

*EXAMINATIONS COUNCIL OF ESWATINI*

# **EGCSE**

**EXAMINATION REPORT**

**FOR**

**FIRST LANGUAGE SISWATI**

**YEAR**

**2020**

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**EGCSE FIRST LANGUAGE SISWATI**

**Paper 6870/01**

**Continuous Writing**

**Key messages**

- It is essential that candidates use their creative skills to give a relevant topic to the composition. A noticeable number of candidates were unable to give relevant topics i.e. they wrote topics like “Lilanga Lengingeki Ngilikhohlwe”, “Kubona Kanye Kubona Kabili” - which were completely irrelevant to the topic. Expected topics were “Bungani Sibili”, “Umngani Locotfo” etc.
- It is important that candidates end their narrative with the given words... “angitange sengibe nemngani locotfo kangaka”. A majority of candidates did not end their narrative with the given words. A well written ending was important in depicting that candidates were aware of what was required of them.
- Argumentative compositions require candidates to take a stand in the introduction and then write both for the affirmative and opposite which should be followed by a conclusion.
- It is important that candidates adhere to the stipulated/required length, 300 - 400 words in Section A and 150 - 200 words in Section B. Some candidates wrote way over the maximum length.

**General Comments**

The total number of candidates who sat for the 2020 paper were 16 735. This paper consisted of 2 sections and had a total of 50 marks. Section A which was a free composition worth 30 marks whereas Section B was a situational composition worth 20 marks. Section A comprised 3 composition topics from which candidates had to choose one question. Section B had one compulsory question. Candidates attempted the questions in Section A reasonably well although the performance was somewhat below average on the narrative and argumentative types of compositions.

## Comments on Specific Questions:

### Section A

#### Umbuto 1

##### **Topic: Bhala indzaba legcina ngekutsi... “angitange sensible nemngani locotfo kangaka.”**

This was a narrative type of question. Even though it was popular with the candidates, the performance was below average. Candidates were expected to narrate about a righteous friend, someone who displayed qualities of being honest and having strong moral principles. However, a number of candidates did not understand the key word “locotfo” hence they ended up narrating about a helpful friend, which led to them scoring low marks.

#### Umbuto 2

##### **Topic: Kuhlala nebatali nasewusebenta kuhle. Utsini umbono wakho?**

This was an argumentative type of question. It was popular with candidates and was fairly done. Candidates were to explore whether or not its good to stay with parents when they are employed. Those who did well were those who after taking a stand were able to bring about/tackle both sides of the argument. However, many candidates failed to give a balanced argumentative composition in that they did not take a stand in the introduction which is imperative in this type of composition. They only wrote for the affirmative and totally ignored the opposition thus ended up scoring low marks.

Candidates should be taught to write or copy the question as is - some candidates would change the topic to suit the stand they had taken, for example: - “Kuhlala nebatali nasewusebenta kubi.” Other candidates would write the question and not the topic “Kuhlala nebatali nasewusebenta kuhle. Utsini umbono wakho?” Some candidates failed to conclude their composition by reverting to the introduction. Teachers are urged to emphasize that every composition must have a conclusion - no composition should ever be left hanging.

#### Umbuto 3

##### **Topic: Bhala kabanti ngebumcoka bemanti emphilweni.**

This was a factual type of composition and it was very popular with the candidates. Those who chose it did very well as they were able to write at length about the importance of water. They had brilliant ideas like the generation of electricity, use in power plants to cool off large machinery, fight against COVID 19 through washing of hands etc.

Some candidates, however, wrote about ways of conserving water which was not part of the question hence they scored low marks. Candidates also demonstrated inability to write and develop topic sentences. Consequently, most candidates listed points/ideas instead of developing them, thus leading to weak arguments. Teachers are advised to emphasise to candidates to identify key words in a question before writing.

## **Section B**

### **Umbuto 4**

**Topic: Wena uwine emncintiswaneni wekubhala indzaba lemfisha, wehlula bonkhe bebawungenele eveni lonkhe. Uwinele sikolwa sakho sizumbulu semali netincwadzi letilikhulu.**

**Bhala inkhulumiswano emkhatsini wathishelanhloko nemtali wakho lotekukhonona ngekutsi wena kute lokutfolile. Inkhulumiswano yakho ayibe ngemagama lalikhulu nemashumi lasihlanu kuya emakhulwini lamabili.**

This was a dialogue which was compulsory. This question was fairly done, however, some candidates showed that they were not exposed to the writing of a dialogue. Candidates were required to write a dialogue between the headteacher and a parent who was disgruntled that his/her child was never given any reward despite winning a large sum of money and books for the school. Some candidates changed the whole question and wrote a dialogue whereby the parent was complaining about their child not being given an award for being a top student. Other candidates were not naming their characters but opted to just label them “umtali” and “thishela lomkhulu”. It should be noted that the marking for this section pays particular attention to format. Writing a topic - candidates displayed a lack of knowledge in writing a topic for the dialogue. Some either did not write the topic or wrote the question as it is. Teachers are urged to remind candidates to write a topic for a dialogue, bearing in mind that the topic should not exceed 6 words. The language used between headteacher and parent should be appropriate to the situation. Whereas it is expected that the parent maybe disgruntled and unhappy they still have to show respect. Most candidates used casual language while some used aggressive and derogatory language i.e. “Yeyi wena thishelanhloko wakanhlaka!”. Teachers are urged to remind candidates not to use casual and or aggressive language.

**EGCSE FIRST LANGUAGE SISWATI**

**Paper 6870/02**

**Reading and Directed Writing**

**Key messages**

- Candidates must avoid lifting long phrases when the question only requires one word or a short phrase.
- It is essential that candidates address all parts of the question, paying attention to key words and instructions in each task. Attention should be equally given to all parts of the question.
- Candidates should carefully select the material that is appropriate for the response particularly in **Question 2(a)** not copy indiscriminately large chunks from the passage.
- It is important that candidates note that the focus is on showing understanding of the passage when responding to **Question 2(b)** instead of copying the passage.
- Candidates should pay attention to the grammatical and linguistic forms required by the questions in **Section B**.
- Both teachers and candidates should note that this paper assesses the candidates' ability to demonstrate purposeful reading, interpretation and effective use of details to respond to tasks.

**General comments**

Candidates demonstrated understanding of both passages as they successfully responded to the questions. There were some very good responses displaying a high standard of comprehension and competence in handling different skills assessed in this paper. Familiarity with tasks was evident as most candidates demonstrated a high level of preparedness for the examination. This was the case especially with the summary **Question 2(a)** where responses by most candidates were fairly good. However, some candidates wrote incomplete ideas or repetition of the same idea, thus missing marks. Most successful responses made a consistent attempt to use their own words without altering the meaning. However, less successful responses came from over reliance to copy from the passage. Although candidates are encouraged to use their own words, they are not expected to change the ideas from the original passage. There were a number of candidates who left some parts of the question paper unanswered. The examiners noticed this tendency was more evident this year compared to previous years. This was especially picked up in **Question 2 (b), 3 and 4**. Some good responses indicated awareness of the need to use the material from the passage to answer questions instead of repeating the passage as is. This is how understanding of the passage was displayed. Candidates should always remember that this paper assesses how able they are to demonstrate purposeful reading, interpretation and effective use of details to respond to tasks. For less successful responses, candidates dealt unevenly with the tasks due to failure in addressing all parts of the question. Technical understanding and appropriate use of grammatical and linguistic formations was evident in responses to **Question 3 and 4**. Sometimes even though the part of speech was correct, some candidates would fail to use it correctly.

## Comments on Specific Questions

### Section A

#### Question 1

Generally, the performance was fair. In some questions the higher level questions challenged most candidates.

**(a) Bhala umshwana lokhomba 'kuhamba' endzimeni yekucala. [1]**

Most candidates successfully identified and lifted “*kungenela sibhabhadla*” as the correct response for this question. Very few candidates gave a single word or wrong phrases which were not in the passage such as:

- wangenela indlela, akaphotisanga maseko.

**(b) Sakabani sibongo salona lococa lenzaba? Usho ngani? [2]**

There were two parts of the question which required candidates to deduce the surname based on the praise name “*Mkholo lonsundvu*”. The correct response was any of the following:

Matsebula, Tsabedze, Mangwe, Makhubu, Masina which should be supported by the response that “kungoba bananatelwa batsi Mkholo lonsundvu netinyawo takhe” or “lesi sinanatelo salesibongo”.

Some candidates got only one mark for the first part of the question because they failed to link the response to the *sinanatelo* and simply wrote “utsi Mkholo lonsundvu”. Common wrong responses were:

Ginindza, Mamba, Mavuso.

**(c) Endzimeni yesihlanu, yini leyabangela kutsi lococako abe bete siciniseko kutsi sani sitfuntana lasibonako? [2]**

Successful responses to this question showed understanding of the moon’s behaviour, *ivela iphindze ishobebe*, which caused doubt in the narrator’s mind of what the movement he saw was. It was not adequate to refer to darkness or to simply lift from the passage without showing understanding of what the question required. The expected response was:

Kukhanya kwenyeti lokwakutikhawu njengoba beyihle ivela iphindze ishobebe.

#### Common incorrect responses:

- Sitfunti senyete
- Kwabangwa kutsi bekusebusuku angasaboni kahle
- Sitfuntana lengasibona angatanga noma senyete noma yini

- (d) **Sento salococako sekubambisisa libhayisikili, abuyise nesikhwama ngembali sisinika mcondvo muni ngalakucabangako? Sekela ngeliphuzu linye. [2]**

A majority of candidates performed below average in this question which required them to comment on the narrator's thoughts based on his actions. The other mark was for supporting the response they selected. Most candidates gave **their own thoughts** which immediately led to incorrect responses. A correct analysis and evaluation of the narrator's actions yielded the expected answer. The key task was to comment on his thoughts.

**Expected response which were awarded 2 marks:**

- Ucabanga kutsi kunetigebengu letifuna kumemuka tintfo takhe ngiko uyatibambisisa kute ativikele bangamemuki.
- Uyasola kutsi kungenteka bamhlasele ngako ufuna kuvikela tintfo latiphetse.

**Common wrong responses:**

- Ngicabanga kutsi uyesaba kutsi batamemuka
- Ufuna kutiphephisa kuletigebengu
- Ulungiselela kubaleka ngiko abuyisa tintfo ngembali

- (e) **Buhlakani buni labenta lococako nakeva livi lelitsi... *vimba ngalapho*...? Bhal kunye usho kutsi kwamsita ngani. [4]**

Candidates' performance was below average as responses failed to address the demands of this question to get 4 marks. A majority were awarded 2 marks for the act of intelligence which helped him to escape from the attackers. The actions should only be after he heard the words *vimba ngalapho*. They failed to explain how this act helped him. Correct responses identified the act of intelligence then explained how it helped him ensuring that one line of thought was maintained. The less successful responses could not maintain the line of thought from act – to how it helped the narrator in his struggle with attackers.

**The correct response which got full marks:**

- Waphuma endleleni (wangena ehlatsini) wayongena eludvongeni wabhaca.
- Wakhona kubabona bona bangamboni, wabahasela wabehlula.

Responses in which candidates lifted from the passage had limited success as analysis which displayed comprehension of the passage was not achieved.

**Some common incorrect responses included the following:**

- Wagibela libhaysikili wabaleka
- Wakhona kubabona kutsi babili
- Wakhalakatsela emgodzin/esihosheni
- Walibeka ngembali libhayisikili kute lingatumanya libite tigebengu

**(f) LaNdzinisa utawujabha uma uyise waMshikashika efika angakasiphatsi sipho semfana wakhe. Hlolisisa lombono usebentise lokwenteke endzabeni. [4]**

Most candidates scored at least 1 mark for their response to this question. Candidates were required to explore **both sides** of the argument on the reaction of the narrator's wife when the most awaited item was not brought home. Candidates were also required to refer to details in the passage about the importance of the bicycle to the family versus the value of life. Successful responses argued that although disappointment was certain it would have been overtaken by gratitude that the narrator's life was spared or saved by the same bicycle. Less successful responses only gave one side of the argument and often failed to support why it would be a disappointment when the bicycle that was expected was not brought home.

Some misconceptions also hindered success where candidates concentrated on the disappointment of the child Mshikashika instead of LaNdzinisa.

**The expected correct response awarded 4 marks:**

- Utawujabha laNdzinisa ngoba bebavumelene nendvodza yakhe kungako asibheke ngalabovu/usigadzile lesipho semfana wakhe.
- Ngakulolunye luhlangotsi, angeke ajabhe laNdzinisa ngoba indvodza yakhe beyitiphephisa ngalelibhayisikili. Lingabuye litsengwe kantsi imphilo ngete wayitsenga uma seyilahlekile.

**Some common incorrect responses:**

- Utawujabha ngoba umntfwana wabo abehlanganisa iminyaka lesihlanu/bekasigadzile Mshikashika lesipho/bebametsembisile lomntfwana.
- Ngeke ajabhe ngoba naye sewuyati kutsi sekunetigebengu kulenzawo yakubo/ utawubona kutsi belitsengiwe ngoba utayiphatsa insimbi lesifakazelo.

### Notes for question 1

- This question assesses skills to answer questions with explicit and implicit meaning.
- Language usage and vast understanding of vocabulary is also required from candidates.
- Details in the passage should be used for analysis and evaluation to give concise and specific responses.
- Weaknesses which lead to loss of marks were often a result of lifting from the passage and sometimes ignoring parts of the question.
- Changing the names of characters also affects performance, i.e. *Mshikashika becomes Mshikishi, Mashikisha. LaNdzinisa used as LaNdzima or LaNdzimandze.*

### Question 2

#### Summary

- (a) **Ngemagama labalelwa ku 60 kuya ku 90, bhala sifinyeto ngalokwentiwa ngudokotela Msimango kusukela abona buso besigulane kute kube ngulapho alahla umjovo kubhaskidi wetibi.**

This question was well done by a majority of candidates who were able to identify the maximum 5 points. The structure of the summary was also mostly presented in the correct format as candidates wrote one paragraph instead of listing points. However, some candidates presented incomplete information rendering points incorrect despite to identify points. The marks available for language were sometimes lost when candidates failed to use their own words but simply lifted from the passage word for word. There is no need to substitute every word but candidates need to show understanding of the passage by using their own words as far as possible. Most candidates were also able to present concise summaries with well-connected points thus getting credit for summary skills. Below average responses failed to distinguish between actions versus what happened to Dr Msimango. This was often a result of writing without selecting relevant information but lifting word for word from the passage.

#### Points that were available for the summary:

1. Wema etfukile/amangele wehluleka nekuphendvula nesi lakubutako.
2. Wesula umjuluko lowase ugeleta ebusweni.
3. Wangena endlini lencane, wageza buso wabesula ngemathawula asesibhedlela.
4. Watjela/wakhuluma nanesi kanye nalomake logadze sigulane kutsi baphume wacela kutsi kubete lomphatamisako/ Wacela kusala nesigulane angaphatanyiswa.
5. Wahlala phansi, wakhumula lijazi, wahlanganisa tandla achucha/adleletela.
6. Wakhumbula/Wacabanga konkhe lokubi lokwentiwa sigulane.

7. Wakhumbula tonkhe tifungo tebudokotela latentu, wakhala/ Wakhumbula tifungo latentu watinika sikhatsi sekucabanga ngalatakwentu/ Wakhumbula tifungo wase utsatsa sincumo sekumelapha/ Walahla umjovo kubhaskidi wetibi.

**Common incorrect presentation of points:**

- Wema amangele
- Wajuluka waba manti wageleta ngemhlane
- Waya edlini lencane
- Wacela kusala nesigulane
- Wakhumbula ngekhatshi asesenyuvesi/ walungisa umjovo washikisha umkhono ngavolo

For language marks available for summary skills:

- Kuma kwesifinyeto (one paragraph)
- Kubhala siSwati lesingiso: sibitelo, timphawu tekubhala
- Kubona lapho kufanele acale khona kufinyeta nalapho atawugcina khona
- Kubhala ngewakhe emagama angashintji umcondvo wesivisiso

A majority of candidates failed to use their own words as they lifted information from the passage as is. Some candidates wrote in the first person instead of using reported speech.

**(b) Bhala inkhulumiswano emkhatsini wadokotela Msimango nesigulane lesingu Makhekhe mhlazana siphuma esibhedlela sesitihambela.**

**Inkhulumiswano yakho ayibe ngemagama lalikhulu nemashumi lamabili kuya ekhulwini nemashumi lasiphohlongo (120-180). [15]**

This was a directed writing task based on the second passage.

Key features of good responses were realised when candidates displayed understanding of the task at hand – writing a **dialogue** between the doctor and the patient (Msimango and Makhekhe), taking into consideration the details in the passage about their relationship. The two had a history where the doctor had been betrayed by his friend at university. Good responses also considered feelings of the two and the position of power the doctor had for his revenge. The **internal emotional conflicts** that each of them went through when well-developed produced a convincing dialogue which also aroused interest in the reader. The question required that the dialogue begins on the day the patient was being discharged from hospital and had recovered '*asatihambela*'. High achievers were able to fill in gaps in their pieces explaining how the conversation was started, indicating clearly why Makhekhe betrayed his own friend in a foreign country. They also used to their advantage the details in the passage that Dr Msimango was the only doctor who could handle the illness, thus developed into interesting ideas about location of the hospital i.e. *sibhedlela lesikhulu kulelive noma lesiseveni labomkhwane* where Msimango was working. They also explained that he had become a rare specialist beating all the odds after expulsion from a medical

university in China. Words expressing feelings from both characters enhanced the dialogue, showing that the candidate understood the mood i.e. *Wangivisa buhlungu, ngahlazeka, inhlitiyo yami seloku iyopha, ngahlukubeteka yonkhe leminyaka ngingakhoni kuchubeka netifundvo tami*. The fact that Makhekhe was now in need of specialised treatment triggered more ideas for development. What happened to him and his medical studies? What kind of sickness was he suffering from? Details about his life after testifying against Dr Msimango were explored etc.

More successful candidates were able to develop a convincing and fluent dialogue with mature ideas using a wide range of vocabulary and strong sentence structure, proper paragraphing and well sequenced points. Such candidates also demonstrated awareness of spelling, punctuation and grammar that was accurate. They also adhered to the required length.

Less successful responses demonstrated lack of understanding of the audience and style. The pieces of writing lacked effectiveness as mostly large chunks of the passage would be copied without assimilating it to the response. For lack of well-developed ideas, many gaps of information expected in the dialogue were evident. Low achieving responses failed to show understanding of the events in the passage such that Makhekhe and Msimango did not recognise each other at all, they only dwelled on the gratitude of Makhekhe to have been successfully attended to. Some even missed the detail in the question that the conversation took place on the day Makhekhe was discharged, they said it was the day he arrived and kept begging for the doctor to help him. Such responses were of little or no relevance to the question. There was also a lot of repetition especially in the apology – “*Ngiyacolisa mngani wami*”, *ayidle itishiyele bengingakacondzi, awu! Ngicolele dokotela*. This would be repeated over and over again without the conversation developing and being effective. Further, some candidates did not consider the number of words required which were specified in the question. Others wrote as little as 80 words. Some candidates brought in a third party in the dialogue which would either be the nurse or Makhekhe’s wife which was not correct. Teachers are urged to remind candidates that a dialogue is always between two people. Other candidates wrote as if the pair met in other locations rather than the hospital which would be in the bus rank, shop or even bank.

In the conclusion, good responses ended the conversation between the two former friends and did not leave it hanging. Did the two reach common ground or Msimango did not accept the apology? For example, endings that were positive: *amtjele kutsi anatse kahle emaphilisi, banikane tinombolo telucingo, amkhutsate kutsi adle kahle*. The emotions were carried onto the conclusion where in some instances Msimango refused to forgive but stormed out of the office or ward. Poor responses left the conversation hanging without giving a proper conclusion. The language used by some candidates showed a

deteriorating trend where they used wrong expressions, words and proverbs. Common examples: *sitsendze asinamphumulo, wangifaka phasi kwebhasi, wangigwaza ngemuva, ngicela angiphumele, yati, yacolisa, congcolele*. Candidates should be aware that flawed sentences and unclear expression hinders communication. The only tool to express ideas effectively is through language which is clear, fluent and arouses interest.

### Section B – Luhlelo

Competence in linguistic and grammatical formations was evident in the high achieving responses. Low achieving responses were not able to give correct forms of words described in the question or used them incorrectly.

#### Question 3

- (a) This question was not well done. Although responses were to be lifted from the extract, a majority of candidates failed to identify the correct response.

Khipha kulenzinyana naku lokulandzelako:

- (i) **Sabito lesibalako** [1]  
The correct response: ngedvwa  
Common wrong response: leminyenti
- (ii) **Siphawulo** [1]  
Correct response: leminyeti  
Wrong response: ngedvwa, lebeyiyinhle, kanye
- (iii) **Libitontfo** [1]  
Expected response: intsandvo  
Common incorrect responses: inhlava, tihosha, luvalo
- (iv) **Sento lesinesicu lesinemalunga lamabili sicalisa ngankhamisa** [1]  
The correct response: ngisetakwehla  
Wrong responses: kulima, kufika, tototo, etimfeneni
- (v) **Libitombaca** [1]  
The expected response: impelasontfo  
Wrong responses: ngemadvundvu, boLaNdzinisa, labomakhelwane

(b) The performance in this question was average.

(i) **Yakha libitongco ngesento /buya/.**

The correct responses included: Buyaphi, Buyisile, Mbuyiseni, Buyile

Common wrong responses: kubuya, libuya, buya, ubuyaphi

(ii) **Sebentisa libitongco lolakhe ku (b) (i) njengamentiwa emshweni.** [2]

The usage of words was assessed. The proper noun should be used as an object.

Examples of correct responses: **Buyile** ulunywe tinja.

Malume ubita **Mbuyiseni**.

Below average responses failed to use the proper noun correctly.

Buyile uyakhala.

NaboBuyile sewuphilile.

(c) (i) **Bhala sabito sekukhomba bucalu sigaba 4, bunye.** [1]

Candidates' performance in this sub question was fair with responses showing confidence of candidates in handling the demonstrative pronoun.

The expected response was: leso

Incorrect responses: lesi, lesa, lapho, nango

(ii) **Bhala umusho lonebuniyo lobakhiwe esabitweni sekukhomba bucalu.** [2]

Candidates were expected to derive possessive from a demonstrative pronoun. The question was not well done by a majority of candidates.

The correct response:

- Umuti **walowo** uphephukile.
- Titselo **taleso** sihlahla timnandzi.

Incorrect responses:

- Make udle **lokwalowo** kudla.
- Timbuti **letu** tababe.

(d) **Sebentisa libito /intsaba/ wente loku lokulandzelako:**

This question required candidates to derive the diminutive and then **explain how it was formed**.

Most candidates got 1 or 2 marks out of 4 as they did not address the question. Instead of

explaining the process of forming diminutives from nouns ending with a bilabial consonant they explained the formatives.

**(i) Yakha sinciphiso**

**[1]**

The expected response: intsatjana

Incorrect responses included intsabana/ intsabanyana/ intsantjana.

**(ii) Chaza kutsi sakhiwe njani lesinciphiso.**

The expected response: they were to explain the process followed

- Ebitweni intsaba sibulala nkhamisa logcinile welibito lokungu /-a/
- Sijobelela sijobelelo sesinciphiso /-ana/
- Ndzebembili longu /-b-/ ugucuka abe ngulwangeni /-tj-/

Wrong responses:

- Kukhishwa ndzebembili bese kufakwa lwangeni bese sifaka sakhi sesinciphiso
- Sifaka sakhi sesinciphiso ebitweni bese sigaca /tj/ emkhatsini

**Question 4**

This question was fairly done although the performance was inconsistent in some sub questions.

**(a) Chaza letakhi letidvwetjelwe kulamagama kutsi tiyini.**

**(i) Nine letsani luswebhu lwami.**

**[2]**

Expected response: /lu-/ sicalo selibito, sigaba 6 bunye.

Common wrong responses:

Sakhi sesicalo sesigaba 6/ sivumelwano sesento/ sigaba 6/ sicalo selibito sigaba 6 lelite bunyenti.

**(ii) Lamuhla angimkamboni Teluleko.**

**[2]**

The expected correct response:

/a-/ sakhi sekuphika/ sakhi lesikhomba kuphika.

Incorrect responses:

- Nkhamisa lokhomba kuphika
- Sicalo sesento lesicalisa ngankhamisa
- Sivumelwano senhloko lesikhomba kuphika
- Sakhi sesikhatsi lesikhomba kuphika

(iii) **Dlani lokudla wena.** [2]

The expected response: /dl-/ ngumsuka wesento lolunga linye.

Incorrect responses:

- Yindlela lekhalimako
- Sicalo sesento
- Sivumelwano senhloko

(iv) **Wahlala akhala Mshikashika.** [3]

Most candidates scored 1 or 2 marks for their responses. Expected response:

/a-/ sivumelwano senhloko sigaba 1(a) bunye, indlela yesimo.

Common incorrect responses:

- Sicalo sesento
- Sakhi sekuphika
- Sakhi sendlela yesimo
- Sakhi sesento lesicalisa ngankhamisa

(b) **Bhala imisho lenanaku lokulandzelako:**

Candidates who were able to identify the correct word described in the question and used it in a sentence in its correct form scored all 6 marks.

(i) **Sibaluli lesakhiwe esandzisweni.** [3]

Expected response:

- Make ushise tibi **letisetaleni**.
- Bafundzi **labasedolobheni** bachelile.
- Imidlalo **lesebusuku** ayifuneki.

Any type of adverb used with *sivumelwano sesibaluli* was awarded marks.

Incorrect responses sometimes gave only the adverb or the relative in isolation.

- Likati lakaManzini lifile.
- Ngifuna umsebenti loncono.
- Sidla kudla lokumnandzi ekuseni.

(ii) **Sento lesakhiwe esentakutsini.** [3]

Although some candidates knew the idephone they failed to derive verbs.

Expected response:

- Umfana **uphhlita** ludziwo.

- Littje **lifihlite** sicoco.
- **Wanconcotsa** sengatsi kukhona lomcoshako.

Common incorrect responses:

- Gogo **uhhawuta** kakhulu.
- Ngeva **bufohlofohlo** ehletsini.
- Uhleti **vitsi** ecansini.

**EGCSE FIRST LANGUAGE SISWATI**

**Paper 6870/03**

**Literature and Culture**

**Key messages**

- Candidates should ensure that they read the questions carefully looking at the keywords in order to answer the set questions.
- In the passage-based questions effective and sustained analysis of the text is essential.
- Detailed support from the text, either by short quotations or well-chosen references, is essential in all questions.
- Candidates need to present a developed and well-structured response to the given question.
- It is important for candidates to show understanding of the terminologies and poetic devices used in poetry.
- It also essential for candidates to distinguish between questions that require them to state a general claim from those that required them to cite evidence from the poem.
- Candidates should critically analyse characters as they are depicted in set texts.

**General comments**

Most candidates demonstrated knowledge of the textbooks studied but struggled to express complex ideas coherently and to construct and develop analytical responses. Some candidates presented a narrative based on the text examined. Although a brief reference or introduction to the context of the passage might be helpful, this should not be a lengthy retelling of narrative which occurs before and after the given passage. This made the response to lose focus on the given question and the language and tone of the extract was missed. It should be noted that passage-based questions require a response which analyses events in the story while remaining focused on the particular question. Some candidates gave an astoundingly promising beginning, with several relevant points, clearly explained and supported by the text, but then failed to stay focused on the requirements of the question. Candidates should develop their points and consider the wide range of ideas available for analysis and discussion in any given situation. High achieving candidates were able to present developed and comprehensive responses which responded to the question.

## Comments on Specific Questions

### Question 1 – Poetry

Candidates who were able to discuss and interpret the language in the poem gave the meaning behind the poets' choice of imagery. Many, however, were unable to identify similes, metaphors, alliteration. Candidates that were able to identify these poetic devices could not explain how these were effective and aided their understanding of the poem. Most candidates displayed lack of understanding of the poem. This was evident in their use of the word *inhlonhla* throughout in their responses instead of *imfundvo*. As a result, they failed to respond correctly to most parts of the question. Their interpretation of phrases was a huge challenge.

### Inhlonhla yemandla yetfu: Sibongile Magagula

- (a) (i) **Bunkondlo buni besakhiwo sangephandle lesibutfole emigceni 12-13 futsi busebenta ini?** [2]

This part question required candidates to identify the poetic device linking lines 12-13 and state its significance in the poem. Quite a few candidates got it right and out of these most couldn't state its significance. They demonstrated lack of understanding of the word *bunkondlo*.

#### Example of a concise answer:

- Luchumano sicalo, luhlanganise lemigca lemibili, noma lugcizelela umcondvo wekunotsa, noma luyahlobisa kulemigca.
- Imvumelwano-khatsi, iletsa bungoma/ sigci kulestanza sesitsatfu.

Responses that scored low marks recognized the poetic device but failed to note its usage in the poem. They merely gave the general function of the device.

- (ii) **Yini kusetjentiswe emagama laphikisanako latsi, ungumake ungubabe ... emgceni 20 walenkondlo?** [2]

This part question demanded the candidates to explain why the contrasting phrase *ungumake ungubabe* was used. Most candidates failed to give an appropriate response. Candidates should have first identified the role parents play in their children's lives and then compare this role to what education does in one's life.

**Example of a concise answer:** Batali bayabanakekela bantfwababo/ bahlangabetane netidzingo tabo tamalanga onkhe. Kanjalo nemfundvo iyakunaka ihlangabetane netidzingo

takho, kangangobe nobe batali sebangekho, nawunemfundvo uchubeka unakekeleke ukhone nekuhlangabetana netidzingo takho.

Lower scoring responses stated that imfundvo will replace parents in children when they are dead, yet that's not the underlying meaning of line in the poem.

- (iii) **Khipha umugca lonesifananiso ngco kule nkondlo, ukhombe sifananiso ngco, uchaze kutsi sishoni.** [3]

Candidates were able to lift a line with a metaphor from the poem, but failed to display the metaphor as per the demands of the question. Most were able to explain what it means.

**Example of a concise answer:** Kwadzilika inkhwetfu emehlweni

Kungati kulenkondlo kufaniswe nenkhwetfu. Lokusho kutsi imfundvo icosha kungati kubantfu, bakhanyiseleka nalapho bebangaboni khona.

Lower scoring responses were only able to extract the relevant line, indicating the metaphor in that line but failed to explain what it means.

- (iv) **Hlobo luni lwenkondlo lena lengenhla? Usho ngani?** [3]

This question required candidates to state the type of the poem, explaining why the poem falls under that category. A majority of candidates failed to identify the type of poem. They gave answers like *inkondlo dvumisa*, *inkondlo cwayisa*, *inkondlo gceka* and *inkondlo mlandvo*. Most of them gave *inkondlo landzisa* as their answer but could not be specific as to which type it is.

**Example of a concise answer:** Yinkondlomzwangedwa ngoba sonkondlo ujulile. Usivetela imicabango nemivo yakhe ngebumcoka nebuhle bemfundvo emphilweni yemuntfu. Uveta kutsi imfundvo ingumake ingubabe ingiko konkhe.

Lower scoring responses only focused on the importance of education without elaborating.

- (b) **Yini inhlonhla ngalokwetayelekile?** [2]

The question required candidates to define the word *inhlonhla*, stating what it is and what it's used for. Most candidates' definition was shallow.

**Example of a concise answer:** Yindzawo lenkhulu lakumikiswa khona imfuyo kute yondleke kahle, yandze.

Lower scoring candidates gave responses like: Yindzawo lenkhulu yetinkhomo lesalipulazi.

**(c) Ngalokujulile sisho kutsini lesihloko salenkondlo? [2]**

Candidates were supposed to interpret the title of the poem but a majority of them could not do that, only a few got it right.

**Example of a concise answer:** Imfundvo ngumcebo losetjentelwa kamatima.

Lower scoring candidates gave response like: Imfundvo itfolakala ngemandla etfu.

**(d) Ngemaphuzu lamatsafu, chaza kafisha lokucuketfwe ngulenkondlo. [6]**

This question required candidates to empathise with the poet's feelings and extrapolate what the poem is all about. There were some excellent responses identifying what the poem was about.

**Example of a concise answer:** Icuketse bumcoka bemfundvo njengoba sonkondlo atsi hulumende nebatali benta konkhe lokusemandleni abo kute kutsi bantfwana bemaswati batfole imfundvo.

Lower scoring responses showed no understanding of the underlying meaning of the poem. Instead of *imfundvo*, they maintained *inhlonhla* throughout the response or simply lifted lines from the poem.

**For example:**

Icuketse bumcoka behlonhla yemaswati kutsi wonkhe muntfu akabe nayo.

Icuketse umlandvo wemaswati lasitwa yinkhosi Sobhuza kuze atfole inkhululeko ngoba kusukume hulumende lombala, kweshwama labancane nalabadzala.

## Question 2

### Khulumani Sive: Zodwa Motsa (*Umhleli*)

This question; a passage based on the short story on ‘*Phumani Nelikhambi*’ required candidates to be knowledgeable of the story and be able to answer the questions based on it. A majority of candidates did not attempt this question even though it was compulsory. A handful of those that made an attempt left some questions unresponded to, while others did not do well because of general responses which were not part of what was asked. There were candidates that were clear about the events of the story, hence they did well. Some parts of the question were misunderstood; as a result, wrong responses were given. The average performance on this question was not impressive. Some candidates displayed lack of knowledge of the text; they only used the given extract to ‘chase’ some answers.

### Phumani nelikhambi – Thembekile Msibi

**(a) Ngubani lona lokhulumako? Usihlobo sini nalaba lakhuluma nabo. [2]**

This question required candidates to name the character talking in the extract and give the relationship with their audience. Candidates’ performance in this question was good.

**Expected response:** Ngu Mkhethwa <sup>1</sup>, ungumkhwenye wabo /ngumnakabo makoti lowendze kulelo khaya <sup>1</sup>

Lower scoring responses missed the second part, hence ended up getting a mark out of two. There were candidates who gave wrong characters who are found in other literary texts; other short stories, drama and the novel. For example, some candidates mistook Mkhethwa for Lukhetfo. For the second part common wrong responses included umkhwenye / umkhwenyewakhe instead of umkhwenyewabo. There were those that did not respond to this item at all.

**(b) Nika sizatfu lesenta angatikhulumeli LaMphondvo kulomndeni wakhe. [3]**

This question required candidates to give reasons why LaMphondvo could not talk on her behalf.

#### Expected Response

- LaMphondvo abezilile,<sup>1</sup> afake ingubo emlonyeni,<sup>1</sup> ngako bekhlonipha simo labekuso<sup>1</sup>
- Umfati lowenzile ute ligunya /emandla<sup>1</sup> ekukhuluma tindzaba nebekhakhakhe /kubitela bekhakhakhe umhlangano<sup>1</sup> ucela indvodza yakhe imkhulumele noma lelinye lilunga lemdeni uma ingasekho.<sup>1</sup>

- Ufelwe yindvodza<sup>1</sup> ngako ute emandla ekukhuluma<sup>1</sup> ngoba indvodza imshiye kabuhlungu etinkingeni.<sup>1</sup>

Candidates' performance on this question was average as a majority of the candidates gave precise responses, showing knowledge and understanding of siSwati culture on mourning women. There are some candidates who did not respond at all though. Some of them were giving general responses which were not part of the question. Others were clearly helped by the extract to 'play' around the answers.

**(c) Chaza kafisha kutsi kuya ngani kuvele leticelo letikulesicashunwa. [3]**

This question required candidates to briefly explain why LaMphondvo forwarded the requests highlighted in the extract. Those who attempted this part question did not get full marks because a significant part of the response was left out. Most candidates failed to identify LaMphondo's requests in the extract. Some paraphrased the contents of the extracts. Some of their responses displayed lack of knowledge of the text while others did not attempt this question at all.

**Expected Response**

Ucela kugcwala tiganga nekuzila sikhatsi lesifisha<sup>1</sup> khona atoffola imali yekubhadala sikweledi lesishiywe ngumyeni wakhe,<sup>1</sup> lokungeke kuphumelele uma amnyama ngoba emaSwati akholelwa kutsi lozilile unesinyama.<sup>1</sup>

**(d) Itsini lengcikitsi yalenzaba? Sebentisa emaphuzu lamatsafu usekele ngalokwenteka endzabeni. [4]**

This question required candidates to give the theme of the story using three supporting statements. A majority of candidates did well in this question. Those who did not score full marks were those that gave the wrong theme e.g *bulukhuni bekuba ngumfati* instead of *bulukhuni bekuba ngumfelokati*. **N.B:** the story is about the challenges faced by widows not just married women. Those who did not score any mark on this question are those who clearly did not know the short story. Other candidates answered this question based on the given passage not the whole story at large. There are candidates who gave general responses, using the short story to support. Candidates needed to know the text well to select the most relevant material with which to support their answers. Teachers should emphasize the importance of focusing and relating to the extract when giving answers.

**Expected Response**

- Ingcikitsi: Bumatima/ Bulukhuni bekuba ngumfelokati<sup>1</sup>
- Kusekela: Indvodza yakhe LaMphondvo yamfihlela tikweneti<sup>1</sup>
- Kubhekeke umfelokati abhadale tikweneti tendvodza yakhe njengoba sibona kwenteka kuLaMphondvo<sup>1</sup>
- Inchubo yemaSwati letsi awutikhulumeli iyamcindzetela umfelokati ngetulu kwalobuhlungu bekufelwa njengoba LaMphondvo wacela umnakabo amkhulumele mayelana neticelo takhe tekusheshe akhumule inzilo kanye nekuyocupha.<sup>1</sup>
- Bomkhula bakhe bayametfuka ngekutsi watala kancane entela kugana njengoba indvodza yakhe seyifile.<sup>1</sup>

- (e) **Sishoni lesihloko salenzaba lesitsi, *Phumani nelikhambi?* Sebentisa emaphuzu lamabili ukhombise kutsi siyahambelana yini lesihloko nalokwenteka endzabeni. [8]**

This question required candidates to give the meaning and show relevance of the title to the story using two reasons. Most candidates were able to give the meaning of the title of short story although some failed to use other words other than those within the title to define its meaning. Other candidates did not attempt the first part of the question; hence they did not score full marks. The second part of the question was fairly done. However, some candidates did not write what was in line with the question, but simply retold the story. Meanwhile there were those candidates who did not attempt the question at all.

**Expected Response**

- Sihloko sisho kutsi bantfu abaphume nesisombululo<sup>1</sup> enkingeni lekubhekenwe nayo.<sup>1</sup>
- Umdeni uhlangene<sup>1</sup> ufuna sisombululo sekutsi batowondliwa ngani bantfwana/ likhaya lemufi.<sup>1</sup>
- LaPhondo uphuma nalo likhambi lekubhadala sikweneti<sup>1</sup> ucela kuncishiselwa sikhatsi sekuzila ngoba ummango utawukhonona nangabe umfelokati atawuhamba emkhatsini webantfu amnyama.<sup>1</sup>
- Sive/ ummango awuphume nelikhambi ngekushayisana lokukhona emkhatsini wemalungelo ebafati nemihambo yemaSwati<sup>1</sup> njengoba babetala Dzinginkhomo avumela LaMphondvo kutsi afihle lihlazo lemndeni lite azilile.<sup>1</sup>

**Question 3: Lilungelo Lakhe: *Modison Salayedvwa Magagula***

This was a compulsory question. The candidates' performance on this question was below average especially on **(d)** and **(e)**. The performance displayed that candidates were not well versed on the drama book. Good responses dealt with the texts in detail; moving from analysis to wider arguments with ease and conviction, whilst also showing an acute awareness of how the texts might be variously interpreted. Weaker responses tended gravitate towards a more general approach, moving from point to point without analysis and argument.

**Comments on specific Questions**

**(a) (i) Yini licaba? [1]**

This question required the candidates to describe "licaba". Most candidates were unable to describe "licaba". They just described "licaba" using general negative denotation features, failing to specifically describe "licaba" as an uncouth person, rude and illmannered. Some candidates described "licaba" using positive features which showed that they were not aware that "licaba" is of a negative character.

**Expected Response:**

Ngumuntfu lowenta tintfo ngendlela lekhomba kuba semuva ngemphilo/ longakaphucuki/ lophambana nenchubo leyetayelekile/ lowenta tintfo letingamukeleki ebantfwini.

**(iii) Ungilo yini Mgobo licaba, usho ngani? [3]**

This question required the candidates to state whether or not Mgobo qualifies to be referred to as "licaba." The response was to be based on the role played by Mgobo that demonstrates features of "licaba". To achieve maximum marks candidates had to justify that Mgobo was indeed "licaba" by specifying his character, how the character indicates uncouthness and what he does in the drama to portray this character. Most candidates were able to state what qualifies Mgobo to be referred to as "licaba". However, they struggled with the second part of the question. They actually failed to substantiate appropriately the claim with reference to the text.

**Expected response:**

Mgobo licaba, uluhlata,<sup>1</sup> indlela lakhuluma ngayo naNikiwe ngekumngena iyahhedla/ ayamukeleki<sup>1</sup> utsi utamngena aphindze amngene.<sup>1</sup> /Akahloniphi,<sup>1</sup> etinkhulumeni tasekhaya uta adzakiwe<sup>1</sup> acele nemali yetjwala embikwebantfu labadzala/ angabi nendzaba kutsi kukhulunywani, ucabanga

tjwala.<sup>1</sup>/ Uneludlame,<sup>1</sup> ugwamandza tintfo temnakabo nakasendlini yaNikiwe ugcoke timphahla taKhanya atsi setakhe. <sup>1</sup>

**(iii) Yini lokungenwa lokukhulunywa ngako? Chaza kafisha. [2]**

This question required the candidates to briefly define “kungenwa.” Quite a number of the candidates demonstrated knowledge of the cultural practice but they could not give all the qualities of the brother who customary takes over the wife of his late brother. Moreover, they did not precisely state the responsibilities which are duly assigned to this brother in the context of the culture of Emaswati.

**Expected response**

Kungenwa ngulesikhatsi umfati loshonelwe yindvodza anikwa umsiti lokungumnakabo ndvodza yakhe lomncane losatsetse umfati.

**(b) Ngemaphuzu lamabili chaza similo saNikiwe ususela kulenkhumo lengenhla. Sekela ngemaphuzu lamabili. [4]**

This question required the candidates to describe the character of Nikiwe based on the extract. A majority of candidates based Nikiwe’s character on the whole text whereas the question required them to base their analysis of Nikiwe’s character on the extract. Most candidates comprehended that the question required them to describe the character of Nikiwe. However, some were carried away by their knowledge of the text hence they ended up using information outside the extract to respond to the question. For instance, some were discussing the character of Nikiwe based on when Khanya was sick and what Nikiwe did when Khanya was buried. These events were irrelevant to the question. They occurred before the court case proceedings; yet it was the court case upon which the extract was based.

**Expected responses:**

Uluhlata / Yingcalamba indlela lakhuluma ngayo nebekhakhakhe ubabita ngetintfo embikwebantfu/ ubita Mgobo ngelicaba abe angumkhula wakhe.

Akahloniphi / Akatitfobi akayilandzeli imitsetfo yekhakhakhe ufuna kutiphatsa agcoke lokufunwa nguye ahambe tindzawo latitsandzako. / Ubita bekhakhakhe ngebantfu labangakafundzi.

Uyatigabatisa/uyatiphakamisa utsi yena uyatisebentela futsi uveta nesigaba lanaso emsebentini.

(c) **Lenzaba yasenkantolo yephetseka kahle. Hlolisa lombono usekele ngalokwenteka endzabeni. [10]**

This question required candidates to evaluate the verdict that was passed on the case Nikiwe had opened against her father-in-law. Responses to the text were often patchy, with elements of the thesis statement slightly misunderstood. Better answers showed stronger personal response and a willingness to argue a case based firmly on the thesis statement, although there was sometimes a tendency to narrate the events that led Nikiwe to open a case against her father in-law. The question required a real critical evaluation of the verdict. High achieving candidates had ideas that were logically organised and coherently expressed, with exploration of both sides of the statement.

**Expected response:**

Lenzaba yaphetsa kahle ngoba Mbhamali walahlwa licala enkantolo wabhadaliswa tonkhe tindleko telicala. Bekufanele Mshiyeni abhadale tindleko telicala ngoba nguye nebantfwabakhe labenta Nikiwe kutsi ayomngala. Ngakulokunye akuphetsanga kahle ngoba lenzaba beyingahlalelwa phansi ngumndenini yena wajakela etinkantolo angakakhulumi nemndeni.

Inkantolo yatsi Mbhamali akayekele Nikiwe atiphatsa agcoke lakufunako, vele bekufanele kube njalo ngoba Nikiwe angumshadikazi unelilungelo nemagunya laniketwa wona luhlobo lwemshado wakhe, angenta lakufunako. Ngakulokunye, njengoba Nikiwe abehleti ekhaya laMbhamali bekufanele kutsi ayitsatse imiyalo nemitsetfo yemnikati welikhaya. Nangabe afuna kwenta intsandvo yakhe bekufanele aphume aphele emabaleni akaMbhamali.

Inkantolo yabhadalisa Mbhamali umonakalo wemphahla lowenteka endlini yaNikiwe futsi imnika onkhe emagunya etimphahleni taKhanya njengemshadikazi. Vele Mbhamali bamshayela tinyoni boMgobo naboTemtsimba, bekufanele abhadale ngoba asimuva abekhuta ngalesento sabo. Ngakulokunye Mbhamali nguyise waKhanya nguye lonemagunya ekwaba nekwengamela imphahla yemntfwanakhe, njengoba naNikiwe angumfati wendlunkhulu ngoba walotjolwa ngiyo, konkhe kwakhe kwayo lendlunkhulu.

Mshiyeni bekumele amyekele Nikiwe ngoba washada, loku kwesintfu kweta muva ngako bekulilungelo lakhe kwenta ngendlela layifunako ngoba emaphepha akhe amunika okhe emagunya ekutiphatsa. Ngako-ke saba ngulesikahle lesijubo senkantolo. / Mine ngitsi asibanga ngulesikahle lesijubo senkantolo ngoba besakha butsa emphilweni yaNikiwe, bantfwabakhe nemndeni wakaMbhamali. Bantfwana baNikiwe babatukulu baMshiyeni ngekwengati. Bekufanele singakhi butsa lesigwebo kodwa siletse kuvana emkhatsini wemalunga emndeni.

## Section B: Temdzabu, Imihambo Nemasiko

This section consisted of two questions - question 4 and 5 and candidates were required to choose one question between the two.

In part **(a)** candidates were required to use and give meaning of the proverb and also identify the setting of the usage of the proverb. In part **(b)** candidates were required to analyse the unseen traditional poem. In part **(c)** candidates were required to identify cultural practices, challenges and changes in culture.

### Question 4

This question was not a popular choice among the candidates and those who attempted it generally did not perform well. It was based on an unseen text, the praise names for the Queen Mother Ntombi Tfwala. Candidates demonstrated lack of the basic skills of analysing praise names.

### Comments on specific items

#### Tisho/taga

This item had three parts and it was not well done by most candidates.

**(i) Bhala sisho/saga lesisebentise leligama /licembe/. [1]**

This part question required candidates to construct proverbs/idioms using the word /licembe/.

Candidates were just giving phrases/ sentences which contained the word licembe. These were not credited.

**(ii) Chaza sisho noma saga losinike ngenhla. [2]**

Successful responses were those that were giving ideal idioms/ proverbs in (i) and were able to give the correct interpretation of the cited phrase. Most candidates who got the first part correct did not have challenges in explaining their proverbs/ idioms.

**(iii) Inala ayihambi kuhamba indlala. Sisebenta uma kwente njani lesaga? [2]**

This item was poorly done. Most candidates could not figure out when the above idiom/proverb is used. Sub-standard responses were paraphrasing the proverb, e.g Nakunenala lenkhulu /nakunesivuno lesikhulu kuba bête indlala.

#### Expected response

Kudvudvuta umuntfu<sup>1</sup> nakavelelwe yinhlupheko letsite.<sup>1</sup>

**(b) Tibongelelo**

For this part of the question candidates were given the Queen Mother's praise poem.

**(i) Tibongelelo tabani leletingenhla? [1]**

Most candidates could not identify that the praises were meant for the present Queen Mother. Instead they mentioned kings and queens of the past.

**Expected Response**

TeNdlovukati Ntombi Tfwala

**(ii) Chaza lemigca lebhalwe ngekucindzetelwa kulesibongelelo. [2]**

This question required candidates to give an explanation of two phrases from the praise poem and it was poorly done.

**• Mtimba longadzabuki tinhlamba temaSwati [2]**

Responses were expected to capture the Queen Mother's element of being able to withstand insults from the public and continuing to "mother" and lead the nation.

**Expected Response**

Kuko konkhe labambhoca ngako/ lasolwa /latfukwa/ laphocwa ngako<sup>1</sup> njengalophetse live, akapheli mandla/ akadvubi kwetfwala tinkinga nekunakekela sive.<sup>1</sup>

**• Tikhundlakhundla tabologwaja ngabologwaja [2]**

This question was not well done by candidates as their responses were mainly a definition of logwaja, giving responses like:

Logwaja silwane lesihlakaniphile lesinetindzawo letinyenti tekubhaca.

**Example of an expected Responses**

- Uhlakaniphile<sup>1</sup> uyakhona kumelana nematicili alo lonkhe luhlobo.<sup>1</sup>
- Unemasu lamahle<sup>1</sup> ekunakekela sive lasiholako.<sup>1</sup>
- Ungumake wesive sonkhe <sup>1</sup>akakhetsi. <sup>1</sup>

**(c) Umngcwabo**

This part had three items.

**(i) Chaza umehluko emkhatsini wekulila nekwekhuta [2]**

This part question was fairly done by most candidates. However, there were candidates who were giving the general definition of kukhuta and kulila, failing to relate their usage in times of deaths. Another weakness in their responses was the failure to use the right term (kantsi) for comparing ideas.

**Expected Responses**

**Kulila** - kungesikhatsi bomake bakhalela loshonelwe ikakhulu lapho kufukeme khona lofelwe<sup>1</sup> kantsi **kwekhuta** ngulapho labadvuna baya esangweni lapho kuhlala khona labadvuna balindze labatokhala.<sup>1</sup>

**(ii) Nika kubili lokuyinkholelo yemaSwati ngemuntfu lofe ngengoti? Chaza kutsi kuya ngani kube naletinkholelo? [4]**

Candidates demonstrated knowledge in this question. However, some gave *kulandvwa kwemoya walofe ngengoti lapho afele khona* yet that norm is not done strictly to people who were killed in accidents. It is practised with all people who die away from their homes regardless of the cause and nature of the death.

**Expected Responses**

- Sidvumbu sakhe asingeni ekhaya,<sup>1</sup> nasitawungeniswa sigezwa ngembuti kuphahlwe ngephandle kwemagceke elikhaya kuze lomoya lomubi usale khona.<sup>1</sup>
- Akangcwatjelwa emathuneni asekhaya lakhe liba bucalu kulankha lamanye alakhaya<sup>1</sup> ngoba kukholelwa kutsi utakwandzisa lobubi /kutawuphindze kwenteke ingoti lefana nalena kulamanye emalunga emndeni.<sup>1</sup>

**(iii) Loku lokushiwo siSwati ngemuntfu lofe ngengoti kusadzingeka yini kutsi kwentiwe? Chaza usekele ngemaphuzu lamabili. [4]**

Candidates demonstrated lack of knowledge in this question. The tendency was to repeat the responses for (ii) instead of explaining how and why the norms practiced are still relevant in this day and era.

### Model Answer

**Cha akusadzingeki** ngoba emaSwati akasakholelwa emadlotini asabamba inkholo yebukhrestu letsi indlela nesikhatsi sekufa kwemuntfu kuhlelwa nguNkulunkulu<sup>1</sup> ngako umuntfu lofile akanamandla ngetulu kwalabaphilako, ngeke akhone kulawula indlela labatawufa ngayo.<sup>1</sup>

**Yebo kusadzingeka** ngoba nabachubeka nekumngenisa ekhaya lona losafile emadloti ayatfukutsela asihlanekele atsatsa kwangatsi siyakujabulela loku lokwenteke kuye<sup>1</sup> bese asishaya ngalolunye lulaka lolufanako.<sup>1</sup>

### Question 5

#### Key messages

This was a popular question in this section and it was moderately performed by the candidates that attempted it. Out of the nine items of this question, three were done well which are; **(b) (i), (ii) and (iii)**.

#### Comments on specific items

##### (a) Tisho netaga

This item had three parts and it was a challenge to most candidates.

##### (i) **Bhala sisho/saga lesisebentise leligama /indlebe/** [1]

This item required candidates to construct proverb/idioms using the word /indlebe/. Candidates were just giving phrases/ sentences which contain the word /indlebe/. These were not credited. Some candidates left blank spaces in this question.

##### (ii) **Chaza sisho/saga losinike ngenhla** [2]

Successful responses were those that were giving ideal idioms/ proverbs in (i) and able to give the correct interpretation of the cited phrase. For this item, most candidates who got the first part correct did not have challenges in explaining their proverbs/ idioms.

##### (iii) **Inkhangala ikhonjwa embili. Sisebenta nakwenta njani lesisho?** [2]

A majority of candidates who attempted this question could not give the correct response. Instead of giving the situation /context in which the proverb is used, they were giving its meaning.

#### Expected Response

Kungafuni kuvuma kutsi into yonakele kuwe<sup>1</sup> bese usola lomunye umuntfu.<sup>1</sup>

**(b) Sinanatelo**

This was performed overagely. Candidates were expected to read the Maseko family praise names and respond to the items of the questions.

**(i) Nika sibongo sinye labangatsatsani naso bakaMaseko. [1]**

A majority of the candidates were able to give surnames that are related to the Masekos.

**Expected Responses**

- Simelane
- Ndlovu
- Malaza
- Lokotfwako

**(ii) Khipha umugca lokhomba intalelwane levela kulesinanatelo. [1]**

A majority extracted the correct phrase that shows the lineage. However, some candidates extracted phrases that show area of origin such as:

- 'Mnguni wasEbuhleni',
- 'Mdzandzulukwane',

This indicated that these candidates lacked the understanding of the word 'intalelwane' thus picking the wrong line.

**Expected responses**

- Ngcamane waMafu
- Khubonye waNdlovu
- Mntungwa welukhetfo lwekhaboNgobe waMaphanga

**(iv) Chaza lomugca: *sidvwabasilutfuli singabantolo siphum'ekhabonina* [3]**

This question required candidates to give an explanation of the phrase from the praise poem but it was poorly done. Some candidates were just using the words in the given phrase to respond e.g. *sidvwaba sabo sinelutfuli futsi sintolo*. Others were giving the history of the Maseko clan instead of describing the character trait as per the question's demand.

**For example:**

- Bebahamba balwe timphi bagcwale lutfuli babuye bangcolile.
- Batalwa kaFakudze/ ekhabonina kukaFakudze.
- Bahlala bavunule sidvwaba labasitsata ekhabonina lesingcolile.

**Expected response**

Bakhutsele/ bahlala basebenta nakavilapha ufute ekhabo make wakhe/ kagogo lapho kutsalwa make wakhe khona. /Kutenyanya, nakatitsandza ufute ekhabomake wakhe. Kutsandza kulwa, nakangakutsandzi ufute ekhabomake wakhe/ lolungile ufute ekhabomake wakhe.

**(c) Bayeni**

This part question was poorly done. Most candidates portrayed a lack understanding of the cultural practices *bayeni*. Some candidates did not have an understanding of the demands of parts (ii) and (iii). Some were found giving similar responses for (ii) and (iii).

**(i) Chaza bumcoka baloku lokulandzelako: [2]**

- Kujojotela inyongo
- Kuhlatjwa kwelugege

A majority of candidates failed to respond appropriately, some defined *kujojotela* and *kuhlaba lugege* instead of explaining the significance of the two.

**Expected Responses**

Kujojotela inyongo – kuhlanganisa makoti nemkhwenyane

Kuhlatjwa kwelugege – kuhlanganisa imindeni lemindeni lemibili wakubomakoti nemkhwenyane

**(ii) Sitsini SiSwati ngalokwentiwa lugege uma luhlatjwa? Nika kubili usekele imphendvulo yakho ngemaphuzu lamabili. [4]**

Here most candidates gave responses about ‘kufa nekuhlatjwa kwelugege’ (the slaughtering of *lugege*) instead of the cultural beliefs behind the behavior of the *lugege* when being slaughtered.

**Expected Responses**

- Lugege lolufohlako lubaleke – makoti ngeke apsetsele kakhe utawuhamba.

- Kungabhonsi kwelugege – Labaphansi sebalifulatsele lelikhaya alisagadvwanga ngabo.
- Kuwa kwelugege lubheke etulu – makoti bekangatiphatsi kahle.

**(iii) Loku lokushiwo siSwati ngalokwentiwa lugege uma luhlatjwa kumcoka. Vumela noma uphikise lombono usekele ngemaphuzu lamabili. [4]**

The overall performance of this part question was poor. Some candidates could not synchronize the behavior of the beast and that of makoti whose lobola is being paid. Candidates were expected to pick a side and critically analyse belief Swazis have about behaviour of the beast.

**A model answer**

**Yebo kumcoka**

- Kubheka etulu kwelugege kucaphelisa bemndeni kutsi makoti akatiphatsi kahle ngako-ke kufanele babambisane nebakubo bamyale.
- Nalungabhonsi lusuke lubikela umndeni kutsi emadloti awuhlamukile ngako-ke kufanele kuphahlwe.

**Cha akusimcoka**

- Imphilo yenkhomo nemuntfu akuhlangani.
- Linyenti lebantfu abasakholelwa emadlotini ngako noma lungentani lolugege abakunaki.

With this question, candidates could not take a stand. They gave answers for both sides for the same question. The answers they gave for this question were expected in (ii).

For example

- Naliwa libheka etulu kukhombisa simile samakoti kutsi bekangatiphatsi kahle.
- Nalungabhonsi kusho kutsi emadloti akavumelani nalomsebenti.

Other candidates gave completely wrong responses.

## **Common Responses**

### **Akusimcoka**

- Ngoba lugege seluyadutjulwa ngesibhamu
- Kuhlatjwa kwelugege nje labanye sebavele bahlale ndzawonye
- Sebayawutsenga lomshibo ngemalobolo, akusahlatjwa lugege ngoba kulotjolwa ngemali.

### **Kumcoka**

- Lugege luba ngumshibo webayeni
- Ngoba vele emadloti agadze kutsi kucitseke ingati
- Ngoba bekhakha makoti kufanele bati kutsi batsatsa umfati lonjani khona atoyekela kulobekangatiphatsi kahle.