



# basic education

Department:  
Basic Education  
**REPUBLIC OF SOUTH AFRICA**

## **NATIONAL SENIOR CERTIFICATE**

**IBANGA LE-12**

**ISIZULU ULIMI LWASEKHAYA (HL)**

**IPHEPHA LESIBILI (P2)**

**NOVEMBA 2011**

**IMEMORANDAMU**

**AMAMAKI: 80**

**Le memorandamu inamakhasi angama-22.**

**ISIQEPHU A: IZINKONDLO****UMBUZO 1: (UMBUZO OMUDE)****KWAKUNGELULA – N Kheswa**

Ohlolwayo makaphawule ngalokhu:

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

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

❖ Ukukhethwa kwamagama esitanzeni sokuqala

- Yiz'uvalo- isisho esasichaza ukuthi akukho ayesazokwenza ngoba wayesebhekene nodokotela.
- 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 (isifo/ingculazi) kanye nobuhlungu imbongi eyayibhekene nabo. Ilindele okwakuzoshiwo udokotela njengoba babebobabili.

❖ Ukukhethwa kwamagama esitanzeni sesibili

- Uvalo oludabula izibilini -(isifengqo-ihaba), Ziyankenketha, Ezinhle nezimbi (okzimoroni) Bayalilandula, KWAKUNGELULA.
- Uvalo oludabula ezibilini- Ihaba ngoba noma ubuhlungu bungaba ngakanani kodwa ngeke kudabuke izibilini. Uvalo imbongi eyayinalo ngokucabanga ngokugula kwayo.
- Ziyankenketha - Izilonda ezinobuhlungu obunamandla amakhulu imbongi ebuzwayo ngalokhu kugula kwayo.
- Ezinhle nezimbi -(okzimoroni) ukuqhathanisa okukhombisa ukuthi imbongi yayisiznikele ukuthi yabe isilindele noma yini.

Indikimba – Imbongi igqamisa ukugula okunzima kanye nokulindela imiphumela yalesi sifo esasiyiphethe njengoba isigqutshwa umhlengikazi eyiyisa egunjini labagualyo. 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 ezibuza yona engenakuphendulwa muntu.
- Imishini yokucabanga(isidlalisimagama)-ingqondo yembongi ayikutholi ukuphumula, iyazibuza imibuzo eminingi izimpendulo azikho.
- Owasithela (ihaba)-amanzi athelwayo kodwa isifo siyathelwana.

- IMPELA KWAKUNGELULA – imbongi iqinisekisa ukuthi kwakungelula ukubhekana nalesi simo.

Indikimba – imbongi ididekile ukuthi isifo esiyiphethe isithathephi, futhi isithole ngoba yona injani?

❖ Ukukhethwa kwamagama esitanzeni sesine

- Shwi! (isenzukuthi)-esikhombisa ukuphuthuma ukuthi kwakubaluleke kangakanani ukuba imbongi ibonane nodokotela.
- Oshaya ikhanda ngepiki – ubuhlungu bekhanda
- Alihlalela lanqamuka phakathi – ubuhlungu bekhanda
- WO, KWAKUNGELULA –imbongi iphelelwa ithemba futhi iyagcizelela ngobunzima eyayibhekene nabo ngalesi sifo.
- La magama aveza ubuhlungu obujulile obazwiwa imbongi emva kokuba udokotela eseyitshelile ngembangela yesifo.

Indikimba - Uma sekwedlula inqola ngesivini esikhulu, lokho kukhomba ukuthi lokhu kugula okubambe imbongi kunzima ngempela. Imiphumela yokugula kwayo yayisefayilini likadokotela, okwakufanele ambonele egunjini lapho babezoba babili kuphela. Ubuhlungu obujulile obabuzwiwa yimbongi emva kokuthola imiphumela ngokugula kwayo.

Imbongi ikwazile ukugqamisa indikimba yokugula/yesifo/yengculazi nobunzima bokulindela imiphumela yesifo esisuke sikuphethe, ikakhulukazi uma ususesibhedlela. Imbongi iwasebenzise kahle amagama ewakhethile ukugqamisa le ndikimba.

[10]

### NOMA

#### UMBUZO 2: (UMBUZO OMFUSHANE)

#### NGAPHANSI KOMTHUNZI – P NGUBO

- |     |  |            |
|-----|--|------------|
| 2.1 | – USomaqhingana.<br>– KwaNgqondonkulu.   | (1)<br>(1) |
| 2.2 | Imbongi ithokozile/ijabulile/yeneme ngoba isifundile yaze yagogoda 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 ilekelelwa abazali. | (2)        |
| 2.3 | Lokhu kuxhumana okutshicile/okuyingxemu kugcizelela imfundo ezuzwe imbongi ezikhungweni eziphakeme zemfundo. Lokhu kwayenza yaba undabuzekwayo ezweni lonke.   | (2)        |
| 2.4 | La magama aqukethe umuzwa wokucwasa/wokubukela phansi ngoba imbongi iyakhumbula ukuthi ngesikhathi sobandlululo amaNdiya kanye namaBhunu ayekugqilaza uma ungafundile.   | (2)        |
| 2.5 | Imbongi ikwazile ukusebenzisa ukukhetha la magama ukugqamisa ubuqhawe babazali bayo ngokuyifundisa ukuze ibe yile nto eyiyona.   | (2)        |

[10]

### NOMA

**UMBUZO 3 (UMBUZO OMFUSHANE)****UMSHADO WANAMUHLA – GC Zulu-Kabanyane**

- 3.1 Yingoba umyeni wakhe wayemshaya aze abemabobosi esabe nokubonwa abantu/yingoba akaseyona le nto abantu ababemazi eyiyona. (2)
- 3.2 Ukubhakelwa- Isifengqo esiyisidlalisimagama esikhombisa ukushaywa ngenqindi okunganezwelo noma ukukhahlelwa (njengokukhahlela kwesilwane sisebenzisa imilenze engemuva). (2)
- 3.3 Le migqa iveza ukuthi umqamelo wazi ubuhlungu bonke obuzwiwa yilona wesifazane futhi uhlale umanzi yizinyembezi ngenxa yokukhala nokubalisa ngesimo sokuhlukumezeka abhekene naso kulo mendo wakhe. (2)
- 3.4 Zimveza njengomuntu ongenalo uthando ngoba ushaya umuntu ashade naye /ongenanhlonipho ngoba akamlaleli/ohlukumezayo ngoba akukho okumjabulisayo ngaye/ongenalo uzwelo/uyigwala ngoba usaba amanye amadoda. (okukodwa kwalokhu) (2)
- 3.1.5 Iphumelele kahle ngoba lona umbuzo ongadinge mpendulo okhombisa ukuthi lo wesifazane usedidekile akasakwazi okufanele akwenze ukuze umyeni wakhe ayeke ukumhlukumeza. (2)
- [10]**

**UMBUZO 4: UMBUZO OMFUSHANE)****YEKANINI UKUNGAZI – PB Vilakazi**

- 4.1
- Amehlo ayeqendukile engaboni/isimo somqondo wokungazi lutho/kwakukuhle nje konke.
  - Engaboni kuphuma nakushona kwelanga/kwakuzifanela yonke into kuyona
  - Konke kuyinala engenakunqamuka/wayethola yonke into ayifunayo (2)
  - Kubophe ufasimba lwenkungu emqondweni/wayengazi lutho (Okubili kwalokhu)
- 4.2 Yonke le migqa ivalekile(okukhombisa isigqi esinensayo). Lokho kukhombisa umqondo wokuthi imbongi iyabala ibalisa (iyaninga) ngesineke izinto ebizenza eziwukutetema nanokuthi lezo zinto zazimphatha kabuhlungu kanganani umama wayo. (2)
- 4.3 Usekhulile useyalazi iqiniso/amehlo asevulekile usebona izinto njengoba zinjalo/izinto usezibona ngamanye amehlo. (2)
- 4.4 Iphumelele kahle ngoba esitanzeni sokuqala sithola ukuthi amehlo ayevalekile futhi usemncane. Wayengakwazi ukwehlukanisa okuhle nokubi.Umbuso ayekuwona wabe engacabangi ukuthi uyophela. Esitanzeni sesihlanu usekhulile useyalibona iphutha lakhe, impilo isibhekene naye ngqo.Izinto sekumele azenzele. Sekunzima ukubhekana nempilo. (2)
- 4.5 Imbongi iphumelele kahle ukusebenzisa umfanekisomqondo wokuthintekayo ogqamisa umoya wokukhathazeka/igqamise ubunzima abhekene nabo manje, njengoba imbongi isikhulile isibhekene nezinkinga. (2)
- [10]**

**KANYE**

**UMBUZO 5: (UMBUZO OMUDE)****AGCWELE AMANGCWABA – F Manzi**

- 5.1 Umfanekisomqondo/izithombemagama zakhiwe izifengqo. Umbhali uyazisebenzisa enkondlweni akhe izithombe ezithile okuyizona ezigqamisa/ezithinta umoya wenkondlo. Le mifanekisomqondo eyakhiwa izifengqo kungaba ezwakalayo, ehogelekayo, ethintekayo, ebonakalayo kanye nenambithekayo.
- Umoya wenkondlo, kusuke kubhekwa ukuthi yayikusiphi isimo imbongi ngenkathi ibhala inkondlo. Ngenye indlela umoya wenkondlo uyimizwa yembongi. Umoya wale nkondlo owokukhathazeka noma owokubalisa/Umoya uxubile.

QAPHELA: Ohlolwayo makaqikelele ukukhombisa ukuthi imifanekisomqondo/izithombemagama(izifengqo/izinzwa) azisebenzisayo ziwuthinta kanjani umoya wenkondlo.

❖ Isitanza sokuqala

- Sesitshalwa - isihlonipho, kuhlonishwe igama ukungcwatshwa elakha umfanekisomqondo wokubonakalayo.
- Awaneli ngisho nabangcwele?- Umbuzombumbulu, lona ngumbuzo ongenakuphendulwa muntu, owakha umfanekisomqondo wokubonakalayo (amathuna agcwele).

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

❖ Isitanza sesibili

- Izidumbu zigcwele amangcwaba- umbhuqo owakhe umfanekisomqondo wokubonakalayo.

Lo mfanekisomqondo iyawuthinta umoya wokukhathazeka kwembongi ngoba imbongi iyavuma ukuthi uHulumeni uwavezile amathuba omsebenzi kodwa kuyosebenza bani ngoba bayafa abantu abasha.

❖ Isitanza sesithathu

- Masihlale ngentombi- isihlonipho, lokhu kusho ukuziphatha kahle kwentombazane okwakha umfanekisomqondo wokubonakalayo.
- Egodini- uphawu, igama elimele ithuna/ukufa umfanekisomqondo wokubonakalayo.
- Sekufanele sitshalwe- isihlonipho, ukungcwatshwa.
- Awenile nabaziphethe ngobungcwele? - Umbuzombumbulu, akekho ozophendula lowo mbuzo kodwa imbongi isakhombisa ukukhathazeka kwayo ngokufa okungakhethi.

Le mifanekisomqondo iyawuthinta umoya wokukhathazeka kwembongi. Imbongi ikhathazekile ngamantombazane, iyawaxwayisa ukuthi anganqotshwa uthando. Uyawaxwayisa ukuthi amathuna agcwele, awaneli ngisho nabangcwele.

❖ Isitanza sesine

- Phama – isenzukuthi, sichaza ukugcwala kwento kungabibikho nesincane isikhala, sakha umfanekisomqondo wokubonakalayo.
- Amaliba- isihlonipho, kuhlonishwa amangcwaba, kwakheka umfanekisomqondo wokubonakalayo.
- Umzwangedwa-isisho, ukuba nento ekudlayo wena wedwa.

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

❖ Isitanza sesihlanu

- Ngemvakazi,-uphawu , olukhomba ukuthi intombazane iyilalele imithetho yabazali, umfanekisomqondo wokubonakalayo.
- Sebethi, lilili lilili- isenzukuthi, umfanekisomqondo wokuzwakalayo
- Badinde isililo- isisho , umfanekisomqondo wokuzwakalayo, bayojabula omame kunokuba bakhale.
- Qaphela mfana izinyembezi zomama zingapheli- ukubhinqa, lokhu kungamazwi nje ahlabaya abhekiswe kubafana ukuthi nabo abaqaphele.

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

Isiphetho: Ngalezi zifengqo ezakhe imifanekisomqondo ehlukahlukene, 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 elalele ayophuma ngomshado emakubo bese kujabula wonke umuntu.

[10]

**NOMA****UMBUZO 6: (UMBUZO OMFUSHANE)****AGCWELE AMANGCWABA – N Kheswa**

- |     |  |     |
|-----|--|-----|
| 6.1 | Amaliba, amangcwaba, egodini.<br>(Okubili kwalokhu)  | (2) |
| 6.2 | Amantombazane mawaziphathe<br>kahle/mawazigcine/mawazibambe/mawazithibe.   | (2) |
| 6.3 | Le mvumelwano siqalo ikhombisa ukuthi imbongi iyingxenye yalaba bantu abasha. Ikhathazekile ukuthi njengoba befa kangaka nje bazongcwatshwa kuphi/ingagcizelela isimo sobuningi naye eyingxenye. | (2) |
| 6.4 | Imbongi ikhombisa umoya wokukhathazeka. Lesi simo sokukhuluma sikhombisa ukukhathazeka kokuthi amathuna asegcwele ayisekho nhlobo indawo yokuthuna abantu abasha.                                | (2) |

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

(2)  
[10]

**AMAMAKI ESIQEPHU A: 30**

**ISIQEPHU B: AMANOVELI**

**UMBULO 7 (UMBULO OMUDE)**

**BENGITHI LIZOKUNA – NG SIBIYA**

- Udwehu lwehlukene kabili. Kukhona udwehu lwangaphakathi kanye nodwehu lwangaphandle. Udwehu lwangaphakathi luwukungqubuzana kwemicabango, okudalwa okuthile umlingiswa asuke edlinza ngakho. Udwehu lwangaphandle luwukungqubuzana kwemicabango kubalingiswa. Umbhali uyaye asebenzise lokhu kungqubuzana kwemicabango/kwemicabango ukubhebhethekisa udwehu enovelini yakhe.
- Umbhali ubhebhethekisa udwehu ngokuthi alamanise izigameko noma avusele abalingiswa izinkinga okumele bazixazulule. Ulukhulisa udwehu kuze kufike kuvuthondaba.
- Amazinga odwehu: Isisusa sodwehu, ukubhebhetheka kodwehu, uvuthondaba, isiphetho.

**a. Isisusa sodwehu**

- UMhlengi: ukungqubuzana kwemicabango ngenkathi esendleleni eya ekhaya eyovulela uyise isifuba sakhe.

**b. Ukubhebhetheka kodwehu**

- UMhlengi wala uNontobeko.
- UNgidi uxosha uMhlengi ekhaya.
- UXolani ubona intombi uMhlengi.
- Ukuxabana kukaXolani nonkosikazi wakhe uLungile.
- Ukuxabana kukaNdumiso noXolani bebanga uMhlengi.
- Uthando lukaNontobeko noNkululeko.
- UNontobeko wala uNkululeko ngosuku olwandulela olomshado.
- UNkululeko uyahluleka ukwamukela isimo uyazilengisa.
- UNontobeko uphikelela eGcilima ukuyofuna uMhlengi.
- Ukufika kukaNontobeko eGcilima.
- Ukukhathazeka kukaNomalanga ngokuhamba kukaNgidi eyofuna uMhlengi.
- Isinqumo sikaNdumiso sokuya eGcilima ukuyobamba inkunzi epulazini likaNgidi.
- Amasu kaNdumiso okufinyelela emzini kaNgidi.
- UNdumiso udubula uNyambose uyambulala.
- Ukulwa kukaZakithi noNomthi bebanga uS'bu.
- Ukuboshwa kukaNdumiso.
- Ukuxabana kukaXolani nonkosikazi wakhe.
- Ukufa kwezingane zikaXolani.

c. Uvuthondaba

- Ukutholakala kukaMahlengi/Mhlengi.
- UNontobeko, uNgidi kanye noXolani bayashaqeka abakubonayo efulethini.

d. Isiphetho

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 lukaMahlengi ngabe izingane zakhe azifanga futhi ngabe akahlukananga nonkosikazi wakhe.

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

**[25]****NOMA****UMBUZO 8: (UMBUZO OMFUSHANE)*****BENGITHI LIZOKUNA – NG Sibiya***

- 8.1 UNkululeko wayedliwa uthando ayenalo ngoNontobeko, efisa sengathi wayengavuma ngaleso sikhathi ukuba bathandane. (2)
- 8.2 Isalukazi sakhala ngokuthi umakoti akaphithizeli ngosuku olwandulela elomshado. (2)
- 8.3 UDIaba. (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 emtshale ukuthi uyehluleka ukuba baqhubeke nothando lwabo. Waphuma efulethini lakhe edunyelwa yikhanda wase eziphosa emotweni eyayishayelwa uNkululeko emva kwalokho wazithola esesibhedlela. (3)
- 8.6 Wayehlose ukukhombisa ukuthi uNontobeko wayezokwehluleka othandweni lwakhe noNkululeko, lokho okwagcina kwenzekile. (2)
- 8.7 Iqiniso ngoba wahlinzwa ubulili bakhe babasesimweni sokuba umuntu wesifazane/wadla ama-hormones ayezomguqula abukeke njengomuntu wesifazane/wahamba odokotela bezengqondo ababemeluleka ngokuba umuntu wesifazane. (Okukodwa kwalokhu) (2)
- 8.8 UZakithi wafica uSibusiso enenye intombi uNomthi, balwa wagcina uZakithi ebone kungcono ukuthi akahambe. (2)



- 8.9 8.9.1 Liphumelele ngoba likhombisa okwakumkhathaza/ okwakusenhliziyweni yakhe/okwakumhlupha. (1)
- 8.9.2 Liphumelele ngoba uma umuntu ungakamshadi usengakushiya aye komunye/nakuba uNkululeko wayeseqonyiwe uNontobeko kepha wayengakhululekile engakamshadi. (1)
- 8.10 Akahambisani nezinguquko ezenzekayo enkathini yamanje ngoba wehluleka ukwamukela okwakushiwo uMhlengi ukuthi uyi-gay. (2)
- 8.11 Kwakufanele amtshele ngoba kwakuyomsiza ukuthi engabe esazikhathaza ngokuyofuna uMhlengi/Kwakungafanele ngoba kwayena uNgidi uqobo lwakhe wayengakholwa ukuthi uMhlengi waqhubeka waba 'i-gay/hokuziguqula'. (izimpendulo ziyokwehluka). (2)
- 8.12 Ikhono lo mbhali lihle ngoba uyiphethe ngovuthondaba. Ubaba uNgidi kanye noNontobeko bafika eflethini likaMhlengi osephenduke waba uMahlengi. Kanti noXolani uma efika uthola ukuthi lo Mahlengi osemhlukanise nonkosikazi wakhe kwafa nezingane ubengumuntu wesilisa. (3)
- [25]**

## NOMA

### UMBUZO 9: (UMBUZO OMUDE)

#### USUMENYEZELWE-KE UMCEBO – MJ Mngadi

- Udweshu lwehlukene kabili. Kukhona udweshu lwangaphakathi kanye nodweshu lwangaphandle. Udweshu lwangaphakathi luwukungqubuzana kwemicabango okudalwa okuthile umlingiswa asuke edlinza ngakho. Udweshu lwangaphandle luwukungqubuzana kwemibono kubalingiswa. Umbhali uyaye asebenzise lokhu kungqubuzana kwemicabango/kwemibono ukubhebhethekisa udweshu enovelini yakhe.
- Umbhali ubhebhethekisa udweshu ngokuthi alamanise izigameko noma avusele abalingiswa izinkinga okumele bazixazulule.  
Amazinga odweshu: Isisusa sodweshu, ukubhebhetheka kodweshu, uvuthondaba, isiphetho.
- a. Isisusa sodweshu  
Ukwaziswa kukaNomvula ukuthi uwinile izizumbulu zemali ebe ezisebenzela ekhishini kaDicey.
- b. Ukubhebhetheka kodweshu
  - UGenyeza ushaywa uvalo ukuthi uNomvula uzomshiya lokho kumenza abe nesikhwele ashaye bonke abantu abeza kuNomvula.
  - UGenyeza uxabana noDicey ngenxa yokuthi ulumise uChule ngezinja.
  - Udweshu phakathi kukaGenyeza noHlulimpisi.
  - UChule uxabana noDaffo bebanga ukuthi ubani ozofinyelela kuqala emcebeni kaNomvula.
  - Isu likaChule lokuxabanisa uHlulimpisi noGenyeza.
  - Udweshu lomndeni.
  - Inxabano yomndeni emhlanganweni owawubizwe uMeyili.
  - Imizamo eminingi kaMaHadebe yokuthola imali kaNomvula.

- (Ukuthakatha, ukuthumela uMahuzu indodana yakhe)
  - Ukuxabana kukaMeyili nabakhongi ababethunywe uChule.
- Imizamo kaChule nabangani bakhe ukuthola imali kaNomvula.
- Amasu kaChule okulanda uNomvula kwaDicey emusa eMlazi
  - UNomvula uyadideka phakathi kothando lukaGenyeza noChule.
  - UChule usebenzisa uDaffo ukubopha uGenyeza.
- UChule usenomona ngomculo kaGenyeza.
- Ingxabano phakathi kukaNomvula noChule ngomculo kaGenyeza. (Ukuvalwa komculo ekhaya nasesitolo)
- c. Uvuthondaba
- Imizamo kaChule yokubulala uNomvula.
- Ehlahini ebumnyameni imoto kaChule ifile. (Ukuxabana kukaDaffo noJamu bebanga ukuthi ubani ozobulala uNomvula kuqala.)
  - Ukufa kukaChule noJamu, uDaffo uyaboshwa.
- d. Isiphetho
- Umbhali ulusebenzise kahle udweshu ukugqamisa ukuthi kumele ube nalo ulwazi lokusebenzisa imali ukuze ukwazi ukubhekana nabantu abaqhelelene nawe kanye nabomndeneni abazama ukuthola imali yakho.
- (Abahlolwayo mababeke ngendlela yabo, bakhombise ukuthi sebeyayiphetha impendulo yombuzo omude)

**[25]****NOMA****UMBUZO 10: (UMBUZO OMFUSHANE)****USUMENYEZELWE-KE UMCEBO – MJ Mngadi**

- |      |   |     |
|------|---|-----|
| 10.1 | Yingoba wayengasazi isiZulu.  | (2) |
| 10.2 | Wayehlose ukunikeza oJamu benoDaffo isikhathi esanele ukuba bakwazi ukubulala uNomvula kuleli hlathi. Wayefuna ukwenza isiqinisekiso sokuthi imto ingabi sakwazi ukuhamba.  | (2) |
| 10.3 | UDaffo.   | (1) |
| 10.4 | Isisusa sodweshu ukuwina kukaMirriam izizumbulu zemali lokho okwenza ukuthi kubekhona abantu abafisa ukufinyelela kule mali.  | (2) |
| 10.5 | Wakhala ngesondo elalingasenamoya, wakhanyisa amalambu wawacisha ukutshengisa ukuthi sebefikile, wamisa imoto emangweni, waphinda wakhipha kancane umoya esondweni, wathethisa umkakhe lapho eqhamuka necebo elalingabasiza. (Okuthathu kwalokhu) | (3) |
| 10.6 | Umyalezo: Ungabomethemba umuntu. Bheka nje noNomvula ubemethemba umyeni wakhe uChule. Kepha nguyey osemthengela izigebengu ukuba zizombulala  | (2) |

- 10.7 Umlandi uveze uChule njengomlingiswa onenhliziyi embi/onganeliseki yingakho athenga oJamu noDaffo ukuba bazame ukubulala uNomvula. (2)
- 10.8 Umbhali uphumelele ngoba kukhona ogcina efile okunguJamu. (2)
- 10.9 UChule wayesenesikhwele esikhulu ngenxa yomculo kaGenyeza owawugadla enhliziyweni yakhe noNomvula. (2)
- 10.10 Aliphumelelanga, wafa uChule noJamu, uDaffo wabaleka wagcina ebanjwe ngamaphoyisa. (2)
- 10.11 Umbhali uyisebenzise kahle ingwijikhwebu ngoba imizamo kaMaHadebe yokubulala uNomvula ayiphumelelanga. UMahuzu wabulawa yimoto, kanti noMaHadebe wacishe wabulawa ushevu awufaka enyameni ayethi udlisa uNomvula. (2)
- 10.12 Umlandi ulusebenzise kahle ulimi.
- Esikhundleni sokuthi indawo iyeniyukela usebenzise igama elithi ummango.
  - Esikhundleni sokuthi iwa eliyingozi elishona phansi okungabuyi lutho usebenzise igama elithi utatalambu.
  - Esikhundleni sokuthi indawo embi ephahlwe amawa usebenzise igama elithi umsaho. (Okubili kwalokhu)
- (3)  
[25]

### NOMA

**UMBUZO 11: (UMBUZO OMUDE)****KUNJALO-KE – ME WANDA**

- Udweshu lwehlukene kabili. Kukhona udweshu lwangaphakathi kanye nodweshu lwangaphandle. Udweshu lwangaphakathi luwukungqubuzana kwemicabango okudalwa okuthile umlingiswa asuke edlinza ngakho. Udweshu lwangaphandle luwukungqubuzana kwemibono kubalingiswa. Umbhali uyaye asebenzise lokhu kungqubuzana kwemicabango/kwemibono ukubhebhethekisa udweshu enovelini yakhe.
- Umbhali ubhebhethekisa udweshu ngokuthi alamanise izigameko noma avusele abalingiswa izinkinga okumele bazixazulule.
- Ukuhletshwa kukaDumazile.

Amazinga odweshu: Isisusa sodweshu, ukubhebhetheka kodweshu, uvuthondaba, isiphetho

a. Isisusa sodweshu

- Umbhali usethulela imicabango kaDumazile ngemva kokuzwa oMisi bemhleba endlini encane.
- UDumazile unyamanambana kubafundi.

b. Ukubhebhetheka kodweshu

- UDumazile uqoma uthisha uMoloi okhulelise uMisi Hlophe abafundisa naye lapha esikoleni.
  - Ukuqophisana kukaDumazile noMisi Hlophe.
  - Ukuxoshwa kukaDumazile esikoleni.
  - Ukuxabana kwabazali bakaDumazile ngenxa yokukhulelwa kwakhe.
- UDumazile uqoma uSithole indoda kaMaNzimande.
  - Ukuxabana kukaSithole noMaNzimande bebanga indaba kaDumazile.
  - UKheswa uxabana noSithole ngenkathi ezohlawula.
- UDumazile ucabanga ukuhlela isu noMkhize lokuzuza imali ngesitolo sikaSithole.
- Ukushaywa nokwethukwa kukaDumazile uSithole.
- UDumazile uqoma uMtalaselwa, ekhona uSithole.
  - UDumazile utshela uSithole ukuthi akasayingeni indaba yakhe.
  - USithole uyaboshwa ngenxa yokungayikhokheli imoto yomlungu eyayishayiswe uDumazile.
- Ukuya ocansini olungaphephile noMoloi.
  - USithole uphuma ejele ulwa noMoloi babanga uDumazile.
  - Ukuxabana kwezingane ngoyise abahlukenene.
  - Ukuxabana kukaDumazile benoMtalaselwa bebanga ukuyokwakha ekhaya kwaMtalaselwa.
  - Ukubhebhetheka kwegciwane kubalingiswa ababesondelene noDumazile.

c. Uvuthondaba

- Ukuxolisa nokushona kukaDumazile.

d. Isiphetho

Umbhali ugqamisa udweshu kule noveli ngokungalaleli kukaDumazile iziyalo zabazali bakhe okumenze wagcina esephelelwe yisimilo. Lokho kube nomthelela oholele ekutheni kufe abantu abaningi ngenxa yegciwane lengculazi abathelelene ngalo.

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

**NOMA****UMBUZO 12 (UMBUZO OMFUSHANE)****KUNJALO-KE – ME Wanda**

- |      |   |     |
|------|---|-----|
| 12.1 | Wamthengela izingubo zikanokusho/emphathisa okweqanda/wamfunela umsebenzi kuNaidoo.   | (1) |
| 12.2 | Babethi umuntu omdala unempatho/wayengaziyeka kanjani izehla, imana uqobo lwayo.  | (2) |
| 12.3 | Agqamisa isimo esingesihle 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 ukhulelwe/Umfundi unelungelo lokufunda.  | (2) |
| 12.8 | Umbhali udlulisa umyalezo wokuthi abantu kumele baye ocansini oluphephile ukuze kungagcini sekutheleleka 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 kuthe uma eseficwa ukufa, wafa esenokuthula noxolo emoyeni/Akumsizanga ngalutho ngoba kwase kufe abantu abaningi ngenxa yesimilo sakhe.  
(Izimpendulo ziyokwehluka). (2)
- 12.11 Kwakungafanele ngoba wasebenzisa imali yomndeni wakhe futhi engamtshelile unkosikazi wakhe/kwakufanele ngoba kwase kukhona ingxabano ngokuba khona kukaDumazile emzini wakhe kanti yena wayesenalo uthando lukaDumazile.  
(Izimpendulo ziyokwehluka). (2)
- 12.12 Yebo ngiyezwelana, ngoba wagcina eshonile uMaNzimande ngenxa yokuthi uSithole wamthelela ngegciwane ayelithole kuDumazile/ngoba wahlupheka uMaNzimande waze wayofuna umsebenzi emakhishini impilo eyengayazi. Cha angizwelani ngoba uManzimande wakholwa into ayitshelwa uLizzy ekubeni uSithole wayengakathandani noDumazile. (3)

**AMAMAKI ESIQEPHU B:****[25]  
25**

**ISIQEPHU C: IMIDLALO****UMBUZO 13 (UMBUZO OMUDE)****KUDELA OWAZIYO – BP Maphumulo**

- Ummeleli: Lona ngumlingiswa othwele umdlalo. Izigigaba zizungeza kuye. Umbhali usebenzisa yena ukubhebhethekisa udweshu.
- Ukuvezwa komlingiswa: UMdaluli uvezwe ngendlela akhuluma ngayo nangezenzo zakhe.
- Inhloso ububi nokucwasa kanye nodlame lwasekhaya. Inhloso yalo mdlalo ukusikhombisa ukuthi singakhipheli ukuxakeka kwethu kwabanye abantu (umndeni, izifiki).
- Ukuvezwa komlingiswa onguMdaluli:
  - Uvezwe njengomlingiswa onothando lomndeni wakhe.
    - Uyena yedwa osebenzayo, ukhokhela izingane esikoleni sesikhungo esiphakeme semfundo.
    - Akakwazi ukumela izinkinga zakhe (umndeni).
      - Ukudilizwa kwakhe kuchazwa uManqina.
      - Unqaba ukudla ufuna indabandaba ngenkani.
      - Ushaya inkosikazi yakhe nezingane.
      - Uyaboshwa uphuma ngobuqili.
      - Uxosha izingane, uyazijaha ngesibhamu.
    - Akakwazi ukumela izinkinga zakhe (UChivenga).
      - Unegqubu ngoba uChivenga umthathele umsebenzi.
      - Uthakatha uChivenga uze ulala esibhedlela.
      - Umlalela unyendle uyamlimaza.
      - Uyaboshwa.
    - Ekugcineni unoxolo.
      - Ubiza izingane zakhe noChivenga uyaxolisa kubo.

Isiphetho: Ukuvezwa kukaMdaluli kusitshengisa ngokusobala ukuthi ukube ukwazile ukumela izinkinga zakhe njengendoda ubengeke akhiphele ukuba nezinkinga zakhe emndenini wakhe nakubantu abayizifiki, uChivenga. Ubengeke awushiye umndeni wakhe okungenani inkosikazi yakhe ebekade ingakuyena sonke lesi sikhathi.

**(25)****NOMA****UMBUZO 14 (UMBUZO OMFUSHANE)****KUDELA OWAZIYO – BP Maphumulo**

- |      |  |     |
|------|--|-----|
| 14.1 | Umuthi ozimilela endle ongatshalwa ekhaya ngoba wenza umndeni ukungezwani/umuthi odala ukuxabana phakathi kwamalunga omndeni/umuthi osetshenziswa abathakathi ukuxabanisa umndeni. (okukodwa kwalokhu) | (1) |
| 14.2 | Waphelelwa umsebenzi wazibona engasezukulwazi ukubhekana nezidingo zomuzi wakhe okwakuyinto angayejwayele.   | (2) |
| 14.3 | Ummeleli, uMdaluli wayeyobuya efunde ukuthi indoda eqotho nezimisele ngentuthuko nangenqubekela phambili yomuzi wayo yenzenjani.   | (2) |

- 14.4 Isimo senhlalo emndenini kaMdaluli sibukeka sesingcono njengoba esethole umsebenzi/Umdaluli ujabule ngoba usenze namalungiselelo okuyovakasha. (3)
- 14.5 Kwakungafanele, ngoba uMaMlanduli ubemeseka kuzo zonke izinkinga abebhekena nazo/Kwakufanele, ngoba wayesoyocabanga kahle ukuze abuye esenezindlela zokuphatha kahle umndenini wakhe. (2)
- 14.6 Ugqamisa ukuthi uChivenga wabe engeyena owokudabuka kuleli laseNingizimu Afrika/uChivenga wabe engasazi kahle isiZulu. (2)
- 14.7 Uma ungumsebenzi wakwaHulumeni kufanele wenze umsebenzi wakho ngokwethembeka ngoba uma ungethembekile ungacina uphelelwa umsebenzi/Uma usebenza kuhle ukuthi uthembeke. (2)
- 14.8 Zaziyoba nomphumela omuhle ngoba uLondiwe wayezoyithola imali yokuhubeka nokufunda bese ekwazi ukubheka umndenini wakubo. (2)
- 14.9 Akufanele zibe yizakhamuzi ngoba izindawo zokuhlala azibanele ngisho abakuleli, manje bona bazozithathaphi izindawo zokuhlala/Zingahlala zibe yizakhamuzi ngoba zinamakhono amaningi emisebenzi ezingafundisa abakuleli. (2)
- 14.10 Ubhebhezela ukungezwani phakathi kukaMdaluli noChivenga. Uyena ohlebela uChivenga esibhedlela ukuthi uthakathwe uMdaluli ekubeni uyena uMbhebhezeli owaluleka uMdaluli ngaleli su lokuya enyangeni. (2)
- 14.11 Kwamsiza ngoba uChivenga wasula icala, uMdaluli waphuma ejele wayoqala emsebenzini ayesewutholile/wathi ephuma ejele wabe esexolelene nomndenini wakhe/wakwazi ukucela uxolo kuChivenga nasebantwaneni bakhe. (2)
- 14.12 Uwuphethe ngempumelelo ngoba uMdaluli usewutholile futhi umsebenzi useyakwazi ukubhekana nezidingo zomuzi wakhe, waze wabeka nemali yokuvakashela eSudan/ukuze umfundi azozicabangela ukuthi ngabe kwagcina ngani. Akawuphethanga kahle ngoba kube nebohlololo elenze ukuba umdlalo udambe ungabe usaba nalo isasa (3)  
[25]

### NOMA

### UMBUZO 15 (UMBUZO OMUDE)

#### AWUWELWA UMNGENI – M Gcumisa

- Ummeleli: Lona ngumlingiswa othwele umdlalo. Izigigaba zizungeza kuye. Umbhali usebenzisa yena ukubhebhethekisa udweshu.
- Ukuvezwa komlingiswa: USalimani uvezwe ngendlela akhuluma ngayo nangezenzo zakhe.
- Inhloso yalo mdlalo ukusikhombisa ukuthi abantu abamnyama kade baqala ukulwela izwe labo elalizanywa ukuthathwa abamhlophe.
- Ukuvezwa komlingiswa onguSalimani:
  - Uhlakaniphile.
  - Uyawazi umlando wezwe lobabamkhulu bakhe.
  - Uyawazi umlando wokufika kwabelungu bamapulazi endaweni yakhe.



- Ubusa ngentando yeningi.
  - Akazithatheli izingqumo eyedwa, ubonisana nabafowabo, izinduna kanye nesizwe.
  - Usebenzisa isu likabhontshisi omnyama nomhlophe ukuze abantu bazikhethele abakufunayo.
  - Unikeza ibandla ukuthi lithethe icala likaMphiliphi.
- Unesibindi/uyiqhawe.
  - Akabesabi abelungu ubhekana nabo ngqo. Ubizela uSomtsewu embizewni.
    - Unozwelo

Umphiliphi walamlela abantu befuna ukumbulala./abelungu wabanikeza indawo.

- Icala lemingcele selimhlale waba nesibindi walidlulisela emajajini.

Lezi zenzo zikaSalimani zikhombisa ngokusobala ukuthi kade abantu abamnyama baqala ukulwela izwe labo elalizanywa ukuthathwa abamhlophe.

(25)

### NOMA

#### UMBUZO 16 (UMBUZO OMFUSHANE)

##### **AWUWELWA UMNGENI – M Gcumisa**

- |      |  |     |
|------|--|-----|
| 16.1 | Wayembizele ukuthi azozizwela abantu uma bethi abawuweli uMngeni/abantu abanakuvuma ukwephucwa izwe labo bagqilazwe abelungu bamapulazi.   | (2) |
| 16.2 | Wayazi ukuthi abantu bakhe yayibathukuthelisa le ndaba yokugudluzwa kwemingcele futhi bezimisele ukulifela izwe labo.  | (2) |
| 16.3 | Yingoba wayazi ukuthi balapha nje kule mbizo beqile okukhombisa ukuthi babehambisana noSalimani.   | (2) |
| 16.4 | Wayezotolika inkulumo kaSalimani noZithulele ukuze bazwane ngoba uZithulele wayengasazi isiZulu.   | (2) |
| 16.5 | Uyabahlohla ukuthi uma kufika uSomtsewu bonke basho ngazwi linye ukuthi abawuweli uMngeni.   | (2) |
| 16.6 | Kwakubangelwa ukuthi uSalimani wayezethemba izinduna zakhe ukuthi zazingawenza ngobuqotho lo msebenzi wokuthethwa kwecala likaMphiliphi/uSalimani wayengaboni izingqumo ngamacala abantu bakhe ethethwa enkantolo yabeLungu. | (2) |
| 16.7 | Usisebenzise kahle ngoba uSalimani wayeqanganisela/ wayesongela abelungu ukuthi babezobona kahle okwabe kuzokwenzeka kubona.   | (2) |
| 16.8 | Inkosi uSalimani wabe ebusa ngokwentando yeningi ngoba wabe engazithatheli izingqumo eyedwa kanti uSomtsewu wabe ebusa ngokucindezela abantu abamnyama ngokuthatha izingqumo ngabo engabatshelile.                           | (2) |

- 16.9      Inhloso kwakuwukufuna uHulumeni abone ukuthi abantu bakaSalimani banochuku, abanakho ukuthula bese bephucwa indawo yabo inikwe uMgqabula. (2)
- 16.10      Abantu bakaSalimani baboshwa, uSalimani waphucwa indawo yakhe. (2)
- 16.11      Ungumlingiswa oliqhawe, ohlakaniphile okhombise ukungabesabi abelungu nakuba isimo sasingamvumeli umuntu omnyama ngaleso sikhathi. (2)
- 16.12      Yebo uwuphethe ngempumelelo ngoba uphele ngovuthondaba icala selisemajajini eMgungundlovu. uSalimani waliwina icala wabuyiselwa indawo yakhe. UHulumeni kwadingeka ukuba akhokhe izindleko zecala. (3)  
[25]

**AMAMAKI ESIQEPHU C:      25**  
**AMAMAKI ASEWONKE:      80**

**I-RUBHRIKHI YOLIMI LWASEKHAYA****I-RUBHRIKHI YOKUHLOLA I-ESEYI/UMBUZO OMUDE WENKONDLO**

<b>IRUBHRIKHI YOKUHLOLA UMBUZO OMUDE KWINKONDLO</b>  <b>ISIZULU ULIMI LWASEKHAYA AMAMAKI AYI-10</b>	ULIMI: Ukuhleleka nokushelela komqondo, ukwethula, ulimi, iphimbo, isitayela, esisetshenziswe kumbalo	* Umbhalo uhlelwe ngobunyoinco obuhlabahlosile. * Imiqondo ibunjwe ngobuchule futhi iyageleza. * Ulimi, iphimbo nesitayela kusetshenziswe ngendlela ehehayo. * Ubude bombhalo bufanelekile impela.	* Umbhalo uhleleke kahle kakhulu. * Imiqondo ibunjwe kahle kakhulu. * Ulimi, iphimbo nesitayela kusetshenziswe ngendlela enhle kakhulu. * Ubude bombhalo buhle kakhulu.	* Umbhalo uhleleke kahle. * Umqondo uyalandeleka. * Ulimi, iphimbo nesitayela kusetshenziswe ngendlela enhle. * Ubude bombhalo buhle.	* Umbhalo unezinto ezikhomba ukungahleleki komsebenzi. * Imiqondo ibumbekile kodwa isinamaphutha. * Ulimi, iphimbo nesitayela kunamaphutha amancane. * Ubude bombhalo buyagculisa.	* Umbhalo ukhomba ukuhleleka okunamaphutha. * Umqondo nokulandelana kwamaphuzu kunamaphutha, kepha kusezwakala. * Ulimi, iphimbo nesitayela kunamaphutha kepha kusezwakala. * Ubude bombhalo busendimeni.	* Umbhalo awuhlelekile unamaphutha amaningi. * Umqondo nokulandelana kwamaphuzu kunamaphutha, akusezwakala. * Ulimi, iphimbo nesitayela kunamaphutha akusezwakala. * Ubude bombhalo abenelisi.	* Umbhalo awuhlelekanga neze neze. * Umqondo nokulandelana kwamaphuzu akuzwakali nhlobo * Ulimi, iphimbo nesitayela akusetshenzisiwe neze ngendlela efanele. * Ubude bombhalo bufishane kakhulu/bude kakhulu.
<b>OKUQUKETHWE/INGQIKITHI</b> Ukukhombisa ulwazi oluphakeme nokuqinisekisa ulwazi ngenkondlo.		<b>7</b> <b>80 – 100%</b>	<b>6</b> <b>70 – 79%</b>	<b>5</b> <b>60 – 69%</b>	<b>4</b> <b>50 – 59%</b>	<b>3</b> <b>40 – 49%</b>	<b>2</b> <b>30 – 39%</b>	<b>1</b> <b>0 – 29%</b>
<ul style="list-style-type: none"> <li>• Ukukhombisa ulwazi oluphakeme ngezidingo zombhalo.</li> <li>• Impendulo evelele 90%.</li> <li>• Impendulo enhle kakhulu 80 – 89%.</li> <li>• Ubufakazi ngokubhalwe ngenkondlo kuyancomeka.</li> <li>• Ulwazi oluvelele ngombhalo.</li> </ul>	<b>7</b> <b>80 – 100%</b>	8 – 10	7 – 7½	7 – 8				
<ul style="list-style-type: none"> <li>• Ulwazi ngombhalo lungaphezulu kokusendimeni.</li> <li>• Ubhale ngokugxila kulokhu okudingekayo.</li> <li>• Okubhaliwe kunomqondo omuhle wabuye kwasekelwa enkondlweni.</li> <li>• Ukhombisa ulwazi oluhle ngombhalo.</li> </ul>	<b>6</b> <b>70 – 79%</b>	7½ – 8½	7 – 8	6½ – 7½	6 – 7			

<ul style="list-style-type: none"> <li>• Okuqukethwe kuyezwakala futhi kuyalandeleka.</li> <li>• Imiqondo ibhaleke ngokugculisayo.</li> <li>• Kukhona imininingwane eshaya esikhonkosini kodwa kukhona embalwa ephaphalazayo.</li> <li>• Bukhonyana ubufakazi ngolwazi ngombhalo.</li> </ul>	5 60–69%	7–8	6½–7½	6–7	5½–6½	5–6		
<ul style="list-style-type: none"> <li>• Amaphuzu ayanelisa alandeleka ngokusendimeni ngombhalo.</li> <li>• Imiqondo iyezwa ngokusekela umbhalo.</li> <li>• Akhonyana amaphuzu alandelekayo ashaya emhloeni ngenkondo.</li> </ul>	4 50–59%		6–7	5½–½	5–6	4½–5½	4–5	
<ul style="list-style-type: none"> <li>• Okuqukethwe akuzwakali kahle.</li> <li>• Amaphuzu aphenyula ngenkondlo embalwa.</li> <li>• Ukuhlela noma kukhona akulandeliwe kahle.</li> <li>• Ulwazi luncane ngenkondlo.</li> </ul>	3 40–49%			5–6	4½–5½	4–5	3½–4½	3–4
<ul style="list-style-type: none"> <li>• Amaphuzu nokuqukethwe imvama akuzwakali akuxhumani.</li> <li>• Amaphuzu embalwa alukho ulwazi olwanele ngombhalo.</li> <li>• Ukuhlela umbhalo akwenelisi.</li> </ul>	2 30–39%				4–5	3½–4½	3–4	1–3½
<ul style="list-style-type: none"> <li>• Okuqukethwe namaphuzu kuphambene nokufunwayo futhi akuhlangani.</li> <li>• Imiqondo ayihlangani, umzamo omubi ekuphenduleni inkondlo.</li> <li>• Indaba ingumphuphe, ukuhleleka akukho.</li> </ul>	1 00–29%					3–4	1–3½	0–3

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

Qaphela kunomehluko phakathi kwamamaki okuqukethwe kanye nawesakhiwo nolimi.

<b>AMAKHODI NOKWABIWA KWAMAMAKI</b>		<b>OKUQUKETHWE (15)</b> Ukuhumusha isihloko. Ukuqina kwamaphuzu ukwesekela okuzwakalayo kanye nolwazi lwencwadi		<b>ISAKHIWO KANYE NOLIMI (10)</b> Isakhiwo, ukugeleza kwamaphuzu kanye nokwethulwa Ulimi, iphimbo kanye nesitayela esisetshenzisiwe.
Ikhodi 7 80–100%	<b>Kuhle kakhulu 12–15 amamaki</b>	*isihloko sihunyushwe kabanzi *izimpendulo ezinhle kakhulu-90%+ 80 – 89% *amaphuzu amahle kakhulu asekelwe kabanzi Ngokucaphuna encwadini. * ukuhluzi kanye nencwadi ukuqonda kahle kakhulu.	<b>Kuhle kakhulu 8–10 amamaki</b>	*isakhiwo esihleleke kahle kakhulu *isingeniso nesiphetho esihle kakhulu *amaphuzu ahleleke kahle kakhulu futhi Ayalandelana *ulimi, iphimbo kanye nesitayela kukhombisa ukuvuthwa komqondo, kuyaheha futhi kushaya emhloleni.
Ikhodi 6 70–79%	<b>Kuhle impela 10½–11½ amamaki</b>	*isihloko sihunyushwe kahle impela amaphuzu adingekayo abalulwe kahle impela. *amaphuzu akhe asabalele *amaphuzu azwakalayo ethuliwe futhi asekelwa Kahle ngokucaphuna encwadini. *ukuqonda kahle ukuhluzi kanye nencwadi.	<b>Kuhle impela 7–7½ amamaki</b>	*amaphuzu ahleleke kahle *isingeniso kanye nesiphetho esihle. *amaphuzu ayezakala futhi ayalandeleka *ulimi, iphimbo kanye nesitayela kushaya emhlolweni futhi kuyayifeza inhloso *amaphuzu ethulwe kahle.
Ikhodi 5 60–69%	<b>Kuhle 9–10 amamaki</b>	*uyakhombisa ukusiqonda isihloko futhi usihumushe kahle *uzamile ukwenamaba ngamaphuzu *amanye amaphuzu azwakalayo abaluliwe kodwa awasekelwanga onke ngendlela elindelekile. *kuyakhombisa ukuthi uyakwazi ukuhluzi kanye nencwadi.	<b>Kuhle 6–6½ amamaki</b>	*isakhiwo esihleleke kahle, amaphuzu ayageleza futhi alandelana kahle *isingeniso, isiphetho kanye nezigaba kuhlelekile *kuyabonakala ukugeleza kwamaphuzu Ulimi, iphimbo kanye nestayela kushaya emhloleni
Ikhodi 4 50–59%	<b>Kuyagculisa 7½–8½ amamaki</b>	*isihloko usihlaziye ngokugculisayo nokho amaphuzu akawathintanga wonke *akhona amaphuzu amahle asekela isihloko *amaphuzu amaningi asekeliwe kepha akugculisi *Unalo ulwazi nje lokuhluzi kanye nencwadi.	<b>Kuyagculisa 5–5½ amamaki</b>	*kukhona nokho ukuhleleka kwesakhiwo *amaphuzu awagelezi futhi awahlelekile * kusenamaphuthana olimi, iphimbo kanye nesitayela kusetshenziswe kahle. *izigaba eziningi zihleleke kahle
Ikhodi 3 40–49%	<b>Kusendimeni 6–7 amamaki</b>	*izimpendulo ezisendimeni *ulwazi oluncane lokuhlaziya isihloko *amaphuzu awagculisi futhi awasekeliwe ngencwadi *akanalo ulwazi lokuhluzi kanye nolwazi lwencwadi	<b>Kusendimeni 4–4½ amamaki</b>	*isakhiwo sikhombisa ukungahleleki *kusenamaphutha olimi, iphimbo nestayela akuhambelani nemigomo yombhalo *Izigaba zinamaphutha

Ikhodi 2 30–39%	<b>Akugculisi kahle 4½–5½ amamaki</b>	<ul style="list-style-type: none"> <li>*isihloko akasazi</li> <li>*uphindaphinda izimpendulo kwesinye isikhathi</li> <li>Uyaphaphalaza</li> <li>*izimpendulo zikha phezulu, akakwazi ukuhumusha futhi</li> <li>akesekeli ngokuthatha encwadini</li> <li>* Ukuhluzza kanye nolwazi lwencwadi akugculisi</li> </ul>	<b>Akugculisi kahle 3–3½ amamaki</b>	<ul style="list-style-type: none"> <li>*Ukwethula okuphuphile, amaphuzu awahlelekile okwenza impendulo engagelezi</li> <li>*ulimi lunamaphutha amaningi okwenza kube umbhalo omubi</li> <li>*izigaba nazo zinamaphutha.</li> </ul>
Ikhodi 1 0–29%	<b>Akugculisi neze 0–4 amamaki</b>	<ul style="list-style-type: none"> <li>*amaphuzu abhaliwe kepha kunzima ukuwalandela ngoba awahambelani</li> <li>*izimpendulo eziphuphile impela nalawo maphuzwana abaluliwe awasekeliwe nhlobo</li> <li>*Akakwazi ukuhluzza kanti futhi nencwadi akayazi.</li> </ul>	<b>Akugculisi neze 0–2½ amamaki</b>	<ul style="list-style-type: none"> <li>*umbuzo akawuphendulanga</li> <li>*isakhiwo asihlelekile futhi asiniki umqondo</li> <li>*ulimi olubi, isitayela nephimbo okungashayi emhloleni</li> <li>*akukho ukulandelana kwezigaba</li> </ul>