

Tutorial letter 201/1/2018

**Understanding African Management
Practices as Reflected in African
Languages Literature and Texts**

AFL2602

Semester 1

Department of African Languages

IMPORTANT INFORMATION:

This tutorial letter contains important information
about your assignments.

CONTENTS

Understanding African Management Practices as Reflected in African Languages Literature and Texts

Dear Student

We are pleased to welcome you to this module and hope that you have already started to familiarise yourself with the AFL2602 module.

This tutorial letter contains information you require in order to prepare yourself for the writing of your assignment. We want to give you an opportunity to explore important issues pertaining to this module.

In our endeavour to make the study of this module successful we have decided to give you an opportunity to answer your assignments in your main indigenous African language. Please take note that this module is for students who are proficient in one of the South African indigenous languages. IsiZulu, IsiXhosa, Siswati, isiNdebele, SeSotho sa Leboa, SeSotho, Setswana, Tshivenda and Xitsonga. If you have registered for this module and you are unable to answer some of the questions in the African indigenous language, just know that you have registered for the wrong module. The AFL2602 guide is an African language module and as a result, you are basically expected to answer questions in your main indigenous African language. Please note that it is imperative for all students to ensure that questions on translations are translated in the main indigenous South African languages only.

It is important that you carefully read through questions before answering them because this will give you a good idea of how to answer. When writing your assignments we expect you to follow instructions, show a clear expression in your main African indigenous language and write answers which are clear and relevant to the questions. Make an effort to read all the questions found in the Study Guide and thereafter try to answer them because doing so, will give you confidence and a better chance to succeed. We need to see evidence that you have read and understood the content of the module and that you are able to apply what you have read by writing a well-structured and logical work of art.

Please feel free to communicate with us via the e-mail, phone or by making an appointment to pay us a visit at work.

3 ANSWERS TO QUESTIONS

General information

This section is in connection with the general information that you always have to consider when answering assignments and examination questions. Each assignment should have a table of contents that contains headings and/or subheadings. The page numbers given must correspond with the page numbers in the assignment. We highly recommend that all students start the writing of the assignment by including the table of contents.

In the presentation of the contents, begin with a short introductory paragraph to state the problem and relate it to the question or the study material. While you are busy with your discussion make sure that you **answer the questions that are set in the Tutorial Letter 101**. Furthermore, avoid merely giving the summary of the study unit or study material. Where necessary, support your statements by providing suitable examples. When quoting directly from another source you must acknowledge the source by indicating the author or authors, date and page or pages.

Avoid plagiarism by acknowledging sources from different authors. At the end of your assignment, always remember to write down the sources you have consulted.

After receiving your marked assignment please carefully go through it and make an effort to take heed of the given comments.

For this module, the medium of instruction in the guide is English whereas the medium of instruction on MyUnisa Additional Resources is in our indigenous African languages (isiZulu, isiXhosa, isiZulu, isiXhosa, Sesotho sa Leboa, Setswana, Sesotho, Siswati, isiNdebele, Tshivenda and Xitsonga).

Therefore you are encouraged to answer questions in your main African indigenous language.

Finally, as already mentioned in the welcoming letter, please take note that questions where you are asked to write a short story, drama, poetry, essay, etc. **should be written in your main African indigenous language.**

FEEDBACK QUESTIONS

Please note that the feedback on this assignment is included in the following languages in this tutorial letter: English, isiZulu, isiXhosa, Sesotho sa Leboa, Setswana, Sesotho, Siswati, isiNdebele, Tshivenda and Xitsonga.

NOTA BENE (NB)

Students are expected to present their own ideas/views/findings which may include among others the following points. Being a general paper there is no reason to fail a student who presents and substantiates his/her views.

English
Unique No: 753864
Assignment 10

In answering these questions, we expect students to research and provide answers in addition to these guidelines that we provide. Owing to the fact that it is a general paper we respect student's views for this is not mathematics.

Question 1

Views on land:

The African philosophy on land ownership is spiritual and cultural. Africans regard themselves as custodians of the land. The land is theirs by virtue of birth, inherited, handed down from generation to generation. This is very evident in the 'Novel' by Yvonne Vera:

- Land is a gift from the ancestors – “a gift to the living”, “given to us”.
- Land is a commodity belonging to the ancestors – “the land does not belong to the living”.
- Land is an issue of birthright and heritage – “our land and our birth”.
- Land is collectively owned – “our land given to us”.
- Land is commodity that cannot be bought or given away – “we cannot give him any land”.
- Land can only be used temporarily by its custodians - “the land does not belong to the living”.
- Land is a fight for survival by which one's manhood is measured – “the land must be cleansed with your blood...There is no future till we have regained our land and our birth”.
- Land must be protected at any cost – “protect with your blood”.
- Land is a symbol of motherhood, a commodity that defines both freedom and bondage of people – “This is our land given to us by the ancestors, There is no future till we have regained our land”.
- Land symbolises wealth and power, which makes it valuable – “protect it with your blood”.
- Land is sacred, as the final resting place for our ancestors – “not be left to rot on the ground – unburied”.
- Land cannot be owned by the white man in an African philosophy - “while we live, he is only a stranger here”.
- Land is for the future generation – “There is no future till we have regained our land of our birth”.

Contradictory view between Africa and the West are expressed in terms of land ownership

- The love for land equals protection and of dying for land
- Land is a commodity that cannot be purchased
- Land is a symbol of wealth
- Land is a symbol of power
- Land is a commodity belonging to the ancestors

- Land is “a thing of beauty”
- Land is a commodity that is collectively owned
- Land is a commodity that defines both freedom and bondage of people
- Land is a symbol of motherhood

For example:

The difference between the African and Western views vis-à-vis ownership, in other words the view of the land as a commodity that cannot be bought, and land for utilitarian purposes. Is best summed up by Yvonne Vera in the following words (Vera 1993:42-43):
 “We allowed him to dig for gold, but the land is not his, the land cannot be owned. We cannot give him any land, because the land does not belong to the living.”

The distinct difference between Africans and Westerners in their views on land can be put in the following points:

- For Africans, land cannot be bought, it can only be used.
- For Westerners, ownership gives you the right to use the land either for agricultural purpose or for mining.
- The African view on the aspect of ownership is that, “the land does not belong to the living”, which clearly means that the land belongs to the ancestors – for they are the first and foremost dwellers on the land and inhabitants of the land.

Literature on the views of the ownership of the land by different writers:

- Mhudi – the 1913 Land Act, and its consequences for African people then, and the implication for both blacks and whites now, in the new South Africa.
- Nehada – the struggle for land between the native and British colonisers in colonial Rhodesia.
- The call of the veld – based on and inspired by the love for the land or the ‘veld’, farm life and fruits of labour for farming.
- The views are based on a period of the Union of South Africa around the 1920’s.

(25)

Questions 2

Role of riddles in the development of a child in African societies.

- Riddles stimulate and sharpen the intellect of young members of a community, sustaining their independent thought;
- They help the children to become innovators who know their surroundings well and who will be able to solve problems;
- They help the children to acquire a range of knowledge from observation of the physical environment, human behavior, on how society is organized and operates, on how animals and other living organisms behave;
- They are also used as seeds that refine the cultural norms and values of a particular society. They also improve the ability of young members of a community to interact with other people in a sociable and harmonious manner, thereby promoting unity and group cohesion.

- A wide array of knowledge would be acquired through riddling. This included knowledge of human physiology, certain plants and trees, behavioural patterns of certain animals, mathematical concepts, colour terms, language skills and life in general.
- All riddles deal with language skills. Children are taught how to form meaningful sentences in simple language as well as in poetic language when they pose riddle questions. Children are also introduced to a variety of vocabulary items. Riddles also have a potential to introduce new onomatopoeic words in a language. Onomatopoeia provide the means for the expression of shades of meaning that words like nouns, adjectives, verbs and adverbs alone cannot convey. Analytical skills are also exercised due to the fact that often the description given in a riddle is obscure.

More roles on riddles

- They are a didactic device used to sharpen and stimulate the intellect of young children. Riddles sustain their independent thought, helping them become innovators who are more aware of their environment, making them more observant and they develop problem solving skills.
- Language skills are enhanced. Children are taught how to use meaningful sentences in simple language as well as in a poetic language.
- Riddles improve the ability in young members of a community to interact with other people in a sociable and harmonious manner, thereby promoting unity and group cohesion.
- Linguistic skills development: vocabulary; sentence construction.
- Intellectual or mental development: problem solving and analytic skills.
- Environmental awareness: fauna and flora – occurrence, structure, use, protection and survival.
- Social development: partnership/team works, cooperation. (25)

Question 3

Role of folktales in preservation of language, world view and culture

- Included among oral traditional genres which helped sustain and preserve African language are folktales, proverbs, songs, riddles and praise poems.
- When **folktales** were told a lot of information was imparted and children grew up with an awareness of the difference between good and bad. They also learnt about where they come from and what their clan and society as a whole are about.
- They also learnt what needed to be avoided and what needs to be held onto in order to keep their identity.
- Through folktales African communities have ensured that their existence and identity, their languages and cultures are sustained from one generation to the next. (25)

Question 4

- Cattle were one of those highly prized commodities which became part and parcel of African Languages and are always reflected in their languages,
- Folktales, which were usually narrated by an adult, usually the grandmother, covered a variety of themes about human behavior, and a wide range of themes about acceptable and unacceptable behavior. In some of these folktales cattle feature as characters.
- A large number of proverbs in African Languages are about cattle. (Suitable examples of proverbs to be provided).
- Almost all languages of the Bantu family have special vocabulary describing cattle in terms of sex, age, colour and the shape of horns.
- Favourite oxen have praise names and are trained to respond to whistle commands.
- Cattle played a very significant role in African cultural life.
- Cattle were used for *lobola/ mahadi*. A slaughtered animal carries, specific cultural significance, including who has to eat or receive these parts, cooked or uncooked, e.g. *malome* (maternal uncle), is dubbed *malome majadihlogo* because the head of a slaughtered beast, from a relevant sister's family belongs to him.
- Cattle determined an individual's position in society. In Zulu culture a person who possesses a large herd of cattle is respected and accorded a senior position when matters pertaining to the community are dealt with, whereas a person who has no cattle is looked down upon.
- Cattle also had religious roles. Various parts such as blood, bones and hide had specific religious purposes. Cattle were thus used as intermediary between people and the spiritual world.
- Cattle also feature a lot in riddles. The word *inkomo* in Zulu is used a lot when riddles are constructed, e.g. *Ngikuphica ngenkomo yami embomvu esesibayeni esimhlophe (ulimi)*.

(25)

TOTAL MARKS: /25/

isiZulu
Inombolo eyingqayizivele: 769950
Isivivinyo 11

ISIVIVINYO 11

1. Ngabe izingane zazizuzisa kanjani ngokwamakhono ehlukeni emidlalweni yokuphaphicaphicana? Xoxa ngalokhu wesekele impendulo yakho ngezibonelo zeziphaphicaphicwano ezisolimini lwakho

Ekudlaleni umdlalo wokuphaphicaphicana izingane zazikwazi ukuthuthikisa amakhono ehlukeni. Xoxa ngalesi sitatimende ubhekise emakhonweni amahlanu abethuthukiswa ngokudlala umdlalo wokuphaphicaphicana bese unikeze nezibonelo ezifanele.

Iziphendulo zabafundi kumele ziveze ukuthi iziphaphicaphicwano zazinikela kanjani ekukhulisweni kwezingane emiphakathini yase-Afrika. Kumele kuvele ukuthi ngokuphaphicaphicana amakhono alandelayo ayethuthukiswa ...

- amakhono okubala
- amakhono olimi
- amakhono okuxazulula izinkinga
- amakhono okuhlalisana
- amakhono okulalela
- amakhono olwazi lwendawo ebazungezile

Izibonelo ezifanele kumele zihambisana nesibonelo sesiphaphicaphicwano esesekela ikhono ngalinye. (25)

2. Izaga zisesenendima ezingayidlala emiphakathini yama-Afrika? Sekela impendulo yakho ngezibonelo olimini lwakho.

Izaga ziwubucikobomlomoobabusetsheziwa kakhulu ezimeniezehlukeneabantu ababezifika bekuzona. Xoxa ngezaga eziphathelene nokukhulisa izingane esiZulwini usebenzise izibonelo ezifanele.

Iziphendulo zabafundi mayelana nezaga eziphathelene nokukhuliswa kwezingane kumele zibhekise ...

ekwakhiweni kwezimilo zabantwana, izaga ezingaba yizibonelo kungaba yilezo ezixwayisa abantwana ngokuziphatha okungavumelekile, isib. ukungabongi, ukuzigqaja, ukweswela ubuntu, ukuba nobuqili, ukungethembeki, ukuba nonya njll. (25)

3. “Umhlaba uyimpilo.” Ngokubhekisa kule nkulumo, xoxa ngefilosofi kanye nobunini bomhlaba ngokwase-Afrika. Engxoxweni yakho bhekisa ekuthini ama-Afrika akuchaza kanjani lokhu unikeze izibonelo zezinkondlo noma ezinye izinhlobo zemibhalo ezikhona olimini lwakho ezesekela le nkulumo.

Imibono ngomhlaba:

Udinga ukuqhathanisa ngokwase-Afrika naseNtshonalannga:

- Uthando lomhlaba luyalingana nokuvikelwa nokufa
- Umhlaba yinto engathengisi
- Umhlaba uwuphawu lomcebo
- Umhlaba uwuphawu lwamandla
- Umhlaba impahla yokhokho
- Umhlaba "into enhle"
- Umhlaba impahla elawulwa ngokuhlanganyela
- Umhlaba impahla echaza kokubili inkululeko nokugqila kwabantu
- Umhlaba uwuphawu lomama

Ngokwesibonelo:

Umehluko phakathi kwemibono yase-Afrika neyaseNtshonalanga ekubhekaneni nobunikazi, ngamanye amazwi umbono womhlaba njengempahla engeke ithengwe, kanye nomhlaba ngezinjongo zokusetshenziswa, kufingqwa kangcono nguYvonne Vera kula magama alandelayo (Vera 1993: 42-43):

"We allowed him to dig for gold, but the land is not his, the land cannot be owned. We cannot give him any land, because the land does not belong to the living."

Okuhunyushiwe okushiwo nguYvonne:

"Siyamvumela ukuba afune igolide, kodwa izwe alilona elakhe, umhlaba awukwazi ukulawulwa. Asikwazi ukumnika umhlaba, ngoba uhlaba awusiwo wabaphilayo."

Umehluko ohlukile phakathi kwabase-Afrika nabaseYurophu emibonweni yabo ngomhlaba ingafakwa kula maphuzu alandelayo:

- Kubantu base-Afrika, umhlaba awukwazi ukuthengwa, ungasetshenziswa kuphela.
- Kubantu baseYurophu, ubunikazi bunikeza ilungelo lokusebenzisa umhlaba noma ngenjongo yokulima noma yezimayini.
- Umbono we-Afrika mayelana nesimo sobunikazi ukuthi, "umhlaba awuwona wabaphilayo", okusho ngokucacile ukuthi umhlaba ungowokuzalwa - ngoba yibo abahlala kuqala futhi abahlala phambili kulowo ohlala kuwo. Izincwadi ezinombono wobunikazi bomhlaba ngabalobi abahlukene:
 - Mhudi - the 1913 Land Act, and its consequences for African people then, and the implication for both blacks and whites now, in the new South Africa, (Mhudi - uMthetho weZomhlaba ka-1913, kanye nemiphumela yawo kubantu base-Afrika ngaleso sikhathi, kanye nokubandakanya kokubili abamnyama nabamhlophe manje eNingizimu Afrika entsha.)
 - Nehanda - the struggle for land between the native and British colonisers in the colonial Rhodesia, (Nehanda - umzabalazo womhlaba phakathi kwamakoloni aseBrithani nabaseBrithani eRhodesi yamaKoloni.)
 - The call of the veld - based on and inspired by the love for land or the "veld", farm life and the fruits of labour from farming, (Ukubizwa kwendawo- okuqondene futhi kusekelwe wuthando lomhlaba noma "indawo", ukuphila kwasepulazini kanye nezithelo zomsebenzi kusuka ekulimeni.)

- The events are based on the period of the Union of South Africa around the 1920's, (Izenzakalo zisekelwe esikhathini seNyunyana yaseNingizimu Afrika ngasonyakeni we-1920) (25)

4. Izinganekwane zedluliselwa kusizukulwane nesizukulwane ngomlomo nangentshisekelo. Ucabanga ukuthi yiziphi izizathu ezazenza ukuthi lolu khondolo luqhutshekiselwe phambili? Sebenzisa inganekwane eyodwa olimini lwakho wesekele ngayo lesi sitatimende.

Izinganekwane emiphakathini yamaZulu zazingaxoxelwa uchithaisizungu kuphela, kodwa kwakwenzelwa nokuthi ulimi, ubukwa kwempilo jikelele namasiko kulondolozeke futhi kusimame. Xoxa ngalesi sitatimende ubhekise enganekwaneni eyodwa oyaziyo.

Umxoxi wenganekwane wayevame ukusebenzisa ulimi olunothengezaga, ngezisho, ngezifenko nangezenzenzukuluthi. Izimpendulo zabafundi aziveze ukunotha kolimi enganekwaneni ekhethiwe.

Ukuvezwa kwempilojikelele namasiko ezinganekwane kuvezwa yindikimba ethintwa yinganekwane exoxwayo. Izinganekwane zingaveza ...

- ubuhle bokuba qotho- ukwethembeka, ngokuveza amaphuzu amahle enza ukuthi abantu bethembeke, futhi zingaveza amaphuzu amabi avela ngokungethembeki,
- ubuhle bokuhlonipha abanye abantu,
- ubuhle bokusizana kwabantu,
- ubuhle bokukhuthala, njll.

(25)

IMIKLOMELo ISiYONKE: [100]

isiXhosa
Inombolo ekhethekileyo: 747084
Umsebenzi 12

UMBUZO 1**Imisebenzi yamaqhala**

Umfundi uza kuthi abonise indima edlalwa ngamaqhala kuluntu ngokuthi achaphazele oku kulandelayo:

- Anonga/atyebisa intetho
- Ayafundisa kuba anika ulwazi
- Alondoloza ulwimi kuba amagama athande ukuduka kwintetho yemihla ngemihla ayafumaneka kuwo.
- Aneziyalo, iingcebiso nenkuthazo.
- Anguvimba okanye umthombo wolwazi.

Umfundi uya kuthi axoxe ngezi ngongoma aze anike imizekelo efanelekileyo ukuphuhlisa ingxoxo yakhe. (25)

UMBUZO 2

Umfundi uza kukhetha intsomi ibe nye apho aza kuthi gqaba gqaba ngayo aze abonise ukuba imfundiso ithini kule intsomi okanye yintoni enokukufundwa ngabo babaliselwayo. Iintsomi zithi zibe nale misebenzi:

- Ziyonwabisa
- Ziyafundisa kananjalo zithi zinike ulwazi
- Zikwayenye yeendlela zokuchitha isithukuthezi kwanokuhambisa ixesha
- Ziyalumkisa

(25)

UMBUZO 3**Indima yamaqhina**

- Amaqashiso angumdlalo wokonwabisa.
- Akhuthaza ukusetyenziswa kwengqondo xa esakhiwa naxa kunikwa impendulo.
- Ayafundisa.
- Ayaqhula.
- Anemfundiso

Umfundi ke uza kuthi abonise ezi ngongoma zilapha ngasentla ngokuthi atsho ukuba uyibona iyeyiphi indima ngamaqashiso ekukhuleni kwabantwana oku uza kukwenza ngokubonisa ngemizekelo. (25)

UMBUZO 4

Umfundi uya kutsho ukuba umhlaba unxulumana njani noluntu jikelele. Makacacise indlela abantu abawusebenzisa gwenxa ngayo umhlaba kuba bewuthatha njengento elilungelo kubo nabamelwe kukuyifumana nanini na. Kodwa xa thina banntu sinokuwujonga ukuxabiseka kwawo uyinto efanele ukuxhanyulwa ngumntu wonke. Xa sinokukuqonda oku singawusebenzisa ngothando nokuwuxabisa nokuwuhlonipha. (25)

AMANQAKU EWONKE: /100/

Sesotho sa Leboa
Nomoro ya moswananoši: 809479
Asaenmente 13

POTŠIŠO 1

Na diema di sa na le mohola ditšhabeng tša Mafrika? Thekga karabo ya gago ka mehlala ya Sesotho sa Leboa. /25/

Dikarabo di tla akaretša dintlha tše di latelago:

- Tihalošo ya diema.
- Di rwele bohwa bja setšhaba.
- Di ka fetišetšwa melokong ya ye e tlogo.
- Di ruta mekgwa ye mebotse
- Di a kgala.
- Di a lemoša.
- Di laola maitshwaro a setšhaba.
- Di thibela dikgohlano tša batho goba ditšhaba.
- Di hlohletša kwano bj.bj.
- Thekga karabo ya gago ka mehlala ya maleba.

POTŠIŠO 2

Go tloga melokong ye e fetilego go ya go ye e tlogo, lapa le lengwe le lengwe la Mafrika le be le etiša ka dinonwane mantšibua a mangwe le a mangwe. Go ya ka wena, ditšhaba tše tša Mafrika di be di šušumetšwa ke eng go holofela tiro ye? /25/

Dikarabo di tla akaretša dintlha tše di latelago:

- Tihalošo ya nonwane.
 - Di ka fetišetša ditšo melokong ye e latelago.
 - Nonwane e ka ruta tše di latelago:
 - Botshepegi, tirišano, botho.
 - E ka tšweletša tše latelago:
 - Bojato, lehufa, lehloyo, bonokwane.
 - Mohlala:
 -
- (a) Nonwane ya mpša le motho e re ruta ka fao mpša e hweditšego leina la yona la bompša ka gona.
 - (b) Go se tshepege: Ka lebaka la go se tshepege ga mpša, monna o ile ge a boa go nyakela mpša leina le le kaone, a hwetša mpša e itatswa melomo, e le ge e sa tšo feleletša nama yeo monna o ile go mpša, ba tla tla ba e ja gotee ge a dutše a mo fa leina la mabonwa.
 - (c) Tirišanommogo: pele ga bohodu bja mpša monna le mpša ba be ba dirišana mmogo go se thulano.
 - (d) Go loka: Monna o be a loketše mpša kudu e le monwana le lenala pele e thoma go utswa. Mpša le yona e be e bontšha botshepegi ka go mo tsomela.
 - (e) Bojato: Ka lebaka la bojato, segwera sa mpša le motho ga se sa loile.

- (f) Lehloyo: Lona le thoma go ntšha nko ge monna a tšwelela a swerwe ke tlala a hwetša mpša e latswitše nama yela e bosana.
- (g) Bosehlogo: Monna o e dira bosehlogo ka go no e tlogela ka leina la mpša ka ge e utswa.

POTŠIŠO 3

Dingwalo tša Seafrika di tletše dikanegelo tša go laetša ka moo bana ba gatelelwago ke hlogo ya lapa, mabapi le dipheto tše di amago maphelo a bona. Šomiša dingwalo tša Sesotho sa Lebowa go hlatsela taba ye.

/25/

Dikarabo di tla akaretša dintlha tše di latelago:

- Monna o fela a tšweletša mafokotšana ge a etile lapa la Seafrika.
- O fela a kgethela barwedi le barwa balekani ba bona, seo e lego phošo kudu;
- O ba kgethela le mešomo yeo ba ka go e dira bokamosong bja bona;
- Banna ba dumelela kgoši go tšea barwedi ba bona;
- Monna o tshepiša morwedi wa gagwe lehu ge a sa dumele go nyalwa ke kgoši;
- Banenyana ba gapeletšwa go nyalwa ke banna ba bagolo le ge ba sa ba nyake e le ge go kitimišitšwe lehumo.
- Bana ga ba fiwe nako ya go fa maikutlo a bona ge go tšewa diphetho;
- Le ge go thwe nama kgapeletšwa e phuma pitša, seema seo ga se išwe felo;
- Bana ba a bethwa le go rakwa ge ba gana go nyalwa ke balekane bao ba ba kgethetšwego ke batswadi;
- Puku ye nngwe le ye nngwe e ka kgethwa go tiišetša kgopolo ye ya kgatelelo ya basadi le bana.
- Magato a semolao a ka no tšewa goba bana ba ka no kgopela tlhakodišo malokong a mangwe a lapa.

POTŠIŠO 4

Ahlaahla tema ye e kgathwago ke dikgomo ditšhabeng tša Maafrica. Thekga karabo ya gago ka mehlala ya maleba.

/25/

Dikarabo di tla akaretša dintlha tše di latelago:

- Dikgomo di kuka maemo le serithi sa motho.
- Di ka dirišwa go lefela magadi.
- Di ka dirišwa lefela melato.
- Matlalo a tšona a ka dirišwa bjalo ka mathebe le diaparo.
- Di ka dirišwa go lefela dithoto.
- Di ka dirišwa go phutha bahu le tše dingwe.

PALOMOKA: [100]

Setswana
Nomoro ya tlhaolo: 728813
Asaenemente 14

POTSO 1

Bogologolo batsadi e ne e le barutabana ba bana ba bona, go dira se, ba ne ba ba tlotlela dikgang tsa go ba ruta ka tsa botshelo. Go ne go gotsiwa molelo, go dirwa lesakana, bana ba dula fa fatshe go reetsa kgang e e tlaa anelwang bosigong joo. Se, se ne se diragala morago ga dijo tsa dilalelo. Ke fa naane e tlhologa. Bagolo ba ne ba tlotlela bana kgang e e bidiwang naane, e ne e bidiwa naane ka gonne dingwe tsa dikgang tse di tlhagelelang mo go yona di ne di se tsa boammaaruri, ka jalo go twe ke naane, fela e ne e ruta ka dilo tse di diragalang mo botshelong le bothale jwa go itshireletsa.

Dinaane ke mofuta wa kgang e e neng e tlotliwa ke bagolo, ba e tlotlela bana ka nako ya maitiso (bosigo) go intsha bodutu. Dinaane tse dingwe di na le dipina, dingwe di na le metlae di a tshegisa, dingwe di na le tshotlo fela di ne di na le molaetsa o bana ba ithutang mo go ona. Dinaane tse di anelwang di akaretsa dilo tse di diragalang letsatsi le letsatsi. Dinaane dingwe di bua ka diphologolo tse go bolelwang fa di kile tsa bo di bua, e bile di akanya fela jaaka batho e ne e se tsa boammaaruri fela di aga botho jwa ngwana, ditoro le go ikakanyetsa ka nosi.

Naane e bothokwa mo botshelong gonne e:

- Itumedisa bana, e bile e oketsa kitso le go ikakanyetsa;
- Aga toro (se a ratang go ipona a le sona);
- Ruta bana go ikemela/ le go nna digatlhamelamasisi mo go sengwe le sengwe;
- Tshegetsatsa meetlo;
- Somarela setso;
- Aga maitsholo a bana; le
- Go aga botho le maitseo.

[25]**POTSO 2**

- Kgomo e diriswa go nyala mosadi.
- Boloko jwa kgomo bo kgabisa dintlo.
- Diaparo tsa batswana di diriwa ka letlalo la kgomo.
- Letlalo la kgomo le ne le dirisiwa go fitlha moswi.
- Kgomo e re fa mašwi a a ratiwang ke bana.
- Batswana ba dira setlhabe lo ka kgomo.
- Kgomo e diriswa jaaka madi/ tšhelete go duela melato.
- Bangwe ba dira ditlhako ka letlalo la yona.

[25]

POTSO 3

Diane ke dipolelo tse mo go tsona di tlhagisa/ di supang tshwantshanyo ya mafoko a a kayang dilo disele. Ke ponelopele e motsogapele a nnileng le yona ka go ela tlhoko ditiragalo tsa botshelo mme a di batlela dipapiso go senola bomaleba jwa tsona le botlhale jwa Motswana go tloga go tloga. Diane ke polelo e e tlotlegang mo Setswaneng le ga jaana. Re tshwanetse go golaganya dilo tsa maloba le tsa segompieno gore re kgone go bontsha diphetogo tsa Motswana wa segompieno. Batho ba bogologolo ba ne ba dirisa diane go bontsha bothakga le botlhale jwa tiriso ya puo. Diane ke manatetshapuo a a dirang gore mmuisi kgotsa moreetsi a je monate fa puo e buiwa kgotsa e kwadilwe.

Diane di supa popego e e rileng, e e botlhokwa mo go baithuti ba Setswana mme e bile ke thutokgolo ka boyona. Fa di dirisiwa, popego ya tsona ga ya tshwanela go fetoga. Diane di dirisiwa jaaka di ntse, fela mokgwa o seane se buiwang ka ona ga se ka mokgwa o se e tlhalosang.

Sekao: Lore lo o jwa le sa le metsi – ngwana o rutwa molao a santse a le monnye gonne fa a ka gola o tlaa tsaya gore dilo di dirwa jaalo mme go nne thata go mo fetola mogopolo.

[25]

POTSO 4

Dithamalakwane ke nngwe ya dilo tse merafe e mentsi ya maaforika e di tseelang kwa godimo. Dithamalakwane di somaretswe le go sirelediwa ka go dirisiwa mo metshamekong e e farologaneng ka go bontsha mesola e e sa tshwaneng e e diriwang mo setshabeng, mme e fetisediwa ka molomo go tloga mo lotsong lengwe go ya go le lengwe. Le fa dithamalakwane di dirisediwa go itumedisa fela di bogolo jwa mosola wa tsona ke go rotloetsa le go lootsa bana go nna botlhale mo setshabeng ka go tsweledisa megopolo ya bona go nna e e ikemetseng, go thusa bana go tla go nna baitshimoleledi ba dilo tse dingwe tse dintshwa go bontsha gore ba itse tikologo ya bona ka botlalo le go rarabolola mathata a ba tla rakanang le ona mo botshelong

Ka ntlha ya fa dithamalakwane di le mo tlhokomelong e e tseneletseng mo tikologong e merafe e e phitlhelang mo go yona, go batlega kitso e e tletseng go tswa mo tlhokomelong e e lemogilweng mo tikologong e merafe eo e tshelang mo go yo mo yona, maitseo a batho, ka fa setshaba kana morafe o rulagantsweng ka teng le gore o dira jang mo ditirong tsa ona, dipologolo le tse dingwe tse di tshelang foo di itshotse jang. Gape dithamalakwane di dirisiwa jaaka peo go ntlafatsa ngwao le meetlo ya setshaba se se rileng. Ka fa letlhakoreng legwe, dithamalakwane di tokafatsa bokgoni jwa ditokololo tse dintshwa mo setshabeng gore di kgone go ikgolaganya le batho ba bangwe ka mokgwa wa botsalano gape o o itumedisang, maikaelelo e le go tswelletsa kopano le tshwaraganyo ya setlhopha.

[25]

PALOGOTLHE: [100]

Sesotho
Nomoro e ikgethang: 816780
Mosebetsi 15

NB: BAIHUTI BA NA LE BOLOKOLHI BA HO NGOLA KA MOO BA KA BANG LE HONA.

Araba dipotso kaofela

Potso 1

Ditaba tsa mobu kapa lefatshe di pelong ya moAforika hoo o fumanang bangodi le diroki di bua ka taba ena. Ngola ka mongodi kapa seroki se buang ka taba ena, mme o manolle maikutlo a fuperweng ke sengolwa seo.

Tataiso:

Baithuti ba tla fana ka dintlha tse latelang ho latela kutlwiso ya bona.
 E akaretsa dintlha tse latelang:

- Lerato la naha le tshwana le tshireletso ya naha le ho e shwela
- Naha ke thepa e ke keng ya rekwa/rekiswa
- Naha ke sesupo sa leruo
- Naha ke sesupo sa matla
- Naha ke ntho ya botle
- Naha ke thepa ya bohle
- Naha ke thepa e bontshang tokoloho le bokgoba ba batho
- Naha ke sesupo sa mma-bohle

Mantswe ana a mabedi – naha le sebaka, a na le moelelo o tshwanang, o bolelang sebaka. Ho leka ho utlwisisa lefaatshe le tsohle tse teng, re tla lokela ho mamela nalane ya batho ba habo rona e fetoletsweng dipaleng ... MaAforika Borwa... jwaloka ha e hlaha dinoveleng (dipaleng) tse tharo tse latelang tse ngotsweng ke boradipale ba Aforika e ka Borwa ka sebaka, tikoloho le naha.

Naha ke thepa eo ho seng motho a ka e tsekang hore ke ya hae a le mong; o tswallwa ho yona ke batswadi ba hae, bao le bona e neng e le dihlahiswa tsa diketsahalo tse tshwanang. Ke ka lebaka lena MaAforika a nehang badimo ba bona le kapa ba tlileng pele, maemo a ho ba beng ba naha, mme Vera (1993:43) o pheta ka totobalo tiiso ena tjena: Naha e keke ya eba ya motho. Re keke ra mo fa naha efe kapa efe hobane naha ha se ya ba phelang. Ha re ntse re phela re mesatsejweng mona.

/25/

Potso 2

Dilotho ke e nngwe ya dipapadi tsa bana ba maAforika. Hlalosa hore na tema ena e thusa jwang kgolong ya ngwana wa moAforika.

Tataiso:

Baithuti ba tla ikamanya le dintlha tsena:

Dilotho hangata e ne e le tsa ka phirimana, ha mesebetsi ya motsheare e ne e phethilwe. Di ne di etella pele ditshomo le dipale. Nako ya dilotho hangata e kgutshwane ho feta ya nako ya dipale. Thibelo ya hore di ke ke tsa phetwa motsheare, e ne e le teng le ho dilotho. Nako ya motsheare e ne e le ya mosebetsi le mefuta e meng ya tshebediso ya mmele ho leka ho kwetlisa mmele le kelello.

Bana ba bannyenyane ba ne ba ithuta dilotho ho baholwane ba bona ba neng ba bapala le bona. Batswadi le bona ba ne ba bapala dilotho ka ho thusa bana moo ba neng ba hloleha ho fumana dikarabo. Papadi ya dilotho e ne e ba le thahasello ha ho na le dihlopha tse pedi, se seng se le sehlopanyane. Dihlopha di lothanwa ka ho latellana le ho fumana dikarabo ka ho latellana. Ha sehlopha se seng se hloleha ho fumana karabo ya selotho sa sehlopha se seng, ba tlameha ho se “reka” selotho seo, ke hore ba amohela hore ba hlolehile ho fumana karabo. Ebe le bona jwale ba lotha sehlopha seo ka ho ba botsa potso. Bao le bona haeba ba sa tsebe karabo, ba tla tlameha ho bolela karabo ya selotho sa bona le ho reka seo. Papadi e tswelapele jwalo. Dilotho di botswa ka ho sebedisa dipolelwana tse fapaneng ho ya ka dipuo tse sa tshwaneng. Ka Sezulu, motho ya botsang potso kapa ya lothang o re: Ngiyakuphica, Ka Sesotho o qala ka hore: Ka o lotha. Polelwana ena e latelwa ke selotho se leng ka mokgwa wa polelo e batlang karabo. Dikateng tsa selotho di fana ka mehlala ya ho thusa ho fumana karabo. Ho leka ho fumana karabo ya selotho, ho phephetsa bana ho nahana ka botebo, mme le puo e sebediswang e fa bana monyetla wa ho ithuta dikapuo le meeelo ya teng. Dilotho tse thata tse batlang karabo e le nngwe le ho feta, di botswa ba baholo. Tsebo e batsi eo batho ba ithutang yona ka dilotho e kenyeletsa dintho tse kang, tsebo ya mmele wa motho, dimela, difate, diketso tsa diphoofolo, dipalo, mebala le bophelo ka kakaretso.

Mehlala: Sesotho

- Ka o lotha! Ka kgomo eso e wetse ka bodibeng, ka sala ke tshwere mohatla. (Lit.: my family's cow fell into a well and I could only grab the tail).
Ke: Lesokwana (churning stick)
- Ka o lotha! Ka kgomo tseso di sitwa ho hlwa thaba. (Lit. my family's cattle cannot climb the mountain).
Ke: ditsebe (ears)
- Ka o lotha! Ka kgunwana yeso e potapotilwe ke lesaka le lesweu. (Lit. my family's red ox is kept in a white kraal).
Ke: leleme (tongue)
- Ka o lotha! Ka pholo ya heso, Sebaretlane, ke re kgutla, e ya hana. (Lit. my family's ox, Sebaretlane – Swartland – refuses when I call it back).
Ke: mosi (smoke)

- Ka o lotha! Ka lefokolodi le letsho (Lit. black millipede).
Ke: tjhutjhumakgala/terene (train)

/25/

Potso 3

Ditshomo, di sebediswa ke maAforika ho fetisa meetlo ho meloko e metjha. Sebedisa bonnyane tshomo e le nngwe ya boikgethelo ba hao ho matlafatsa karabo ya hao.

Tataiso:

- Ditjhaba tsa bohloholo tsa MaAforika di bone hore dithuto tse molemo tsa boitshwaro ba bona di a bolokeha le hore di ntshetswepele di netefatswe
- Dithimo tse ngata tse fapaneng di kenyelletsa ho tshepahala, tshebetso-mmoho, toka, botshepehi, ho thusaana le tlhokomelo di a fetiswa.
- Bana ba ba hola ba hlokomediswa phapang pakeng tsa bobbe le botle.
- Ba ithuta ka moo ba tswang teng le ka diboko le setjhaba.
- Ba ithuta ka dintho tse tlamehang ho phengwa le dithloko tse tlamehang ho bolokwa hore ba kgone ho boloko boitsebo ba bona
- Boithabiso: di etseditswe ho ithabisa le ho boloka bana ba qakehile – ho ba phemisa botloko- tsebe.

/25/

Potso 4

Malapeng a maAforika, dihlooho tsa malapa ke tsona tse nkelang maloko a lelapa diqeto. Na se se lokile kapa tjhe? Fana ka maikutlo a hao o ikamahantse le sengolwa se bontshang hlooho e nkang diqeto bitsong la bana ba lelapa.

Tataiso:

Lelapa la MoAforika le boptjwa ka monna (e le hlooho ya lelapa) mosadi kapa basadi, bana, ka nako e nngwe ho kenyeletswa le leloko. Leloko le ka kenyeletsa bana ba lelapa ba seng ba nyetse/nyetswe, balekane ba bona le bana ba bona. Lelapa la MoAforika le ka bitswa ka hore le kopakane, kaha le boptjwa ka hlooho, mafumahadi, bana le ditho tse ding tsa leloko, lelapa la MoAforika le tlasa taolo ya motho e motona e moholo eo e leng molekane le ntate ka tlung kapa ka hara lelapa leo.

Hlooho ya lelapa e na le karolo ya bohlokwa e e phethang tsamaisong ya lelapa. O hlokomela basadi le bana, o ba fa tshireletso mme o laola le meetlo e etswang lapeng. O ikarabella ho nkela lelapa diqeto ditabeng tse ngata tse le amang, hara tsona ho kgethela bara le baradi balekane. A ka kgethela le bana ba hae mesebetsi ya ho iphedisa. Supa bo bong ba boikarabelo ba hlooho ya lelapa.

Malapeng a mang a MaAforika bana ha ba etse qeto ho ikgetheleng balekane. Qeto ke ya hlooho ya lelapa feela ntlheng ena. Bana ba qobellwa ho amohela diqeto tse amang maphelo a bona.

/25/

TOTAL MARKS: /100/

**Siswati
Inombolo lekhethsekile: 813873
Sivivinyo 16**

Will be on myUnisa: Additional resources

isiNdebele
Inomboro ehluKileko: 682848
Umtlolophenyo 17

Umbuzo 1

Abatloli babantu abanzima kanye neembongi zidlulisela imibono yazo emisebenzini yabo yezemitlolo ngeendaba ezithinta inarha nobunikazi benarha. Sebenzisa ikondlo eyodwa, isiqetjhana sezemitlolo esisodwa ukuveza indaba yobunikazi benarha.

Inarha yekhethu. Namhlanje sibona abantu bekhethu bathathelwe iinarha zabo abanye basuswa ngendlela embi nengatjengisi ubuntu. Inarha iqakatheke kwamambala emiphakathini yabantu abanzima. Inarha ithathwa njengento engakafaneli ukuthengwa begodu ekulilifa labobamkhulu. Inarha yinto emele ivikelwe kobana ingaweli ezandleni zabantu abayihlwitha kilabo ekubanikazi. Inarha kumele isetjenzwe ngilabo abahlala kiyo bese bavuna ukudla okuzobaphilisa. Lokhu akusekelwe ngesiqetjhana ekungaba yikondlo, i-eseyi, inovela nanyana omunye umtlolo osuselwe ehloko. Ikondlo yakajiyane D.M. Iyakufakazela lokhu okungehla. Isihloko sekondlo sithi Mma Afrika. Ikondlo le ikhutjhwe ebuthelweni elithi Itsengo 5 etlolwe nguNtuli MS. (Abafundi abasekele bezwakala abanikelwe imitlomelo efaneleko). **/25/**

Umbuzo 2

Imitlolo yabantu abanzima eminengi ineendatjana ezithinta ukugandeleka nokugandelelwa kwabomma nabentwana ngilabo ekumele babavikele ngokubonakala kanengi bathathelwa iinqunto ezithinta iimpilo zabo. Hlathulula bewusekele isitatimende esingehla ngamaphuzu anembako.

Ukugandelelwa kwabentwana babentazana bobaba. Abentwana bathathwa njengepahla yabobaba. Ubaba angamkhetela umntwana wakhe kobana ayokwenda kuphi. Umma uqakatheke kwaphela nakwenziwa isiko labomma kodwana nakuneminye imiraro umma kumele abikele ubaba. Ubaba uthathwa njengehloko yekhaya. Ihloko ithatha iinqunto, zingabazihle nanyana zingaba zimbi. Kade bekuthathwa kobana abakameli ukufunda ngombana bazokukhamba bayokwenda. **/25/**

Umbuzo 3

linganekwana njengomunye umhlobo wezobuthakgha bomlomo zabe zisetjenziswa babantu abanzima ukugcina amasiko, ukufundisa nokudlulisela ifundiso esizukulwaneni esilandelako. Sebenzisa inganekwana eyodwa etlolwe ngesiNdebele ukusekela isitatimende esingehla lesi.

linganekwana ziyafundisa zazidenjwa bogogo ngesikhathi santambama ukubuthelwa abantu abatjha. Iinganekwana zikhaliphisa ikghono labafundi lokulalela. Zenza abalaleleko kobana balalelisisa bebakwazi ukucoca bona ngokwabo bebalandelanise izehlakalo ngendlela efaneleko. Zifundisa abentwana ngebhoduluko begodu bakhambe bavule amehlo bebayecele nemvelo. Kuneenganekwana ezifundisa ngokudabuka kwezinto, njengokufa, ezifundisa ngomlando nokwenzeka kwezinto, njll. Iinganekwana ziyayeleye, ziyafundisa, ziyakhalima

bezisiza nokwandisa ilwazimagama kilabo abalaleleko. Inganekwana eyelelisako ngeyakaMacumtjhana. UMacumtjhana wathunywa ngunina kobana ayokuthatha isihlahla esithileko. Unina wamyelisa kobana angasikhumi begodu angasidli. Ngambala umalume wakhe wamnikela isihlahleso wabe wamyelisa naso wathi angasivula, angasikhuma begodu angasidla. Umacumtjhana wasivula bewasikhuma isihlahleso. Ngemva kwesikhathi, uMacumtjhana waba nomntwana. Ngokukhamba kwesikhathi abanye abesana bambona kobana ufihle umntwana ngemadongeni. Wathathwa umntwana loyo. UMacumtjhana ihliziywakhe yaba buhlungu tle wabe walila. Ngakho-ke inganekwana le iyayelelisa.

/25/

Umbuzo 4

linkomo zithathwa njengento eligugu emiphakathini eminengi yamaSewula Afrika. Sekela ukuqakatheka kwesitatimende esingehla lesi ngokuthi uqalise emaphuzwini aliqiniso mayelana nokuqakatheka kweenkomo.

Ipahla ethathelwa phezulu: Abantu abanzima bathanda iinkomo. Iinkomo ziqakathekile. Iinkomo lilifa lendoda. Indoda yindoda ngesibaya. Indoda ihlonitjiswa ngokuba nefuyo. Nakuphahlwako, abantu basebenzisa iinkomo. Nakulotjolwako kusetjenziswa ikomo. Indoda nayileleko, iphekelelwa ngekomo, ihloboko iyahlatjwa. Abantu bahlaba ikomo bayibiza ngekomo yamanzi nanyana ihloboko. Isikhumba senza amanyathelo, inaka, iibebhe/-u, iinkhumba zenza amanyathelo. Amathambo wekomo enza izitja. Iinkomo ziyasengwa bese kube nokudla. Amasokana alobola ngeenkomo. Umuntu onele ikosi nanyana owenze icala, uhlawuliswa ngekomo. Kwanje sekuthathwa kobana iinkomo zihlala ngesikhwanyeni ngombana umuntu omhlophe weza wafika nemithetjhwana eminengi ethi iinkomo ziqeda utjani isiqetjhana kungaba ngilesi esisendatjaneni etlolwe nguSkhosana PB lapha alila ngokwetjiwa kwefuyo. isihloko sendatjana sithi Akusiyo imvu, yipisi. Wabuza imibuzo eminengi ethi 'sizokuthombisa ngani? Sizobalobolela ngani abentwana bethu nabathathako? Sizokuwisela ngani? Amadlozi wethu sizowaphahlela ngani? (Kuhle abafundi basekele iimpendulo zabo ngemitlolo ekhona neyaziwako.)

/25/

INANI LOKE: [100]

Tshivenda
Nomboro ya khetheaho: 698490
Asainimente 18

Mbudziso 1

Vharema tshifhingani tsha kale vho vhulunga nyambo dzavho, mbonalo ya dzhangano na mvelele. Kha vha haseledze nga ha likumedzwa ilo vho zwi livhanya na mañwalwa a sialala.

PHINDULO

Ndi zwa vhukuma Vharema tshifhingani tsha kale vho vha vha tshi vhulunga nyambo dzavho, mbonalo ya dzhangano khathihi na mvelele. Izwi vho vha vha tshi zwi kona nga u amba luambo lwavho huñwe na huñwe hune vha diwana vhe hone. Ho vha hu tshi ri musi shangoni hu na thundu dzi bvaho kha mañwe mashango ane luambo lwavho lwa vha lwo fhambana na afho he vha pfulutshela hone, wo vha u tshi do wana hu si kale kale thundu dzenedzo dzi tshi vho amba luambo lwa hanefho. Musi ri tshi sedza kha maipfi ri a wana hu na maipfi ane a sumbedza u fana kha nyambo dzo fhambanaho, izwi na zwone zwi sumbedza vhuledzani khathihi na vthuthi ha vthathu. Ri dovha hafhu ra wana hu na mirero, ngano, thai, nyimbo, ngoma, zwiambaro, luambo lwa kumalele, zwiñwa, na zwiñwe zwine wa wana zwi tshi fana vhukati ha vthathu vha tshaka dzo fhambanaho.

NB: Matshudeni vha lavhelelwa u nea mafhungo ane a tshimbilelana na aya ngeno vha tshi khou shumisa mihumbulo yavho. /25/

Mbudziso 2

Vhuimo ha thoho ya muta kha Vharema vhu anza u shumiswa nga ndila mmbi. Nga u tou shumisa tsumbo dzo teaho dzi tshi bva kha mañwalwa a luambo lwa havho, kha vha haseledze vha sumbedze uri uvhu vhuimo ha thoho ya muta vhu shumiswa hani u shengedzana vhukati ha vha malani na vhana.

PHINDULO

Ndi zwa vhukuma u wana mitani vhanna vha tshi shumisa maimo avho nga ndila ine ya sia muthu wa mufumakadzi a tshi khou vhaishala vhukuma. Musi ro sedza kha mañwalwa a Tshivenda ri wana kha bugu ine ya pfi “Ndi mitodzi muni” hu na mubvumbedzwa ane a pfi Vho-Itani. Havha munna mushumoni vho vha vhe na maimo, hayani na hone vha tshi swika vho vha tshi toda mufumakadzi wavho a tshi zwi pfa uri vhone a vha muthu phepho. U tambudzwa ha Vho-Arina nga munna wavho hu vha hu mafhungo a u tsikeledza muñwe muthu nga nthani ha vhuimo hau ha u vha munna.

Mafhungo aya o raliho ri a wana musi muthu wa munna a tshi tetshelela vha muta tshifhinga tsha u vhuya hayani, ngeno tshifhinga tshenetsho ene a sa tshi tevhedzi. Zwi dovha hafhu zwa nana musi munna a tshi nangela mufumakadzi wawe khonani ngeno ene dzawe a sa nangeli nga muthu. Munna u wana a tshi nanga uri ene u toda u bikelwa zwiñwa-de nahone nga tshifhinga tshifhio. U langula hohu hu vha ho khakhea vhukuma nahone zwi vha zwi tshi

khou vhaisa vhafumakadzi. Mafhungo a u kalelwa tshifhinga uri musu u tshi ya khunini kana mulamboni u fanela u dzhia tshifhinga tshingafhani, zwi vha zwo khakhea ngauri ene munna ha swiki hune a dikalela tshifhinga tsha u ita zwithu, u ita nga afho hune ene muṅe a funa. NB: Matshudeni vha nga ṅea phindulo inwe na inwe ine ya fusha, tenda vha shumisa luambo lwo kunaho. /25/

Mbudziso 3

“Shango ndi vhutshilo” Vha na mbonalo iyi muhumbuloni, kha vha senguluse filosophi ya Afrika na vhulangi ha shango. Musi vha tshi khou sengulusa vha dzhieze nzhele zwiteṅwa zwi tevhelaho: shango, tshikhala na zwibveledzwa na uri Vharema vha ḡi baṅekanya nazwo hani nga u ṅalusa tsumbo dzi bvaho kha tshirendo kana kha maṅwalwa a kha luambo lwe vha tou ḡinangela.

PHINDULO:

Filosophi ya MuAfrika kha Afrika ndi u ḡilanga kha u vhusa. Ndi zwine wa wana vhalanda vha tshi kona u pfesesa muvhusi wavho, sa ezwi hu sa vhi hu khou shumesa tshelede. Afrika ri tou ḡilimela, ra fuwa, na zwiṅwe.

Afrika shango ri tou ḡi langa nahone hune ra dzula hone hu vha ho kaliwa nga musanda lune hu kaliwa fhethu hu hulwane hune wa ḡo kona u lima na u fuwa hone. Milambo ndi ine Afrika ra shumisa yone u ka maḡi a u shumisa hayani hu si zwa zwino zwine ra renga na maḡi pfunzo ndi ine ra i wana mahayani na ya zwikoloni ri tshi i wana mahala.

Musi ri tshi sedza tshirendo tsha ET Maumela kha bugu ine ya pfi ‘Mutakadzi’ kha tshirendo tshine tsha pfi ‘Zwa mulovha zwi a fhela’. Ndi musu murendi a tshi amba nga ha zwine zwo vha zwi tshi itea musu hu tshi khou tshiliwa uri ho vha hu tshi wanala tshiṅwe na tshiṅwe, hu sa tambuliwi. Kha filosophi ya Afrika MuAfrika ha tambuli nga zwiliwa sa izwi a tshi ḡikona u ṅea muṅwe ane ha na zwiliwa.

NB: Mutshudeni a nga ḡi amba zwiṅwe na zwiṅwe zwine zwa nga vha filosophi ya Afrika, u tea u dovha a tikedza nga tshirendo tshine a ḡivha. /25/

Mbudziso 4

U thaidza ho vha hu na mushumo muhulwane kha nyaluwo ya ṅwana kha tshaka dza sialala dza Vharema. Thai dzi thusedza hani nyaluwo ya ṅwana kha tshaka dza Vharema.

PHINDULO

Vhukati ha zwitshavha zwa Vharema thai siani ḡa u alusa vhana dzi na mushumo muhulwane vhukuma. Thai dzi shuma u ṅṅula maluvhi a vhana uri vha kone u humbula zwithu nga ṅḡila yo khetheaho. Hezwi zwi ita uri vhana musu vha nga tshavho kana arali vha tshi nga ḡiwana vhe vhukati ha vhathu vhahulwane vha kone u ita nyambedzano dzine dza vhuedza kana u fhindula zwine vha vhudziswa nga ṅḡila i sa soliseiho. Vahulwane kana vhaaluwa musu vha tshi thaidza na vhana i vha i ṅḡila ya u mvumvusa vhana. U mvumvusa vhana na zwone ndi tshipiḡa tsha u alusa vhana. Ndi nga dzenedzi thai dzine vhaaluwa vha vha vha tshi khou gudisa vhana uri vha kone u ṅanganedzana, zwi si na ndavha uri muthu ndi wa lushaka lufhio kana wa muvhala ufhio. Zwithu zwine zwa nga mvelele na mikhwa ndi zwithu zwine ra lavhelela vhaaluwa vha tshi zwi gudisa vhana uri vha vhe vhathu vha ṅhompheaho

vhutshiloni. Hone izwi vhaaluwa vha zwi ita nga ndila ya mutambo musi hu tshi khou thaidziwa. U alusa nwana ho tandavhuwa vhukuma, hone Vharema musi vha tshi khou shumisa thai zwi ita uri vha kone u kwama tshitehwa tshinwe na tshinwe tshine tsha sia nwana o guda zwithu zwinzhi zwo fhambanaho sa, u kona u pfesesa vhushaka vhukati ha vhatu na phukha, vhukati ha vhatu na miri, vhukati ha vhatu na vhatu, khathihi na u kona u vha na luvhonela lwa zwi re phanda.

NB: Matshudeni vha nga nea phindulo inwe na inwe ine ya fusha, tenda vha shumisa luambo lwo kunaho.

/25/

ṬHANGANYELO: [100]

**Xitsonga
Nomborofanayoxe: 822088
Asayimente ya 19**

XIVUTISO XA 1.

Exikarhi ka Vatsonga vana va titwa va tshikeleriwe hi matimba kumbe vulawuri bya nhloko ya ndyangu/muti mayelana na ku endla swiboho leswi khumbaka vutomi bya vona. Hi ku tirhisa ntokoto wa wena wa leswi u swi vonaka exikarhi ka Vatsonga kombeta hilaha ku tshikeleriwa loku ku humelerisiwaka hakona erivaleni.

Nhlamulo yi languteriwa ku humelerisa leswi:

- Swikombiso swo huma eka Xitsonga swi tirhisiwa ku seketela vonelo ra xichudeni.
- Ntirho wa nhloko ya ndyangu wa Mutsonga wa xinuna wu tala ku tirhisiwa hi tindlela to biha. Hi ku tirhisa swikombiso leswi faneleke xi fanele ku kombeta hilaha nhloko ya muti a tirhisaka matimba ya vurhangeri hindlela yo biha eka nsati/vasati na vana va yena.
- Nhloko ya ndyangu u na ntirho lowu a faneleke ku wu endla eka vulawuri bya ndyangu.
 - U fanele ku hlayisa vavasati ni vana va yena, a va nyika nsirhelelo no lawula miphahlo/ magandzelelo.
 -

- A tlhela a va ni vutihlamuleri eka swiboho mayelana ni vulawuri bya ndyangu etimhakeni to tala, tin'wana ta tona i nhlawulo wa vanuna ni vasati va vana va yena.

- A nga ha hlawulela vana va yena mitirhovutomi.
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Boxa mitirho kumbe vutihlamuleri byin'wana na byin'wana bya nhloko ya ndyangu.

/25/

XIVUTISO XA 2

Swivuriso I matsalwa lama a ma tirhisiwa hi Vatsonga hi swikongomelo swo hambanahambana. Kanela swin'wana swa swikongomelo leswi hi ku tirhisa swikombiso.

Swikongomelo swo tirhisa Swivuriso

Swivuriso i swiphemu swin'wana swa ririmi leswi tirheke ntirho lowukulu evuton'wini bya Vantima. Kanela xitatimendhe lexi mayelana na ntirho lowu swivuriso swi wu tirheke exikarhi ka tinxaka ta Vantima kutani u seketela hi swikombiso leswi faneleke swo huma eka Xitsonga.

Swiletelo

Swivuriso swi ni mitirho yo tala leyi swi yi endlaka:

- Ku kombeta leswi pfumeleriwaka ni leswi nga pfumeleriwiki evanhwini;
- Ku hlekula lava hambukaka eka swipimo swa mahanyelo kumbe maendlelo- vanhu a va languteriwile ku endla leswi endlwaka hi van'wana;
- Ku tsundzuxa, ku lemukisa, ku khutaza swirho swa vaaki-tiko.
- A swi ri ndlela ya ntivo-vuhleketi yo dyondzisa no tivisa lavatsongo eka vaaki-tiko lava va nga beburiwa exikarhi ka vona.
- A swi ri tidyondzo ta mahanyelo kumbe vunene.
- Xihlovo xa vutlhari- a va ta swi tshaha hi ndlela yo fana ni ya muchumayeri loko a tshaha vhese;

A swi tirhisiwa etihubveni ku kucetela kavanyisiwa ka mhaka.

/25/

XIVUTISO XA 3.

Mitlangu leyi vuyerisaka eka vana a yi kuceteriwa kumbe ku bumabumeriwa exikarhi ka Vatsonga. Boxa ntlangu wun'we lowu tlangiwaka exikarhi ka Vatsonga u ri karhi u kombeta leswi wu pfunisaka xiswona ku hluvukisa vuswikoti/vutshila bya ririmi, bya vuxaka/ku hanyisana na bya dyondzo.

Swiletelo

Xichudeni xi languteriwile ku boxa vito ra ntlangu no hlamusela matlangelo ya wona, ngopfungopfu wa xikhale xik ncuva, switekatekisano.

Xi fanele ku humelerisa mpfuno wa wona eka ku hluvukisa ririmi (vuswikoti/vutshila byo tirhisa ririmi) xik switekatekisani.

Xi fanele ku humelerisa mpfuno wa wona eka ku aka vuxaka/ku hanyisana (ku nga ha va exikarhi ka vatlangi ntsena kumbe ni le ka vahlaleri xik ncuva kumbe switekatekisano, laha ku nga va ka ni vaseketeri).

Xi fanele ku humelerisa mpfuno wa wona eka dyondzo xik switekatekisani leswi nga pfunaka ku lota mabyongo ya vana no va pfuna ku va ni vuxiyaxiya bya mbangu wa vona ni swilo swa ntumbuluko.

/25/

XIVUTISO XA 4.

Tihomu i rifuwo ra nkoka swinene exikarhi ka Vatsonga. Kanela hi ta ntiyiso wa xitatimende lexi u kongomisa eka matirhiselo ya marito/matheme lama khumbaka swa tihomu eka matihelo yo hambanahambana ya vutomi bya Vatsonga.

Swiletelo

Tihomu i rifuwo ra nkoka swinene eka tinxaka ta Vantima. Tihomu ti tirhiseriwa ku lovola(tihomu ta milenge) kumbe tanihi xuma/cuma. Hambiloko munhu a lovole hi mali, yi nga ha vuriwa tihomu (ta maphepha).

Swirho swo karhi swa nyama swi ni nkoka wo karhi wa ndhavuko loko ti tlhaviwile/dlayiwile. Swirho swo karhi swi tirhiseriwa swikongomelo swo karhi swa vukhongereri; swi tirha tanihi mulamuri kumbe mukhongoteri exikarhi ka vanhu ni tiko ra ximoya (ku phahla).

Swikombiso swa marito/ swivulwana: tihomu= ndzovolo; nsati wa tihomu= wansati loyi a nga lovorwa kahle/ hi nawu; wanuna i tihomu= xiyimo xa wanuna etikweni xi tekeriwa enhokweni ku ya hi ntsengo wa tihomu leti a nga na tona ni swin'wana. Mavulavulelo yo fana na "Vito ra munhu i homu" loko munhu a chava ku boxa vito ra munhu.

/25/

NTSENGO: [100]