHO: Izihlangu zethu zincinci**

**SWA: Imali yami ilahlekile**

**VEN: Vhasidzana vhangā vho vhuya.**

**NDE: Isikhwama sami siyavuza.**

**SsL: Dipuku tša bona di timetše**

### The Adjective

We may also call this word category a *qualificative*, which we may define as a word category that 'qualifies' the noun, by adding an additional quality, characteristic, feature or attribute to the meaning of a noun. This word category may also act, on its own, as a subject of a sentence, just like the noun itself, e.g.

**SS: (Diatla) tse kgolo (big hands) = tse- + n- + -holo**

**ZU: Ukhamba olukhulu (A large claypot) = olu- + -khulu**

**XHO: Imibhalo emikhulu (Big writing) =emi- + -khulu**

**SWA: Libodo lelikhulu (A big pot) = leli- + -khulu**

**ZU: Amehlo amabili (Two eyes) = ama- + -bili**

**VEN: Zwanda zwichulu (big hands) = zwi- + -hulu**

**NDE: linyawo ezine (four feet) = ezi- + -ne**

**SsL: Mosetsana yo mobotse (a beautiful girl) = yo - + m- + botse**

## The Possessive

the possessive is a qualificative to the noun, while others talk about it as the possessive stem (see also par. 6.2.5). We will handle it just as a separate word category. The possessive construction consists of a possession + a possessive concord + a possessor, e.g. from our Sesotho extract:

**SS: Botho ba motho ke ntho e ipatileng** (The humanity of a person is something that is hidden),

**ZU: Ihashi likababa** (Father's horse).

**ZU: Izinkomo zobaba** (father and company's cattle) Here, vowel elision took place.

**XHO: Isitulo sikamama** (Mother's chair)

**SWA: Timvu tababe**

**VEN: Mbudzi dza khotsi** (Father's goats)

**NDE: Izimvu zami** (my sheep)

**SsL: Botho bja motho ke selo seo se ipihlilego** (The humanity of a person is something that is hidden)

The possessor that usually follows the possessive concord in this construction (together these two form an independent word) may, instead of a noun, also be a possessive

**ZU: Abantwana balapha** (The children of here)

**VEN: Vhana vha fhala.** (The children of there)

**XHO: Abantwana baphaya** (The children of there)

**SsL: Bana ba fa.** (The children of here)

## The Relative

The next word category that is viewed as a *qualificative* by some researchers, is the *relative*. We distinguish between the following four types of relative stems, each of which uses a different type of concord:

(a) *Nouns*, or *nominal* relatives, e.g. **SS –bohlale** (clever) in which case the relative concord is prefixed:

**SS: Ngwana ya bohlale** (the clever child) the relative concord of the **mo-** (persons) class follows its own rule (**ya-** instead of **wa-**).

**ZU: Igazi elibomvu**

**XHO: Ikhephu elimhlophe**

**SWA: Lihhashi lelimnyama**

**VEN: Vhakegulu vha vhutali.**

**NDE: Intombi emhlophe.**

**SsL: Ngwana yo bohlale.**



*Verbal* relatives, of which the concord consists of a relative concord plus a verbal stem plus the suffix **-ng**, e.g. from our extract:

**SS..re tseba ho sebetsana le le beng ba bona ka matswalo a kokobetseng** (We know how to work together with its owners with an attitude that is humble/satisfied)

**ZU: Unthengi othengayo**

**XHO: Umfundi ofundayo**

**SWA: Umhambi lohambako**

**VEN: Murengi o rengaho.**

**NDE: Umthungi othungako.**

**Etc.**

### The Locative

This word category borders on the line between words that qualify the noun and those that qualify the verb. Originally there were also noun classes that indicated place in the African languages, however these classes have lost their full noun status and we can only here and there discern a class prefix anymore. We have already discussed the locative classes **SS: fa-, ho-** and **mo-** and **VEN: fha-, ku-, and mu-** i.e. classes 16, 17. And 18

### Word categories assisting the verb.

#### The Copulative

The *copulative* is a non-verbal descriptor of the action of a sentence, expressing 'to be', 'is' 'are' and 'have' or 'has'. Three different copulatives are distinguished, *the identifying*, *the descriptive* and *the associative copulatives*.

#### The Identifying Copulative

The *identifying copulative* indicates that two objects are the same, e.g.

**SS: Monna ke morena**

**ZU: Ngumuntu and (Ka)kumuntu**

**NDE: Imbuzi sitjhebo.**

**SWA:Umnunfu ngumunfu ngebantfu**

**SsL: Monna ke kgoši.**

#### The Descriptive Copulative

The *descriptive copulative* describes a noun with regard to place, manner, characteristics, and so forth, e.g.

**SS: Moshemane o teng**

**ZU: Ubaba ulapha Negative: Ubaba akalapha.**

**XHO: Utata ukhona**

**SWA: Bhatata usesitjeni**

**NDE: Uburotho bungerageni.**

**SsL: Mošemane o ka ngwakong.**

### The Deficient verb

The *deficient verb* in the African languages is used quite extensively. As the term specifies, this type of word cannot stand on its own, it needs the verb to supplement it in order to have meaning. At the same time, it complements the verb by describing the action in finer detail, like *time, manner, combining actions*, etc. An important discerning characteristic of deficient verbs is that they usually make use of *their own subject concord*, apart from the subject concord used by the verb itself, while both the deficient verb and the verb itself refer to the *same noun*. Most of the deficient verbs determine the mood of the verb following it. Let us look at the following deficient verbs from our examples below:

**SS: Na o ke o utlwe hore ho monate jwang**

**ZU: –be (to be): Ngibe ngibona**

**NDE: Ngakhe ngaqonywa.**

### The Adverb

Like the locative word category below, the *adverb* also describes the action in the sentence or the verb with regard to time, place or manner. A few radical or original adverbs exist in the African languages.

Types of adverbs:

#### Time

**VEN:** Vho vhuya **mulovha** (They came back **yesterday**)

**SWA:** Bahambe **itolo ntsambama** (They went **yesterday evening**)

**XHO:** Ufike **izolo ekuseni** (He/She arrived **yesterday morning**)

#### Manner

**VEN:** U ñwala **nga u ongolowa** (She writes **slowly**)

**SWA:** Umfana udla **ngekushesha** (A boy eats **fast**)

**XHO:** Umfundi uthetha ngokukhawuleza (The learner speaks **fast**)

**NDE:** Ukhamba **sidondi** (He/she walks **slowly/lazily**)

#### Place

**VEN:** O shavhela **thavhani** (He flee **to the mountain**)

**SWA:** Tintfombi tiya **eMsholoji**. (Girls are going to **Msholoji** village)

**XHO:** Umama uye emlanjeni (Mother has gone **to the river**)

**SsL:** Mokgekolo o ya nokeng (An old lady goes to river)

/20/

**TOTAL [50 X 2= 100]**

**AFL1502 ISIVIVINYO 11 S2 2018 \_IZIMPENDULO****UMBUZO 1**

Chaza ukuthi buyini 'Ubuntu' bese unikeza izibonelo ezifanele ezikhombisa Ubuntu.  
Umfundi kumele achaze ukuthi buyini Ubuntu bese unikeza izibonelo ezifanele. **(10)**

**UMBUZO 2****UTHINGO LWENKOSAZANA**

Ahoshe kancane umkhonto **ohlonywe** ezintungweni kuzwakale kuthi hl-hl ngenkathi ukudla kwawo kugudlana nekhwani elifulele. Asondele **kuMpiyakhe** <sup>(1)</sup>. Awukhokhe.

“Nguwena lona! **Konke** <sup>(1)</sup> lokhu kuhlupheka **kwami** <sup>(1)</sup> kungenxa yakho. Kade ngilala ezigangeni, ngicelana nokudla, ngiyisikhonzi, ngenxa yakho-ngenxa yakho noyihlo. Izwe lonke lingifulathele yonke leminyaka. Ngize ngabuya nje ekuzuleni ngoba ngingemukeleki ndawo. Yikho ngize ngazenza uhlanya nje ngoba uma ngithi ngiphila njengabantu bonke ngizokwenelwa yijozi. Noma sekunjalo ubusangizingela lomthakathi!” Asho amkhwife ngamathe **uMpiyakhe** <sup>(3)</sup>. Umkhonto uyaveva ngaphezu kwesiguli. **Sona** <sup>(1)</sup> asithi nyaka.

**DBZ Ntuli Uthingo lwenkosazana**

**Phendula imibuzo elandelayo uyibhekise esiqeshini esingenhla:**

- 2.1. Emagameni alandelayo kunemisindo edwetshelwe shono ukuthi leyo misindo iphinyiswa kuphi.
- (a) **ubusangizingela**  
**b-undebembili.** **(2)**
- (b) **Umkhonto**  
**t-unsinini** **(2)**
- (c) **ohlonywe**  
**ny-ulwangeni** **(2)**
- (d) **Amkhwife**  
**f-undebezinyo** **(2)**
- 2.2. Shono ukuthi igama elithi 'uMpiyakhe' likusiphi isigaba samabizo bese unikeza nesiqalo salo
- Isigaba **1(a)** **(1)**
- Isiqalo-**u-** **(1)**

2.3. Chaza inguquko yomsindo eyenzeke egameni elidwetshelwe esiqeshini bese uyasho ukuthi nhloboni yenguquko.

Ohlonywe- u **m-** (1) uguquke u **ny-** (1) ngoba kujotshelwe u **w-** (1) oyisijobelelo sempambosi yokwenziwa. (1). Uhlobo lwenguquko **ukulwangisa** (2)

2.4. Amagama aphawulwe ngo- 1 azingcezu zini zenkulumo?

KuMpiyakhe>**isandiso sendawo** (1)

Konke> **isabizwana sokubala** (1)

Kwami> **ongumnini** (1)

Sona> **isabizwana soqobo** (1)

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### **UMBUZO 3**

3.1. (i) Tomula igama elingumenzi/eliyinhloko emshweni odwetshelwe esiqeshini kanye nesivumelwano salo.

Umenzi>**umkhonto** (2)

Isivumelwano senhloko/sikamenzi>**u-** (1)

(ii) Shono ukuthi igama olitomule ngenhla likusiphi isigaba unikeze nesiqalo salo

Umkhonto>isigaba **3** (1)

Isiqalo> **um-** (1)

3.2. (i) Ngabe igama elithi **izwe**, kanye nelithi **isikhonzi**, anezivumelwano zenhloko ezifanayo yini? Ukusho ngani lokho?

**Cha azifani (1) ngoba awekho ezigabeni ezifanayo** (1)

(ii) Nikeza izigaba zamabizo aku-(i) ngenhla.

Izwe> isigaba-**5** (1)

Isikhonzi> isigaba-**7** (1)

3.3. Tomula amagama abe yisithupha asetshenziswe njengesilandiso esiqeshini esingenhla.

**Ahoshe, asondele, awukhokhe, uyaveva, amkhwife, njll** (5)

3.4. (i) Igama eliphawulwe ngo-3 liyinhloboni yebizo.

UMpiyakhe> **ibizombaxa/ibizongxube** (2)

(ii) Shono ukuthi ibizo oliphawule ngenhla lakhiwe yiziphi izingcezu zenkulumo.

Impi> **ibizo** (2)

Yakhe> **ongumnini** (2)

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**ISAMBA 50**

**IsiXhosa AFL1502****Assignment 12****UMBUZO 1**

EMzantsi Afrika jikele igama elithi, 'Ubuntu' liyasetyenziswa kakhulu. Ingaba ngokunokwakho eli gama lithetha ntoni? Xoxa kuvokothetheke ngoku. /10/

**Ipendulo**

Umfundi uza kutsho ukuba igama elith 'Ubunntu' lithetha ntoni. Ekwenzeni njalo uza kuthi achaphazele ezi ngongoma:

- Uxolo
- Ukusebenzisana
- Ukuxolela
- Ukwakha isizwe
- Intlonipho
- Ukuba yimbumba yamanyama

**UMBUZO 2**

(a) Zingaphi izikhamiso zesiXhosa? Zixelele.

**Ipendulo**

Izikhamiso zesiXhosa zi-5, a; e; i; o; u

(6)

(b) La maqabane aphinyiselwa kweziphi iindawo? bh; f; k; dl; tyh; h

**Ipendulo**

- bh-kwimilebe
- f-kwimilebe mazinyo
- k-kumakhuhlangubo
- dl- kumakhuhlangubo
- tyh- kwinkalakahla
- h- kuqhoqhoqho

(6)

(c) Bhala iindidi zezivumelanisi zibe-2, uze ubhale izivakalisi zibe-2 ngodidi ngalunye.

**Ipendulo**

- **Isivumelanis sentloko**

Isenzi kwisivakalisi sivumelana nesibizo esiyitloko ngesakhi, eso ke sisivumelanisi sentloko. Izivumelanisi zentloko zakhiwa ngokwamahlelo ezibizo yaye zibonakalisa ukuba isivumelanisi sentloko sehlelo ngalinye sakhiwa kwisimaphambili sezibizo zehlelo elo.

- **Isivumelanisi senjongosenzi**

Isivumelanisi senjongosenzi akunyanzelekanga ukuba sisetyenziswe nesenzi kwisivakalisi, kodwa kumaxesha amaninzi siyasetyenziswa nentloko njengoko kunjalo kwisivumelanisi sentloko. Kwisivakalisi esithi abantwana bayayitya imali yooyise, sibona isenzi u-bayayitya sinemofim u-yi- edala ubudlelwane phakathi kwesenzi nenjongosenzi, imali. (8)

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### **UMBUZO 3**

(a) Amahlelo ezibizo esiXhoseni ahlulwe kabini. Wahlule uze unike imizekelo efanelekileyo.

#### **Ipendulo**

Esixhoseni kukho amahlelo angala:

- **Abuthathaka**

- ihlelo 1-UM (umntu)
- ihlelo 3-UM (umthi)
- ihlelo 4-IMI (imithi)
- ihlelo 6-AMA (amanzi)
- ihlelo 9- IN (indoda)

La mahlelo anezinkantazi kwizisekelo zawo aze athathe isikhamiso kuphela njengesivumelanisi sentloko. Umzekelo: Ihlelo 9 indoda ihamba nonyana -; Ihlelo 6 amanzi aphelile-;

- **Awomeleleyo:**

izivumelanisi zala mahlelo liqabane nesikhamiso esifana nqwa nesisekelo sesibizo eso. Umzekelo: abantu bahambile apha-; ukutya kuphekwe kakuhle (16)

(b) Sakhiwa njani isivakalisi esiXhoseni? Chaza, uze unike umzekelo ngenkcazelo yakho.

#### **Ipendulo**

EsiXhoseni isivakalisi sakhiwa ngentloko, isenzi nenjongosenzi.

Imizekelo:

- utata ubiya iyadi  
utata(intloko) ubiya (isenzi/isivisa) iyadi (injongosenzi)
- izinja zikhonkotha umhambi  
izinja (intloko) zikhonkotha (isenzi/isivisa) umhambi (injongosenzi)

(4)

**AMANQAKU EWONKE (50x2=100)**

**AFL1502 SESOTHO SA LEBOA**  
**AFL1502 MEMORANTAMO WA SIMESETARA 2 2018**  
**ASAENMENTE 1**

**Potšišo 1**

Botho” lereo le botsebotse le hlaloša go ba motho, seo se hlalošago go hlokomela, ntle le go kgetholla, batho ba bangwe, go hlompha ba bangwe, go se timane. Ka setho sa Seafrika, Botho botsebotse bo laetša lenaneo la mehola yeo e amago mahlakore ka moka a bophelo; thuto, dipolitiki, ekonomi, le bophelo bja leago bja letšatši le lengwe le le lengwe. Motho a ka re botho bo ikepetše ka gare ga bohlokwa bja go ba motho, go ba bonolo, go amogela batho, go ipea maemong a batho ba bangwe, go kgona go araba ka bjako, go ba le kwelobohloko, le go ba le kgotlelelo. Bohlokwa bja go ikgetha, bo tiišeditšwe ke melao ye mentši yeo e sa ngwalwago ya batho. Botho bo humanwa kudu ka meholeng ya tlhago, ditumelo, le ditlwaelo tšeo di humanwago go tloga bjaneng go ya bogolong. Mohlala, re ka lebelela dikema tša go ithuša goba ditokofele tšeo batho ba di tsenelago, e lego seo se thušago ba bangwe gore ba kgone go fihlelela ditoro tša bona tše itseng bophelong tšeo e lego gore ntle le tšona (ditokofele tše) ba be ba ka se kgone go ba le tšona. ‘Setokofele’ ke klapo ya tšhelete ya sehlopha sa batho yeo batho motseng ba lego maloko a yona, gomme ba depositago tšhelete ye itseng, gomme maloko a klapo a šiedišana ka go šomiša tšhelete go reka dilo tšeo ba tlogago ba di nyaka goba dilo tšeo ba dikilego ba lora ka tšona. /10/

**Potšišo 2**

(a) Maina a bopilwe malemeng a Seafrika go ya ka tše di latelago: hlogo ya legoro la leina, + kutu ya leina. Motho yo mongwe le yo mongwe, selo goba sedirwa, e ka ba sa paale goba sa go gopolwa, se bewa ka fase ga kgoro goba sehlopha malemeng a Seafrika. Leina le lengwe le le lengwe le bewa ka legorong le šele, gantši go ya ka tlhalošo ya lona. Lentšu le lengwe le le lengwe le thoma ka noko yeo e kgethegilego yeo e tšewago legato ke ye nngwe ka bontšing. Mohlala:

- Legoro la mo-/ba- ( legoro la batho) mosadi>basadi
- Legoro la mo-/me- (legoro la ditiragalo tša tlhago, mehlare le dimela) mohlware>mehlware  
(Mehlala ye mengwe le ye mengwe mabapi le magoro a maina e a amogelega)

(8)

- (b) Dikarolo tše kgolo tše pedi tša medumo tše di farologanywago go Thutamedumo ke ditumanoši le ditumammogo. Pharologantšho gare ga ditumanoši le ditumammogo ke go re ditumanoši di kwagatšwa ka lentšu, di thelela ntle le thibelo ka molomong (ka legano) gape di tšwa ka bogare bja leleme, mohlala wa ditumanoši ke a, e, i,o,u. Ditumammogo di ka kwagatšwa ka lentšu goba tša kwagatšwa ntle le lentšu, gomme moela wa moya woo o šomišitšwego go di tšweletša o ka no ba o kgaotšwe ka tsela ya ditho tša polelo mohlala, k, goba wa šitišwa ka tsela ye nngwe, mohlala,s.  
(Moithuti a ka ngwala mehlala ya maleba ya ditumanoši le ditumammogo) (6)
- (c) Mainagokwa a bitšwa maina a dikutu tše di raranego a bopilwe ka leina le hlogo le dimofimi tša go fapafapana tše di hlamago kutu ya leina. Mehlala:

**Mmamašole** < **mma-** (mma) + **mašole** (soldiers)

**Raleina** (leinaina la motho) < **Ra-** (tate) + **leina** (leina) **Mmalerato** (leinaina la motho) < **Mma-** (mma) + **lerato** (love) (6)

**/20/**

### Potšišo 3

- (a) Tihalošo ya modu wa lediri e ka katolowa ka mehutahuta ya mesela.  
Ye e latelago ke mehlala ya meselana.

Lephethi **-ile** (ratile)

Tirwa **-w-**

Lediredi **-el-** Lediriši **-iš-**

Tirwega **-eg-/agal-**

Ledirišiši **-išiš-**

Ledirani **-an-**

Ledirolli **-ol-/oll-**

(7)

- (b) Lešalašala le ka šomišwa go emela leina goba le ka ikemela. Mohlala:

(i) Motho o a sepela ke yena o a sepela

(ii) Mohlare wona o robegile

(Moithuti o swanetše go ngwala mehlala yeo e lakanago meputso)

(5)

- (c) Dikgomo di fula mabjang lešokeng

Dikgomo= sediri

di = lekgokasediri

fula = lediri(tiro)

mabjang = sedirwa

lešokeng = lehlathi la felo

(5)



- (d) Lehlaodi ke magoro a mantšu ao a hlalošago leina, ka go oketša khwalithi ya tlaleletšo, pharologantšho, popego goba go amanywa le tlhalošo ya leina.

Mohlala: Monna **yo moso** o robetše (yo moso ke lehlaodi la mmala le hlaola monna) (3)

**/20/**

**PALOMOKA [50]**

## SETSWANA

### AFL 1502 Memorantamo wa Asaenemente 14

#### POTSO1

Dumela kgotsa Ganetsa

Ee, botho bo na le mosola mo matshelong a rona.

Moithuti a ka tlhalosa ka moo a itemogelang botho mo botshelong ba gagwe ba letsatsi le letsatsi, a ka lebelela dikao tse di latelang:

- go aroganya dithoto/dijo√√
- go amogela baeng√√
- go kgalemela bana/ Go ba ruta molao. √√
- go dumedisa batho√√
- go thusa ba ba dikobo di magetleng. √√

(Dintlha di le tlhano fela. Neela moithuti maduo fa a neile dintlha dingwe tse di maleba)

[10]

#### POTSO 2

a. Pharologanyo magare ga ditumanosi le dikatumanosi:

Ditumanosi ke medumopuo e e dumisiwang mowa o tswa ka molomo, legano le atlhamisitswe mme go se na sepe se se kgoreletsang mowa, di dirisa loleme le dipounama fela. √

Sekao [a e i o u] √√

Dikatumanosi ke medumopuo e e dumisiwang legano le atlhamisitswe fela ga le a atlhama gotlhelele go tshwana le la ditumanosi. Di atamelane le ditumanosi ka go dumisiwa ga tsona.√

Sekao [w, y] √√

(6)

b. Lebelela mola o o latelang mme o arabe dipotso tse di latelang ka fa tlase;

#### **Bomme ba jele ngati maloba mo mosong.**

i. ba √√- e ikaegile ka tlhogo ya leina la sediri. √√ (4)

ii. Bomme √ ngati √  
bo + mme √ ngat+i√  
leina + modi √ modi+ mogatlana/ √ (6)

iii. Ja > jaile (a+i) = e > Jele -setlhongwa ke -el-√√ mofuta ke pheti√√ (4)

[20]

**POTSO 3**

**Motshwai: Neela baithuti maduo a le tharo mahala, gonne go sa badiwa maduo sentle.**

Bomme ba jele ngati maloba mo mosong.

a. Bomme – sediri √

ba jele - Letiro √

ngati - Sedirwa√

Bomme + ba + jele + ngati + maloba mo mosong.

**Sediri + thuanyi sediri + kutu ya lediri + sedirwa + letlhalosi la nako √ (4)**

b. Modisa > disa√- lediri√

Mo + dis + a

Tlhogo √+ modi √+ mogatlana √ (5)

c. Maina a Setswana a rulagantswe go ya ka ditlhogo tse di rulagantsweng ka ditlhopha tsa tsona mo bongweng le mo bontsing mme a wela mo ditlhopheng tsa maina tse di farologaneng:

Sekao: setlhopha sa 1- mo√> motho√

Setlhopha sa 2- ba > batho

Setlhopha sa 3 – mo> molomo

Setlhopha sa 4 - me> melomo (8)

Moithuti o tshwanetse go tswelala ka go itlhophela dikai di le nne (4) tsa ditlhogo tsa maina mme a tlhalose mofuta mongwe le mongwe ka botlalo. Baithuti ba ka neela dikao tsa ditlhopha tse dingwe tse maina a ikaegileng ka tsona. [17]

**PALOGOTLHE [50X2=100]**  
**SESOTHO MEMO SEHLA2 2018**

**MOSEBETSI WA 15**

**POTSO 1**

Ha moithuti a dumellana kapa a hanana, a hlokomele hore “Ubuntu ke lentswe le bolelang “Botho” le hlalosang ho hloka leeme ho batho ba bang, ho hlompha ba bang, ho ba le lerato.” Ho latela botjhaba ba Seaforika, Ubuntu hantlentele bo bontsha diketso tse nang le boleng setjhabeng tse amang mafapha ohle a bophelo: thuto, dipolotike, moruo, le mekgwa ya bophelo ka kakaretso. Motho a ka re Ubuntu bo kenyetsa le bohlokwa ba ho ba motho, ho pheta-pheto, ho ipeha maemong a batho ba bang, ho ba le boikarabelo, ho ba le lerato le ho tsotella. Bohlokwa ba boleng bona bohle bo tiiswa ke melawana e mengata ya setjhaba e sa ngolwang. Botho bo boetse bo iponahatsa haholo ka boleng ba mekgwa ya bophelo ba kgale, ditumelo le mekgwa ya phedisano e ithutwang ho tloha bonyaneng ho fihlela boholong. Mohlala, re ka sheba thusano e etswang ka mokgwa wa “setokofele” se etswang ke batho ba phelang mmoho, se thusang batho ba bang ho fihlela ditoro/ditabatabelo tsa bona bophelong, tseo ban neng ba keke ba di fihlela.

‘Stokvel’ ke lentswe le bolelang tjhelete eo batho ba phelang mmoho ba e bokeleditseng ka ho abelana palo e itseng ya tjhelete bakeng sa dintho tseo ba di hlokang kapa tseo esaleng ba lakatsa ho ba le tsona. **/10/**

**POTSO 2**

- (a) i. Didumi e leng a, e, i, o, u → Ditswellisa kaofela, moya ha o thibehi ha di bitswa. Hape modumo wa lentswe le a utlwahala ha di bitswa.
- ii. Didumiswa, Mohlala; f, t, s, b,j,j.→ Tse ding ke ditswellisa (s,l), tse ding hase tsona, moya o a thibeha (p, b) ha di bitswa. Hape modumo wa lentswe ha o utlwahale ha di bitswa. **(6)**

- (b) (i) - Ba-

- Mohlala: Polelong e ka hodimo, lehokamoetsi le bontsha sebopeho sa hore, lehokamoetsi le tshwana le sehlongwapele sa lebitso. Lehokamoetsi le tlamahanya moetsi le ketso ho bopa moelelo wa polelo. Lehokamoetsi le ka emela lebitso polelong.

- Ela hloko: Mahokedi (ditumela) a Sesotho a fumanwa le ho itshetleha haholo hodima mabitso. Lebitso, e le moetsi polelong le tshwanela ho hokelwa ho leetsi ka lehokedi la moetsi/lehoketsi/lehoka moetsi. Mahokedi a moetsi kaofela a boptjwa ka dihlongwapele tsa mabitso. Mahokedi a mang ohle; lehokedi la moetsuwa/ lehokaetsi, lehokedi la lerui/lehokathuo, jwalo jwalo le ona a bopilwe ka dihlongwa pele tsa mabitso. (4)
- (ii) Lebitso kapa lereho le leng le le leng le na le sehlopha ka lebaka la sehlongwa pele. Dihlopha tsa mabitso Sesothong di teng ho latela dihlongwa pele, mme di supa mofuta wa mabitso (mareho) sehlopheng. Mohlala, mareho-Batho a sehlopheng sa pele, mme hlooho/ sehlongwa pele sa teng ke mo-. Bongata ba sehlopha sa pele ke sehlopha sa bobedi, mohlala: Mo-tho → **Ba**-tho. Sehlongwapele se dumellana le lehoka moetsi (tumela) polelong. (6)
- (iii) –ele- ke bophetheho, ho lekgate (bonako) le fetileng. Hantle
  - (a) - Moetsi → Bomalome -  
 - Leetsi → - ba nwele –  
 - -jwala (7)
  - (b) Karabo e nngwe le enngwe e bontsha popeho ya lentswe re ipapisitse le kutu ya leetsi fa kappa motso leetsi /f-/. Kapa karabo e utlwahalang e tswang ho moithuti. (5)
  - (c) Karabo e utlwahalang ha ho shebilwe popeho ya mabitso. Mohlala, mabitso a tswang maretlopuong (dikarolong tse ding tsa puo) a mang kapa mabitso a sethatho. (8)

/20/

**KAKARETSO YA MATSHWAO: 50 X 2= [100]**

**AFL1502 SIVIVINYO 16 \_ SISWATI**  
**SIVIVINYO 01**

**UMBUTO 1**

1. **Ngabe uyavumelana yini nesitatimende lesitsi leligama “Ubuntu” lichaza kuba ngumuntfu? Yesekele impendvulo yakho ngekubhekisa kulisikomphilo lebantfu base-Afrika. /10/**

Umfundzi umele avume noma ale bese usekekla ngemaphuzu lafanele. Timphendvulo ateyame kulokulekulandzelako lekufaka ekhatsi lisikomphio lebantfu.

- Inhlonpho,
- kupha loswelako
- kuhlonipha tintfo noma imphahla yamakhelwane,
- kunakekelana
- lutsandvo
- sihe /luvelo

**NALOKUNYE LOKUNGAPHAWULA BAHLOLWA**

**UMBUTO 2**

Ngiyabonga kini mantfombatana nanibomake kutsi niphumelele kuhambela lomhlangano lobaluleke kangaka etimphilweni tetfu. Singakachubekeli embili, bengicela kutsi umuntfu <sup>(1)</sup> lophetse makhalekhikhini asisite amcishe. Sonkhe lapha endlini siyati kutsi lo hulumende wetfu lomusha uyakucitsa lokucindzetelwa kwalabasikati bacindzetelwe ngemasiko nangemtsetfo lesibandlulula ngebulili betfu Umtsetfo <sup>(2)</sup> sewuyasivuna tsine labasikati, sesinalo lilungelo lekutimela, sitikhetsela natsi njengetidalwa letiphelele taSimakadze. Lekungijabulisa kakhulu kutsi natsi sinelilungelo lekwala nasingafuni. Akekho umuntfu lotawendziswa nangafuni yena <sup>(3)</sup> kantsi nalabashadile nabo banalo lilungelo lekutsi cha emadvodzeni abo. Wona <sup>(4)</sup> emadvodza atawumangala kwesikhashana kodvwa <sup>(5)</sup> atawetayela ngekuhamba kwesikhatsi. Loku phela akusho kutsi sesitawutiphatsa njengemadvodza nobe <sup>(6)</sup> sichube intfwala <sup>(7)</sup> ngesagila. Sitawuchubeka nekutiphatsa lokuhle kodvwa <sup>(8)</sup> sibe sihlonyiswe <sup>(9)</sup> ngelwati lolutse caca ngemalungelo etfu. Loko kutasenta siphile imphilo lemmandzi kakhulu, silale njengetinswane eceleni kwabonina. Hawu! sengicishe ngacedza sikhatsi setikhulumi letimenyiwe. Lokumhlophe kodvwa <sup>(10)</sup> makhosikati nani mantfombatana.

**Phendvula imibuto lelandzelako ubhekise kulesicashunwa lesingenhla:**

- (a) Ngabe emagama laphawulwe ku-1 na -2 asesigabeni lesifanako yini? Ukusho ngani lokho?**

Cha, libito “**umuntfu**” lisesigabeni sekucala 1, sicalo salo ngu umu-

“**Umtsetfo**” libito lelelisesigabeni 3 lelinesicalo umu-/um- (3)

- (b) Shano kutsi emagama ladvwetjelwe atitfo tini tenkhulumo. (3)**

- Tefu > linani
- Lo > sabito sekukhomba.
- Emadvodza > libito

- (c) (i) Kulomusho lolandzelako tomula ligama lelinesijobelelo noma selulo.**

“**Sitawuchubeka nekutiphatsa lokuhle kodwa sibe sihlonyiswe ngelwati lolutse caca.**”

- –sihlonyiswe (skhatsi lesengcile semphambosi yekwentiwa.

- (ii) Tomula sijobelelo/selulo lesivela egameni lolitomule kulomusho ngenhla. (1)**

- -iw-

- (iii) Chaza ngengucuko yemisindvo leyenteke egameni lolikhetsile ngenhla.**

Kulwangisa, kugucuke dzebebili longu –m- egameni hloma waba ngulwangeni - **ny-** egameni hlonyiswa (2)

- (iv) Ibitwani lenhlobo yekugucuka kwemisindvo?**

- Kulwangisa. (1)

- (d) (i) Catulula uvete takhi taleligama leliku 2 ngenhla. (3)**

- Um- sicalo
- -tsetf-sicu
- –o –ngunkhamisa logcinile

**(ii) Ngusiphi sakhi lesinebudlelwano nenhloko yemusho kuleti lotibhale ngenhla ku(d)?(i)**

- **Um-** ngobe lonkhamisa wekucala angaba sivumelwano senhloko.Sibonelo: umtsetfo ushaywa ePhalamende.

**(a) Kulesicashunwa kunetinhlobo tetabito letehlukile**

**(i) Tomula tabito telucobo tibe timbili.**

- Selucobo>yena
- >wona (2)

**(ii) Tomula sabito sekukhomba sibe sinye. (1)**

- Sekukhomba> lo >loko>loku

**(iii) Chaza kutsi tabito lotikhetse ku (i) ngenhla tisetjentiswe njani emishweni letikuwo. (2)**

- Lo .ukhomba edvute( emabito esigaba 1 umuntfu lo, umfati lo, umdzeshi lo.
- Loku > ukhomba edvute (emabito esigaba 15) kufa loku, kudla loku.

Onkhe asebenta kukhomba libito

**/20/**

### **UMBUTO 3**

**(i) (a) Shano umcondvo lowehlukile wekusetjentiswa kwaleligama “kodvwa” kulesicashunwa. Imphendvulo yakho ayibhekiswe ku 5 na 8)**

- kodvwa loku 5 usebente njengelibito.
- kodvwa loku 8 usebente njengesihlanganiso.

**(ii) Tomula imisho lenesifaniso ibe mibili usho kutsi sisetjentiswe kahle yini? (4)**

- **-Silale njengetinswane eceleni kwabonina.** Sisetjentiswe kahle ngobe, loku kusho kulala ukhululekile, luswane nalilele eceleni nenina lilala likhululekile lingsabi lutfo.
- **-Njengetidalwa letiphelele taSimakadze.** Sisetjentiswe kahle sakhombisa kutsi nebafati nabo batidalwa letiphelele abasiyo ingcenywe yaletinye tidalwa.



(iii) **Ngabe ligama lelitsi “*hulumende*”, kanye nalelitsi “*lilungelo*”, anetivumelwano tenhloko letifanako yini? Ukusho ngani loko? (4)**

- Cha ligama lelitsi hulumende lisesigabeni 1a sivumelwano senhloko ngu > u- bese kutsi ligama lilungelo lisesigabeni 5 sivumelwano senhloko ngu li-

(iv) **Bhala emagama lamabili lasebente njengenhloko yemusho kulesicashunwa lesingenhla (2)**

Bafundzi bangakhetsa nome liphi kulesicashunwa. Sibonelo:

- Hulumende >u-
- Emadvodza >a-

(v) **Tomula emagama abe mabili lasetjentiswe njengesichasiso kulesicashunwa, Shano kutsi nhloboni yesichasiso. (4)**

- >lomusha
- >lophetse

**Nalamanye ema gama langabonwa ngumfundzi kuphela nasebenta umsebenti wesichasiso.**

(vi) **Niketa ligama lelinemcondvo lofanako nalelitsi *-jabulisa*.**

- Enamisa/xfokotisa (1)

(vii) **Niketa ligama lelinemcondvo lophikisa lelitsi *-lemnandzi*.**

- lembi /ledvuma (1)

(viii) **Bhala sisho lesikhona kulesicashunwa bese uyasho kutsi sisho kutsini? (2)**

- Sichube intfwala ngesagila > kusho kwedzelela.

/20/

[50x2 = [100]

## IMEMORANDAMU YESINDEBELE



### UMBUZO 1

**Ubuntu bungarhunyutjiswa njengehlelo lamagugu athinta woke amahlangothi wepilo. Uyavuma na? Sekela ipendulwakho ngokutlola iimbonelo ozisusela emahlangothini amahlanu wepilo yangamalanga.**

#### **IPENDULO ELINDELEKILEKO:**

Ubuntu ligama elifaka hlangana ukutjheja ngaphandle kwebandlululo kwabanye abantu. Ubuntu bufaka hlangana ukuhlonipha abanye abantu nanyana kungasibo besitjhaba sekhenu. Ubuntu butjho ukunikela. Ngamasiko wabomdabu Ubuntu bumayelana namagugu anesithintela khulu emikhakheni efana nezefundo, ipolitiki, zomnotho kanye nemaphilweni wethu wangamalanga. Omunye umuntu angathi ubuntu buyabonakala lokha umuntu nakanommoya ophasi, azithobile, atjheja abanye abantu ukudlula indlela azitjheja ngayo yena. Ubuntu kuhlekuhle abufundiswa begodu umuntu onganabo akakwazi ukuzenzisa. Buyagandelelwa emagugwini wesintu. Bugandelelwa kusukela emazingeni aphaasi wepilo yomuntu bekufike emazingeni aphezulu. Ukusungulwa kweenqhema ezifana nabo “asisebenzisane” kuhlathulula bona ubuntu. Abantu bayahlangana bazakhele iinqhenyana ukuze bakwazi ukusizana ngezeemali nakuvela iindingo ezinjalo. Kuleziinqhenyana, imali iyabuthelwa, ihlanganiswe, ibulungwe ukuze ikwazi ukutholakala nakunesidingo Abafundi bangaba neminye imibono ehlukileko ngobuntu kodwana enembako. (10)

### UMBUZO 2

**(a) Tlola amatshwayo amaBILI wabokamisa namatshwayo amaBILI wabongwaqa bese uhlathulula bona amatjhada la ahlukana njani.**

#### **IPENDULO ELINDELEKILEKO:**

Abokamisa bahlala njalo **banelizwi**, begodu *bakhamba ngokungavimbeki namkha* ukuphazamiseka emlonyeni godu bakhamba badlule ngaphezulu kwelimu. Abongwaqa bona kukhona abanelizwi, abanganalizwi, abavuthelwako namkha abangavuthelwako. (6)

(b) Funda umutjho olandelako bese uphendula imibuzo:

**Umsana usenge ikomo izolo ekuseni.**

(i) Tlola isivumelwano sikamenzi emtjhwani lo bese uhlathulule kafitjhazana ihlelo leemvumelwano.

**IPENDULO ELINDELEKILEKO:**

- Isivumelwano sikamenzi ngu **u**
- Iimvumelwano ziba sekuthomeni kwesenzo/zenzo godu zivumelana nebizo namkha nehloko ngokweengaba zamabizo. Okutjho bona zenza isenzo sivumelane nehloko/nebizo.

(4)

(ii) Hlathulula isakhiwo sebizo ngokuqalisa emabizweni amabili asemutjhwani ongehla lo.

**IPENDULO ELINDELEKILEKO:**

- Ibizo lakheke ngesithomo nesiqu [umrabhu nesilungelelo/ukamisa sigcino].
- ebizweni elithi **umsana**, isithomo ngu um(u), bese u-sana, sisiqu.
- ebizweni elithi ikomo, isithomo ngu i, bese isiqu ngu komo.

(6)

(iii) **Emutjhwani lo, tlola uhlathulule umhlobo okhona wesilungelelo esenzweni bese uhlathulula izakhi ezimumethwe sisenzo.**

**IPENDULO ELINDELEKILEKO:**

- esenzweni (u)senga kususwe ukamisasigcino u-a wesikhathi sanje kwalungelelwa ukamisa u-e wesikhathi esisanda ukwenzeka namkha esidlulileko, kwaba ngu-senge.
- isenzo sakhiwe ngesivumelwano sesenzo/sehloko, umsuka nokamisa sigcino okhomba bona isenzo sikusiphi isikhathi.

(4)

**/20/**

### UMBUZO 3

(a) Qalisisa umutjho osembuzweni 2 (b) bese

(1) utlola uveze umenzi, isenzo kanye nomenziwa

#### IPENDULO ELINDELEKILEKO:

- Umenzi: Umsana
- isenzo: usenge
- umenziwa: ikomo

(6)

(2) Tlola bona ibizo elithi ikomo likisiphi isigaba

#### IPENDULO ELINDELEKILEKO:

- Lisesigabeni se-9

(1)

(b) Tlola bona ibizo elilandelako limhlobo bani webizo bese uhlathulule indlela elakheke ngayo.

#### Umtjhumayeli

#### IPENDULO ELINDELEKILEKO:

- libizosenzo
- lakheke ngalendlela: esenzweni -tjhumayela, kuhlonyelelwe isithomo sesigaba soku-1, kwase kuthi ukamisa sigcino u-a wesikhathi sanje wasuswa kwafakwa ukamisa sigcino u-i

(5)

(c) Tlola imihlobo emine yamabizo neembonelo zakhona.

#### IPENDULO ELINDELEKILEKO:

- Amabizonto: isib. intaba
- amabizonyamela: isib. ummoya
- amabizomvelo: isib. amanzi
- amabizomvango: isib. Umadlelila

(8)

NB: Abafundi bangatlola eminye imihlobo yamabizo engakabalwa lapha.

**/20/**

**INANI LOKE LEMITLOMELo: [50 X 2 = 100]**

**Tshivenda****2018 Simesiṭa 02 Asainimenthe 18 Memo****MBUDZISO 1**

Mutshudeni a nga amba zwi tevhelaho kana a amba zwine zwa elana na zwi tevhelaho:

Vhuthu zwi amba u vha na vhulenda, u vha na ndavha na zwine zwa vha zwi tshi khou itea kha vhañwe vhathu. Muthu wa vhuthu u vhone nga u thusa a sa khethi uri u thusa vha maimo afhio, ha na khethululano, u ṭhonifha muthu muñwe na muñwe zwi si na na ndavha uri muthu onoyo u na maimo naa kana ha na maimo naa, nahone zwi si na na ndavha uri muthu onoyo ndi muhulwane kana ndi muṭuku naa. Mutshudeni vha nga engedza nga dziñwe mbuno dzine dza pfala. /10/

**MBUDZISO 2**

(a) (i) Pfalandoṭhe ndi mubvumo wa muambo une wa vha na ipfi, a u thivhelwi mulomoni musi u tshi buliwa kana a u thivhelwi nga ogani ya mulomo musi u tshi bulwa. Tsumbo ya pfalandoṭhe ndi hedzi: [a, e, i, o, u]

(ii) Themba ndi mubvumo wa muambo une wa vha na ipfi huñwe wa dovha u sa vhe na ipfi, wa dovha hafhu wa sa thivhelwe musi u tshi buliwa nga ogani ya mulomo, huñwe mubvumo wa muambo u a thivhelwa.

Tsumbo dza themba dziñwe dza hone ndi dzi tevhelaho: [b], [g], [ph] dzoṭhe dzi na ipfi na dziñwe dzine mutshudeni a ḡo vha o ñwala. [t], [p]. [th] a dzi na ipfi. (6)

**Na dziñwe dzine mutshudeni a ḡo ñwala.**

(b) Vhutsini na tsini ha pfalandoṭhe ndi musi pfalandoṭhe dzi tshi mila iñwe ha sala hu na mubvumo muthihi.

Tsumbo: musi ri tsha amba nga ha masala, '**Vhone**' lo vhumbiwa nga **Vha-** (liimela/subject concord), na **-one** (livhumba lisala/pronominal stem), **vhaone** ya mbo ḡi vha **vhone** (lisala). Ho vha na u milana ha pfalandoṭhe ha sala nthihi.

Muana > mwana > ñwana

Miedzi > mwedzi > ñwedzi

Ua > wa

Ia > ya

**NB: na dziñwe tsumbo nnzhi**

(6)

- (c) Fhungo la u thoma lo shumisa liimela (o), fungo la vhuvhili lo shumisa liimela (dzo) Fhungo la u thoma lo vhumbiwa nga nefhungo (Munangiwa) na zwiitwa zwivhili (vhathu na zwiliwa). Fhungo lavhuvhili lo vhumbiwa nga vhonefungo vhavhili (Mutakusi na vhathu) a li na tshiitwa.
- Fhungo la vhuvhili li nga li khou holedza nga u shumisa liimela (dzo) zwi nga hu khou ambiwa muthu a songo fhelelaho muhumbuloni, fungo la u thoma li sumbedza hu tshi khou ambiwa muthu o dziaho.
- Mafhungo othe a a fana ngauri nyito i khou itea zwenezwo. (8)

**/20/**

### **MBUDZISO 3**

- (a) Divhafhungo
- Ndi ngudo ya mafhungo ine ra vha ri tshi khou guda uri fhungo li vhumbiwa hani. Fhungo ndi ipfi kana maipfi ane a vha na muhumbulo kana mihumbulo ine ya khou bvisela khagala mihumbulo kana muhumbulo u pfallaho. Mafhungo a vhumbiwa nga maipfi o fhambanaho sa madzina (nefungo na tshiitwa), maiiti, masala, manyanyu, madadzisi na zwiñwe.
- Kha mafhungo ri a vha na mafhungo tserekano, fungo mbumbano na fungo tswititi. Zwiñwe hafhu ndi musi ri tshi khou guda nga ha uri fhungo lo vhumbiwa hani. Fhungo li nga vhumbiwa nga lifurase la liiti na lifurase la dzina.
- Tsumbo: Mashudu o tuwa mulovha  
 Mashudu – lifurase la dzina  
 O tuwa mulovha - lifurase la liiti (4)
- (b) Fhungo kheji: Ndo ya doroboni mulovha.  
 Mulovha ndo ya doroboni.  
 Doroboni mulovha ndo ya.  
 Mulovha doroboni ndo ya.  
 Kha aya mafhungo hu khou khwaḥisedzwa uri ho yiwa doroboni mulovha. (4)
- (c) “Shumani hafho!”  
 Hu vhonala lisala lisumbi ‘hafho’ li vha li tshi sumbedza uri mushumo u khou tea u itea ngafhi.  
 Ha dovha ha vha na likombetshedzi ‘Shumani’ (6)

(d) **Zwiitwaho:** Ndo da mulovha na Dovahani nda si ni wane.

**Tamisani:** Hoo!, Muḽatshawe, ndo ni vhona hone ho vha hu sa dei

Muḽatshawe : ḽi a vha ḽi ḽa muḽa/tshifani kana ḽi ḽa miswaswo.

Muḽatshawe ḽi nga vha ḽo da ngauri vho vha vha tshi dzulela u amba uri muthu u ḽa tshawe mutsinda a ḽovhowa. Kana vho vha vha sa nei, zwino vhatu vha pfumbisa uri ndi Muḽatshawe.

(6)

**/20/**

**MARAGAGUḽE =50X2 = [100]**

## **Tsonga Assignment 19**

### **XIVUTISO XA 1**

Vumunhu

Kanela nongoti wa Vumunhu/Ubuntu hi ku komisa u tlhela u vula loko ku ri leswakundhavuko wa n'wina wu amukela Vumunhu/Ubuntu hi mafundzha kumbe wa byi nyefula. Kombisa nhlamulo ya wena hi swikombiso swo huma eka vutomi bya masiku hinkwawo. **/10/**

### **NHLAMULO**

Ubuntu/Vumunhu swi vula ximunhu, leswi vulaka ku va na mhaka na vanhu van'wana handle ko ya hi nghohe, ku hlonipha van'wana, ku kota ku nyika/ku hanana. Hi ndhavuko wa Xintu, Vumunhu byi yimela sisiteme ya mahanyele leyi khumbaka swiyenge hinkwaswo swa vutomi: dyondzo, tipolitiki, ikhonomi, hambu byi ri vutomi bya vanhu bya masiku hinkwawo. Un'wana a nga vula leswaku Vumunhu byi le ndzeni ka nkoka wo va na ximunhu, vunene, mafundzha, ku tiveka eka xiyimo xa van'wana vanhu, ku tshama u tiyimisele ku angula/hlamula hindlela ya ntwela-vusiwana eka xiyimo xin'wana na xin'wana, ku va na ntwela-vusiwana na ku hatla u tlhelela eka vuwena endzhaku ko hlangana na swiphiko. Nkoka wa swihlawulekisi leswi wu tiyisisiwa hi milawu yo tala yo ka yi nga tsariwangi ehansi ya vaaki. Vumunhu nakambe byi simekiwe eka mahanyele ya xikhale, ripfumelo na mitolovelo leyi kumiwaka kumbe ku dyondziwa ku sukela evuhlangini ku ngheniwa na yona eka vutswatsi. Tanihi xikombiso, hi nga languta eka swikimu swo tipfuna kumbe mitolovelo ya ku tlanga switokofela leyi vanhu va yi nghenelaka hi ku olova, ku ri ku endlela ku fikelela yin'wana ya milorho ya vona evuton'wini leyi a va ta va va nga kotangi ku yi fikelela handle ka switokofela leswo. Xitokofela ku vuriwa mali ya tlabu leyi vanhu emugangeni wolowo va welaka eka wona va vekaka timali to karhi kutani swirho swa tlabu swi cincana ku tirhisa mali leyo swi xava swilo leswi swi swi pfumalaka hakunene kumbe leswi a swi lorha ku va na swona.

### **XIVUTISO XA 2**

Hlaya xitshuriwa lexi landzelaka kutani u hlamula swivutiso leswi xi landzelaka:

Buthanani, i jaha leri nga na khumenhungu wa malembe hi vukhale. U dyondza exikolweni xa Bankuna, eNkowankowa, laha a endlaka giredi ya 9. Wa ha ku amukeriwa laha xikolweni eka lembe reri. U kulerile eTsakani, eMamelodi laha a a tshama kona na vatswari va yena. Laha hi kona a nga sungula ku dyondza xikolo kona ku kondza swi n'wi tsandza ku pasa giredi ya 8, n'waxemu. (hi T.V. Maringa, 2006).



- (i) Hlamusela hi ku komisa ku hambana loku nga kona exikarhi ka switwari na switatisi eka Xitsonga.

**Switwari – ku kongomisiwa eka mipfumawulo leyi twarisiwaka handle ka ku kavanyetiwa kumbe sivasiviwa ka moya hi swirho swa mbulavulo.**

**Xik: a, e, i, o.u**

**Switatisi – ku kongomisiwa eka mipfumawulo leyi twarisiwaka hi ku va moya wu ri wu kavanyetiwa kumbe ku sivasiviwa hi swirho swa mbulavulo**

**Xik: c, d, g, m, n**

**(6)**

- (ii) Tsala marito lama hi xifonetiki:

Reri – [reri]

amukeriwa - [amukeriwa]

**(2x2=4)**

- (iii) Nyika mitlawa ya maviti na swirhangi swa maviti lama:

xik: munhu > ntlawa wa 1 xirhangi xa mu-

malembe, **ntlawa wa 6 xirhangi xa Ma-**

**xikolo, ntlawa wa 7 xirhangi xa Xi-**

ku amukeriwa, **ntlawa wa 15 xirhangi xa Ku-**

vatswari, **ntlawa wa 2 xirhangi xa Va-**

vukhale **ntlawa wa 14 xirhangi xa Vu-**

**(10)**

**/20/**

### **XIVUTISO XA 3**

- (i) Vumba ntsongahato hi ku tirhisa marito lama:

xikolo, **Xikolonyana**

pasa, **Pasanyana**

jaha, Xijahetana

**(3)**

- (ii) Vumba vundhawu hi ku tirhisa marito lama:

lembe, **Elembeni**

Bankuna, **EBankuna**

giredi, **Egiredini**

**(3)**

(iii) Tlhela u tsala xivulwa lexi kambe u sungula hi marito lama nga eka swiangi:

xik: N'wana (wa) rila. Nhl: Wa rila n'wana.

Buthanani, (i jaha) leri nga na khumenhungu wa malembe hi vukhale.

**I jaha leri nga na khumenhungu wa malembe hi vukhale, Buthanani. (3)**

(iv) Vula leswaku marito lama i swihluvi muni swa mbulavulo:

xik: vuswa > riviti

dyondza, - **Riendli**

laha, - **Risivikomba**

reru, - **Risivikomba**

exikolweni, **Riengeteri ra vundhawu**

u. – **Xitwananisi (5)**

(v) Hlamusela nkoka wa ribumabumeri eka riviti.

**Ribumabumeri ri engetela nhlamuselo ya riviti.**

**Xik: Tihomu ta Valoyi (3)**

(vi) Tlhantlha xivulwa lexi landzelaka u humelerisa xitwananisi xa nhlokomhaka, riendli na riengeteri U dyondza exikolweni xa Bankuna.

**U – Xitwananisi xa nhlokomhaka**

**Dyondza – Riendli**

**Exikolweni – Riengeteri (3)**

**/20/**

**TIMARAKA HINKWATO: [50 x 2 = 100]**

We hope that you have enjoyed doing this assignment as much as we have enjoyed compiling this Feedback Letter. Should you experience any problem while studying, you are encouraged to contact any of us, as soon as you find time? You may call or email any of us, but if possible adhere to the following:

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Look out for the Feedback Letter to Assignment 02, as well as the additional Letter containing the Preparation for the Exams.

All the best!

Your AFL1502 Team.