

Tutorial Letter 201/2/2018

LITERATURE AND SOCIETY: A perspective on African languages

AFL2603

Semester 2

Department of African Languages

IMPORTANT INFORMATION:

This tutorial letter contains important information
about your module.

BARCODE

2 ND SEMESTER AFL2603 MEMO'S_ Assignment 1's

Assignments 1

English Assignment 10

Question 1

- (a) **Lullabies** are used to lull the babies to sleep. They are soothing to babies. They teach the young ones the culture of that nation. Lullabies contain soothing words that cause children to lull to sleep. Unfortunately, African lullabies were not developed by the then writers. Our African children to date, they are still crying and need nurse girls/mothers to soothe them. Even in the crèches, workers still sing those songs so soothe the babies. (Students to give their own opinions, this is just a guide.) (5) **Folktales**: they are educational. Some contain the history of the nation. They teach the listeners about creation, for instance how death came about. They teach the young ones to sharpen the skill of listening and that of narration. Children learn to order events and to critically. Through listening to folktales, children learn more about animals, different trees and by so doing, they increase their vocabulary. (Any other correct function will be credited.) (5)
- (b) The common pattern in the African community was naming after. If the father was Siphon, and having three sons and two daughters, the name Siphon should not just die but to be carried forward to his grandchildren. All his sons and daughters will have to name one of their children after the grandfather. (6)
- (c) **Functions of folksongs**: Folksongs are educational; they are used to warn others, they help increase the vocabulary in children and also help to build confidence in children. Folksongs help sharpen the listening skills of children. Praise poems help to record the history of the people, help to honour their heroes and also appreciate nature. Folk songs are used to entertain in different functions. Folksongs carry the pride and the culture of the people. Folksongs help to give the singers confidence and also transfer different messages. (Students should be able to substantiate their answers. And other functions that can be mentioned by students.) (10)

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Question 2

Students are expected to read and answer on a novel that is known and prescribed in any African language. Students are to write about character portrayal. The student can list characters and indicate how they are portrayed. For instance in the novel titled Mbala Ngubaba: Skhosana PB. The character named uMavela, is greedy, shallow minded, a liar and ignorant. He sold his father's cattle; he wanted to please the thieves instead of complying as the will states. The lesson learnt by him is that greed does not pay because he ended in jail.

NaMtshweni was honest, loving, followed culture to the later, and a Christian. She prayed when things were tough. She wore and clad in a respected manner after the death of her husband. She obeyed with what was required in the will of her husband. NaMtshweni was submissive to her late husband and was also to be guided by her elder son Mavela whenever she was taking a decision. Mavela being the son of NaMtshweni was expected to listen to her mother and not be above her. The author did not portray NaMtshweni well. (Students to use both females and male characters and indicate how characters are depicted.)

The rubric for marking is as follows:

Language:	8
Facts:	12
Structure :	5
Total Marks:	=25

Question 3

- (a) The poem is about the scary disease AIDS. The grandmother was asking herself what kind of the disease it is. She equated it to influence, to the smallpox, or a draught. But the disease was like fire that burns intently. The disease is like the thorn that pricks continuously and not regressing. It is like a mamba that strikes hard and paralyses the heart. That is AIDS, it left orphans. AIDS is heartless. (5)
- (b) Sad/bitter tone because children are left without parents and to be cared for by a grandmother. (3)
- (c) Simile: this one is like fire; It is like a thorn that pricks continuously; It is like mamba, it is like a draught. It is like a smallpox. (The poem is having only a simile) (6)
- (d) The grandmother is affected because she cares for her daughters children whom their mothers died on AIDS. The grandmother in not infected only her daughters. (3)
- (e) AIDS you are cruel/Aids you are like a mamba. (Any other title that can suit AIDS should be credited.) (1)
- (f) The simile and personification. (2)
- (g) Influenza, *siphamula* (and any other nickname for AIDS) (1)
- (h) Orphans are given grants provided they are having the correct documents which are a proof that they are South African citizens. The child grant cater for them until the age of seventeen years. In schools, there are feeding schemes (4)

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Question 4

- (a) Three characters that are loved by children: The hare is witty/clever. Lion is big and is the king of the jungle. Spiderman because this character can fly. A bee it brings help by biting the man who was in the mission to shoot the bird. A mouse it relieved the lion by biting the rope and released the lion before it could be killed. (Any 3 answers) (6)
- (b) Women are good narrators, most of the time they are in the company of children and they know which children are naughty, silly, etcetera and they can choose the themes to suit each child.(Any other relevant answer written by students will be credited.) (6)
- (c) Concept books (1) help the children to name, identify and to understand the meaning of some basic and necessary words or terminology. (3) Alphabet books (1) stimulate vocabulary development. (1) They also help to teach the young ones to identify both the letters and their sounds. (1) Counting books (1) teach young learners how to count from one to higher numbers. (1) Toy books (1) introduce children to early reading. (1) Toy books stimulate the language and provide a happy experience with book. (2) Wordless picture books (1) give every child an opportunity to interpret actions (1) and events happening in the story as they will be understood by the child. (1) Illustrations also develop sensitivity to the art and beauty. (1) (10)
- (d) I will chose the theme on warning but using pictures and animals so to make it child friendly. Why I chose that theme: children are abducted and killed. I can also chose a theme on albinism and use pictures to enhance my story; most children with albinism are also killed for *muthi*. The aim will be to embrace the albino's and to make the community accept people with different skin colour. (Any answer that is convincing will be credited.)

(6)

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Total Marks [100]

Isizulu

Isivivinyo 11

UMBUZO 1

- a) Mayelana nesizinda uma sibheka isimo senhlalo kuvela ukuhambisana mayelana nokuziphatha kwabalingiswa. Ngokwendawo lendaba yenzeka endaweni yaselokishini elinabantu abaphila impilo engafani ngenxa yezimo zomnotho ezingalingani. Isimo senhlalo siveza isimo sobuphofu nendlala ngenxa yokugqoza kwamathuba emisebenzi. Lesi simo sidalwa izimo zepolitiki yaseNingizimu Afrika ngenxa yengcindezelo. Isimo sengcindezelo saholela ekukhipheni abantu abansundu inyumbazana kwezomnotho nakwezepolitiki. Lesi simo sakhela sagxila saze samila izimpande yingakho nje singasombululeki kalula ngisho emva kwenkululeko. UMazibuko kule ndaba ushaywa isimo sokungalingana kwezomnotho okwenza naye ahalele ukungena esikhundleni sikamfundisi uSokhela. Umfundisi uSokhela wabe esephila kamnandi esiphumile esimeni sokuhlupheka nokuhlala emjondolo. (Umfundi angaveza okunye kodwa kuhambisane nombuzo) **(10)**
- b) UMazikode uvezwa engumuntu onenhliziyi engaphandle ngokungakwazi ukwamukela isimo abaphila ngaphansi kwaso. Uphinda avezwe engaqhamuki namasu okuphucula impilo yomuzi wakhe ngendlela ekahle engadaleli abanye izinkinga. Lokhu kugqama ngesikhathi elekelela umyeni wakhe mayelana netulo lokuketula umfundisi uSokhela ukuze umyeni wakhe uMazibuko athathe izintambo zokuhola ibandla ukuze baphume ekuhluphekeni. Uvezwe njengomuntu onesibindi esisabisayo. Lokhu kugqama ngokuba akwazi ukubheka umfundisi uSokhela ngobende inyama engayidlile. (abafundi bangaveza okunye kodwa kuhambisane nombuzo) **(8)**
- c) Ubudlelwano balaba bashadikazi bungobeqiniso ngoba bayabambisana kwabakwenzayo baphinde bakhulume ngazwi linye. Lokhu kuyagqama kakhulu lapho bebambisana mayelana nentulo lokuketula umfundisi Sokhela esihlalweni sokuholo ibandla. Lokhu kwaba imfihlo yabo bobabili, yingakho nje kuvela endabeni ukuthi yize uMazibuko eseziphethe kabi. Kodwa umkakhe wafele ngaphakathi wangayidalula imfihlo. Ngisho nezinto ayesezenza uMazibuko ezidicilela phansi isikhundla sakhe nesebandla, akazanga amchaye ebandleni. Akaveli futhi esabisa umyeni wakho ngokudalula imfihlo ngenxa yokungaziphathi kahle. Ngisho esenikezwa ithuba enkonzweni ukuba ahlanze amaqiniso ngentulo abalenza ukuketula umfundisi uSokhela. Uvezwa emaqikaqika kangangoba uze adedele umyeni wakhe kwaba nguye odalula onke amaqiniso. **(7)**

UMBUZO2

Lona ngumdlalo ofundwayo ngenxa yesakhiwo sawo. Wakhiwe izinkundla ezintathu, ngaphansi kwezinkundla kwaba khona izigcawu. Okuqhaphelakayo ukuthi inkundla ngayinye yakhiwe inani lezigcawu ezingalingani. Inkundla yokuqala inezigcawu eziyisikhombisa bese kuthi inkundla yesithathu yakhiwe izigcawu eziyisishayagalolunye, kanti inkundla yesithathu yakhiwe yona izigcawu ezinhlanu kuphela. Okuvelayo ukuthi inkundla ngayinye idingida isigameko esisodwa bese siba nemixhantela ngokwezigcawu. **(15)**

kubo bonke abafundi, umbuzo awushayi emhloeni)

UMBUZO3

- a) Inkondlo ikhuluma ngobungozi bothando ngenxa yokulutha izintokazi zengabadi. Uthando luphinde lulimaze isizwe ngokuthi siyafa ngenxa yokungaqondwa kahle kwalo uthando. Ngisho izinto zenziwa ngendlela kodwa kuba khona ukhala ekugcineni ngenxa yemiphumela ebuhlungu eyenzeka ezimpilweni zabantu abasothandweni. Ngokwenkondlo lokhu kudalwa ukungazi ukuthi omunye umumetheni emzimbeni engaba yingozi komunye. Yingakho nje imbongi ithi ngikhombise soka lami, uphetheni (isitanza 3 umugqa 01). Lokhu kungenxa yokungafuni ukuthandabuza. Yingakho nje imbongi ithi ngikhombise ubungozi nobuhle bothando lwethu (isitanza 3, umugqa 2). Iphinde inkondlo iveze ukuthi uthando lubulale abaningi. Yingakho nje imbongi ibuza ukuthi baphi abaningi? (isitanza 4 umugqa 01). Okuchaza ukuthi abaningi sebawushiya lomhlaba. (abafundi bangaveza okunye bazisekele). **(5)**
- b) Imbongi iveza isimo sokudangala nokubalisa ngenxa yezimo zothando lwanamuhla olunemiphumela engemihle neze. Lokhu kugqama ngokuthi imbongi iphawula ngothando olonakalayo ngokulutha izintokazi zakithi. Iphinde iveze nokuphela kwesizwe ngenxa yakho belu ukujula kothando. Ngisho ukujabula kwabazali kusheshe kushabalalale ngenxa yokushabalala ngokushesha kwemizi ephenjwayo kugcine sekuvalwe ngehlahla. Ukubalisa kugqama lapho imbongi ibuza ukuthi kanti kukhonani emva kothando (isitanza 2 umugqa 5). (abafundi bangaveza okunye okuhambisana nenkondlo). **(5)**
- c) Iyi-eleji ngoba ikhuluma ngokufa. **(2)**
- d)
- (i) Isenzasamuntu (lulutha izintokazi zakithi)
 - (ii) Isitanza (5) sokugcina imigqama yomithathu.
 - (iii) Umbizi
 - (iv) Isitanza 5 umugqa 3 onkamisa. Isitanza 3 umugqa 4 ongwaqa. **(6)**

- e) Imvumelwano siqalo isitanza 4 umugqa 1&2 ba-
 Imvumelwano sigcino isitanza 3 umugqa 3no 4 –ni
 Ukuxhumana siqalo isitanza 3 umugqa 1 no2 ngikhombise.
 Imigqa ineziphumuzi kanti ayilingani kukhona emide nemifushane. (4)

UMBUZO 4

- a) Imibhalo yabantwana isebenzisa ulimi olulula oluzwakala kalula. Abalingiswa bayo baba sezingeni labo abantwana, lokhu kwenza kube lula kubantwana ukuzwelana naye umlingiswa osendabeni. Isingeniso sayo siba lula ngendlela yokuthi inkinga iba sobala. Umzimba udingida isigameko esisodwa esisondelene nempilo yomhlaba wabantwana. Nesiphetho kufanele sibe lula sitholakale nesifundo. Kanti imibhalo yabantu abadala isebenzisa ulimi olujijile ngenhloso yokuthombisa umqondo. Abalingiswa bayo bahambelana nomphakathi ngokuba benze lokhu okujwayele ukwenziwa emphakathi empilweni yansuku zonke. Nayo idingida izigameko ezithinta izinselelo zempilo emphakathini. (5)
- b)
- (i) **Umlolozelo:** usetshenziswa ukuthulisa umntwana okhalayo. Uyasebenza lapho unina wengane ebalisa khona ngenxa yokubhunguka kwendoda. Uba yisilulu sokugcina umlando owake wehlela umlobokazi emzini. (2)
- (ii) **Izilandelo:** Ishukumisa ingqondo yakhe ukuze icabange ngokuhlelekile. (1)
- (iii) **Izinganekwane:** zilondoloza izaqheqhe zolimi ziphinde zilukhulise. Ngenxa yobuhlakani ezibumumethe zifana nomlalazi olola imiqondo yabantwana. Ziphinde zithokozise, zifundise zikhalime abanhlanhlathayo. (2)
- c)
- (i) **Izincwadi ezinemifanekiso engenamagama** (1)
 Okuhle ngalezi zinhlobo zezincwadi ukuthi zifundeka ziqondwe abantwana abakwazi ukufunda nabangakwazi ukufunda. Lezi zincwadi ngokuvamile zinikeza umntwana ithuba lokuhumusha okwenzekayo kanye nezigameko ezenzeka endabeni njengoba umntwana eziqonda ngothi lwazo. (4)
- (ii) **Izincwadi zezindaba ezinezithombe** (1)
 Izincwadi zalolu hlobo zinika abantwana ithuba lokusizwa ngabazali nothisha enkulisa. Lezi zincwadi zisiza abantwana hayi ngobathokozisi kuphela kodwa ziphinde zibafundise namakhono abasha athinta impilo. Ziphinde futhi zakhe isimo sokuthuthukisa amakhono athinta ukukhula kolimi nokusetshenziswa kwalo. (4)

- d) Indaba iqala ngesingeniso esithile lapho umlingiswa oqavile enenkinga noma isifiso esithile. Indima yokuqala kumele yethule umlingiswa oqavile enenkinga ethile noma kungabi inkinga kodwa kube okunye okuthile. Kumele futhi isingeniso sethule nendawo noma isizinda lapho indaba yenzeka khona. Kubalulekile ukuba umbhali ayiveze inkinga zisasuka phansi nje. Lapha umbhali uyaqikelela ukuthi akawafaki amawongowongo neminingwane engadingekile ngoba lokho kungase kumdide umntwana ebese engayizwa indaba yonke. Yingakho kubalulekile ukuba indaba isheshe idonse noma ihehe ofundayo.

(5)

ISAMBA: [100]

AFL 2603 Simesta 2 2018 Umsebenzi 12 IsiXhosa**Umbuzo 1**

- (a) Ixabiso leentsomi
- i) Ziyafundisa
 - ii) Ziyonwabisa
 - iii) Zichithisa isithukuthezi
 - iv) Zihambisa ixesha
 - v) Ziqingqa izimo zabantwana
 - vi) Ukubaluleka kwezidalwa
 - vii) Zingumzobo wesimo sentlalo
- (10)

- (b) Iziduko: umfundi uya kuthi achaze ukuba unaso na isiduko atsho azithuthe.

Ukubaluleka kwesiduko

- i) Isizwe siyinxenye yohlanga, iqela leentsapho ezithi zibe ziphuma kumnombo omnye.
- ii) Iingcaphephe zithi isiduko ngasinye sinembali ekumele ukuba amalungu aso ayazi.
- iii) Xa ubani kusithiwa makazithuthe kufuneka akwazi ukuzilanda.
- iv) Iziduko zithi zivele kuloyiso, abantu bebonga impumelelo leyo
- v) Ziyasetyenziswa xa ubani obelahlekile ebuyela ekhaya,
- vi) Xa isizwe sivuya oku kubonisa ukubumbana,
- vii) Ukukhuthaza
- viii) Xa kuzalwa umntwana
- ix) Xa kukho ilungu losapho elithe lalandulela eli limagad'ahlabayo.
- x) Xa ubani ezithutha ufundisa isizwe ngembali yaso, inkcubeko yaso kunye nobuntu.

(10)

- (c) Ukuthiywa kwamagama akusalandeli indlela endala apho abantwana babethiywa amagama ngokwenkolo, isini, isiganeko, imozulu, njalo-njalo. Ikakhulu amagama amantombazana ayeqala ngo- No- logama awamakhwenkwe ayebonakalisa ubugorha nobuninimzi. Kule mihla amagama amaninzi ayasetyenziswa nakwesiphi na isini.

(5)

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Umbuzo 2

- (a) Umfundi uya kuthi akhethe nayiphi na inoveli ayifundileyo. Uya kunika igama lenoveli nombhali wayo andule ukuxoxa ngempixano efumaneka kuyo. Kwimpendulo yakhe makachaphazele ukungavisisani kwabalinganiswa ngomba othile odala iyantlukwano nokungaboni ngasonye. Lo mba mawulikhulise ibali de liye kufikelela kuvuthondaba. Kwisiphelo makubekho isisombululo sale mpixano. (15)
- (b) Abalinganiswa nendlela abazotywe ngayo kwinoveli ayifundileyo umfundi. Umfundi uya kunika iindidi ezine kwezi zilandelayo:
- i) Iprotagonisti (umlinganiswa oyintloko): omele into ethile okanye iinjongo ezithile afuna zifezekiswe
 - ii) I-antagonisti (umchasi): ophikisana noko umlinganiswa oyintloko afuna kufezeke
 - iii) Unozakuzaku: umlinganiswa ozama ukuhlanganisa imihlambi eyalanayo
 - iv) Umphixanisi: okuthaza nophembelela impixano phakathi kwabalinganiswa
 - v) Umlinganiswa ongqukuva: ofihle intloko lungaziwa uluvo lwakhe, uyaguguguquka, angakumangalisa ngezenzo zakhe
 - vi) Umlinganiswa osicaba: osimo sakhe kulula ukusichaza, akatshintshi
 - vii) Ucala-nye: uhlala eyinto enye/akajiki
 - viii) Ummeli-ntlobo (umele izinto ezithile entlalweni, umzekelo ipolisa limele umthetho)

(10)

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Umbuzo 3

- (a) Ushwankathela lombongo
Iimbongi ithetha ngentlungu yendlala abajongene nayo abantu abaNtsundu kweli lizwe. Bayalwa bodwa kuba elowo uzama ukuphila. Buphelile ubunye nokuzalana ngenxa yokuba elowo uzamela esakhe isisu. lindlela zokugxotha iphango zikhona kodwa zibekelwe abantu abathile abarhwaphilizela iziqu zabo. Iyabuza ukuba bekungasekho mntu onokuhlangula uluntu kule meko na ukuze kuxhamle wonke umntu. (5)
- (b) Imeko yembongi
Iimbongi ikhathazekile kuba ivakalisa intlungu yomntu obhuqwa yindlala kodwa kube kukho abaxhamlayo. Ikhathazekile yimeko yokungalingani kwabantu belizwe elinye. (2)
- (c) Ukusengela emlonyeni kukuzityela wedwa ungabelani namtu, uqiniseke ukuba yonke into ekhoyo iza kuwe wedwa, akuwi nentwana phantsi ze icholwe ngomnye umntu okanye ukukreza. (1)
- (d) Impinda: Zihlabana nje ziyalamba (2)
- (e) Izifanekisozwi: Govu, bhokro-o-o-o, nde-e gram-gram. (3)

- (f) Izafobe ezisetyenzisiweyo: Imbongi isizobela umfanekiso-ngqondweni ngokwakusenzeka kwilizwe loMzantsi Afrika phambi kwenkululeko yomnyaka we-1994. Apho kwakusiliwa omnyama esilwa nomnye omnyama. Ikwasiwelela nangaloo madela-kufa aye evaluelwe entolongweni ngenxa yemigushuzo yezopolitiko. Apha uShasha usibonisa indlela ebebephila ngayo abo bavalelweyo ngokuthi xa benikwa ukutya bakunikwe ngokuthi bakuphoselwe, nokokutya kukutya okungatheni. Nangona belamba nje abo besemjiva ukutya okanye ubutyebi beli lizwe kudlalwa ngabo, ngabo basemagunyeni.

UShasha usizobela umfanekiso womntu ohluthayo ngokuthi athi xa esenga asengele emlonyeni oku kubonisa ngokuphandle ukuba kunentlutha kweli laseMzantsi Afrika. Ukwasiwelela ukuba nangona besitya nje bakwenza oku bechasele kuba kaloku kuyazalatyalazwa ke ngoko abakwazi ukutya bonwabile.

Iyakhuza ke ngoku imbongi ukuba bekungasekho namnye na onokukwazi ukuba akhokele eli lizwe lize likhululeke, atsho esebenzisa igama longasekhoyo ubawo uMandela. Ke ngoku lo kaMandela uya kuthi alikhokele eli lizwe apho kuya kuba yimincili nemigcobo kuba kaloku wonke ubani uya kube ekhululekile.

Umfundi uza kuthi achazaphele oku kungentla ngokuthi agxininise kwizafobe ezisetyenzisiweyo apha kulo mbongo ezifana nezi:

- Izifanekisozwi
- Isikweko
- Isimntwiso
- Iqhalo
- Umbuzo-buciko.

(12)

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Umbuzo 4

- (a) Iimpawu zebali elililo elinokuba nomtsalane kubantwana:

Uncwadi olubhalelwe abantwana luthi luchaphazele imiba ethi yenze intsingiselo ebomini babo, ngokuthi lube nemifanekiso, imibala eqaqambileyonolusebenzisa ulwimi olungantsokothanga nolulungele iminyaka leyo yabantwana. (5)

- (b) Izihloko ezilungele iincwadi zabantwana

Indalo, izilwanyana, iziqhamo nemifuno, imilingo neentsomi, iithoyi, amabali eBhayibhile, abantwana, abalinganiswa ayingobenene (10)

(c) Iindidi ezahlukileyo zeencwadi zemifanekiso zabantwana nokubaluleka kwazo. (10)

- i) Iincwadi zeethoyi/ zezinto zokudlala (toy books: zancedisa ekukhulisweni kwengqondo, ukucunga nolwimi lomntwana
- ii) Ezoonobumba/alfabhethi: zifundisa abantwana ukwazi oonobumba ukuze bakwazi ukubachonga xa besetyenziswe kumagama
- iii) Ezokubala: zifundisa abantwana ukubala ukususela kwinani lokuqala kuye kwaphezulu
- iv) Ezeekhonsepthi (concept): zanceda abantwana bakwazi ukuxela amagama, ukuwachonga xa bewabona nokwazi into ethethwa ligama ngalinye
- v) Ezinemifanekiso yodwa zingabi namagama: zifundisa umqaphela weempawu zento nganye esemfanekisweni
- vi) Ezifundeka lula: zikhuthaza ukwazi ukufunda
- vii) Ibali eliyimifanekiso.

(Umfundi uya kukhetha naziphi na ezintlanu.)

(5)

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AMANQAKU EWONKE: [100]

Simesetara 2 2018 (2)**Asaenmente 1****Potšišo 2**

- (a) Batho ba kgale ba be ruta dimelo le maitshwaro baneng ka dinonwane, dithai le dikoša.
- Dinonwane di ruta bana semelo, di hlohloletša bana go theetša ka šedi, di ruta gape bokgoni bja go anega le go opela.
Bana ba ithuta go kgoboketša tlotlontšu ye mpsha le go ithuta ka tikologo ya bona.
 - Dithai tšona di lootša megopolo ya bana, di oketša tsebo baneng le go ba ruta go beakanya dintlha ka tatelano.
 - Dikoša tša setšo bjalo ka tša manyalo, di thuša go laya banyadi, dikoša tša ge bana ba etšwa lebollo, di thuša go aga semelo, megobo e fahloša setšhaba ka seo se diregago. (6)

- (b) Ge go bolelwa ka dituntuletšo / dikuruetšo go bolelwa ka dikošana tšeo di opelwago ke bakgekolo goba baledi ba bana ge ba homotša bana mola bommabo ba ile mašmong, kgonyeng goba ba ile medirong ye mengwe.

Mohlala wa motuntuletšo:

Ngwanaka, ngwanaka o a lla.

Eeiiee, . . . eeiiee . . .

O a lla, mpepu ngwanaka re tloge.

Eeiiee, . . . eeiiee . . .

Homola ngwanaka, homola ngwana.

Eeiiee, . . . eeiiee . . .

Ngwanaka nka mo sohlola ka mafuri.

Eeiiee . . . eeiiee . . .

Ka mafuri ka ipeleša lehlaka

Eeiiee . . . eeiiee . . .

Lehlaka le le sa llogo Eeiiee . . . eeiiee . . .

- (c) Mohlala wa sereto: Mologadi

Mohlala wa go itheta: Ke Mologadi wa babina tau ya lešoka

Ke mosadi yo mosehlana wa go tšwa Moletlane

Moletla le ba madi a šele

(Moithuti o swanetše go ngwala sereto sa gagwe le go itheta)

(8)

- (d) Mohlala wa košana ya go iša ngwetši bogadi:

Mmatswale tlogela dipitšana

Mong'a tšona o fihlile

Helela mošutelele!

Mo šutelele mo šutelele!

Ke yoo o fihlile?

(Moithuti a ka ngwala košana yeo a e tsebago)

(5)

/25/

Potšišo 2

Ee, gantši baanegwa ba kgatha tema bjalo ka batho bao ba phelago le ge e le gore ka nnete bona ga ba phele. Moithuti o tla ngwala leina la padi yeo a e badilego le mongwadi wa yona gomme a hlaloša padi yeo le baanegwa ba yona go laetša ka fao ba bonalago o ka re ba a phela. Mohlala, leina la padi: Di šašarakane, mongwadi: SM Ramaboea. Puku ye e bolela ka ga batswadi bao ba ratago go kgethela bana ba bona balekani. Mantwa le Molwantwa ba be ratana efela batswadi ba bona ba be ba sa thabele go ratana fao ga bona. Mantwa le Molwantwa ba ile ba bontšha lerato la bona bohlokong le lethabong go fihla ge ba nyalana. Baanegwa ba padi ye o ka re ba a phela le ge e le gore ga ba phele.

The rubric for marking is as follows:

Language:	8
Facts:	12
Structure :	5

(Moithuti o swanetše go ngwala ka padi goba terama yeo a e badilego ebile a laetše baanegwa ba batho)

/25/

Potšišo 3

- Sereto se se bolela ka dilo tša hlago tšeo di kgahlago Mong wa tšona e lego Modimo.

Tematheto ye nngwe le ye nngwe e tšweletša kakanyo ya yona mohlala:

- 1 e bolela ka bošego le mosegare
- 2 e bolela ka dinaledi le leswiswi
- 3 e bolela ka ngwedi wo o kgahlišago ka go kganya
- 4 e bolela ka dinonyane tša go swana le maribiši le bomankgagane
- 5 e bolela ka pula yeo e tšwago legodimong
- 6 Tematheto ya bofelo e bolela ka dinoka tšeo di tšhelelago lewatle.

(10)

- (b) Molaetša wa sereto ke gore dilo tša hlago di botse di a kgahliša ebile di nyaka go hlokomelwa. (2)

Maikutlo a moreti ke a lerato le go tumiša. Moreti o rata hlago le bobotse bja yona. (5)

- (c) Dikapolelo tšeo di bonalago fa ke: tshwantšhanyo/papišo mo mothalotheong wa 5 Moreti o re 'dingwe di thalaganya mo nkego ke dinokolwane tša meetsemadiba' o swantšha dinaledi le dinokolwane tša meetsemadiba. Sekapolelo se sengwe ke mothofatšo moreti o re 'Ge maribiši le bomankgagane le bona ba gana go robalela sa ruri, Moreti o mothofaditše dinonyane. (8)

/25/

Potšišo 4

(a) Dingwalo tša bana ga se di tšwelepele kudu mo lelemeng la Sesotho sa Leboa ka gore bangwadi ba bantši ga ba ngwale ka tšona le banyakišiši ga ba nyakišiši ka dingwalo tša bana. Go sa nyakega bangwadi ba dingwalo tša bana. (8)

(b) Batho ba bagolo ba a ratega ka gore ga ba fele pelo ge ba bolela le bana. Batho ba bagolo ba na le lerato la go godiša bana le go theeletša. Batho ba bagolo ba rata go boledišana le bana mabakeng a mantši. Batho ba baswa ba fela pelo ebile ga ba rate go anega dinonwane.

(Dikarabo tše dingwe le tše dingwe tša maleba) (6)

(c) Dipuku tša dibapadišane _ Di ruta bana ka dibapadiša tša go fapafapana le gore di šomišwa bjang.

Dipuku tša dswantšho_ Di ruta bana go lebelela diswantšho le go kgona go di bolediša.

Dipuku tša dialfabetete_ Di ruta bana ka dialfabetete le gore ba ka dikopanya bjang go hlama mantšu.

Dipuku tša dikanegelo_ Di ruta bana ka dikanegelo tša merero ya go fapafapana.

(Moithuti a ngwale tše tharo feela) (3)

(d) Mmutla o ratega ka lebaka la gore o na le mahlajana, o hlalefetša diphoofolo tše dikgolo, o na le lebelo. Tau e bonagala bjalo ka phoofolo ye kgolo efela ya setlaela yeo e phalwago ke mmutla.

(Moithuti o swanetše go hlaloša ka botlalo gore ke ka lebaka la eng bana ba rata mmutla e sego tau) (8)

/25/

PALOMOKA:[100]

ASSIGNMENT 2

Potso 1

- (a) Nyaa, dithamalakane, dinaane dipina tsa setso di santse di le mosola mo baneng. Dithamalakane di tlosa bana bodutu le go ba golaganya jaaaka batho ba ba dirisanang mmogo. Fela jaaka dinaane, dithamalakane di ruta bana setso. Di ba ruta ngwao le meetlo ya segaabona. Di ruta bana melao le maitshwaro a mantle. Dipina le dinaane ke maitiso a a monate a a tlosang bana kwa mebileng le go ba tlhola ba sireletsegile. Di ruta bana go somarela setso le puo. (Moithuti a ka neela dintlha dingwe tse di botlhokwa). Dipina di tlosa bana bodutu le go ba golaganya jaaaka batho ba ba dirisanang mmogo. Dipina di ruta bana setso. Di ba ruta ngwao le meetlo ya segaabona. Di ruta bana melao le maitshwaro a mantle. Dipina ke maitiso a a monate a a tlosang bana kwa mebileng le go ba tlhola ba sireletsegile. Di ruta bana go somarela setso le puo. (Moithuti a ka neela dintlha dingwe tse di botlhokwa) (10)
- (b) Moithuti a ka tlhopha leboko lengwe le lengwe la morafe mme a thalosa botlhokwa ba lona. (10)
- (c) Moithuti a ka neela mela e a e tlhophileng e e buang ka ga bosenyi. (5)
- /25/***

Potso 2

Moithuti a ka itlhopheleladi mme a supa baanelwa ba yona le ditiro tsa bona.

The rubric for marking is as follows:

Language:	8
Facts:	12
Structure:	5

/25/

Potso 3

- (a) Leboko le le bua ka ga kgosi Molefi yo o neng a tlhomiwa mo bogosing. Kgosi o tlogetse bogosi ke mogoloe mme o ne a gakololwa go phutha morafe le go fedisa boitaolo mo motseng. Baagi ba ne itirela boithatelo mme go se na molao le tolamo. Bangwe ba baagi ba ne ba tlogetse motse mme ba iketse kwa ditoropong go batla botshelo bo bo botoka. Ba ne ba tlogetse banna, basadi le bana mme ba iphile botshelo ba ditoropo bo bob a lebaditseng setso le ngwao ya bona. Kgosi o gakololwa ke mmoki go ba phutha le go fedisa boitaolo. (8)

- (b) Thuto ke gore fa o le moeteledipele o tshwanetse go nna sekao mo bathing ba o ba eteletseng pele mme se se botlhokwa ke gore fa o le motho o seke wa lebala setso le ngwao ya gago le go tshegetsa molao le tolamo. (6)
- (c) Neelatsano, Tlhatlhagano, Tshantshiso, tlogelo,. (6)
- (d) Thekeniki ke mokgwa kgotsa tsela e mokwadi a e dirisang go ngoka bareetsi kgotsa babuisi ba leboko la gagwe. (5)
- /25/**

Potso 4

- (a) Dibuka tsa bana tsa ditshwantsho: > Bana ba rutiwa ka ga go dirisa ditshwantsho. Ba rutiwa go tlhama kgang ka go leba ditshwantsho.
- (i) Dibuka tsa ditshamekisiwa > Di ruta bana ka ga ditshamekisiwa le tiriso ya tsona.
- (ii) Dibuka tsa dipalo > Di ruta bana go bala.
- (iii) Dibuka tsa dialefabete > Bana ba rutiwa go dirisa dielefabete tse di farologaneng go tlhama mafoko.
- (vi) Dibuka tsa dinaane > Di ruta bana ka go dirisa dithitokgang tse di maleba le melao e e amang matshelo a bona.
- (v) Dibuka tsa ditshwantsho tse di senang mafoko.
- (vi) Dibuka tse di buisegang bonolo.
- (b) Pharologano magareng ga dibuka tsa bana le tsa bagolo:
Dibuka tsa bana di dirisa mokgwa o o tlhalogangwang ke bana wa go buisa. Di kgabisitswe ka mokgwa wa ngokela bana (Di dirisa ditshwantsho) fa dibuka tsa bagolo tsona di sa kgabisiwe.
Thitokgang ya dibuka tsa bana e bonolo gore e kgone go nyalelana le dingwaga tsa bona fa thitokgang ya dibuka tsa bagolo yona e se bonolo.
Banelwabagolo ba dibuka tsa bana gantsi le bona ke bana fa banelwabagolo ba dibuka tsa bagolo e le bagolo.
Puo e e dirisiwang mo dibukeng tsa bana ke e e bonolo e e tlhamaletseng fa puo ya dibuka tsa bagolo e se bonolo.
Puo e dirisa dipoapoetso gore bana ba e tlhaloganye. (6)
(Dipharologantsho di le tharo fela)
- (c) Nyaa, dibuka tsa bana di santse di tlhela gonne morago ga kgorogo ya Bommishenare go ne go lebeleletswe thata go kwalwa le go fetolelwa ga beibele mme go ikgatholositswe go kwalwa ga dibuka tsa bana. (4)

- (d) Dibuka tsa bana di ruta bana go buisa. Di ba ruta go bala dipalo. Di ba ruta go lebelela ditshwantsho le go di tthalosa. Di ruta bana melao. Di tlosa bana bodutu. Di godisa tthaloganyo.

(5)

/25/

Maduo otlhe: 100

MEMO Mosebetsi 1 (15) Sehla sa Bobedi 2018**Potso 1**

(a) Ditshomo di thabisa bana. Bapheti ba ditshomo ba etsisa diketso tse ka thabisang bana. Diphoofolo tse hlahang ditshomong, di qabola bana, mme bana ba ka ithuta maqiti le maqheka a bophelo boitshwarong le diketso tsa diphoofolo tsena. Hape bana ba ka ithuta ho bina le ho pheta ditaba ka tsona. Ba ithuta puo le ho beha ditaba ka mokgwa o utlwahalang. Ke mokgwa wa ho fetisa ditlwaelo le meetlo ho batho, hape ho ithuta tikoloho ya bona ka mokgwa o kgahlang. Dithoko di rotloetsa boqapi ba Basotho. Di boloka nalane ya setjhaba, meetlo le ditaba tsa puso. (10)

(b) Mohlala: Ke thellele'eng ke le:

Mosiya Motobatsi!

Motho Mmantshang-thebe-di-ome,
 Di se nna di omela, mokgwabo tlung,
 Di omele kantle mabaleng.
 Motho wa ma-Lebajoa la Nkoanyane,
 Motho wa Tšele le Letuka.

Ho thwe mofumahadi Monyaluoe o ne a nyetswe ha Basia. Ba habo ba mo tshehetsa mme ba lwana dintwa tse ngata. Kahoo thebe e ne e sa ome madi ha Basiya. Ka hona ke se bolelwang ke mela e mmedi ya pele. Baholo le bahale ntweng tsena e ne e le bo-Letuka, Nkoanyane le Tšele. (8)

(c) Moithuti a ka fana ka setshwantsho sa hore dingodilweng tsa botjhabatse phetwang ka molomo di na le thothokiso, jwaloka dithoko, dipina tsa botjhaba j.j. Hape ho na le dipale jwaloka ditshomo, le mefuta e meng ya porosa – mohlala: maele, maelana, dilotho. Ditshomo, Guma (1967) o di arola sa matjhaba a mang, o bolela hore ke tshomo-tshomo, pale-bahale, dipale tsa bosatsejweng le dipale tseo ho tsona baphetwa e leng diphoofolo.

(7)

/25/

Potso 2

Dintlha ke tse latelang: Baphetwa ke batho ba boiqapelo ba sengodi. Sengodi se ba hlahisa ba etsa diketso tsa batho bao re phelang le bona. Ba na le dibopeho tseo re ka di elellwang bothong ba rona le bao re phelang le bona. Hore ho tle ho bonahale hore baphetwa ke qapo ya sengodi, ho na le baphetwa-sepapetlwa, le baphetwa bao botho ba bona bo feletseng, ba fetohang le maemo le dinako jwaloka motho ya phelang. Mophetwa sepapetlwa o dula a tshwana, ha a fetohle. Ha a lokile – o dula a lokile. Ha a le mobe o dula a le mobe. Moithuti a ka hopola mophetwa ya kang Aria Sebaka le moruti Katse ba lokileng, toko e senyekgenyekge bukeng ya *Pitseng* e ngotsweng ke Thomas Mofolo. Hape bukeng ya *Chaka* Isanusi esala e le motho e mobe ka nako tsohle. Sebopelo sa hae ke hore tshobotsi ha e kgahlise ho hang feela. O meriana e mebe, mme o kgothaletsa Chaka ho e sebedisa hore a tle a bolaye. Chaka o ba le lenyora le makatsang la ho harola ditjhaba ka lebaka la Isanusi. Empa hona bukeng eo Mophetwa wa sehlooho e leng Chaka o a fetoha, Chaka ya lokileng e monyenyanane ha a tshwane le Chaka emoholo ya seng a le kgopo. Mongodi o ba le mophetwa wa sehoo, molwantshi le molwantshuwa le ba tlatselatsang mophetwa wa sehlooho ho ntlafatsa dikarolo tsa padi tse kang poloto, mookotaba le moqoqo wa padi. Moithuti a thatolle tlhaloso ya mefuta ya baphetwa.

The rubric for marking is as follows:

Language:	8
Facts:	12
Structure:	5
Total:	25

Potso 3

- (a) Ha motho a ithorisa ka lefu a tsebe hore lefu ke ngwetsi ya malapa ohle. Ka mantswe a mang ho shwa hot la etsahala ho motho e mong le e mong. Tlontswe e thothokisong e bontsha hore lefu ha se ntho e matla. Ke mofokodi kaha e senya ka ho nka maphelo. Lefu ke ntho e mpe eo bang ba e thabelang mme mehlaleng ya bona batho ba je tjhefo, hape hob a le dintwa tse bolayang ba bang. Lefu ho ya bohle leha ba bang ba ithorisa ha kana. Ho nang le matla ke tumelo ya tsoho ya bafu. (6)
- (b) Mohlala: Ke tjhefo le ntwana. (4)
- (c) Sethothokisi ha se rate sehloolweng sena lefu. Se a komakoma, mme tlontswe e bontsha sena. Ha se rate ha lefu le roriswa, mme se sebedisa maele a bontshang ho hlora ha batho ba lahlehetswe ke mmamoratwa ya diketso tse ntle mohlomong le tshobotsi e le jwalo. E be Basotho ba tla re, 'pitsana e ntle ha e jele'. Ha ho monate ho lahlehelwa ke motho wa boleng ho Basotho. (5)

- (d) Mehlala:
 Mothofatso – Lefu se ke wa ikgantsha, [o] Ramatla (wena lefu)
 Karaburetso - ya motsamao = moleng 6
 - Tshwaro = moleng 11
 Tshwantshiso (Thehello) – O lekgoba = moleng (6)
- (e) Ke sonete, mme sena se bonahala ka mela e leshome le metso mene. Hap eke kodi ya malla, sethohokisi se a lla, se llela ba seng ba re sehile ba nag le boleng ba nkuweng ke lefu. (4)
- /25/**

Potso 4

- (a) i. Buka papadi tsa masea le bana ba e so kene sekolo – tsona di etswa ka lekoko le thatha le morumo, di ka etsisa le ditshwantsho tsa dintho tse teng tse kang diphoofolo le tse ding. Buka ya teng e ba mmala e kganyang mme e be bopopi mmo ngwana ka nako e nngwe a ka kgonang ho tshwara Mahlo, marama, maoto le tse ding tsa se takilweng ho yona. E thusa bana ho ithuta puo, ho ba le kutlwisiso le ntlafalo tsa kgolo tsa bana ba keretjhe kapa nteterwane.
- ii. Buka ya letere: Ditere di mebala ho kgahla mahlo a mmadi. E ruta bana medumo ya puo, kamoso ba ba le ditshiya tsa ho bopa mantswa.
- iii. Buka ya ditshwantsho feela: E thusa bana ho ipoela pale eo e leng ya bona. E kgahla ban aka mebala ya yona ha e ntse e hlalosa tikoloho le ditaba ka ditshwantsho.
- iv. Buka ya ditshwantsho le dipolelwana tse fokolang: Mona ngwana o ithuta ho bapisa mantswa le ditshwantsho ho utlwisisa se bolelwang, a be a fetele ho baleng Dipolelo tse kgutshwanyane. E bopa hob ala ka kutlwisiso hwa ngwana.
- v. Dibuka tsa dipalo: Tsona di bopa dipalo ka mebala e kganyang, ho tloha ho ha ho letho ho isa ho leshome. Mongolo ke o moholo wa letere ka nngwe. Tsona di ruta bana ho bala. (10)

- (b) Moithuti a ele hloko dintlha tse latelang mongolo wa dibuka tsa bana e ba o moholo, ditaba tsa teng di kgutshwanyane ho kgahlametsa keello ya bana e se kgathale ke ditaba tse yang lolololo. Di ba le ditshwantsho ho ntlafatsa ditlhaloso le tlhalohanyo, ha batho ba baholo ho sa hlokehe dintlha tsena haholo kaha ba se ba tseba puo, mme b aka lekanya se hlaloswang. Dibuka tsa bana di kgaba ka mebala e fapafapaneng ho nea ngwana lesedi la tikoloho le seo ho qoqwang ka sona, le ho mokgahla kaha ngwana o lahlehelwa ke mamello le thahasello kapele. (6)
- (c) Moithuti a nehelane ka maikutlo a hae, mme a ipapise le boleng ba dibuka tsa bana. Re ntse re hopola hore bongata ba dibuka tsa bana Sesothong, ke tsa sekolo, ntle le tse buuang ka molomo tsa botjhaba. (4)
- (d) Moithuti a qotse mme a ngole diratswana tsa pina ya letjhato, mme a be a fane ka molaetsa wa yona. A hlokomele hore manollo ya molaetsa wa pina ha o a fapana le wa thothokiso. (5)

/25/

Kakaretso ya Matshwao: 100

Assignment 16 MEMO**SIVIVINYO 16****UMBUTO 1**

(a) Bahlolwa bawuvuma nome bale basekele ngetibonelo letifanele (lophendvulako angasekela imphendvulo yakhe yeyame kulokulandzelako)
Tingoma temdzabu tisahlatjelelwa nakunetibhimbi/ imicimbiyesintfu njengcwala, umtsimba. Imisebenti leyahlukene yesive, imingcwabo njll.

- Kwesweleka kwebantfu labacula lawo maculo.
- Banfu abasatiniki sikhatsi sekuhambela tibhimbi/imigidvo yesintfu lakuhlatjelelwa khona lawo maculo.
- Kweswelakala kwelwati lolwanele ngemlanvdo walawo maculo.
- Tibongo tisentelwa emakhosi. emachawelahlabene kanye nekutibonelela kwemajaha, tintfo,emakhehla nawowonkhe umuntu.
Naleminye imibono yemukelekile. (15)

(b) Umhlolwa utawusho kwekutsi bantfu bakadzeni bebalwendlulisa njani lwati nemakhono kubantfwababo bese usekela imphendvulo yakhe ngetibonelo letifanele. Imphendvulo ayeyame kuloku:

Lwati belendluliswa ngemlomo . Bafundzi abasekele ngaloku:

- tinganekwane,
- tiphicaphicwano,
- taga,
- tisho
- tingoma tesintfu njll . Naleminye imibono yemukelekile. (10)

/25/**UMBUTO 2**

(a) Ingcikitsi ngumnyombo wenzaba jikelele,nguloko lokuchube umbhali kwekutsi abhale.Umlayeto loletfwa ngumbhali kulabafundza lowo mbhalo. (3)

(b) Umhlolwa utawukhetsa nome nguyiphi inoveli leshicilelwe yeSiswati akhombise kwekutsi umbhali uphumelele kangakanani kusebentisa badlali ekuveteni ingcikitsi yakhe. Umhlolwa umele avete tento tebadlali letihambisana nencgikitsi. (22)

The rubric for marking is as follows:

Language:	8
Facts:	12
Structure:	5

/25/

UMBUTO 3

Fundza lenkondlo letsi “NTFOMBI YETIMANGA” lebhale Ngu-SR Mdluli, bese uyayihluta ubhekise kuloku:

- (a) **Lokushiwo yinkondlo.** Inkondlo ikhuluma ngamabonakudze lowentiwe intfombi le tsandvwa bantfubonkhe. Lophendvulako angasekela ngemigca lesenkondlweni. (10)
- (b) **Inhloso yembhali** ukhuta luntfu mayelana neTV(mabona kudze) lebukelwa ngatikhatsi tonkhe, letsandwa bantfu, lelibata bafundzi. Umoya walenkondlo usemkhatsini.(7)
- (c) umhlolwa angachaza nome abeke umbono wakhe **ngekusetjentiswa** kwe tinongo tenkhulumo kulenkondlo. Tinongo letingabukwa
Simuntfutiso e.g Khewane ucoca nawe ahleke.
Sisho e.g Bothishela bona bavete lemhlatsi.
Sifaniso ngco. Ungumacitsa situnge. Naletinye letitawubhalwa ngumhlolwa temukelekile.

(8)

/25/

UMBUTO 4

- (a) Umhlolwa utawusho kwekutsi yena ubona kwekutsi ngubani lacabanga kutsi ucoca kangcono tindzaba tebantfwana emkhatsini wathishela wasenkhulisa nagogo ekhaya. Bese usekela imphendvulo yakhe ngemaphuzu lashaya emhlolweni. (8)
- (b) Tincwadzi tetitfombe tincwadzi tebantfwana leticedzelwe badvwebi. Tincwadzi tetitfombe tinemibhalo lekhuluma nebantfwana futsi bayitsandze leyenta ncono, yelule, futsi ikhulise lwati lwabo lolusendlalelo, tintfo temibhalo labatitsandzako. Yehlukaniswe ngaletinhlobo: Tincwadzi temathoyisi, tingoma tebantfwana/ tincwadzi letingemabhodi tincwadzi tema-alfabhethi, tincwadzi tekubala noma tetinombolo, tincwadzi temicondvo, tincwadzi tetitfombe letingenamagama netincwadzi tetindzaba letinetitfombe. (6)

(c) Chaza kancane ngemfundziso letfolakala kutingoma tebantfwana.

- Tiyafundzisa
- Tiyayala
- Tiveta bugagu
- Tivete emakhono. Naleminye imibono yemukelekile. (4)

Umfundzi utawubeka wakhe umbono asho kwekutsi yini lenta imibhalo yebantfwana kutilimi temdzabu ikhombise kutsi leminyenti isandza kushicilelwa. Lokunye langakubeka ebaleni kutsi. Bebangekho babhali bemibhalo yebantfwana esintfwini ngobe lwati belendluliswa ngemlomo. Lababhalako basandza kuyicala lendzima, ayisengakatfutfuki, tincwadzi tisebalwa. Naleminye imibono yemukelekile. (7)

/25/

EMAMAKI SEKAWONKHE [100]

IsiNdebele

Assignment 17

Umbuzo 1

- (a) Ziimbelesi/Bomma ngombana ngibo ababaziko abentwana kobana babukhali/balila kangangani. Imidunduzelo ziingonyana ezivunyelwa ukuthulisa abentwana nabalilako nalokha umma nakafuna ukuthulisa umntwana kobana alale. Abomma bayababhebhula nanyana babasingathe bese bayabasususzela/bayabadunduzela ngomnqopho wokuthula nanyana wokobana balale. (3)
- (b) **Izaga.** Zandisa ilwazi magama. Zinothisa ikulumo. Zingaba ziinhloko zeencwadi nanyana iindatjana ezithileko. Ziyakhalima, isib. Kotjhatjha akulilwa, kulilwa komrhali; isitja lifela emsebenzini walo, njll. Zimumethe iimfundo nemiyalezo ethileko. Izaga zisetjenziswa ekulumeni nakuyalwako, kukhalinywako, kuyeleliswa, kwakhiwa isitjhaba, njll. Isib. Isiziba asinyelwa. Zamadzaba akude ziyonda; ilanga lingawa lidojwe ziinkukhu, kuvuswa ezivusako, njll. (7)
- (c) lingoma zesintu: zisusa isizungu. lingoma ziyakhalima, isib. Imiyeyezelo evunywa nakwendiwako. Ivamise ukuyelelisa nokukhalima umakoti ngezenzo ezingamvelela emendweni. Zibuya zikhalime nabosokana kobana bangahloyi abomalukazana. lingoma zingawuqeda umtlhago, abavumi bangavuma eminyanyeni ethileko bese bayabhadelwa. lingoma zingasusa abentwana eendleleni ngombana isikhathi esinengi bangahlala bazilungiselela ukuyokugida. lingoma zibulunga umlando wesitjhaba, isib. UMangope ukhulumile, UMaqhawe bambulele, Bokoharamu, lisani abentwana, njll. (Namanye amaphuzu angatlolwa bafundi.) (7)
- (d) linrarejo izisusa isizungu. Zenza abalaleleko bacabange badephe. Zenza abafundi bakhali phe ngokwengqondo. Zifundisa ngebhoduluko. Zenza abalaleleko bakwazi ukulalelisisa bebaphendule ngokunembako. Zikhuthaza ubunye nokuhloniphana. Zandisa ilwazimagama kilabo abazidlalako. (Nanyana ngimiphi imisebenzi emine.)(4)
linganekwana. Zisusa isizungu. Zimumethe iimfundo nemiyalezo ethileko. Zifundisa abentwana ukulalela. Zifundisa abentwana ukufunda ukulamanisa izehlakalo. Zifundisa nokuziphatha. Zifundisa ngemvelo kanye neenlwana. Zifundisa ngendabuko njengokuthi ukufa kwenza njani. Zifundisa ngomlando wesitjhaba nangeenkutani ezaphilako eenkhathini ezithileko. (Nanyana ngimiphi imisebenzi emine yeenganekwana engatlolwa bafundi.)(4)

/25/

Umbuzo 2

Abalingisi babantu abasetjenziswa mtloli ukuthuthukisa ummongondaba afisa ukuwutlola nokukhuluma ngawo. Inovela Mbala Ngubaba: PB Skhosana. Abalingisi abababobaba nguMavela, UBongwe, uMhleka noSkhosana abalingisi ababomma nguNaMtshweni, UHleziphi noNaTlharini. Umtloli uphumele ukuthiya amabizo akhambisana nezenzo zabo. UHleziphi, bekahlezi kuphi soke lesi sikhathi angafundi, ingabe bekalinde ukufunda ngelifa lakayise. UMhleka bekazokuhleka babantu ngokutjhiya umsebenzi akhambe ayokufundaa sele amdala. UMavela yena wavela njengesikhwende nasirhurhulwe mamanzi, wabonakala kobana nguye owebe iinkomo zakayise. Wazeba asebenzisana noSkhosana noMasango abathi nasele zitjhisa bakhupha iqiniso. UMavela wakhona alemukako kobana ngambala umtlikitlo osesifisweni ungewakayise uBongwe. Amanye amabizo asetjenzisiweko nguNaMtshweni noNaTlharini. Amabizo lawo mabizo ahlonipha abomma abendele eembongweni ezithileko kobana bangalahlekelwa ziimbongo zabo kodwana babizwe ngazo. Isakhi Na- sitjho kobana mntwana nanyana mntwazana waka- . umntwana waka (uNa)+uMtshweni> uNaMtshweni umntwana waka (uNa)+uTlharini> uNaTlharini. Abanye abalingisi umtloli ubahloniphile ngokuthi nje asebenzise iimbongo zabo, okulisiko lesiNdebele. Ubaba osele akhulile, ubizwa ngomntwana nanyana abizwe ngesibongo sakhe, isib. USoLethani nanyana UBongwe, uSkhosana, uMasango.

Ozokutshwaya akasebenzise irubrikhi elandelako:

Ilimi:	8
Amaphuzu:	12
Isakhiwo:	5
Inani	=25

Umbuzo 3

- (a) Ikondlo ikhuluma ngesiko, ekulisiko lengoma yabantu abamaNdebele. Isiko alicahelwa, aliyazi imikhawulo nemibandela begodu isiko ngelamakhosi. Imbongi ithi isiko alilawulwa bomasipala nabosomkhandlu beemfunda. Imbongi ilila ngesiko elicajelwe njengamanzi womthombo. Imbongi ithi isiko liyazilelwa, alikhulunywa emirhatjhwani belivezwe ziinrhatjhi, isiko alikhulunyelwa ngesibuyeni, okutjho bona alikhulunywa bomma; kodwana isiko ngelabadala liyuntumba yabobaba. Isiko alisiyo incwadi alifundwa, kodwana likhanjiswa ngendlela ehloniphekileko yabadala. Imbongi ibawa abondabezitha namakhosi kobana akhalime. (Abafundi bangabeka ngezabo iindlela ikani nje kwaphela woke ummongondaba uvelile.) (8)

- (b) **Endimeni yokuthoma:** Umuda 1-4 kunerhobelathoma ngegama **Isiko**. Umuda 5-6 kunevumelwanothoma ngesakhi u-I-. umuda 2 **unomdumofana** ngetyjhada laka-I... linabanikazi abalaziko nabalilandelako. Endimeni 2umuda 1-2 unokurhobelatjigama ngegama alilawulwaumuda 5-6 kunevumelwanothoma ngesakhi Si-. Endimeni 3, umuda 1-2 kunerhobelothoma ngegama Isiko. Umuda 5-6 unerhobelathoma ngegama Isiko. Emudeni 5-6 kunenjambamenti, umnqondo uphelela emudeni olandelako. (Abafundi bangaveza nanyana ngisiphi isakhiwo esingakavezwa ngehla.) (8)
- (c) **Lisiko lesitjhaba samaNdebele weSewula.** Ngiwo awiselako begodu ahlonipha khulu namasiko wawo. Sigodusa abobaba, siyathokoza, sigida igwabo. Sigcine ngokugodusa amasokana. (4)
- (d) Imbongi itshwenyekile begodu iyancenga. Incenga abondabezitha anamkhosi kobana akacwengise isiko/akatjheje isiko. (2)
- (e) Yikondlosililo. (1)
- (f) Isiko selicajelwe njengamanzi womthombo. Sifaniso.Siyanemba ngombana sekungene neminye imihlobo nabanye abaphathi abangasiwo amaNdebele eendabeni zesiko. (2)

/25

Umbuzo 4

- (a) Imicasa ngombana ihlakaniphile. Ingwenya ngombana iyikosi /imnikazi wehlathi. linyoni ziphaphela phezulu ziyabakara abentwana. linyosi ziletha isizo msinya. Uspiderman uyaphapha. (6)
- (b) Iye, abomma ngibo abahlwa nabentwana imini yoke. Ngibo ababona abentwana abaneziga ezithileko ezidinga ukuthatjululwa kusese nesikhathi. Nabentwana abakhalinywa futhi nabagangako, abomma ngibo ababonako begodu bayakwazi ukuhlela kobana kube neenolwana ezizokukhambisana nokukhalinywa kwabo. (6)
- (c) **lincwadi zama-alfabhedi.** > zifundisa abafundi ukwakha amagama nemitjho ukuze bathuthukise ilwazi lelimi. **lincwadi ezineenthombe kwaphela.** > Zifundisa abafundi kobana babe nethando lemvelo nokuzakhela iindatjana ngokusebenzisa iinthombe. **lincwadi ezineendlalisi.**> Zifundisa abentwana ukudlala nokusebenzisa iindlalisi ezahlukeneko. lincwadi zeendatjana ezineenthombe. > Zifundisa abentwana kobana bakwazi ukubuka imvelo nokuthi bazakhele indatjana ngeenthombe. **lincwadi ezineenomboro**> Zifundisa abafundi kobana bakwazi ukuhlanganisa iinomboro bebafunyane iimpendulo. **lincwadi zemibono:** zifundisa ngemibono nje ehlukahlukene. (8)

- (d) Ngingakhetha ukutlola ngomongo-ndaba oyelelisako ngombana abantwana abanengi bayengeka lula begodu bathanda nezinto ezibonakalako. Ngingatlola ngendlela abangabalekela ngakhona iingozi zokukhukhuthiswa, zokwetjiwa nokugagadlhelwa ngomaba amalanga la nombuzo sele umangele kobana ungenza njani ukuqeda izehlakalao ezinjalo. Isihloko kungaba: Yeniyelele bentwana! Nanyana Ungathomi ukhambe Wedwa! (Iimpendulo ezizwakalako kumele zitlonyeliswe ngcono. (5)

Inani Loke [100]

AFL2603 TSHIVENDA
ASSIGNMENT 18

Closing DATE : 17 AUGUST 2018

UNIQUE ASSIGNMENT NUMBER : 744668

TOTAL MARK: [100]

Mbudziso 1

- (a) Kha vha ṛwale lungano lune lwa si paḍe siaṭari ḷithihi. Vha inge nga u ṭalutshedza uri kha lungano lwonolwo uri vhana vha guda zwifhio? (10)

Phindulo/Answer

NB: Kha mbudziso iyi mutshudeni muṛwe na muṛwe u tea u nanga lungano lune a lu ḍivha nahone lune lwa vha lu na zwine lwa khou gudisa vhana. U tea hafhu u dovha a lu ṭalutshedza.

Tsumbo:

Munna wa tseḍa

Shangoni ḷiṛwe ho vhuya ha vha na muṛwe munna we a vha a na tseḍa nga maanḍa. Kha ḷeneḷo shango ho mbo vha na gomelelo. Ene o vha a tshi ṭoḍa zwiliwa a ḷa e eṭhe. Tshifhinga tshinzhi a tshi ya thavhani u rafha ṇotshi. Mutoli na mazhana a tshi mbo ḍi zwi dzhenisa khalini ye a vha o i bwela fhasi tsimuni.

Musi musadzi wawe a tshi mu fha zwiliwa ene a tshi ri ha ḷi zwi fhiwe vhana. Musadzi a mangadzwa nga uri munna wawe u tshila ngani ngeno a sa ḷi zwiliwa. U bva zwenezwo musadzi a thoma u londa kutshimbilele kwa munna wawe. ḍuvha ḷiṛwe na ḷiṛwe hu tshi thoma u vha na luswiswi munna o vha a tshi bva muḍini. ḍuvha ḷiṛwe musadzi wawe a mbo ḍi sala murahu. Musadzi a mangala munna wawe a tshi swika a dzhena tsimuni yavho a bvisa zwithu fhasi a thoma u ḷa. U vhona izwo musadzi a mbo humela murahu. Nga ḷi tevhelaho, musadzi o mbo ya tsimuni a swika a bvisa khali ḷa a ṭuwa nayo hayani. Hu tshi vha na luswiswi munna a bva sa maḍuvha. ḷo ḍuvha munna ha ngo lenga u vhuya. Munna o konḍelela ḍuvha ḷithihi fhedzi. Nga ḷi tevhelaho munna a mbo humbela zwiliwa kha musadzi. Musadzi a thoma u sema munna a tshi mu vhudza nga tseḍa yawe ya musa a tshi ḷa a tshi dzima vhana vhawe. Musadzi o mbo ḍi bvisa ḷa khali ye munna wawe a vha o i bwela fhasi. Munna a pfa o shona nga maanḍa.

Zwine lungano lwa gudisa:

Lungano ulu lu gudisa vhana uri vha songo vha na tseḁa. Vha tea u ṅekana zwiliwa kana zwiṅwe zwine vha tea uri vha ṅekane. Lu dovha hafhu lwa gudisa vhana uri arali muthu a na tseḁa zwi a fhedza zwo wanala, zwa shonisa phanḁa ha vhaṅwe. Lungano ulu lu amba nga ha munna we a vha a na tseḁa nga ṅwaha wa ṅdala. Munna uyu o vhone tseḁa yawe nge musadzi a tevhela hune a ḁa hone ḁuvha na ḁuvha. Ndi he musadzi a wana khali yo bwelwa fhasi i na zwiliwa.

- (b) Kha vha ṅwale tshidade tshine khatsho tsha vha tshi tshi khou kaidza vhana vha vhasidzana. Musi vho no tshi ṅwala vha inge nga u ḁalutshedza uri tshi kaidza nga ṅdila-ḁe? Kana ndi zwifhio zwine zwa sumbedza uri tshi khou kaidza. (15)

Phindulo/Answer

Ndili- ndee

Ndili- ndee ndili-ndee

**He inwi vhasidzana
Ndili- ndee ndili-ndee**

**Hezwi ni tshi tamba
Ndili- ndee ndili-ndee**

**Ni sendele murahu
Ndili- ndee ndili-ndee**

**Ri sa ḁo ni kanda
Ndili- ndee ndili-ndee**

**He inwi vhasidzana
Ndili- ndee ndili-ndee**

**Hezwi ni tshi tamba
Ndili- ndee ndili-ndee**

**Ni sendele murahu
Ndili- ndee ndili-ndee**

**Hu na buka jivhi
Ndili- ndee ndili-ndee**

**Gidi-gidi zhoto!
Gidi-gidi zhoto!**

**Tshidade itshi tshi khou kaidza vhasidzana uri musi vha tshi khou tamba vha vhe na
vhusedzi
vhathu vhane vha nga vha bata. Zwavhuḍivhuḍi tshi khou vha kaidza uri vha so ngo
tamba na
vhataukana nga ndila i si yone. NB: Mutshudeni a nga ṅwala tshidade tshiṅwe na tshiṅwe
tenda
tsha vha tshi tshine tsha vha tshi tshi khou kaidza vhana vha vhasidzana.**

/25/

Mbudziso 2

Vho ḍisendeka kha bugu ya nganea ye vha vhala kha vha ite mutevhe wa kuolelwe kwa vhaanewa vha inge nga tsumbo kana u sumbedza uri kuolelwe uku ku fana na zwikene musi vho ḍisendeka kha nganea iyo.

/25/

Phindulo/Answer

Nḍila ya u ṭalutshedza – Musi ri tshi amba nga nḍila ya u ṭalutshedza ri amba nga ha musi tshithu tshiu tshi nga ṭalutshedzwa vhuvha hatsho ho sedzwa zwe tsha vhumbiswa zwone kan ara amba nga ṭhalutshedzo yo livhiswa kha kutshilele kana kuitele kwa tshithu tshenetsho. Muṅwali wa liṅwalwa la liitheretsha a nga ṭalutshedza nga mvumbo ya muanewa, a tou sumbedzisa uri muanewa o naka, o vhifha, ndi goswi kana u a zwifhesa. Huṅwe hu a kona u ḍivhiwa mvumbo ya muanewa nga u tou ṭalutshedza vhupo vhune a dzula khaho. Arali hu so ngo naka kana thundu i so ngo vhekanywa zwavhuḍi, zwi amba uri na zwiito zwa muanewa zwo ralo-vho. Hone arali hu tshi dzula ho kuna zwi ḍo amba uri na ene u na vhudele. Ri sedza fhethu hune muanewa a dzula hone ra kona u ḍivha uri ndi muthu-ḍe. Tshiṅwe tshifhinga arali muanewa a na ṭhoho khulwane u ḍo ambiwa nga yeneyo ṭhoho na zwinwe-vho, na zwiṅwe.

Ndila ya u anḡadza – Ndila iyi yone i kwama muanewa ene muḡe. Izwi zwi amba uri muanewa u tou ḡianḡadza, A nga ḡianḡadza nga ndila dzo fhambanaho. Muanewa a nga ḡianḡadza nga zwine a ita, kana a ḡianḡadza u ya nga zwine a amba. Izwi zwi amba uri u ya nga zwine a amba kana a ita. Vhavhali vha a kona u ḡivha zwine muanewa a vha zwone. Zwiito zwa vhaanewa zwi bveledza zwinzhi malugana na mvumbo dzavho. Uri nyito ya nganea i ye phanḡa, muanewa u fanela u vha a tshi khou ita zwiḡwe. Hei ndila ya u sedza zwiito zwa muanewa i a tendisea. Arali hu tshi pfi muanewa ndi muvhi, vhavhali vha fanela u mu vhona a tshi khou ita zwo vhifhaho, arali hu tshi pfi u na tshiḡuhu kha vhonele vhuḡuhu hawe nga zwine a khou ita. Tshiḡwe tshifhinga muanewa a nga ḡi wanala a tshi khou amba e eḡhe, fhedzi zwine a amba zwi tshi khou bveledza vhuvha hawe. Ndila iyi ya u anḡadza vhaḡwali vhanzhi a vha i shumisesi nga uri i ita uri hu vhe na mafhungo manzhi.

Ndila ya u shumisa madzina – Vhaḡwali vha maḡwalwa a liḡheretsha tshiḡwe tshifhinga vha ḡea vhaanewa madzina ane a bvukulula zwine vhaanewa avho vha vha zwone. Madzina aya vha tou vha ḡea vha na ndivho ya u ḡoḡa u sumbedza mvumbo dza vhaanewa avho. Uri hu kone u ḡivhea uri madzina ayo a ambani, muḡwali a nga dovha hafhu a shumisa ndila ya u ḡalutshedza kana ya u anḡadza. Nga u shumisa ndila ya u anḡadza muḡwali u ḡo shumisa zwine muanewa a ita na zwine a amba kha u sumbedza uri dzina iḡo li nga vha li tshi khou ambani.

NB: Mutshudeni afha anga ḡea zwinzhi kha idzo ndila dze dza ḡewa afho nḡha

Mbudziso 3

Kha vha vhale tshirendo tshi tevhelaho vha inge nga u fhindula mbudziso dzine dza vha nga fhasi hatsho.

Vhe...

nga Ladzani K.Y (2006:17)

Vhe vha ḡangana na inwi mulovha vhe mufhefhe,
Vha mbamulovha vhe muthu-muthu,
Vha liḡo la ḡamusu vhe vho fa nga u wana,
Vhunga bvungwi ha yaḡu vha sa swiki.

Na vula waḡu mulomo hu bva matakadzambilu,
Na mbumbumala vhe ni nga muselwa vhukuma,
Vhe vhuthu haḡu vhu nga ha dzinga,

Vhunga kha yaṅu mitshimbilo vha sa vhi hone.

Vha ni ḁivhaho vhe ni fhira muya wa Ṭhangule,
Vhe ni fhira ḁumbu musi lwanzhe lwo ralo u sinyuwa,
Vhe ni fhira ṅaṅḁo i digaho masiari na vhusiku,
Vhunga u nyena haṅu hu u ḁodza museṭo maṭoni.

- (a) Nga maipfi avho kha vha ri vhudze zwine tshirendo itshi tsha khou amba zwane. (5)

Phindulo/Answer

Murendi u khou amba nga ha muthu ane a vha movhi kana ane vhutshilo have vhu si ṭanganedzee nga vhathu kana tshitshavhani. Onoyu muthu ndi uḁa ane musi vhathu vha tshi mu vhona vhe u tou nga sa muruṅwa nga u shaya ṅḁivho ya have vhutshilo. Zwine a zwi ita vhathu vha tshi vhudzwa vha a kanuka khathihi na u sa kholwa nga ṅṭhani ha zwine vha mu ḁivhisa zwone. Vhutshilo have ndi ha luaviavi. Ndi phele yo ambara mukumba wa ngu.

- (b) Nga mitaladzi i sa paḁiho miṭanu kha vha haseledze vha ri vhudze uri vhone vha humbula uri ndi zwifhio zwe zwa ṭokonya muṅwali wa itshi tshirendo. (5)

Phindulo/Answer

Murendi u sumbedzwa u vhaiswa nga zwiito zwa vhathu vha sa fulufhedzei. U sumbedza u vhaizala nga vhathu vhane musi vha vhukati ha vhathu vha sumbedza vhurunwa hoṭhe. Ngeno ṅḁila dzavho dzo anza mapeta. Zwine vhathu vhenevha vha zwiita zwi kanukisa vhanzhi, saizwi vhathu vha tshi ḁivha e movhuya nahone muthu wa vhulenda ane maḁadzandevhe awe a vha mavhuya fhedzi. Hone musi e guḁani hune a si vhone zwiito zwawe a zwi anani na mvumbo ine a I ṭana vhathuni.

- (c) Murendi o shumisa 'Vhe...' sa ṭhoho ya tshirendo tshawe, izwi zwi vha zwi tshi khou tou amba mini? (5)

Phindulo/Answer

Murendi o shumisa ipfi 'Vhe...' ngauri zwoṭhe zwine a khou zwi wana nga ha murendiwa zwi tou nga ndi mavheevhee. Sa izwi ene murendi a tshi ḁivha muthu uyu e muthu o lugaho. Hone mahwalwa nga muya one a sumbedza ḁiṅwe sia ḁa uyu murendiwa.

- (d) Kha vha topole mitala mivhili ine ya vha na zwifanyiso zwa muhumbulo. Vha inge nga u tšalutshedza uri mitala iyo l khou amba zwifhio. (5)

Phindulo/Answer

'Vhe vhuthu haṅu vhu nga ha dzinga' mutala uyu ndi lifanyisi. Hu khou fanyiswa vhuthu ha muthu na ha dzinga.

...vhe ni nga muselwa vhukuma' ndi lifanyisi. Muthu uyu vhulenda na u khuthala zwawe zwi khou fanyiswa na zwa muselwa.

- (e) Kha vha ṅee tšalutshedzo ya ayo maipfi mavhili a tevhelaho:

- (i) Tṅangule
 (ii) Matakadzambilu (5)
 /25/

Phindulo/Answer

- (i) Tṅangule - ndi dzina la ṅwedzi une wa vha wa mimuya. Ndi ṅwedzi une wa pfi ndi wa hwami. Hu vha na dzipfudzungule na u kokodzelana thungo nga hoyu ṅwedzi. Zwino kha hetshi tshirendo murendiwa u tou nga sa wonoyu ṅwedzi.
- (ii) Matakadzambilu – ndi zwithu zwine zwo ambiwa wa pfa mbilu yo dzula. Ndi musi ho bvelela zwithu zwine zwa u nea mulalo

Mbudziso 4

- (a) Hu na khaedu dzo vhalaho dzine dza thithisa u bveledzwa ha maṅwalwa a litheretsha a vhana kha nyambo dza Vharema. Khaedu idzi vhone vha vhona u nga dzi nga thivhelwa hani? Kha vha tšalutshedze. (10)

Phindulo/Answer

Khaedu idzi dzi nga thivhelwa nga u tšutšuwedza vhaṅwali vha Nyambo dza Vharema u thoma u ṅwala bugu dza vhana nga nyambo dzavho. Hu nga dovhiwa hafhu ha tšutšuwedzwa vha Muhasho wa Pfunzo uri vha tšutšuwedze vhagudisi na vhana u vhala bugu dza vhana. Muhasho wa pfunzo na tshitshavha vha nga ita mbetshelwa ya laiburari thendeleki u ya nga misanda na misanda ṅwedzi nga ṅwedzi, vha tshi endedza bugu dza vhana. Izwi zwi nga itwa nga u vha na mabembela ane a vha a tshi khou lambedzwa nga vha muvhuso uri fhungo ili li khwaṅhe.

- (b) Ndi ifhio ndeme ya pfunzo ine ya wanala kha mañwalwa a vhana? (5)

Phindulo/Answer

Ndeme ine ya wanala kha mañwalwa a vhana ndi pfunzo ine vha i wana musii vha tshi guda na vhañwe sa zwidade. Vhana vha a kona u guda nga u vhona vhañwe vhana vha tshi khou ita zwidade. Zwidde zwi a kona u gudisa vhana u kona u amba phanda ha vhañwe, vhana, vha a kona u kovhana. Zwi a gudisa vhana u vha na vhuḍifhinduleli, zwi a vha konanyana kana u vhumba vhukonani nga u itya zwidade sa izwi vha tshi ḍo zwi ita na mahayani vha tshi khou tamba

- (c) Kha vha ite mutevhe wa tshaka dza bugu dza zwifanyiso khathihi na ndeme yadzo kha vhana. (10)

Phindulo/Answer

- zwifanyiso zwa mipopi na zwa dzigoloi
- zwifanyiso zwa mapopai
- zwifanyiso zwine zwa vha zwo ñwalwa mafhungo nga fhasi

Mañwalwa a vhana ndi ane a vha a ḍalesaho zwifanyiso u itela uri vhana vha tshi vhala maipfi vha pfesese uri hu khou bvelela mini vho sedza zwifanyiso. Mañwalwa a vhaaluwa ha ḍalesi zwifanyiso huñwe u wana hu sina zwifanyiso nga uri vhaaluwa vha vha vha tshi vhilaela u pfa mulaedza na uri vhaaluwa vha vhala uri vha wane thero ine ya khou pfukisiwa nga muñwali.

Vhana vha kona u vhala bugu dza zwifanyiso nga uri vha a kona u pfesesa zwine zwa khou ambiwa nga mañwalwo vho tou sedza zwifanyiso. Vha a kona u vhona uri hu khou bvelela mini nga ha zwifanyiso. Zwi a kunga vhana zwifanyiso zwa ita uri vha vhale mafhungo hu u ḥoḍa u pfesese uri hu khou bvelela mini. Zwifanyiso zwi kunga muhumbulo wa vhana ndi ngazwo vha tshi funa u vhala bugu dza zwifanyiso

/25/

MARAGAGUḤE: [100]

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Xivutiso xa 1

- (a) Ntirho wa tinsimu to mbuwetela:

Ku miyeta kumbe ku etlerisa n'wana.

Nkoka wa tona i ku pfuna vatswatsi kumbe vanhu lava nga le ku miyeteneni ka vana ku ya emahlweni no endla mitirho ya vona ya siku loko vana va miyerile va nga ha rili kumbe va etlele. Vana na vona va kota ku wisa loko ku ri leswaku leswi swi va ririsaka i ku va va karhele kumbe va twa ku vava enyameni. Vana na vona va nga tlhela va tiphina hi tona tinsimu leti loko va ri karhi va yimbeleleriwa tona. Ti nga va tisela ntsako hi marito man'wana. Mikarhi yin'wana tinsimu to mbuwetela ti nga tirhisiwa hi vatswatsi ngopfungopfu vamanana ku boxa mbitsi/maxangu na ku tsana ka vona emoyeni. (7)

- (b) Nkoka wa xithopo evuton'wini bya munhu:

Vadyondzi a va languteriwile ku rhanga va vula leswaku va na xona xithopo/xiphato xa xivongo (1)

Kutani va vula nkoka wa xona –

Xi pfuna ku kombeta vanhu lava nga swirho swa xivongo xo karhi.

Xi va nyika ku titwa loku kombetaka leswaku i maxaka ya ngati.

Xi va nyika ku titwa loku kombetaka leswaku i vanhu van'we.

Xi tlhela xi va pfuna ku tiyisisa leswaku vuxaka lebyi va nga na byona byi va sivela ku tekana tanihileswi va nga 'buti' na 'sesi' kumbe 'vamakwavo' kumbe vana va 'nyimba yin'we'. (8) (9)

- (c) Dyondzo leyi kumekaka eka risimu ro karhi ra mucato:

Vadyondzi a va languteriwile ku rhanga va vula leswaku ku na ririmi leri va ri tivaka ra mucato kumbe e-e. (1)

Leswi swi ta katsa ku boxiwa ka vito ra rona (1) no ri tsala (3) leswaku swi ta olovela mukoroketi ku yelanisa dyondzo leyi boxiweke na marito ya risimu. Kutani va vula dyondzo leyi va yi kumeke eka rona. (5) (9)

/25/

Xivutiso xa 2

- (a) Ku tirhisiwa ka mimbangu ya le matikoxikaya kumbe ya le madorobeni hi vatsari va mitlangu/tidrama

Mudyondzi a a fanele ku hlamusela nongoti wa **mbangu** (2)

a tlhela a boxa ntlangu kumbe mitlangu yo seketela hayona (mavito ya yona ni ya vatsari swa laveka ku tiyisisa leswaku hakunene ya hanya a ngo tiendlela switori) (2)

No boxa leswaku hikwalaho ka yini yena a tsakela wun'wana ku tlula wun'wana kumbe a yi tsakela hinkwayo. (11) (15)

- (b) Ku kombeta hilaha mutsari wa xihungwana/xirungulwana xo karhi a swi koteke hakona ku humelerisa manghenelo, miri na mahetelelo ya xona hi maveketelelo ya yena ya timhaka: Mudyondzi a a fanele ku hlamusela nongoti wa **kungu** tanihileswi xivutiso xi kongomeke eka swiyenge swa rona hambileswi ri nga boxiwangiki. (2)
- a tlhela a boxa xihungwana/xirungulwana xo seketela haxona (vito ra xona ni ra mutsari/vatsari swa laveka ku tiyisisa leswaku hakunene xa hanya a ngo tiendlela xitori). (2)

Mhaka yin'wana ya nkoka leyi nga fanelangiki ku rivariwa i nyimiso (suspense) na mhaka yin'we evuton'wini bya ximunhuhathwankulu. (1)

kutani a tirhisa xihungwana/xirungulwana xexo ku hlamusela loko a swi kotile kumbe a nga swi kotangi. (5) (10) /25/

Xivutiso xa 3

- (a) Nongoti wa vulavulelo lerinene (diction) ku vuriwa mavulelo lamanene ya marito leswaku ya twala kahle loko munhu a ri karhi a hlala xitlhokovetselo kumbe loko a ri karhi a xi tsala ivi a tirhisa marito lama nga ta twisiseka kahle eka muhlayi a nga ambambeli leswaku mutlhokovetseri u ringeta ku vula yini hi marito lama a ma tirhiseke. (nhlamulo ya mudyondzi yi fanele ku humelerisa **ku twisiseka ka marito**) (3)
- (b) Nongoti wa vufanisi (imagery) ku vuriwa ku vumbiwa ka swifaniso emiehleketweni hi ku tirhisa marito yo tanihi maencisi na swigaririmi leswi hi kotaka ku endla vuxaka na ntokoto wa hina. (2)

Hi byona mbilu ya xitayili xa vutlhokovetseri

Byi fanele ku ngenisa swifaniso (images) ni swigaririmi (figures of speech)

Mutsari u tirhisa marito lama nga ta pfuna ku vumba swifaniso emiehleketweni ya muhlayi, swifaniso leswi swi pfuna muhlayi ku twisisa mhaka leyi xitlhokovetselo xi nga n'wi khomela yona.

Vufanisi emiehleketweni ya muhlayi byi tangunuka hi ku tirhisiwa ka xigego na xihlambanyisi (hi marito man'wana hi vulavula hi leswi xigego na xihlambanyisi swi swi tisaka eka miehleketo ya hina, swifaniso swa le miehleketweni 'mental pictures' leswi vumbiwaka emiehleketweni endzhaku ko hlala marito yo karhi).

Swigaririmi swi pfuneta ku paluxa nkongomelo wa xitlhokovetselo (6) (8)

- (c) Xigego eka vutlhokovetseri i xigaririmi lexi pfunetaka ku vumba swifaniso swa le miehleketweni ngopfungopfu hikwalaho ka ikhonomi ya xona ya marito laha ematshan'wini yo fananisa xi ngo namba xi ku nchumu wo va leswi lowu wu fananisiwaka na wona wu nga swona. (2)

Swikombiso swo huma eka xitlhokovetseri lexi lawuleriweke:

“Tsakani, a wu ri hinkwaswo swa mina.”

“Ku vutliwa kaku I ndzhombho wo pfuma’ mukami”

“Sweswi elwandle ndzo va nhlanhlanyana ra sava”

“Leswi a wu ri vulombe vumina a bya ha tsakami”

“A wu ri rivoni evuton’wini byanga”

(2) (4)

(d) Xivangelo xo va vutlhokovetseri byo vulavula hi rirhandzu byi tlhontlha mphofulo/ntlhaveko ku hambana na vutlhokovetseri bya rifu:

Ku hlamusela hi ku komisa leswaku vutlhokovetseri byo vulavula hi rirhandzu ni vutlhokovetseri byo vulavula hi rifu i yini (2x2=4)

Ku hambana ka byona habyimbirhi:

Vutlhokovetseri byo vulavula hi rirhandzu byi vulavula hi mhaka leyi tsakisaka un’wana na un’wana, kasi vutlhokovetseri bya rifu byi vulavula hi mhaka leyi vavisaka un’wana na un’wana ngopfungopfu varhandziwa va mufi;

Mutsari u hlwula marito lama kombetaka ku tsaka kumbe ku vaviseka ka mbilu kumbe ku lahlekeriwa ka yena, leswi endlaka leswaku muhlayi a kota ku va eka xiyimo xa mutlhokovetseri hi ku vumba swifaniso swa le miehleketsweni. Un’wana na un’wana u tsakela ku rhandziwa ku nga ri ku feriwa kumbe ku lahlekeriwa hi leswi a swi rhandzaka.

Swa olova ku hlamusela matitwelo ya rirhandzu ku tlula yo feriwa/ku lahlekeriwa hi murhandziwa.

(6) (10) /25/

- Nhlamuselo ya ntlimbo... (2)
- Nhlamuselo ya ximunhuhakwa... (2)
- Nhlokomhaka ya novhele na mutsari (2)
- Tindlela leti tirhisiwaka ku vumba ntlimbo eka novhele. (9)
 - (i) Ku tirhisiwa ka mavito
 - (ii) Ku tirhisiwa ka swimunhuhakwa swin’wana
 - (iii) Ku tirhisiwa ka xihlawulekisi xa swimunhuhakwa ku tumbuluxa ku nga twanani.

[25]

Tinsimu ku mbuwetela/miyeta vana ti yimbeleriwa hi vamanana, vakokwana va xisati, vanhu lava hlayisaka vana kumbe vana hivoxe naswona tiyimbeleriwa vana, leswaku va ta etlela.

(4)

(c) Swivuriso swi tirhisiwa ku:

(i) Ku dyondzisa vana nkoka wa mahanyelo lamanene tanihi ku hlonipa/xixima. (2)

(ii) Ku holovela vana loko va lahlela kumbe ku delela. (2)

(iii) Ntoloveto wa nkoka lowu wa mahanyelo lamanene wu fikeleriwa hi ku va **rungulela switori, ku yimbelela tinsimu na swiphato leswi nga na wona.** (3)

Swiphato swo bumabumela swa ndhavuko/swithopo i swa nkoka eka ndhavuko hikuva swi na matimu ya vanhu, ndzhaka, ndhavuko, tinghwazi/tinhenha na mfuwo wa rixaka. Swithopo a swi

qambheriwi ntsena vanhu va nkoka, tanihi tihosi ntsena, swi nga tlhela swi qambheriwa vanhu ntsena tanihi vavasati, vafana lavatsongo, vana na vacini kumbe vatlangi

Swirungulwana

Swichudeni swi languteriwa ku tirhisa swihlawulekisi leswi nga laha hansi, hambiswiritano, siya ndhawu ya mavonelo ya swona.

Xivumbeko: Masungulo, Miri, Makholo na Mahetelelo (13)

Xiphioqokulu (4)

Swimunhuhata(swintsongo) (4)

Nyimiso (4)

Swichudeni wi ta bumabumela ku tirhisiwa ka swihlawulekisi leswi: [25]

(a) Nkoka wa dyondzo wa tibuku:

- Ti va nyika ntsako wa switwi.
- Ti hlohlotela tirhisano eka vana
- Ti na xiave eka ku tinghenelerisa
- Ti nyika vuhungasi na vunyanyuri..... (4)

Mitsheketo i tinxaka to hambana ta switori swa nomo/swo runguriwa leswi nga hundziseriwa kusuka eka nguva yin'we ku ya eka nguva yin'wana.

Tibuku ta swifaniso i tibuku ta vana leti nga antswisiwa hi ku engeteleriwa swifaniso.

(2)

A wu languteriwe ku boxa swin'wana swa swivangelo leswi: Ku dyondzisa vana mayelana na swilo leswi nga eka mbangu wa vona, ku va tivisa eka tiko ra tibuku, ku dyondzisa vana ku hlayela kusuka eka 1 kufikela eka 10, ku tiva minongoti, ku toloveta/simeka ntolovelo wo hlaya, swin'wana na swin'wana. (1)

Matsalwa ya vana ya vulavula hi switori swa matumbulukelo ya vanhu, matumbulukelo ya mavala ya swiharhi, milandzu, Vumunhu/Ubuntu... leswi nga swa nkoka ekukuriseni ka vana

- (a) Endzhaku ko hlawula muxaka wa matsalwa (exikarhi ka NOVHELE na XITSALWANA) u fanele ku seketela nhlawulo wa wena hi swkombiso leswi faneleke. Laha hi ku langutele ku tirhisa swiyenge/swihlawulekisi swa muxaka wa tsalwa rin'wana na rin'wana.

(i) Novhele:

Nkongomelo

Xivumbeko xa kungu

Vumunhuhati

Ntlimbo

Mbangu na nkarhi

Ririmi na xitayili

Vana va tiphina hi matsalwa ya vona hikuva va va na xiave loko ya runguriwa, ku yimbeleriwa no cina.

(a) Hlawula xirungulwana

Eka ku hlamula xivutiso lexi, swichudeni swi fanele ku tirhisa xirungulwana xo karhi lexi fambelanaka na xivutiso. Hikokwalaho ka xivangelo lexi swi ta va swi lulamerile ku nyika vito ra mutsari na nhlokomhaka ya xirungulwana.

(i) Xiphiqokulu

Swichudeni swi fanele ku humesela erivaleni xiphiqokulu lexi rhendzelekaka eka ximunhuhathakulu.

(5)

(ii) Makholo

Swichudeni swi fanele ku humesela erivaleni laha makholo ya humelalaka kona. Laha hi laha ximunhuhathakulu xi tikumaka xi ri ekhombiyeni hambiloko xi ri ku ringeteni ku tisonisa eka xiyimo lexi.

(5)

(iii) Nyimiso

Vatsari va tirhisa xihlawulekisi lexi hinkwako ku koka rinoko ra vahlayi. Xi nga tirhisiwa hi ku languta eka mavito ya swimunhuhathwa, kumbe ntsena hi ku tirhisa ririmi ku hlamusela mhaka yo karhi. Yi nga va ekusunguleni, exikarhi kumbe ekuheteleleni.

(5)

[25]

Matsalwa ya tirhisiwa ku nyanyula

Ya dyondzisa vana ku avelana

Ya dyondzisa vana ku dyondza ku hlaya

Ya dyondzisa vana ku dyondza ku tsala swivulwa

Ya dyondzisa vana ku vona no hambanisa swilo.

Xivutiso xa 4

HLAMULA

Matsalwa ya vana – Muxaka lowu wa matsalwa wu tirhisa tibuku leti nga ni swifaniso swo tala ku tlula marito. Swifaniso swa kona swi tala ku va swa vanhu naswona vunyingi bya vanhu va

kona i vana lava nga swimunhuhakwa leswi nga ni vuxaka ni swiharhi leswi tirhisiweke tanihi swimunhuhakwa etsalweni ra kona. Vana va kota ku hlaya swendlo swa swimunhuhakwa hi ku olova. Maletere hi lamakulu hi xivumbeko naswona ya dzwihatiwile leswaku va ta kota ku ma hlaya.

Matsalwa ya vanhu lavakulu/vatswatsi - Muxaka lowu wa matsalwa wu tsariwa hi marito yo tala ku tlula swifaniso. Vatswatsi va kota ku tivunbela swifaniso swaleswi va swi hlayaka emaritweni. Maletere lama tirhisiwaka ya tala ku va lamatsongo hi xivumbeko naswona vatswatsi va kota ku landzelela mpfumelelano na malongoloxelo ya marito lama tirhisiweke ku vumba switshuriwa.

- (a) Leswi hambanisaka matsalwa ya vana na matsalwa ya vanhu lavakulu. Swichudeni swi nga va swi hlamule hi yin'wana na yin'wana ya tindlela leti nga laha hansi, **xa nkoka i ku boxa timhaka ta nkoka handle ko ti vuyelela:**

Nhi:

Matsalwa ya vana – Muxaka lowu wa matsalwa wu tirhisa tibuku leti nga ni swifaniso swo tala ku tlula marito. Swifaniso swa kona swi tala ku va swa vanhu naswona vuningi bya vanhu va kona i vana lava nga swimunhuhakwa leswi nga ni vuxaka ni swiharhi leswi tirhisiweke tanihi swimunhuhakwa etsalweni ra kona. Vana va kota ku hlaya swendlo swa swimunhuhakwa hi ku olova. Maletere hi lamakulu hi xivumbeko naswona ya dzwihatiwile leswaku va ta kota ku ma hlaya.

Matsalwa ya vanhu lavakulu/vatswatsi - Muxaka lowu wa matsalwa wu tsariwa hi marito yo tala ku tlula swifaniso. Vatswatsi va kota ku tivumbela swifaniso swaleswi va swi hlayaka emaritweni. Maletere lama tirhisiwaka ya tala ku va lamatsongo hi xivumbeko naswona vatswatsi va kota ku landzelela mpfumelelano na malongoloxelo ya marito lama tirhisiweke ku vumba switshuriwa.

Ku hambana na matsalwa ya vanhu lavakulu:

- matsalwa ya vana ya na swifaniso, ya nga hambaniseka ku ya hi mitlawa ya malembe lawa ya nga tsaleriwa yona.
- ya tsariwa hi ririmi ro olova no kongoma.
- ya nga aviwa hi mitlawa yo hambanahambana ya matsalwa.
- ya nga aviwa tanihi tibuku ta switlangiso, tibuku ta minongoti, tibuku ta switori swa swifaniso, na swin'wana na swin'wana.

- (b) Ku hambana kumbirhi exikarhi ka matsalwa ya swanomo ya vana na matsalwa yo tsariwa:

- Eka matsalwa ya swanomo ya vana va kota ku va na xiave hikuva va nga cina no yimbelela kasi eka yo hlaya swi nga va tikela ku hlaya leswaku va kota ku tiva leswaku i nkarhi wo yimbelela no cina handle ko leteriwa hi mudyondzisi.

- Eka matsalwa yo tsariwa va kota ku vona swifaniso no titumbuluxela xitori ku ya hi leswi va swi vonaka exifanisweni.

(c) Ku boxa **ntlhanu** wa mitirho ya matsalwa ya vana.

Nhl: Swichudeni swi languteriwe ku boxa swo fana na leswi:

- ku dyondzisa vana mayelana na swilo leswi nga eka mbangu wa vona,
- ku va tivisa eka tiko ra tibuku,
- ku dyondzisa vana ku hlayela kusuka eka 1 kufikela eka 10,
- ku tiva minongoti,
- ku toloveta/simeka ntolovelolo wo hlaya, swin'wana na swin'wana. (15)

(4)

Dear Student

By now you should be well on your way to gaining a sound knowledge of the *Economics of Tourism*. We hope you are finding the course interesting and stimulating.

This tutorial letter serves to inform you of the format of the examination and to provide the answers to Assignments 01 and 02.

1. Answers to Assignment 01

The correct answers to Assignment 01 are as follows:

Questions 1–10 are of an administrative nature; you will not receive any marks for your answers to these questions.

11. The correct option is [1].

Refer to the sections on definition and scope of recreation, leisure and tourism as well as working definitions in the prescribed textbook. Leisure is time available for use anytime after school, work and domestic chores. Tourism and recreation activities are undertaken in leisure time. Therefore, only option [1] is correct.

12. The correct option is [2].

Study the working definitions of leisure, recreation and tourism on page 2 to 3 of the prescribed textbook. Option [2] is the only correct option; hiking is a hobby and is regarded as a recreation activity.

During leisure, an individual is free to do as he or she chooses. He or she can choose to do recreation activities or travel to a holiday destination (i.e. tourism). Thus, both recreation and tourism depend on leisure time. Therefore, options [1], [4] and [5] are incorrect answers.

Option [3] is also incorrect. It is true that recreation activities can be undertaken during a visit for leisure and holiday.

13. The correct option is [2].

Option [1] is incorrect. A decline in the price of labour in the tourism industry will cause the supply curve to shift to the right and a decline in the equilibrium price.

Option [2] is correct. A guest house room is a substitute for hotel room, and an increase in the price of guest house rooms will cause the demand curve of hotel rooms to shift to the right and increase the equilibrium price of hotel rooms.

Option [3] is incorrect, as it does not change the equilibrium price.

Option [4] is incorrect. As the cost of running hotel decreases, the supply will increase and shift the supply curve to the right. Consequently, the equilibrium price will decrease.

Option [5] is incorrect. A decline in the population will shift the demand curve to left and cause the equilibrium price to decrease.

14. The correct option is [4].

Study chapter 3 in the prescribed textbook. Only an increase in the population can shift the demand curve to the right. Thus, option [4] is the only correct answer.

Option [1] is incorrect. A change in the production cost affects the supply curve, not the demand curve.

Option [2] is incorrect. A decline in leisure time will cause a decline in the demand and shift the demand curve to the left.

Option [3] is incorrect. An increase in the price of complementary goods will cause the demand curve to shift to the left.

Option [5] is correct. A decrease in price will cause the movement along the curve, and will not shift the curve.

15. The correct option is [3].

All the options stated are incorrect except option [3]. Looking at the graph, at any price higher than equilibrium price of R5 per room, supply is greater than demand (i.e. surplus). At a price of R7 per room, quantity supplied of hotel rooms is 300 and quantity demanded is 100, therefore there is a surplus of 200 hotel rooms.

16. The correct option is [2].

Refer to the section on the demand for leisure as well as choice or rigidity in the prescribed textbook. Leisure time is classified as a normal service and in common with other normal goods and services, as income change the demand for leisure will also change. An increase in income will lead to a less demand of leisure time – **the substitute effect**, or lead to an increase in demand for leisure – **the income effect**. Therefore, options [1], [3], [4] and [5] are incorrect answers.

Option [2] is the correct answer. A workaholic is an individual who enjoys working and finds it hard not to work. Therefore, we may expect workaholic individuals to demand less leisure time, as income increases.

17. The correct option is [3].

Refer to the section on the price elasticity of demand in the prescribed textbook. Price elasticity of demand measures how sensitive the demand is to a change in price. Where demand is inelastic, the percentage change in quantity demanded changes by a smaller percentage than that in price. This means demand changes by a smaller proportion than price.

18. The correct option is [1].

Refer to the section on the price elasticity of demand. Calculating elasticity of demand for a cruise ship:

The following formula is used:

$$\text{Elasticity of demand} = \frac{\text{Percentage change in quantity demanded}}{\text{percentage change in price}}$$

The percentage change in price is 17% or 0.17, and in quantity demanded is 11% or 0.11.

$$\text{Elasticity of demand} = \frac{0.11}{0.17} = 0.65$$

Thus, option [1] is the correct answer.

19. The correct option is [4].

The elasticity of demand of 0.65 is greater than 0 and less than 1, therefore the price elasticity of demand for a cruise ship is inelastic.

20. The correct option is [3].

Refer to the section on demand forecasting on page 84 to 88 in the prescribed textbook.

21. The correct option is [3].

Study chapter 6. All statements with the exception of statement [3] or option [3] are correct. Monopolistic competition firms do not have full control over price. They have a limited control. Refer to figure 6.5 on page 127 in the prescribed textbook.

22. The correct option is [5].

Refer to figure 6.5 in the prescribed textbook. A monopolistic competition market is characterised by many numbers of firms, no entry barriers, elastic demand curve and limited control over price.

23. The correct option is [3].

All options with the exception of option [3] are the advantages of a free market. Refer to the section on the benefits of free markets and criticisms of the market solution in chapter 7 in the prescribed textbook. One of the disadvantages of the free market is that it tends to overproduce goods and services, which have significant external costs.

24. The correct option is [1].

Study the section on the market intervention, including benefits and problems, in chapter 7 in the prescribed textbook. All options with the exception of option [1] are the advantages of market intervention. For example, taxes by the government can result in an inefficient level of output and hence the market failure. If the market output is efficient but causing negative externalities, the government may intervene and try to reduce externalities and improve the benefit of third parties by imposing a tax on the good or service that cause these externalities. A tax will result in higher costs and hence the higher price, which will lead to a decrease in the demand of good or service and cause the market equilibrium output to move from an efficient level to an inefficient level of output (i.e. market failure).

25. The correct option is [1].

All statements with the exception of option [1] are correct. Thus, option [1] is the correct answer. Public sector organisations are not always allowed to exploit a monopoly situation such as choosing a price resulting in high price. They sometimes take full control of public cost and charge a price that is sufficient to cover production costs rather than taking advantage of market imperfections and maximising profit.

2. Answers to Assignment 02

1. Discuss the key macroeconomic factors that affect the cost of leisure, recreation and tourism goods and services. Refer to the section on the economic environment and costs on page 204 to 205 in the prescribed textbook.
 - **Interest rates** are the cost of borrowing money. Interest rates affect the firm's costs particularly those with significant borrowing. A lower interest rate makes it cheaper for firms to borrow and a higher interest rate makes it expensive.
 - **Inflation** is defined as a general rise in the level of prices in an economy. Leisure organisations operating in high inflation economies will face regular increases in their input prices – particularly labour and raw material costs.
 - **Exchange rate** is the price of the domestic currency in terms of foreign currencies. Where imports form a substantial component of a good or service, changes in the exchange rate can have an effect on production costs.
 - **Indirect taxes** are the taxes paid indirectly to the government. Any increase in indirect taxes will generally cause an increase in prices, which could decrease the demand.

2. To attract more tourists and to boost tourism growth, South African National Parks (SANParks) has partnered with the private firms operating in the recreation, leisure and tourism sector to invest in the upgrade of existing national parks, to build new lodges and buy additional resources that will be used for adventurous activities.
 - (i) Which costs will this investment project incur?
 - **Planning costs**
The planning costs of an investment include consultancy costs for technical feasibility, market research, competitor scanning, financial appraisal and overall project planning.
 - **Costs of capital goods**
The capital costs of an investment are the costs of buildings, plants and machinery.
 - **Cost of financing investment**
Finance for investment projects may be found internally from a company's profits, or externally from the capital markets, for example, through banks or share issues.
 - **Running costs of investment**
The running costs of an investment will include all the other costs of operating the project, namely labour costs, maintenance costs and raw material costs.

 - (ii) Total revenue resulting from this investment project will be affected by several factors, including government policy. Explain how the government policy can affect the revenue from an investment.

Government policy may have an effect on the revenue resulting from an investment project. Government taxation policy may affect prices, spending power or profits. Refer to page 228 in the prescribed textbook.

3. Morocco is among the countries with the lowest inflation rates in the continent of Africa. Predict what will happen to the leisure and tourism sector of Morocco, if their inflation rate were to rise and become the highest in the continent?

Refer to the section on leisure and tourism inflation on page 275 in the prescribed textbook. With the lowest inflation rate in the continent, the leisure and tourism industry of Morocco will remain competitive. However, if Morocco's inflation rate were to rise and become higher than that of other countries, its international competitiveness will decline. The inflation is likely to affect firms producing leisure products for the export market, the price of exports will rise and cause the demand for leisure and tourism products in Morocco to decline. It is less likely to affect firms in leisure services since customers rarely have the option to seek lower prices overseas for these.

4. The exchange rate of the US dollar to South African rand increased from R 7.20 per US dollar in 2010 to R 16.70 per US dollar in 2016. What are the likely impacts of this increase in South Africa's leisure and tourism sector?

Refer to the section on the significance of exchange rates on page 326 in the prescribed textbook. The exchange rate can be defined as the price of one currency expressed in terms of another currency. For example, the price of \$1 expressed in South African rand (ZAR). In 2010, the price of \$1 expressed in terms of South African rand was R7.20. By 2016, the value of US dollar has strengthened against the South African rand, and it cost R16.70 to buy \$1. This represents a fall in the value of South African currency (ZAR). This will have a negative effect on South African firms that import either the finished good or the raw material to make finished goods. A fall in the value of the rand against the US dollar means a rise in the rand cost of these goods, and hence production costs.

Invisible import refers to the purchase of tourism facilities abroad, and a fall in the value of ZAR will increase the price of imports in South Africa. On the other hand, a fall in the value of ZAR will reduce the US dollar price of visible exports and invisible exports and stimulate inbound tourism. As a result, companies running hotels and resorts in South Africa may favour a higher exchange rate, whereas those exporting goods and services may favour a lower exchange rate. The stability of the exchange rate is important for organisations whose operations involve significant foreign currency transactions.

5. South African companies like MultiChoice, MTN and Tsogo Sun have expanded their business operations to other African countries (i.e. host countries).

Refer to the section on the benefits of multinationals for the host country as well as the problems of multinationals for the host country. Multinationals are companies that have production or service capacity located in more than one country. Examples of multinationals companies include McDonald's, Coca-Cola, MultiChoice, Tsogo Sun, etc.

- (i) Evaluate the benefits of their operations to the host countries.
- **Extra investment**
Host countries benefit from the extra investment made by MNEs. Such investment is significant to a host country since capital tends to be scarce in developing countries. The primary effects of such investment will result in the construction of facilities, and the secondary effects will result from running of the facilities (i.e. business operations). The investment will raise revenue, employment and stimulate growth in the host economy.
 - **Technology and skills transfer**
MNEs transfer to the host economy, the skilled labour and advanced technology employed in their business operations.
- (ii) Describe any two problems that the host countries may face from the business operations of these companies.
- **Leakages from the economy**
MNE investment in an economy will generally generate more leakages than investment funded locally. This is because MNEs will remit profits to the parent company, often employ more foreign staff and sometimes use more imported inputs.
 - **Prices and bargaining power**
MNEs that represent monopoly or near-monopoly purchasers of a local input (hotel rooms) will be able to negotiate low prices with suppliers; therefore reducing the impact of foreign expenditure in a local host area.
 - **Exporting of externalities**
It is sometimes alleged that the reaction of MNEs to environmental pressures and legislation in parent countries is to set up overseas in order to avoid extra compliance costs. In this view, externalities of production are simply exported, often to less-developed countries which are sometimes keen to accept such externalities to retain international competitiveness.
 - **Threat to local competition**
The low-cost, high-technology and high-quality goods and services associated with MNEs may make it difficult for new local firms to enter the industry.
 - **Power to pull out**
MNEs, like other private-sector organisations, seek to maximise profits. They are therefore constantly monitoring the environment to exploit changes in international costs or demand patterns. Therefore, they have no particular loyalty to an area and can pull out, taking with them foreign expenditure (in the instance of tour operators) or employment (in the instance of manufacturers).

- **Enclaves and dual development**
One possible result of MNE investment is that a development will be exclusively for foreigners and exclude local people. Dual development describes the situation where the economies of developing countries witness the growth of a sophisticated part of the economy often based on MNEs, with high wages, good working conditions and developed infrastructure. However, this may not be well integrated into the rest of the economy; so an impoverished economy that does not benefit from MNE investment may exist alongside this sector.
- **Resource grabbing**
Local resource prices in developing countries (particularly land) are often low in international terms, and developing countries are generally short of capital and foreign exchange. MNEs tend to have ready access to capital, and they are therefore granted planning permission. One result of this is that MNEs may purchase large areas of land relatively cheap. This resource is then lost to local exploitation, which might be appropriate at a future stage of a country's development.
- **Labour exploitation**
One attraction of investment for MNEs in developing countries is that labour legislation is generally more relaxed and trade unions are less evident or powerful. This means that labour costs can be reduced significantly through low wages, longer working hours and avoidance of sick, pension or holiday pay. Additionally, it is generally easier to hire and fire labour as production fluctuates.

3. The examination

The examination is a two-hour paper, which contains three sections. The first section (section A) consists of compulsory fill-in questions (25 marks); the second section (section B) consists of two optional questions (B1 and B2) of which you have to answer one (which also counts 25 marks); and the third section (section C) consists of 25 multiple-choice questions (50 marks).

Section C covers all the learning units, while section A only covers learning units 4 to 8. Question B1 covers learning units 4 to 5 while question B2 covers learning units 6 to 8.