



NATIONAL SENIOR CERTIFICATE EXAMINATION
NOVEMBER 2019

**ISIZULU ULIMI LWASEKHAYA: IPHEPHA I
ISIZULU HOME LANGUAGE: PAPER I**

MARKING GUIDELINES

Isikhathi: amahora ama-3

Amamaki ayi-100

These marking guidelines are prepared for use by examiners and sub-examiners, all of whom are required to attend a standardisation meeting to ensure that the guidelines are consistently interpreted and applied in the marking of candidates' scripts.

The IEB will not enter into any discussions or correspondence about any marking guidelines. It is acknowledged that there may be different views about some matters of emphasis or detail in the guidelines. It is also recognised that, without the benefit of attendance at a standardisation meeting, there may be different interpretations of the application of the marking guidelines.

UMBUZO 1

- 1.1 Inhloso yomcimbi kwabe kungukubungazwa kwabafundi abayiziboshwa abaphumelele bathola ama-*Bachelor Pass*, bazihlula zonke izikole zasemajele ebezibhala umatikuletsheni nokubongwa kothisha babo.
- 1.2 Kuchaza ukuthi nguthisha osemnkatshubomvu obalwa nabanye abavelele emkhakheni wezokufundisa/ uthisha osenekhono leminyaka eminingi futhi enza kahle kwezokufundisa/ uthisha osekiphe imiphumela emihle kwezokufundisa ohlonishwayo ngomsebenzi wakhe/ ohamba phambili ezingeni lezemfundo/ ovule indlela emkhakheni othile wezemfundo.
(Iphuzu elilodwa kwangenhla.)
- 1.3 Yingoba lihambisana kahle nendaba ngoba ligqamisa ukuthi liyindawo enikezelana ngamathuba ikakhulu kubantu abasha. Lokhu kuhambisana ngokuthi sinika abafundi abayiziboshwa amathuba okuthuthukisa izifundo zabo baze bafike kumatikuletsheni, okubanika ithuba elisha lokuguqula impilo yabo.
- 1.4 Libhalwe ngosonhlamvukazi ukuze kugcizelelwe imizwa kaNkk. Neli Mkhize ejulile yokungafuni kwakhe ukwazi ngamacala abafundi bakhe ababoshelwe wona ukuze kungashintshi indlela ababuka ngayo okungaphazamisa indlela enza ngayo umsebenzi wakhe.
- 1.5 Isisho sichaza ukubongela futhi uncome umuntu owenze kahle kulowo msebenzi abewunikeziwe uze umklomelise ngesipho.
- 1.6 Ukubambisana noMnyango wezokuHlunyeleliswa Kwezimilo ekunikeni abafundi amathuba okufunda yize beyiziboshwa. Baphinde banikwe ithuba lokuyofunda ezikhungweni zemfundo ephakeme, le minyango ibambisene. Umnyango wezemfundo uhlela imicimbi ukuklomelisa abenze kahle.
(Amaphuzu amabili kulawo anikezwe ngenhla.)
- 1.7 Ababuzwa abafundi ngezigwebo zabo okwenza bangazenyazi kanjalo nothisha bangabahluleli./ Baqala ukufunda izikole zingakavulwa besebenzisa usizo lothisha abayiziboshwa./ Bathola ukwesekwa ngokunikezwa izinsizakufunda ngesikhathi esifanele.
- 1.8 Zombili lezi zikole zinabafundi abanqenayo ukuya esikoleni bazivikele ngokuqamba amanga bebeka izizathu ezithile njengembangela. Abanye abafundi badoja amakilasi kodwa bekhona esikoleni.
- 1.9 Bathola amathuba okuyofunda ezikhungweni zemfundo ephakeme ngokulekelelwa yimiNyango yomibili.
- 1.10 Kungaba nomthelela wokuthi bangabehlulela ngenxa yobubi bamacala abo./ Bangaze bagcine belahlekelwa yithemba ngempilo engcono./ Othisha kungenzeka ukuthi bagcine besaba ukufundisa abafundi abayiziboshwa futhi abenze amacala amabi.
- 1.11 Ngumbono, kuyavela endabeni ukuthi kunamathuba anjengokufunda anikezwa abafundi, okwenza baphume ejele sebenezicucu abangaziphilisa ngazo. Oboshwe enekhono, usenalo ithuba lokulisebenzisa ukuthuthukisa isizwe njengabo othisha abayiziboshwa abafundisayo ngaphakathi kulesi sikole.

- 1.12 Asitshela ukuthi uyazethemba kulokho akwenzayo, uneqiniso lokuthi uzothola imiphumela emihle./ Uyayithanda kakhulu into ayenzayo futhi uzinikele kuyo ngothando./ Ngenhliziyo yakhe yonke uyakholelwa ekutheni angenza umehluko kulaba bafundi abayiziboshwa.
- 1.13 Akumele umuntu alahle ithemba ngoba eboshiwe, ayatholakala amathuba angaphucula impilo yesiboshwa ngaphakathi ejele./ Zingahlumelela izimilo zeziboshwa inqobo nje uma bethola ukwemukeleka banikezwe ithuba lesibili empilweni./ Umphakathi uyadinga ukulekelelwa ngumnyango wezamajele ukuba ukwazi ukwamukela iziboshwa esezikhululiwe./ Imfundo iyithemba lawo wonke umuntu kungakhathalekile isimo akuso./ Iziboshwa nazo ziyadinga ukuphathwa ngothando ngoba nazo zingabantu futhi zinamalungelo.

UMBUZO 2

- 2.1 Isenkingeni yokwehlulwa yizikweletu zayo./ Izidingo zayo zingaphezu kwemali eyiholayo./ Ithanda izinto ezisezingeni eliphezulu ehluleka ukuzikhokhela./ Imosha imali ezintweni engaphila ngaphandle kwazo./ Usephenduke isigqila sezinto ezingayekeki kodwa ezimudla imali eningi./ Wehlulwa ukwenza ibhajethi njalo ngenyanga okumenza agcine esenza izikweletu ezingaphezu kwemali ayiholayo.
- 2.2 Sethula isithombe sokuthi ayisenamali iphelele ezikweletini zayo kudlule kungeneli. Izikweletu zakhe ziyamhlula ngoba zingaphezu kwemali anayo/ ayiholayo. Noma angabhajetha ngeke isizakale ngoba izikweletu zayo zingaphezulu kwemali anayo, idinga ukutakulwa.
- 2.3 Ibhajethi uma yenziwe isiza ekutheni umuntu angathengi izinto ezingaphezu kwemali ayiholayo/ umuntu ufunda ukukhetha izidingo ezibalulekile kuqala.
- 2.4 Yiqiniso ngoba uma uyibuka amehlo avulekile okuchaza ukuthi ithukile/ umlomo wayo ukhamisile ngoba iyakhala ihlukunyezwa yizikweletu/ ikhanda libheke phansi futhi ibanjwe ngemilenze yizikweletu okuveza ukuthi yehlulekile.
- 2.5 Ngiyavuma ngoba imali ephuma emakhukhwini ensizwa ihlanganisa izinkulungwane eziyishumi nesithupha kuze kweve.
- 2.6 Ngingayisiza ngohlu lwezikweletu zayo zenyanga ngiqhathanise nemali eyiyithola nyanga zonke ukuze ingaphili impilo engaphezu kwezinga layo./ Bengingayicela ukuba igweme utshwala nogwayi okungenani ithenge ukudla./ Ngingayiluleka ukuba ithenge umakhalekhukhwini wentengo encane, ishiye imadlana encane ebhange ukugwema isikweletu sasebhange.

ISIQEPHU B UKUFINGQA

UMBUZO 3

Imisebenzi idinga uhlobo lwabantu olufanelekile hhayi noma ngubani. Owufunayo ugcwalisa amafomu aphinde aveze nobufakazi bokuwufundela kwakhe. Kudingeka abantu abavelele abangafakaza ngobunjalo befuna umsebenzi. Umuntu kudingeka azovela phambi kwesigungu senhlokehono kuqhathaniswe nalokho osekushiwo ngabanye ngaye. Ukuzifikela phambi kwesigungu kucacisa ngokufaneleka kwakhe kulowo msebenzi awufunayo. Nabafuna imifundaze kumele badlule kokufanayo. Abahlala ezigungwini bangochwepheshe, bayakwazi ukubona ukufaneleka komuntu kulokho akufunayo. Kuhle umuntu azimisele uma eyokwenza inhlokehono, agqoke ngokusendimeni, kwehluke kumuntu oya emcimbini. Akushoyo kucace futhi kugqamise ayikho, engakhohliwe ngukuthi baningi abawufunayo lowo msebenzi, akhumbule ukuthi kuyancintiswa.

Amagama angama-82

Uzomakwa kanje:

Amaphuzu = 5

Amagama omfundi = 3

Inani lamagama = 2

ISIQEPHU C IZINKONDLO

UMBUZO 4

INKONDLO ENGAFUNDWANGA EKILASINI

- 4.1 4.1.1 Sihambelana ngokuthi igama elithi, "Ndingasithebeni" lichaza umuntu oswele noma odingayo lapho kunenala yezinto. Lokhu kuyahambisana nokushiwo enkondlweni ngowesifazane osemusha, ohamba yonke indawo efuna uthando ezindaweni nakubantu abahlukene kodwa bekhona abayizihlobo zakhe abamthandayo okumenza agcine engasafunwa nasekhaya ngenxa yokuziphatha kwakhe lapho sebemlahlile abanye.
- 4.1.2 Ngiyavumelana nalesi sitatimende [$\frac{1}{2}$] ngoba izwakala iveza imizwa yokudumala ngomshana wakhe, ohlule esekhuzwa kepha yena waqhubeka nokuhamba yonke indawo eqoma./ Uveza ukuthi sekuze kwashona nomkhulu wangcwatshwa lo mntwana ehambile ekhaya okubadumaze kakhulu./ Iphelelwe yithemba ngoba umshana ubuya nesisu angazi nokuthi ngubani umnikazi waso ngoba bonke ayethandana nabo bayasiphika./ Amazwi kamalume athi, umshana uyolandelwa ngamashwa unomphelo aveza ukuthi akasenalo ithemba lokuthi impilo yakhe iyoke ibuyele esimweni esijabulisayo./ Umalume uveza ukuthi akukho okuhle akulethela umndeneni ngaphandle kobuhlungu obukhulu. [iphuzu yimaki elilodwa]
- 4.1.3 Le nkulumo icacisa kabanzi ukuthi kubantu intombazane eyayithandana nabo, (umabhalane nomshayeli weloli) akekho phakathi kwabo osivumayo isisu ukuthi singesakhe.
- 4.1.4 Imbongi ikhethe ukusebenzisa igama elithi, "umhlambi" ngoba ibizama ukuveza isithombe sokuthi intombazane iqoma amadoda ahlukene ngesikhathi esisodwa. Umhlambi yimfuyo yasekhaya/ yasendle etholakala endaweni eyodwa ngesikhathi esisodwa.
- 4.1.5 La mazwi aqukethe umoya wokudumala, wokucasuka, wobuhlungu, wokuphoxeka ngesenzo esingasihle sentombazane sokukhulelwa ingane engaziwa ukuthi uyise ngubani futhi ezoba ngumthwalo lapha ekhaya.

IZINKONDLO EZIFUNDWE EKILASINI

- 4.2 4.2.1 Isigqi sale nkondlo siyashesha ngoba zonke izitanza zayo ngaphandle kwesitanza sokuqala, zinenjambamenti./ Ukungabibikho kwezimpawu zokuphumula ekugcineni kwemigqa kwenza ukuthi isigqi sayo sisheshe ngoba siyageleza.
- 4.2.2 Imizwa yokudumala/ukuphoxeka ngoba konke okuhle kwalesi sizwe sekushabalele kwaphela./ Imizwa yobuhlungu nokukhathazeka uma ibona yonke into eyayiyigugu kulesi sizwe isishabalele yaphela./ Imizwa yokwethuka nokumangala uma ibona ububi bukhula buzenzela obukuthandayo kulesi sizwe. Ibona kungekho muntu ozihlupha ngokwenza imizamo yokuvimba lobu bubi kumbe isifo./ Umuzwa wosizi nowokuphelelwa yithemba ngoba uzwa abantu bayakhala ngenxa yokuhlupheka bebhuqwa yisitha, yisifo nobubi obumangalisayo obungasanqandeki.
- 4.2.3 Imbongi igcizelela umqondo wokumangala nokudumala uma ibona isizwe esasinabantu abasha abanempilo, bethembisa impumelelo, nokukhula kahle, asebewohloke baphela beqedwa yisifo/isimo esingaqondeki.
- 4.2.4 Athula isithombe esiveza ukuthi lesi sifo esingumbulalazwe sibulala ngesihluku, siyazenzela nje. Kwenzeka ngoba akukho muntu onamandla okusivimba, asinamusa sibulala kwasani asikhethi ngisho nakulabo abondlekile besebasha imbala.
- 4.2.5 Alekelele ngokuveza indikimba yosizi olumangalisayo olungelinganiswe obuziwa yilaba bantu abafayo begula bebulawa yisifo esibhubhisayo zibashiya behlupheka kungekho muntu ongabatakula kulolu sizi lokubhujiswa yisifo esinonya. Ngokuveza indikimba egqamile yobuhlungu obunsonsothayo obungahlukile kulobo bokushiswa yilangabi lomlilo.
- 4.3 4.3.1 Imbongi iveza ukuthi iyabezwa abanye bekhuluma bekude nalo ichibi, bebuzana ngalo/ abanye bezwe abanye belincoma. Imbongi yona iyabamema ithi abangene ngaphakathi bazozizwela bangagcini ngokutshelwa ukuze bakhulume ngabakwaziyo. Okugcizelela ukuthi nayo ifakaza ngekwaziyo njengoba ikhuthaza abanye ukuthi benze njalo./ Ikhuluma ngekwaziyo ngoba iyakwazi konke okushiwoyo ngabakude nabaseduze kwalesi sikhungo semfundo ephakeme/ibandla okuchaza ukuthi ihlezi ichitha isikhathi sayo lapha.
- 4.3.2 Ngiyaphikisana nalesi sitatimende ngoba imbongi izwakala ibamema nabanye ukuba beze kuleli chibikazi/ lesi sikhungo semfundo ephakeme esidumile ngemiphumela yaso emihle. Ifuna bonke bazizwele lobu bumnandi bokubalwa njengabafundi balesi sikhungo ze kuthi uma bekhuluma bakhulume ngabakwaziyo./ Ngiyaphikisana ngoba izwakala ibamemela kuleli bandla elidume ngensindiso futhi nalabo abangena kulo bathola ukubusiseka ngendlela eyisimangaliso ngakho ifuna wonke umuntu azuze ubumnandi bensindiso.

4.3.3 Ngalesi sisho esithi, "**bayishayel' ihlombe**" imbongi iqonde ukugqamisa ubuhle bemiphumela yalesi sikhungo semfundo, enconywayo yibo bonke abezwa ngaso noma asebeke bafunda kuso/ asebesindisiwe ezonweni zabo sebengofakazi bempilo emnandi egcwele izibusiso abayithola ngokuza kuleli bandla.

Ngalesi saga esithi, "**imbila yaswela umsila ngokulayezela**" imbongi iqonde ukukhuthaza labo abezwile ngalesi sikhungo kodwa abalibele ukubabaza bengazifikeli mathupha bazofunda kuso, ukuba beze bazofunda kuso ukuze nabo bazuze impumelelo bangagcini ngokuzwa kodwa bakwazi ukukhuluma ngabakwaziyo bengofakazi.

NB omunye umfundi angaphendula athi ichibikazi leli okukhulunywa ngalo yibandla lapho abangena kulo besindiswa bathole ukuphila. Uma izimpendulo zakhe zincike kulokhu futhi esekele kahle, zamukelekile.

- 4.4 4.4.1 Iyisebenzise ukugqamisa ingqikithi yenkondlo ethi, eyikho iyikho ngenxa kaNkulunkulu, yona ngokwayo ayinasiqiniseko sokuthi ingakwazi yini ukuzazi nokuzimela ngokwayo./ Iveza ukuthi ukuze ibe yilokhu eyikho idinga uNkulunkulu empilweni yayo ngakho nofunda le nkondlo akaqonde futhi akhanyiseleke ukuthi nguNkulunkulu ophethe ukuphila komuntu.
- 4.4.2 Uphawu lokubuza lusetshenziselwe ukuchukuluza imizwa yofunda inkondlo ukuba naye azibuze ukuthi ngempela ayikho uyikho ngoba enzeni lena enhle ehluke kwabanye. Uma ezihlolisisa kumcacele ukuthi yena akanamandla kepha nguNkulunkulu omhawukelile wamupha ngesihle.
- 4.4.3 Lolu phawu lubizwa ngokuthi "yisuzura". Lusetshenziselwa ukwehlisa isivivini senkondlo ukuze kugxile kahle umyalezo owedluliswayo.

ISIQEPHU D UHLELO NOKUSETSHENZISWA KOLIM

UMBUZO 5

- 5.1 5.1.1 Akakholelwa ekutheni lowo makoti ungumakoti wangempela uma engalotsholiwe ufana nesivakashi nje. Ucabanga ukuthi nabangasekho ngeke bamamukele kulo muzi. Abaphansi bazibonela intombazane nje ezithwabazela egcekeni uma umakoti engalotsholiwe.
(Elilodwa lamaphuzu angenhla.)
- 5.1.2 Amazwi kaNsizwa acheme nobulili besilisa okungubaba wakhe. Uveza ukuthi ukube nguyise ogcizelela eyokulandelwa kwamasiko afana nokulobola ngabe uyezwa, inkinga yakhe ngukuphathwa ngumuntu wesifazane yena ebe eyinkosana futhi emdala engakhathalele ukuthi nowesifazane ngumzali wakhe futhi unelungelo lokumshayela umthetho ambonise lapho enhlanhlatha khona.
- 5.1.3 ulimi oluncengayo.
- 5.1.4 "Bengithi uhlakaniphile". La mazwi adlulisa umqondo othi, uNsizwa uyisilima esivuma ukulahlekiswa ngumama wakhe, akanamqondo wokuzithathela izinqumo ngekusasa lakhe./ Adlulisa umqondo lona wesifazane akamhloniphi owesilisa futhi umphendula noma ikanjani, nguye omphethe futhi omlawulayo.
- 5.1.5 Ngiyavuma ngoba uZandile ukholelwa wukuthi amalobolo awumbhedo, ayinto yabantu abangafundile. Usikompilo luthi ungumalokazana ngoba ulotsholiwe.
- 5.2 5.2.1 Ngeke akwazi ukuza ngoba akanamali futhi akasebenzi, phela ithikithi libiza uR260, angeza kuphela uma engathengelwa ngomunye umuntu.
- 5.2.2 Lesi simo sokukhuluma esithi, "azibuye emasisweni" sichaza ukuthi asibuyele kokwethu kokudabuka/ indlela okungeyethu yokuphila. Sihambelana naleli *concert* likaMaskandi ngoba kulo kuyobe kudlalwa umculo wesintu kanjalo futhi kuvunulwe nangemvunulo yesintu okwehlukile kokugqokwa esikhathini samanje kanjalo nomculo osuvamile esikhathini samanje.
- 5.2.3 La mazwi anomthelela wokuqinisekisa ukuthi labo abafunda lesi sikhangiso ukuthi abaculi abazobe becula kuleli khonsathi abekhethelo, asebemnkantshubomvu, abadumile ngobuchule babo nangekhono kulo mculo ngakho lokho kuzokwenza bafune ukuza ngobuningi babo okuzokwenza ukuba inkundla i-Moses Mabhida igcwale ithi phama.
- 5.2.4 eyimizuzu **eyi-10** ukuya enkabeni yedolobha iTheku.

- 5.2.5 Kusetshenziswe ikhonco ngoba uma igama lesiNgisi lizosetshenziswa linjalo lingabi ngumfakela, umthetho wolimi uthi, kumele kufakwe ikhonco emuva kwesiqalo.
- 5.2.6 Umlobi usebenzise ifonti engefani ukugqamisa umyalezo walesi sikhangisi.
Uphinde wasebenzisa izimpawu zokuloba ezenza ofundayo abe nokuheheka.
Usebenzise ulimi oluhehayo olwenza ofunda isikhangiso athande ukuya kulo mcimbi ngoba usethathekile./ Usebenzise izithombe ezizokwenza ozibonayo esikhangisweni afune ukuyozibonela mathupha lezi zingwazi ezizobe zicula.
(Amasu amabili kwangenhla azoklonyeliswa.)
- 5.3 5.3.1 – chitheka **buchitheka** bugayiwe, besingazi ukuthi umshado ngeke wenzeke ngoba umkhwenyana usemane wangafika.
- 5.3.2 – isichitho lezi zithandani bazifake **isichitho** njengoba zingasabhekani nje manje.
- 5.3.3 Imisho ingaveza lokhu: ukumosha; iholide, amanzi.
- 5.3.4 Ngafika kwamalume ngiyobika usizi lwami, wamane wangichithela izandla ngoba naye engenalutho.

UMBUZO 6

UDokotela Nomfundo Mahlangeni osebenza eNyuvesi yaKwaZulu-Natal uthi, “indawo ozalelwe kuyo nesimo okhule ngaphansi kwaso akuchazi lutho ngekusasa lakho”. Ubekhuluma enza isibonelo ngoNkosikazi Sepati Mokhosi, ochonywe uphaphelwegwalagwala ngokuthola iziqu zePhD kwi-Biochemistry.
“Kahle kahle, ngubani owathi abantu abansundu ngeke baphumelele kulezi zifundo ezifuze lesi?”

Amamaki esewonke ayi-100