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INDICA Z
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memorandumu

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DEPARTMENT OF BASIC EDUCATION AMAMARI-80

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C.N. MAPHUMULO
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APPROVED: EXTERNAL MODERATORS

ISIZULU ULIMI LWASEKHAYA (HL)
 IPHEPHA LESIBILI (P2)
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 IMEMORANDAMU

IBANGALE-12

NATIONAL SENIOR CERTIFICATE

Department:
Basic Education
REPUBLIC OF SOUTH AFRICA

basic education



**ISIQIPHU A: IZINKONDLO
UMBULO 1: (UMBULO OMBE)**

KWAKUNGELULA – N Kheswa

Ohlowayo makaphawule ngalokhu:

- Imbongi iyaye ikhetha amagama athile ukugqamisa indikimba yenkondlo. La magama kungaba izifengqo noma amagama anembayo. Lokhu kusuke kuwukunkondloza noma ukubeka inkondlo kweinye izinga.
- Indikimba igqamisa lokho okushiwo inkondlo. Iphendula umbuzo othi le nkondlo ikhuluma ngani? Indikimba yale nkondlo ingeyokugula /izifo/ingculazi.

QAPHELA: Ohlowayo makaqikelele ukukhombisa ukuthi ukukhethwa kwamagama kuyithinta kanjani le ndikimba yokugula/yezifo/ingculazi.

❖ Ukukhethwa kwamagama esitanzeni sokugala

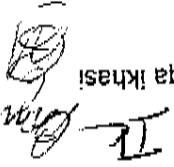
- Yizivalo- isisho esasichaza ukuthi akukho ayesazokwenza ngoba wayesebhenekelele nodokotele.
- Zazimincike- izilonda zigcwele umzimba ziphuma amanzi.
- KWAKUNGELULA- libhalwe ngosonhlamvukazi okwenza ukuthi likhetheke. Likhombisa ubunzima nokugcizelela isimo imbongi eyayibhekene naso. La magama angenhla akhethekile agqamisa indikimba yokugula (izifo/ingculazi) kanye nobuhlungu imbongi eyayibhekene nabo. Iindlele okwakuzoshiwo udokotele njengoba babebobabali.

❖ Ukukhethwa kwamagama esitanzeni sesibili

- Uvalo oludabula iziblini -(isifengqo-ihaba), Ziyankenketha, Ezinhe nezimbi (okzimoroni) Bayallilandula, KWAKUNGELULA
 - Uvalo oludabula eziblini- ihaba ngoba noma ubuhlungu bungaba ngakanani kodwa ngeke kudabuke iziblini.
 - Uvalo imbongi eyayinalo ngokucabanga ngokugula kwayo. Ziyankenketha - izilonda ezinobuhlungu obunamandla amakhulu imbongi ebuzwayo ngalokhu kugula kwayo.
 - Ezinhe nezimbi -(okzimoroni) ukuphathanisa okukhombisa ukuthi imbongi yayisizinikele ukuthi yabe isilindele noma yini.
- Indikimba – Imbongi igqamisa ukugula okunzima kanye nokulindela imiphumela yalesi sifo esasiyiphethe njengoba sigqutsiswa umhlangikazi eyiyisa egunjinini labagaliyo. Imbongi ibuye ikugqamise lokhu ngokusebenzisa impindwa ebhalwe ngosonhlamvukazi 'KWAKUNGELULA'

❖ Ukukhethwa kwamagama esitanzeni sesithathu

- Imishini yokucabanga, owasithela.
- Isitanza sonke simayelana nokudideka. Imigqa eminingi kulesi sitanza yakhiwe isifengqo esiwumbuzo mbumbulu. Kunemibuzo imbongi ezibuzayo engenakuphendulwa muntu.
- Imishini yokucabanga (sidlalisisamagama)-ingqondo yembongi ayikutholli ukuphuma, iyazibuzisa imibuzo eminingi izimpendulo azikho.
- Owasithela (ihaba)-amanzi athelwayo kodwa isifo siyathelwelelwana.





NOMA

[10]

(2)

2.5 Imbongi ikwazile ukusebenzisa ukukhethe la magama ukugqamisa ubuqhawe babazali bayo ngokuyifundisa ukuze ibe yile nto eyiyona.

(2)

2.4 La magama aqukethe umuzwa wokucwasa/wokubukela phansi ngoba imbongi iyakhumbula ukuthi ngesikhathi sobandlululo amaNdija Kanye namabhunu ayekugqilaza uma ungfundile.

(2)

2.3 Lokhu kukhuma okutshakilile/okuyingxemu kugcizelela imfundo ezuzwe imbongi ezikhungweni eziphakeme zemfundo. Lokhu kwayenza yaba undabuzekwayo ezweni lonke.

(2)

2.2 Imbongi ithokozile/ijabulile/yeneme ngoba isifundile yaze yagoda manje isidla izithelo zokufunda kwayo/ Umuntu uma ehleli ngaphansi komthunzi usuke ephumule emva komsebenzi onzima, kanjalo nembongi isijabule manje emva kokufunda kanzima yaze yafinyelela ezikhungweni zemfundo ephakeme iikelelwa abazali.

(1)

- USomagqinga

(1)

- KwaNgqondonkulu.

NGAPHANSI KOMTHUNZI - P NGUBO

UMBULO 2: (UMBULO OMFUSHANE)

NOMA

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Imbongi ikwazile ukugqamisa indikimba yokugula/yesifo/yengculazi nobunzima bokulindlela imiphumela yesifo esisuke sikuphethe, ikakhulukazi uma ususe sibhedlela. Imbongi iwasebenzise kahle amagama ewakhethele ukugqamisa le ndikimba. ngokugula kwayo.

Indikimba - Uma sekwedula ingqala ngesivini esikhulu, lokho kukhomba ukuthi lokhu kugula okubambe imbongi kunzima ngempela. Imiphumela yokugula kwayo yayisefayilini ikadokotela, okwakufanele ambonele egunjini lapho babezoba babili kuphela. Ubuhlungu obujilile obabuzwiwa yimbongi emva kokuthola imiphumela

- Udokotela eseyitshelle ngembangela yesifo.
- La magama aveza ubuhlungu obujilile obabuzwiwa yimbongi emva kokuba ngobunzima eyayibhekene nabo ngalesi sifo.
- **WO, KWAKUNGELULA** - imbongi iphelelwa ithemba futhi iyagcizelela
- Alilahlala langamuka phakathi - ubuhlungu bekhande
- Oshaya ikhanda ngepiki - ubuhlungu bekhande
- kangakanani ukuba imbongi ibonane nodokotela.
- **Shwi!** (isenzukuthi)-esikhombisa ukuphuthuma ukuthi kwakubaluleke

❖ Ukukhethe kwamagama esitanzeni sesine

- **IMPELA KWAKUNGELULA** - imbongi iqinisekisa ukuthi kwakungelula ukubhekana nalesi simo.
- Indikimba - imbongi ididekile ukuthi isifo esiyiphethe isithathephi, futhi isithole ngoba yona injani?

IR
(2)

manje, njengoba imbongi isikhulile isibhekene nezinkinga.

4.5 Imbongi iphumelele kahle ukusebenzisa umfanekiso mpondo wokuthintekayo oqamisa umoya wokukhathazeka/igqamise ubunzima abhekene nabo

ngqo, izinto sekumele azenzele. Sekunzima ukubhekana nempi.

4.4 Iphumelele kahle ngoba esitanzeni sokugala sitola ukuthi amehlo ayavalekile futhi usemncane. Wayengakwazi ukwehlukana okuhle nokubi. Umbuso ayekuwona wabe engacabangi ukuthi uyophela. Esitanzeni sesihlanu usekhulile useyalibona iphutha lakhe, impi isibhekene naye

4.3 Usekhulile useyalazi iqiniso/amehlo asevulekile usebona izinto njengoba zinjalo/izinto usezibona ngamanye amehlo.

4.2 Yonke le migqa ivalekile (okukhombisa isigqi esinensayo). Lokho kukhombisa umqondo wokuthi imbongi iyabala ibalisa (iyaninga) ngesineke izinto ebizenza ezizwukutema nanokuthi lezo zinto zazimphatha kabuhlungu kangamani uma wayo.

- 4.1
- Amehlo ayeqendukile engabonisi somqondo wokungazi lutho/kwakukuhle nje konke.
 - Engaboni kuphuma nakushona kwelanga/kwakuzifanela yonke into kuyona
 - Konke kuyinala engenakunqamuka/wayethola yonke into ayifunayo
 - Kubophe ufasimba lwenkungu empondweni/wayengazi lutho (Okubili kwalokhu)

YEKANINI UKUNGAZI – PB Vilakazi

UMBULO 4: UMBULO 4 (UMBUZO OMFUSHANE)

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3.1.5 Iphumelele kahle ngoba lona umbuzo ongadinge mpendulo okhombisa ukuthi lo wesitazane usedidekile akasakwazi okufanele akwenze ukuze umyeni wakhe ayeke ukumhlukumeza.

3.4 Zimveza njengomuntu ongenalo uthando ngoba ushaya umuntu ashade naye ongenanhloniho ngoba akamalaleli/ohlukumezayo ngoba akukho okumjabuliso ngaye/ongenalo uzwele/uyigwala ngoba usaba amanye amadoda. (okukodwa kwalokhu)

3.3 Le migqa iveza ukuthi umqamelo wazi ubuhlungu bonke obuzwiwa yilona wesitazane futhi uhlele umanzi yizinyembezi ngenxa yokukhala nokubalisa ngesimo sokuhlukumezeka abhekene naso kulo mendo wakhe.

3.2 Ukubhalelwa- Isifengqo esiyisidalisimagama esikhombisa ukushaywa ngenqindi okunganezwelo noma ukukhahlelwa (njengokukhahlela kwesilwane sisebenzisa imilenze engemva).

3.1 Yingoba umyeni wakhe wayemshaya aze abemabobosi esabe nokubonwa abantu/yingoba akaseyona le nto abantu ababemazi eyiyona.

UMSHADO WANAMUHLA – GC Zulu-Kabanyane

UMBULO 3 (UMBUZO OMFUSHANE)

KANYE

UMBULO 5: (UMBULO OMBE)

AGWELE AMANGWABA – F Manzi

5.1

Umfanekisomqondo/zithombemagama zakhiwe izifengqo. Umbhalo uyazisebenzisa enkondlweni akhe izithombe ezithile okuyizona ezigamisa/ezithinta umoya wenkonkondo. Le mifanekisomqondo eyakhiwa izifengqo kungaba ezwakalayo, ehogelekayo, ethintekayo, ebonakalayo kanye nenambithekayo. Umoya wenkonkondo, kusuke kubhekwa ukuthi yayikusiphi isimo imbongi ngenkathi ibhala inkondo. Ngenye indlela umoya wenkonkondo uyimizwa yembongi. Umoya wale nkondo owokukhathazeka noma owokubalisa/Umoya uxubile.

QAPHELA: Ohlowayo makaqikelele ukukhombisa ukuthi imifanekisomqondo/zithombemagama(izifengqo/zinzwa) azisebenzisa izifengqo/zinzwa/izithombemagama(izifengqo/zinzwa) azisebenzisa umoya wenkonkondo.

❖ **Isitanza sokudala**

- **Sesithalwa - isihlonipho, kuhlonishwe igama ukungcwatshwa elakha umfanekisomqondo wokubonakalayo.**
- **Awanele ngisho nabangcwele? - Umbuzombumbulo, lona ngumbuzo ongenakuphendulwa muntu, owakha umfanekisomqondo wokubonakalayo (amathuna agcwele).**

Le mifanekisomqondo iyawuthinta umoya wokukhathazeka kwembongi ngoba ukungavumi ukulalela kwabantu abasha kusho ukushona kwabo. Ukutha kuthatha wonke umuntu ngisho nabakholwayo.

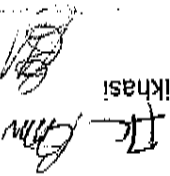
❖ **Isitanza sesibili**

- **Izidumbu zigcwele amangcwaba- umbhugo owakhe umfanekisomqondo wokubonakalayo.**
- Lo mfanekisomqondo iyawuthinta umoya wokukhathazeka kwembongi ngoba imbongi iyavuma ukuthi uhlumeni uwezele amathuba omsebenzi kodwa kuyosebenza bani ngoba dayafa abantu abasha.

❖ **Isitanza sesithathu**

- **Masihlale ngentombi- isihlonipho, lokhu kusho ukuziphatha kahle kwentombazane okwakha umfanekisomqondo wokubonakalayo.**
- **Egodini- uphawu, igama elimele ithuna/ukutha umfanekisomqondo wokubonakalayo.**
- **Sekufanele sitshalwe- isihlonipho, ukungcwatshwa. Sekufanele nabaziphethe ngobungcwele? - Umbuzombumbulo, akekho ozophendula lowo mbuzo kodwa imbongi isakhombisa ukukhathazeka kwayo ngokutha okungakhetshi.**

Le mifanekisomqondo iyawuthinta umoya wokukhathazeka kwembongi. Imbongi ikhathazekile ngamantombazane, iyawaxwayisa ukuthi angangotshwa uthando. Uyawaxwayisa ukuthi amathuna agcwele, awanele



(Handwritten signatures and initials)

Imbongi ikhombisa umoya wokukhathazeka. Lesi simo sokukhuluma
sikhombisa ukukhathazeka kokuthi amathuna asegcwele ayisekho nhlolo
indawo yokuthuna abantu abasha.

6.4

Le mvumelwano sigalo ikhombisa ukuthi imbongi iyinxenye yalaba bantu
abasha. Ikhathazekile ukuthi njengoba befa kangaka nje bazongcwatshwa
kuphi/ingacizelela isimo sobuningi naye eyinxenye.

6.3

Amantombazane mawaziphathe
kahle/mawazigcine/mawazibambe/mawazithibe.

6.2

Amaliba, amangcwaba, egodini.
(Okubili kwalokhu)

6.1

AGCWELE AMANGCWABA - N Kheswa

UMBULO 6: (UMBULO OMFUSHANE)

NOMA

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Isiphetho: Ngalezi zifengqo ezakhe imifanekisomqondo ehlukehlukena,
imbongi ibizama ukuxwayisa abantu abasha ukuthi ababoni yini ukuthi
amangcwaba agcwele nje agcwele bona. Imbangela yokufa kwabo kangaba
ukwehlulwa ukuzibamba. Ibuye inike ithemba emantombazaneni ukuthi uma
elalille ayophuma ngomshado emakubo bese kujabula wonke umuntu.

Le mifanekisomqondo iyawugquka umoya wokukhathazeka bese kugqama
umoya wethemba, wokuthi uma amantombazane elalila eziphatha kahle
azogcina ephuma ngomshado kujatshulwe, kukikizwe. Imbongi ibuye
ikhumbule ukuthi ingabashiyi eceleni abafana nabo kumele baziphathe kahle.

- Ngevakazi, -uphawu, olukhomba ukuthi intombazane iyilalille imithetho yabazali, umfanekisomqondo wokubonakalayo.
- Sebethi, !!!!!!! -isenzokuthi, umfanekisomqondo wokuzwakalayo.
- Badinde isililo - isisho, umfanekisomqondo wokuzwakalayo, bayojabula omame kunokuba bakhale.
- Qaphela mfana zinyembezi zomama zingapheli - ukubhinqa, lokhu kungamazwi nje ahlabayo abhekiswe kubafana ukuthi nabo abaqaphela.

❖ Isitanza sesihlanu

Le mifanekisomqondo iyawuthinta umoya wokukhathazeka kwembongi.
Imbongi ikhathazeka ngokuthi ayisekho ngempela indawo yokungcwaba
abantu abasha. Imbongi ikhathazwa nawukuthi uma usufille ungena wedwa
egodini. Abantu abasha bangahlulwa umzwangedwa wothando.

- Phama - isenzokuthi, sichaza ukugcwala kwento kungabibikho nesincane isikhala, sakha umfanekisomqondo wokubonakalayo.
- Amaliba - isihloniphu, kuhlonishwa amangcwaba, kwakheka umfanekisomqondo wokubonakalayo.
- Umzwangedwa - isisho, ukuba nento ekudayo wena wedwa.

❖ Isitanza sesine

ngisho nabangcwele.

6.1.5 Imbongi umoya wethemba iwukhombise kahle ngokuthi ithi uma beziphethe kahle bengamantombazane balalela bayoshada umshado omuhle, oyojatsihulilewa abantu bonke.

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AMAMAKI ESIQEPHU A: 30

ISIQEPHU B: AMANOVELI

UMBULO 7 (UMBULO OMBE)

BENGIHI LIZOKUNA – NG SIBIYA

- Udeshu lwehlukene kabili. Kakhona udeshu lwangaphakathi kanye nodeshu lwangaphandle. Udeshu lwangaphakathi lwukungqubuzana kwemicabango, okudalwa okuthile umlingiswa asuke edlinda ngakho. Udeshu lwangaphandle lwukungqubuzana kwemicabango kubalingiswa. Umbhali uyaye asebenzise lokhu kwikungqubuzana kwemicabango/kwemicabango ukubhebehekisa udeshu enovelini yakhe.
- Umbhali ubhebehekisa udeshu ngokuthi alamanise izigameko noma avusele abalingiswa izinkinga okumele bazixazulule. Ulukhulisa udeshu kuze kufike kuuthondaba.
- Amazinga odeshu: isisusa sodeshu, ukubhebehekisa kodeshu, uvuthondaba, isiphetho.

a. Isisusa sodeshu
 - UMhlangi: ukungqubuzana kwemicabango ngenkathi esendleleni eya ekhaya eyovulela uyise isifuba sakhe.

b. Ukubhebehekisa kodeshu

- UMhlangi wala uNontobeko.
- UNgidi uxosha uMhlangi ekhaya.
- UXolani ubona intombi uMhlangi.
- Ukuxabana kukaxolani nonkosikazi wakhe uLungile.
- Ukuxabana kukaxolani noXolani bebanga uMhlangi.
- Uthando lukaNontobeko nonkululeko.
- UNontobeko wala uNkululeko ngosuku olwandulela olomshado.
- UNkululeko uyahluleka ukwamukela isimo uyazilengisa.
- UNontobeko uphikelela eGciliima ukuyofuna uMhlangi.
- UKufika kukaNontobeko eGciliima.
- UKukhathezeka kukaNomalanga ngokuhamba kukaNgidi eyofuna uMhlangi.
- Isinqumo siKaNdumiso sokuya eGciliima ukuyobamba inkunzi epulazini iKaNgidi.
- Amasu kaNdumiso okufinyelela emzini kaNgidi.
- UNdumiso udubula uNyambose uyambalala.
- UKulwa kukazakithi nonomthi bebanga uSbu.
- UKuboshwa kukaNdumiso.
- UKuxabana kukaxolani nonkosikazi wakhe.
- UKufa kwezingane zikaXolani.

Akuvumelekile ukukopisha leli phepha

Phepha ikhasi

- c. Uvuthondaba
- Ukutholakala kukaMahlengi/Mhlengi.
 - UNontobeko, uNgidi kanye noXolani bayashaqeka abakubonayo efulethini.
- d. Isipheho

Umbhali ukwazile ukusebenzisa udweshu ukukhulisa indaba yakhe. Lokhu kugqanyiswa izehlakalo ezitholakala kule ndaba nangendlela ezilandelana ngayo.

Ukukhula kodweshu kusifundise ukuthi kumele ubambelele kulokho onakho. Ukube uXolani akathathekanga uthando lukukaMahlengi ngabe izingane zakhe azifanga futhi ngabe akahlukangananga nonkosikazi wakhe.

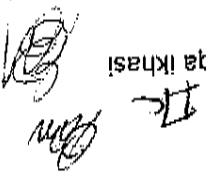
(Abhalwayo mababeke ngendlela yabo, bakhombise ukuthi sebeyayiphetha impendulo yombuzo omude.)

[25]

NOMA

UMBuzo 8: (UMBuzo OMFUSHANE)
BENGITHI LIZOKUNA – NG SIBIYA

- 8.1 UNkululeko wayediwa uthando ayenalo ngoNontobeko, efisa sengathi wayengavuma ngaleso sikhathi ukuba bathandane. (2)
- 8.2 Isalukazi sakhalo ngokuthi umakoti akaphithizeli ngosuku olwandulela elomshado. (2)
- 8.3 Udaba. (1)
- 8.4 UNontobeko uvezwe njengomlingiswa onesimilo esihle ngoba akusho ukuthi njengoba aliwe uMhlengi uzosheshe aqome uNkululeko. (2)
- 8.5 Wayeqeda ukwehlukana/ukwaliwa noMhlengi ngemuva kokuba emtshele ukuthi uyehluleka ukuba baqhubeka nothando lwabo. Waphuma efulethini lakhe edunyelwa yikhandu wase eziphosa emotweni eyayishayelwa uNkululeko emva kwalokho wazithola esesibhedlela. (3)
- 8.6 Wayehlose ukukhombisa ukuthi uNontobeko wayezokwehluleka othandweni wakhe noNkululeko, lokho okwacina kwenzekile. (2)
- 8.7 Iqiniso ngoba wahlinzwa ubulili bakhe babasesimweni sokuba umuntu wesifazane/wadla ama-hormones ayezomguqula abukeke njengomuntu wesifazane/wahamba odokotela bezengqondo ababemehluleka ngokuba umuntu wesifazane. (Okukodwa kwalokhu) (2)
- 8.8 Uzakithi wafica uSibusiso enenye intombi uNontobeko, balwa wagcina uzakithi ebone kungcono ukuthi akahambe. (2)



8.9 8.9.1 Liphumelele ngoba likhombisa okwakumkhathaza/ okwakusenhliziyweni yakhe/okwakumhupha. (1)

8.9.2 Liphumelele ngoba uma umuntu ungakamshadi usengakushiya aye komunye/nakuba uNkululeko wayesegonyiwe uNontobeko aye komunye/nakuba uNkululeko engakamshadi. (1)

8.10 Akhambisani nezinguquko ezenzekayo enkathini yamanje ngoba wehluleka ukwamukela okwakushiwo uMhlangi ukuthi uyigay. (2)

8.11 Kwakufanele amtshele ngoba kwakuyomsiza ukuthi engabe esazikhathaza ngokuyofuna uMhlangi/kwakungafanele ngoba kwayena uNgidi uqobo lwake wayengakholewa ukuthi uMhlangi waqhubeka waba 'gay/nokuzigqula'; (izimpendulo ziyokwehluka). (2)

8.12 Ikhono lo mbhali lihle ngoba uyiphethe ngovuthondaba. Ubaba uNgidi kanye noNontobeko batfika eFethini likaMhlangi osephenduke waba uMhlangi. Kanti noXolani uma eFika uthola ukuthi lo Mhlangi osemhluakanise nonkosikazi wakhe kwafa nezingane ubengumuntu wesilisa. (3)

[25]

NOMA

UMBULO 9: (UMBULO OMUDE)

USUMENYEZELWE-KE UMCEBO – Mj Mgadi

- Udwehu lwehlukene kabili. Kukhona udwehu lwangaphakathi kanye nodwehu lwangaphandle. Udwehu lwangaphakathi luwukungqubuzana kwemicabango okuthile umlingiswa asuke edlinda ngakho. Udwehu lwangaphandle luwukungqubuzana kwemibono kubalingiswa. Umbhali uyaye asebenzise lokhu kungqubuzana kwemicabango/kwemibono ukubhebehekisa udwehu enovelini yakhe.
- Umbhali ubhebehekisa udwehu ngokuthi alamanise izigameko noma avusele abalingiswa izinkinga okumele bazizazule. Amazinga odwehu: Isisusa sodwehu, ukubhebehekisa kodwehu, uvuthondaba, isiphetho.

a. Isisusa sodwehu
Ukwaziswa kuKaNomvula ukuthi uwinile izizumbulu zemali ebe ezisebenzela ekhishini kaDlcey.

b. Ukubhebehekisa kodwehu

- UGenyeza ushaywa uvale ukuthi uNomvula uzomshiya lokho kumenza abe nesikhowe ashaye bonke abantu abeza kuNomvula.
- UGenyeza uxabana noDlcey ngenxa yokuthi ulumise uChule ngezinja.
- Udwehu phakathi kukaGenyeza noHlulimpsi.
- UChule uxabana noDlcey bebona ubani ozofinyelela kuqala emcebeni kaNomvula.
- Isu likaChule lokuxabana uHlulimpsi noGenyeza.
- Udwehu lomnden!
- Ingxabano yomnden! emhlanganweni owawubizwe uMeyili.
- Imizamo eminingi kaMaHadebe yokuthola imali kaNomvula.

Akuwumelele ukukupisha leli phepha

Pheqa ikhasi

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(2)

Umyalezo: Ungabomethemba umuntu. Bheka nje noNomvula ubemethemba umyeni wakhe uChule. Kepha nguye osemtshengela izigebengu ukuba zizombulala

(3)

Wakhala ngesondo elalingasenamoya, wakhanyisa amalambu wawacisha ukutshengisa ukuthi sebefikile, wamisa imoto emangweni, waphinda wakhapha kancane umoya esondweni, wathethisa umkakhe lapho eqhamuka ncedo elalingabasiza. (Okuthathu kwalokhu)

(2)

Isisusa sodweshu ukuwina kukaMitririam izizumbulu zemali lokho okwenza ukuthi kubekhona abantu abafisa ukufinyelela kule mali.

(1)

UDaffo.

(2)

Wayehlose ukunikela olamu benoDaffo isikhathi esanele ukuba bakwazi ukubulala uNomvula kuleli hiathi. Wayefuna ukwenza isiqinisekiso sokuthi imto ingabi sakwazi ukuhamba.

(2)

Yingoba wayengasazi izulu.

USUMENYEZELWE-KE UMCEBO – MJ Mgadi

UMBULO 10: (UMBULO OMFUSHANE)

NOMA

[25]

• (Abahlolwayo mababeke ngendlela yabo, bakhombise ukuthi sebeyayiphetha impendulo yombuzo omude)

d. Isiphetho
Umhali ulusebenzise kahle udweshu ukugqamisa ukuthi kumele ube nalo ulwazi lokusebenzisa imali ukuzo ukwazi ukubhekana nabantu abaqhelelene nawe kanye nabomndeni abazama ukuthola imali yakho.

- Ehlathini ebunyamani imoto kaChule ifile. (Ukuxabana kukaDaffo noJamu bebanga ukuthi ubani ozobulala uNomvula kuqala.)
- Ukufa kukaChule noJamu, uDaffo uyaboshwa.

Uvuthondaba

- UChule usenomona ngomculo kaGenyeza.
• Ingxabano phakathi kukaNomvula noChule ngomculo kaGenyeza. (Ukuvalwa komculo ekhaya nasesitolo)

- Imizamo kaChule nabangani bakhe ukuthola imali kaNomvula.
- Amasu kaChule okuland' uNomvula kwaDicey emusa eMlazi uNomvula uyadideka phakathi kothando lukaGenyeza noChule.
- UChule usebenzisa uDaffo ukubopha uGenyeza.

• Ukuxabana kukaMeyili nabakhang' ababethunyw' uChule. (Ukuthakatha, ukuthumela uMahuzu indodana yakhe)

- Udumazile unyamanambana kubafundi.
- Umbhali usethulela imicabango kaDumazile ngemva kokuzwa oMisi bemhleba endlini encane.
- a. Isisusa sodweshu
 - Amazinga odweshu: Isisusa sodweshu, ukubhebetheka kodweshu, uvuthondaba, isiphetho
- Ukuhlelshwa kukaDumazile.
- Umbhali ubhebethekisa udweshu ngokuthi alamanise izigameko noma avusele abalingiswa izinkinga okumele bazizazulule.
- Umbhali ubhebethekisa udweshu ngokuthi alamanise izigameko noma avusele yakhe.
 - kwungqubuzana kwemicabango/kwemibono ukubhebethekisa udweshu enovelini lwukungqubuzana kwemibono kubalingiswa. Umbhali uyaye asebenzise lokhu okudalwa okuthile umlingiswa asuke edlinda ngakho. Udweshu lwangaphandle lwangaphandle. Udweshu lwangaphakathi lwukungqubuzana kwemicabango Udweshu lwehlukene kabili. Kukhona udweshu lwangaphakathi kanye nodweshu

KUNJALO-KE – ME WANDA

UMBULO 11: (UMBULO OMUDE)

NOMA

- Esikhundleni sokuthi indawo embi ephahle amawa usebenzise igama elithi umsaho. (Okubili kwalokhu)
- Esikhundleni sokuthi indawo embi utatambu usebenzise igama elithi utatambu.
- Esikhundleni sokuthi iwa eliyingozi elishona phansi okungabuyi lutho ummango.
- Esikhundleni sokuthi indawo iyenyukela usebenzise igama elithi

10.12 Umlandi ulusebenzise kahle ulimi.

(2)

10.11 Umbhali uyisebenzise kahle ingwikhwebu ngoba imizamo kaMaHaHadebe yokubalala uNomvula ayiphumelelanga. UMahuzu wabulawa yimoto, kanti noMaHaHadebe wacishe wabulawa ushevu awufaka enyameni ayethi udlisa uNomvula.

(2)

10.10 Aliphumelelanga, wafa uChule noJamu, uDaffo wabalaka wagcina ebanjwe ngamaphoyisa.

(2)

10.9 UChule wayesenesikhwele esikhulu ngenxa yomculo kaGenyeza owawugadla enhliziyweni yakhe noNomvula.

(2)

10.8 Umbhali uphumelele ngoba kukhona ogcina efile okunguJamu.

(2)

10.7 Umlandi uveze uChule njengomlingiswa onenhlizyo embi/onganeliseki yingakho athenga oJamu noDaffo ukuba bazame ukubalala uNomvula.

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NOMA

(Abahloliwayo mababeke ngendlela yabo, bakhombise ukuthi sebeyayiphetha impendulo yombuzo omdede.)

Umhali ugqamisa udweshu kule noveli ngokungalaleli kukuDumazile iziyalo zabazali bakhe okumenze wagcina esephelwe yisimilo. Lokho kube nomthela oholile ekutheni kufe abantu abaningi ngenxa yegciwane lengculazi abathelene ngalo.

d. Isiphetho

- Ukuxolisa nokushona kukuDumazile.

c. Uvuthondaba

- Ukubhebetheka kwegciwane kubalingiswa ababesondelene noDumazile.
- kwalMtalaselwa.
- Ukuxabana kukuDumazile benoMtalaselwa bebanga ukuyokwakha ekhaya
- Ukuxabana kwezingane ngoyise abahlukene.
- USithole uphuma ejele ulwa noMoloi babanga uDumazile.

Ukuya ocansini olungaphethile noMoloi.

- eyayishayiswe uDumazile.
- USithole uyaboshwa ngenxa yokungayikhokheli imoto yomlungu
- UDumazile utshela uSithole ukuthi akasayingeni indaba yakhe.

UDumazile uqoma uMtalaselwa, ekhona uSithole.

- Ukushaywa nokwehlukwa kukuDumazile uSithole.

sikaSithole.

- UDumazile ucabanga ukuhlala isu noMkhize lokuzuza imali ngesitolo
- Ukheswa uxabana noSithole ngenkathi ezohlawula.

- Ukuxabana kukaSithole noMaNzimande bebanga indaba kaDumazile.

UDumazile uqoma uSithole indoda kaMaNzimande.

- Ukuxabana kwabazali bakuDumazile ngenxa yokukhulelwa kwakhe.

- Ukuxoshwa kukuDumazile esikoleni.

- Ukugophisana kukuDumazile noMisi Hiophe.

esikoleni.

UDumazile uqoma uthisha uMoloi okhulise uMisi Hiophe abafundisa naye lapna

b. Ukubhebetheka kodweshu

UMBULO 12 (UMBULO OMFUSHANE)

KUNJALO-KE – ME Wanda

- 12.1 Wamthengela izingubo zikanokusho/empathisa okwegandawamfunela umsebenzi kuNaidoo. (1)
- 12.2 Babethi umuntu omdala unempatho/wayengaziyeka kanjani izehla, imana uqobo lwayo. (2)
- 12.3 Agqamisa isimo esingasihle ngoba usithole wayengasahlali ekhaya, engasakudli ukudla, engasavumeli nonkosikazi wakhe ukuba eze esitolo. (okunye kwalokhu) (2)
- 12.4 Ukheswa wayengakholelwa ekufundiseni intombazane, wayekhrolelwa ekutheni intombazane uma isikhulile kufanele iyogana kanti uMaNdovela yena wayekhrolelwa ekufundiseni intombazane ukuze ikwazi ukuzimela. (3)
- 12.5 UDumazile wahlangana noMkhize unogada wasesitolo benza isu lokuntshontsha izimpahla kanye nokushisa isitolo sikasithole. (2)
- 12.6 Usisebenzise kahle ngoba usithole wayemphethe kahle UDumazile ngenkathi esasebenza esitolo waze wamthengela nomuzi eMlazi. (2)
- 12.7 Kwakungafanele, ngoba ngokweNqubomgomo akekho umfundi okumele axoshwe esikoleni noma ngabe ukhulile/Umfundi unelungelo lokufunda. (2)
- 12.8 Umbhali udlulisa umyalezo wokuthi abantu kumele baye oceanisini oluphephile ukuze kungacini sekuthileleka nabantu abangenacala njengoba kwenzekile kule ndaba. (2)
- 12.9 Umbhali uveze usithole njengomlingiswa onguthathekile ngoba umveza esethathwe wuthando lukaDumazile. Lokhu kwaholela ekutheni agcine esenyanya unkosikazi wakhe. (2)
- 12.10 Kwamsiza ngoba kuthi uma eseficwa ukufa, wata esenokuthula noxolo emoyeni/Akumsizanga ngalutho ngoba kwase kufu abantu abaningi ngenxa yesimilo sakhe. (Iziphendulo ziyokwehluka) (2)
- 12.11 Kwakungafanele ngoba wasebenzisa imali yomndenani wakhe futhi engamtshelele unkosikazi wakhe/kwakufanele ngoba kwase kukhona ingxabano ngokuba khona lukaDumazile emzini wakhe kanti yena wayesenalo uthando lukaDumazile. (Iziphendulo ziyokwehluka) (2)
- 12.12 Yebo ngiyezwela, ngoba wagcina eshonile uMaNzimande ngenxa yokuthi usithole wamthela ngegcwane ayelethole kuDumazile/ngoba wahluhpheka uMaNzimande waze wayofuna umsebenzi emakhishini impilo eyengayazi. Cha angizweli ngoba uMaNzimande wakholwa into ayitshelwa uLizzy ekubeni usithole wayengakathandani noDumazile. (3)

AMAMAKI ESIQEPHU B:

Pheqa ikhasi

Akummelekile ukukopisha leli phepha

[25]

(3)

25/11/11



ISIQEPHU C: IMIDLALO

UMBULO 13 (UMBULO OMBE)

KUDELA OWAZIYO – BP Maphumulo

- Ummeleli: Lona ngumlingiswa othwele umdlalo. Izigaba zizungeza kuye. Umbhali usebenzisa yena ukubhebhethekisa udwehu.
- Ukuvezwa komlingiswa: Umdlali uvezwe ngendlela akhulumana ngayo nangezenzo zakhe.
- Inhloso ubudi nokucwasa kanye nodlame lwasekhaya. Inhloso yalo mdlalo ukusikhombisa ukuthi singakhipheli ukuxakeka kwethu kwabanye abantu (umnden, izifiki).
- Ukuvezwa komlingiswa onguMdlali:
 - Uvezwe njengomlingiswa onothando lomnden wakhe.
 - Uyena yedwa osebenzayo, ukhokhela izingane esikoleni sesikhungo esiphakeme semfundo.

- Akakwazi ukumela izinkinga zakhe (umnden).
 - Ukudliliza kwakhe kuchazwa uMinqina.
 - Ungaba ukudla ufuna indabandaba ngenkani.
 - Ushaya inkosikazi yakhe nezingane.
 - Uyaboshwa uphuma ngobuqili.
 - Uxosha izingane, uyazijahana ngesibhamu.
- Akakwazi ukumela izinkinga zakhe (UChivenge).
 - Unequbu ngoba uChivenge umthathela umsebenzi.
 - Uthakatha uChivenge uze ulala esibhedlela.
 - Umlalela unyendle uyamlimaza.
 - Uyaboshwa.
 - Ekuqineni unoxolo.
- Ubiza izingane zakhe noChivenge uyaxolisa kubo.
 - Ukuvezwa kukaMdlali kusistshengisa ngokusobala ukuthi ukube ukwazille isiphetho: Ukuvezwa kukaMdlali kusistshengisa ngokusobala ukuthi ukube ukwazille ukumela izinkinga zakhe njengendoda ubengeke akhiphela ukuba nezinkinga zakhe emndenini wakhe nakubantu abayizifiki, uChivenge. Ubengeke awushiyaye umnden!

(25)

NOMA

UMBULO 14 (UMBULO OMFUSHANE)

KUDELA OWAZIYO – BP Maphumulo

- 14.1 Umuthi ozimilela endle ongatsalwa ekhaya ngoba wenza umnden! ukungezwani/umuthi odala ukuxabana phakathi kwamalunga omdeni/umuthi osetshenziswa abathakathi ukuxabanisa umnden! (okukodwa kwalokhu) (1)
- 14.2 Vaphelwa umsebenzi wazibona engasesuzukukwazi ukubhekana nezidingo zomuzi wakhe okwakuyinto angayejwayele. (2)
- 14.3 Ummeleli, uMdlali wayeyobuya efunde ukuthi indoda eqotho nezimisele ngenituthuko nangenqubekela phambili yomuzi wayo yenzenjani. (2)

Phega ikhasi

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Akummelekile ukukopisha leli phepha

14.4 Isimo senhlalo emndenini kaMdaliu sibukeka sesingcono njengoba esethole umsebenzi/Umdule ujabule ngoba usenze namalungiselelo okuyovakasha. (3)

14.5 Kwakungafanele, ngoba uMaMlandu ubemeseka kuzo zonke izinkinga abebhekene nazo/Kwakufanele, ngoba wayesoyocabanga kahle ukuze abuye esenezindlela zokuphatha kahle umndenini wakhe. (2)

14.6 Uqamisa ukuthi uChivenge wabe engeyena owokudabuka kuileli laseNingizimu Afrika/Chivenge wabe engasazi kahle isizulu. (2)

14.7 Uma ungu msebenzi wakwathulumeni kufanele wenze umsebenzi wakho ngokwethembeka ngoba uma ungethembekile ungacina uphela u msebenzi/Uma usebenza kuhle ukuthi uthembeka. (2)

14.8 Zaziyo bona nomphumelela omuhle ngoba uLondiwe wayezoyithola imali yokuqhubeka nokufunda bese ekwazi ukubheka umndenini wakubo. (2)

14.9 Akufanele zibe yizakhamuzi ngoba zindawo zokuhlala azibanale ngisho abakuleli, manje bona bazozithathaphi zindawo zokuhlala/Zingahlala zibe yizakhamuzi ngoba zinamakhono amaningi emisebenzi ezingafundisa abakuleli. (2)

14.10 Ubhebezela ukungezwani phakathi kukaMdaliu noChivenge. Uyena ohebela uChivenge esibhedlela ukuthi uthakathwe uMdaliu ekubeni uyena uMbebezeli owaluleka uMdaliu ngalili su lokuya enyangeni. (2)

14.11 Kwamsiza ngoba uChivenge wasula icala, uMdaliu waphuma ejele wayogala emsebenzini ayeseutholile/wathi ephuma ejele wabe esexolelene nomndenini wakhe/wakwazi ukucela uxolo kuChivenge nasebantwaneni bakhe. (2)

14.12 Uwphephe ngempumelelo ngoba uMdaliu usewutholile futhi umsebenzi useyakwazi ukubhekana nezidingo zomuzi wakhe, waze wabeka nemali yokuvakashela esudan/ukuze umfundi azozicabangela ukuthi ngabe kwacina ngani. Akawuphetanga kahle ngoba kube neboholo eIenze kuba umdalo udambe ungabe usaba nalo isasa (3)

UMBULO 15 (UMBULO OMBE)

AWUWELWA UMGANI – M Gcumsisa

- Ummeleli: Lona ngumlingiswa othwele umdalo. Izigigaba zizungeza kuye. Umbhalo usebenzisa yena ukubhebhethekisa udwesthu.

- Ukuvezwa komlingiswa: USalimani uvezwe ngendlela akhuluma ngayo nangezenzo zakhe.

- Inhlalo yalo mdlalo ukusikhombisa ukuthi abantu abamnyama kade bagala ukulwela izwe labo elalizanywa ukuthathwa abamhlophe.

> Ukuvezwa komlingiswa onguSalimani:

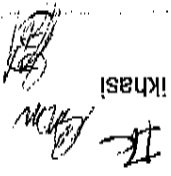
- Uhlakaniphile.

• Uyawazi umlando wezwe lobabamkhulu bakhe.

• Uyawazi umlando wokufika kwabelungu bamapuzi endaweni yakhe.

Akuvumelekile ukukupisha leli phepha

Phega ikhasi



(Handwritten initials and marks)

- 16.8 Inkosi uSalimani wabe ebusa ngokwentando yeningi ngoba wabe engazithatheli izinqumo eyedwa kanti uSomtsewu wabe ebusa ngokucindezela abantu abamnyama ngokuthatha izinqumo ngabo engabatshelele.
- 16.7 Usisebenzise kahle ngoba uSalimani wayeqanganisela/ wayesongela abelungu ukuthi babezobona kahle okwabe kuzokwenzeka kubona. (2)
- 16.6 Kwakubangelwa ukuthi uSalimani wayezethemba izinduna zakhe ukuthi zazingawenza ngobuqotho lo msebenzi wokuthethwa kwecala likaliphili/uSalimani wayengaboni izinqumo ngamacala abantu bakhe ethethwa enkantolo yabelungu. (2)
- 16.5 Uyabahlola ukuthi uma kufika uSomtsewu bonke basho ngazwi linye ukuthi abawuveli uMingeni. (2)
- 16.4 Wayezotolika inkulimo kaSalimani nozithulele ukuze bazwane ngoba uzithulele wayengasazi isizulu. (2)
- 16.3 Yingoba wayazi ukuthi balapha nje kule mbizo beqile okukhombisa ukuthi babehambisana noSalimani. (2)
- 16.2 Wayazi ukuthi abantu bakhe yayibathukuthelisa le ndaba yokugqudzwa kwemingcele futhi bezimisele ukulifele izwe labo. (2)
- 16.1 Wayembizele ukuthi azozizwela abantu uma bethi abawuveli uMingeni/abantu abanakuvuma ukwephucwa izwe labo bagqitazwe abelungu bamapulazi. (2)

AWUWELWA UMNENI – M Gumisa

UMBULO 16 (UMBULO OMFUSHANE)

NOMA

- (25) Lezi zenzo zikaSalimani zikhombisa ngokucobala ukuthi kade abantu abamnyama bagala ukulwela izwe labo elalizanywa ukuthathwa abamhlophe.
- Icala lemingcele selimahlile waba nesibindi walidulisele emajini. indawo.
- Umphephili walamela abantu befuna ukumbalala/abelungu wabanikeza indawo.
- Unozwelo
- Akabesabi abelungu ubhekana nabo ngqo. Ubizela uSomtsewu embizweni.
- Unesibindi/uyiqhawe.
- Unikeza ibandla ukuthi lithethe icala likaliphili.
- bazithethele abakufunayo.
- Usebenzisa isu likabhontshisi omnyama nomhlophe ukuze abantu nesizwe.
- Akazithatheli izinqumo eyedwa, ubonisana nabatfowabo, izinduna kanye - Ubusa ngentando yeningi.

25
80

AMAMAKI ESIOEPHU C:
AMAMAKI ASEWONKE:

[25]
(3)

- 16.12 Yebo uwuphetho ngempumelelo ngoba uphela ngovuthondaba icala selisemajini eMgungundlovu. uSalimani waliwina icala wabuyiselwa indawo yakhe. Uhlumeni kwadingeka ukuba akhokhe izindleko zecala.
- 16.11 Ungumlingiswa olinghawe, ohlakaniiphile okhombise ukungabesabi abelungu nakuba isimo sasingamvumeli umuntu omnyama ngaleso sikhathi.
- 16.10 Abantu bakasalimani baboshwa, uSalimani waphucwa indawo yakhe.
- 16.9 Inhloso kwakuwukufuna uhlumeni abone ukuthi abantu bakasalimani banochuku, abanakho ukuthula bese bephucwa indawo yabo inikwe uMgqabula.

(2)
(2)
(2)
(2)

I-RUBHRIKHI YOLIMI LWASEKHAYA

I-RUBHRIKHI YOKUHLOLA I-ESEYI/UMBULO OMUDE WENKONDO

<p>IRUBHRIKHI YOKUHLOLA UMBULO OMUDE KWINKONDO</p> <p>ISIZULU ULIMI LWASEKHAYA AMAMAKI AYL-10</p>	<p>ULIMI: Ukuhleleka nokushelela komqondo, ukwethula, ulimi, iphimbo, isitayela, esisetsheziwe kumbalo</p>	<p>* Umbhalo uhlelwe ngobunyaniso obuhlabalosele. * Inqondo ibunjwe ngobuchule futhi iyagelaza. * Ulimi, iphimbo nesitayela kusesheziwe ngendlela ehehayo. * Ubude bomhhalo bufanelekile impela.</p>	<p>* Umbhalo uhleleke kahle kakhulu. * Inqondo ibunjwe kahle kakhulu. * Ulimi, iphimbo nesitayela kusesheziwe ngendlela ehle kakhulu. * Ubude bomhhalo buthe kakhulu.</p>	<p>* Umbhalo uhleleke kahle. * Umqondo uyalandeleka. * Ulimi, iphimbo nesitayela kusesheziwe ngendlela ehle. * Ubude bomhhalo buthe.</p>	<p>* Umbhalo unezinto ezikhonba ukungahleleki komsebenzi ibumbekile kodwa isinamaphutha. * Ulimi, iphimbo nesitayela kunamaphutha amanance. * Ubude bomhhalo buyagculisa.</p>	<p>* Umbhalo ukhomba ukuhleleka okunamaphutha. * Umqondo nokulandelaya kwamaphuzu kunamaphutha, kepha kusezwakala. * Ulimi, iphimbo nesitayela kunamaphutha kepha kusezwakala. * Ubude bomhhalo busendimni.</p>	<p>* Umbhalo awuhlelekile unamaphutha amaningqi. * Umqondo nokulandelaya kwamaphuzu kunamaphutha, akusezwakala. * Ulimi, iphimbo nesitayela kunamaphutha akusezwakala. * Ubude bomhhalo abanelisi.</p>	<p>* Umbhalo awuhlelekanga naze naze. * Umqondo nokulandelaya kwamaphuzu akuzwakali nhlabo nesitayela akusesheziwe naze ngendlela efanene. * Ubude bomhhalo bufisane kakhulu/bude kakhulu.</p>
<p>OKUQUKETHWENINGQIKTHI Ukukhombisa ulwazi oluphakeme nokujinisekisa ulwazi ngenkondo.</p> <p>Ukukhombisa ulwazi oluphakeme ngezidingo zombhalo.</p> <ul style="list-style-type: none"> Impendulo evelele 90%. Impendulo ehle kakhulu 80 – 89%. Ubufakazi ngokubhale ngenkondo kuyanomeka. Ulwazi oluvelele ngombhalo. Ulwazi ngombhalo lungaphazulu kokusendimni. Ubhalo ngokugxila kulokhu okudingekayo. Okubhalele kunomqondo omuhle wabuye kwasekeliwa enkondweni. Ukukhombisa ulwazi oluhle ngombhalo. 	<p>7 80 – 100%</p>	<p>7 8 – 10</p>	<p>6 70 – 79%</p>	<p>5 60 – 69%</p>	<p>4 50 – 59%</p>	<p>3 40 – 49%</p>	<p>2 30 – 39%</p>	<p>1 0 – 29%</p>
<p>Ukwamemelele ukukopisha leli phepha</p>	<p>6 70 – 79%</p>	<p>7% – 8%</p>	<p>7 – 8</p>	<p>6% – 7%</p>	<p>6 – 7</p>			

Phega ikhasi

<ul style="list-style-type: none"> Okuquketiwe kuyezwakala futhi kuyalandeleka. Imigondo ibhaleke ngokugculisayo. Kukhona imini ngwane esitaya esikhonkosini kodwa kukhona embalwa ephaphalazayo. Bukhonyana ubufakazi ngiwaazi ngombhalo. 	5 60-69%	7-8	6½-7½	6-7	5½-6½	5-6	4½-5½	4-5	
<ul style="list-style-type: none"> Amaphuzu ayenelisa alandeleka ngokusendimeni ngombhalo. Imigondo iyezwakala ngokusekela umbhalo. Akonyana amaphuzu alandelekayo asitaya emhloeni ngenkondo. 	4 50-59%		6-7	5½-½	5-6	4½-5½	4-5		
<ul style="list-style-type: none"> Okuquketiwe akuzwakali kahle. Amaphuzu aphenula ngenkondlo ambalwa. Ukuhlela noma kukhona akulandeliwe kahle. Ulwazi lungane ngenkondlo. Amaphuzu nokuquketiwe imvama akuzwakali akukhulani. Amaphuzu ambalwa alukho ulwazi olwanele ngombhalo. Ukuhlelela umbhalo akwenelisi. 	3 40-49%			5-6	4½-5½	4-5	3½-4½	3-4	3-4
<ul style="list-style-type: none"> Okuquketiwe namaphuzu kuphambene nokufunwayo futhi akubhanganani. Imigondo ayilhangani, unzamo omubi ekuphenduleni linkondlo. Indaba ingumphuphe, ukuhleleka akukho. 	1 00-29%					3-4	1-3½	0-3	

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Akuvumelekile ukukopisha leli phepha

Pheqa ikhasi

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

Gaphela kunomehluko phakathi kwamamaki okuquketlwe kanye nawesakhiwo nolimi.

AMAKHODI NOKWABIWA KWAMAMAKI	OKUQUKETHWE (15) Ukhumusha isihloko. Ukugcina kwamaphuzu ukwesekela okuzwakalayo kanye nolwazi lwencwadi		ISAKHIWO KANYE NOLIMI (10) Isakhiwo, ukugeleza kwamaphuzu kanye nokwethulwa Ulimi, iphimbo kanye nesitayela esisetsenzisiwe.
Ikhodi 7 80–100% Kuhle kakhulu 12–15 amamaki	*sihloko sinunyushwe kabanzi *izimpendulo ezinile kakhulu-90%+ 80 – 89% *amaphuzu amahle kakhulu asekelwe kabanzi Ngokucaphuna encwadini. * ukunluza kanye nencwadi ukugonda kahle kakhulu.	Kuhle kakhulu 8–10 amamaki	*Isakhiwo esihleleke kahle kakhulu *isingeniso nesiphetho esihle kakhulu *amaphuzu ahleleke kahle kakhulu futhi Ayalandelana *ulimi, iphimbo kanye nesitayela kukhombisa ukuvuthwa komqondo, kuyahamba futhi kusitaya emhloveni.
Ikhodi 6 70–79% Kuhle impela 10%–11% amamaki	*sihloko sikhunyushwe kahle impela amaphuzu adingekayo abalulwe kahle impela. *amaphuzu akhe asabalele *amaphuzu azwakalayo ethulwe futhi asekelwa Kahle ngokucaphuna encwadini. *ukugonda kahle ukunluza kanye nencwadi.	Kuhle impela 7–7½ amamaki	*amaphuzu ahleleke kahle *isingeniso kanye nesiphetho esihle. *amaphuzu ayezwakala futhi ayalandelaka *ulimi, iphimbo kanye nesitayela kushaya emhloveni futhi kuyayifeza inhloso *amaphuzu ethulwe kahle.
Ikhodi 5 60–69% Kuhle 9–10 amamaki	*uyakhombisa ukusigonda isihloko futhi usihumusha kahle *uzamile ukwamamba ngamaphuzu *amanye amaphuzu azwakalayo abalulwe kodwa awasekelwanga onke ngendlela elindelekile. *kuyakhombisa ukuthi uyakwazi ukunluza kanye nencwadi.	Kuhle 6–6½ amamaki	*Isakhiwo esihleleke kahle, amaphuzu ayageleza futhi alandelana kahle *isingeniso, isiphetho kanye nezigaba kuhlelekle *kuyabonakala ukugeleza kwamaphuzu Ulimi, iphimbo kanye nesitayela kushaya emhloveni
Ikhodi 4 50–59% Kuyagculisa 7½–8½ amamaki	*sihloko ushaziywe ngokugculisayo nokho amaphuzu akawathintanga wonke *akhona amaphuzu amahle asekelwa isihloko *amaphuzu amaningi asekelwe kephe akugculisi *Uralo ulwazi nje lokunluza kanye nencwadi.	Kuyagculisa 5–5½ amamaki	*kukhona nokho ukuhleleka kwesakhiwo *amaphuzu awagelezi futhi awahlelekle *kusenamaphuthana olimi, iphimbo kanye nesitayela kusetshenziswe kahle. *zigaba eziningi zihleleke kahle
Ikhodi 3 40–49% Kusendimeni 6–7 amamaki	*izimpendulo ezisandimeni *ulwazi oluncane lokuhlaziywa isihloko *amaphuzu awagculisi futhi awasekelwe ngencwadi *akanalo ulwazi lokunluza kanye nolwazi lwencwadi	Kusendimeni 4–4½ amamaki	*Isakhiwo sikhombisa ukungahleleki *kusenamaphutha olimi, iphimbo nesitayela akuhambelani nemigomo yombhalo *zigaba zihamaphutha

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Akuyumelekile ukukopisha leli phepha