EXAMINATIONS COUNCIL OF ESWATINI

EGCSE

EXAMINATION REPORT

FOR

FIRST LANGUAGE SISWATI

YEAR

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EGCSE FIRST LANGUAGE SISWATI

Paper 6870/01

Continuous Writing

Key messages:

- Candidates should number their questions correctly. Candidates should not change the topic of the composition given/they must not rephrase   questions.
- Punctuation is very important in continuous writing. Candidates should avoid writing whole paragraphs with no comma or fullstop. In some cases, candidates failed to use capital letters properly.
- Candidates should present their work in paragraphs. Some candidates presented work with no paragraphs.
- The use of idioms is an important element in expressing ideas, facts, and opinions, clearly and effectively, using a range of appropriate vocabulary. However, candidates used them incorrectly.
- Candidates should adhere to the stipulated/required length - (300-400 words in Section A) and (150-200 words in Section B). A majority of candidates tended to write way over the maximum length.

General Comments

The total number of candidates who sat for this component in 2021 was 22 987. This was a remarkable increase compared to 2020. This component assessed candidates on their ability to express ideas, facts and opinions, clearly and effectively using a range of appropriate vocabulary. They were required to handle spelling, punctuation and grammar accurately and show creativity and persuasiveness in their writing.

The paper comprised 2 sections and was marked out of 50. Section A (free compositions) was worth 30 marks and Section B (situational composition) was worth 20 marks. Section A consisted of 3 compositions in which candidates were required to choose 1 question. Section B consisted of one compulsory question. Candidates attempted the questions in Section A fairly well, but the performance was not impressive in the narrative and argumentative types of compositions.

Comments on Specific Questions

Section A

Umbuto 1

Topic: Bhala indzaba legcina ngekutsi "umkhuba wami wekusita bantfu washintja ngalelo langa".

This was a narrative composition. Even though it was popular with the candidates, it proved to be very challenging as a large percentage failed to address the question. Candidates were expected to narrate about one's habit of helping others changing due to unforeseen deeds or challenges. A number of candidates failed to address the keyword **"umkhuba"** hence they ended up narrating about one instance where they were of help but got into trouble. This therefore led to them scoring low marks.

Areas of concern:

(i)   Writing a relevant topic to the composition. Candidates were required to create a topic relevant to the question but failed to do so. This led to a majority of them failing to address the question.

(ii)   Candidates were expected to end their narrative with the words **"umkhuba wami wekusita bantfu washintja ngalelolanga"** which most did not. A well written ending was important in showing that candidates were aware of what was expected of them.

Teachers are urged to give more practice to candidates on this type of composition and help them to explore their creative sides.

Umbuto2

Topic: Bhala kabanti ngendzima ledlalwa yimisebenti yemakhono ekutfutfukiseni umnotfo eveni.

This was an informative type of composition. It was another popular question, and the performance was fair. Candidates that chose this question displayed familiarity with the term **"imisebenti yemakhono".** They were able to give examples of different skills which have contributed to boosting the economy and mentioned how these have been achieved. Some candidates, however, could only list the different skills (emakhono) but failed to discuss how they contributed to boosting the economy of the country. Such responses scored average marks. There were a few candidates who digressed from the question by discussing careers like teaching, nursing, doctors, etc as talents thus leading to them scoring below average marks. Teachers are urged to give learners more practice on the informative type of compositions.

Umbuto 3

Topic: Kuvakasha kwebantfwana besikolwa baye kulamanye emave kubalulekile emfundvweni yabo. Utsini umbono wakho.

This was an argumentative composition. It was also popular with the candidates and was fairly done. Candidates were able to explore whether it is important for learners to take educational trips to other countries. Candidates that did well were those who were able to tackle both sides of the argument after taking a stand. However, many candidates failed to give a balanced argumentative composition as they did not take a stand in the introduction which is a requirement in this type of question. They only wrote for the affirmative and ignored the other side thus ended up scoring low marks.

The keywords to the question were **"kuvakasha kwebantfwana besikolwa"**. However, some candidates ignored "kuvakasha" but instead argued on "kufundza kwebantfwana besikolwa kulamanye emave" which was not required by the question. Teachers are encouraged to give learners more practice on argumentative compositions.

Section B

Umbuto 4

Topic: Lilanga lemshado eMankayane, bantfu sebahleti phansi kuthule kuse dvu wonkhe ulangatelele kuva tifungo. Umfundisi sewume ngemumo kutewuchuba inkonzo yakhe. Kulowomzuzu kungene bafati labatsatfu lesebakhulile bahashatela bacondze ngco embili.

Bhala umbiko weliphephandzaba ngalokwenteka ngemuva kwekungena kwalabafati.

This was a newspaper report/article which was compulsory. The performance in this question was not impressive. A large number of candidates demonstrated that they were unfamiliar with the format of a newspaper report/article. Candidates tended to narrate instead of reporting. There was no sense of audience and candidates seemed to lack knowledge on the purpose of a newspaper report. This then meant that most of the work written by the candidates lacked sensationalism which is a key element in a newspaper report.

Teachers are urged to give candidates practice on newspaper report writing to improve their skills.

EGCSE FIRST LANGUAGE SISWATI

Paper 6870/02
Reading and Directed Writing

Key messages

- Candidates should carefully read all the questions to give specific responses to what the question requires. All parts of each question should be addressed with attention paid to key words and instructions in each task.
- Candidates should avoid lifting whole sentences or phrases when question requires only one word.
- Proof reading is an important element to ensure so that no unnecessary mistakes are overlooked which could result to loss of marks.
- Copying from the passage information as is when attempting Question 2(b) should be avoided. The emphasis in this component is reading with understanding which can only be displayed by identifying relevant information and making necessary inferences.
- Particular attention should be paid to the task in 2(b) and the response must adapt to purpose, style and audience for marks in the higher band.
- In section B, more attention should be paid to linguistic formations in the grammar of the language.

General Comments

The candidates' performance in this component was generally above average, however, responses suggested that it was difficult to attain maximum marks in the more demanding tasks, particulalrly in question 2(a) and (b). There was also a notable increase in the number of candidates who did not try to respond to some questions in this paper. A sizeable number of candidates demonstrated that they were not familiari with certain tasks as they could not display competence satisfactorily especially in question 2(a) and (b) and 3 and 4. Recognizing implicit meanings and inferring meaning from words, phrases and figurative language was also a challenge for most candidates. Limitations in language usage and vocabulary disadvantaged some candidates as they failed to express their responses. However, there were outstanding candidates who did quite well in most questions, although this number was very small.

Comments on specific questions

Section – A

Question 1(a)-(g)

The general performance was fair.

(a)   Bhala lokukhombisa kutsi LaZungu bese alele endzimeni yekucala.   [1]

This question was fairly done by most candidates who were able to give one of the following correct response which was:
Waphaphama/ kwatsi yazi.

Few candidates gave the whole sentence instead of lifting the appropriate phrase.

(b) **Bhala kubili lokusendzimeni yesibili lokusikhombisa kutsi LaZungu sewukhulile ngeminyaka.** **[2]**

Most candidates were able to score 1 mark out of 2 in this question. It was important to note that the second paragraph was to be considered for a response.

Expected responses included:

- Sewunebatukulu
- Emadvolo awasavumi
- Akasaboni nakahle/ kahle emehlweni

Common incorrect responses were:

- Akaboni kahle emehlweni
- Wehluleka kusukuma nakufika lesihambi
- Sewukhuluma yedvwa
- Batukulu bebasengakabuyi esikolweni

(c) **Bhala sinanatelo saLaZungu.** **[1]**

The expected response was:

Saka Manzini.

Wrong responses included: Nyamakayishi, Sengwayo, Gwabini,

(d) **Chaza loku lokulandzelako njengobe kusetjentiswe endzabeni:**
Wawungafunga kutsi kunesidvumbu. **[2]**

The question was assessing vocabulary and it required candidates to deduce meaning from the phrase. It was one of the questions that were poorly done by most candidates as they were not able to explain the phrase as used in the passage. Some responses suggested that there was no understanding of the details in the passage as responses referred to the death of Minenhle as a cause for 'kuguja endlini'.

The expected response was:

Bewungatsi lapha ekhaya bafelwe/ bewungacabanga kutsi kukhona loshonile/ lohambile/ lofile.

Common incorrect responses that did not get credit:

- Kuhlala kakhulu endlini ungaphumi/ ungabonwa bantfu
- Kufukama sikhatsi lesidze
- Beva buhlungu kakhulu ngekufa kwaMinenhle.

(e) **Usitjelani lomusho ngendlela layitsatsa ngayo lendzaba yekwendziswa kwaLenhle LaZungu?** **[3]**

Wagcina asayitsambele LaZungu lendzaba ngoba abengadlabi Lenhle.

A majority of candidates scored between 1-2 marks in this question. Some analytic skills were assessed as understanding of the whole passage was required for a correct response to this question. However, most candidates did not understand the requirement of the question. A majority explained the given phrase instead of giving the notion about how LaZungu handled the issue '**yekwendziswa kwaLenhle**".

The expected response was:

LaZungu wagcina asavumelana nekwendziswa kwaLenhle[1] noma bekalukhuni/ bekangayifuni/ bekaphiphita[1] ngoba umnikati wendzaba, Lenhle, bekangakhombisi kuphikisana nayo/ bekangalwi.[1]

The incorrect responses included:

- Kusifundzisa kutsi ekhaya kugcina indvodza, umfati akugcini lakhe livi ngiko LaZungu wabese uyavuma.
- LaZungu wabona kutsi kwendziswa sekwaphelelwa sikhatsi ngako lomntfwanakhe bekungakafaneli bamhlohlobetele kulendvodza.
- Lenhle bekamesaba uyise ngiko bekangakhombisi kutsi uyavumelana noma akavumelani nekwendziswa kwakhe.

(f) **Sento saLenhle sekushiya umshado sakhomba kungamcabangeli uyise. Vumela lombono ngeliphuzu linye lelisekelwe ngalokusendzabeni.** **[3]**

A majority of candidates scored 2 marks in this question. The question required analysis and evaluation as well as consequence of Lenhle's act towards her father. Those responses which took cognisance of the action, and their effect scored all 3 marks. Candidates that did not score any marks are those whose responses did not to support the statement.

The expected response:

Yebo sakhomba kungamcabangeli ngoba bekanalo litfuba lekutjela uyise kutsi akahambisani/ akavumelani nekwendziswa kuGamedze/ wangasho kutsi akamtsandzi Gamedze[1]/ kepha wamyekela wenta onkhe emalungiselelo/ wafaka imindeni/ watsatsa tinkhomo[1]/ wagcina aphetfwe sifo senhlitiyo wagula wafa/ wahlazeka emmangweni kungatsi ngumuntfu losidli/ wahlazeka kubakaGamedze kwadzingeka aze abuyisele naletinkhomo tabo. [1]

Incomplete responses explained how Lenhle left on the day of the wedding without explanation and how Gamedze cried day and night after Lenhle disappeared.

(g) **Beyitaba njani inhlalo emkhatsini waLenhle naGamedze kube wachubeka lomshado? Sekela ngeliphuzu linye.** **[3]**

This question required candidates to emphathise, provide conclusions and solutions. Marks obtained ranged from 1-3 with most candidates attaining 2 marks. The whole passage needed to be critically analysed before a response was made. Most candidates only considered one character in their response instead of looking at both Lenhle and Gamedze.

The expected response was:

Beyitaba kabi[1], ngisho ngoba Lenhle bekangamtsandzi Gamedze wendziswa kuye,[1] loku bekutakwenta afune wakhe latatiganela yena lobekutawubanga tinkinga emshadweni wakhe naGamedze.[1]

Noma

Beyitawuba kahle[1] ngoba Gamedze bekamtsandza Lenhle, watishaya taphelela temalobolo [1] loku-ke bekungenta naye Lenhle agcine sekamtsandza loGamedze.[1]
Beyitawuba mnandzi,[1] Gamedze abenenhlonipho ngako abengeke afune kujabhisa babetala wakhe Dvuba. Loku bekutokwenta Lenhle agcine naye sekamtsandza umyeni wakhe.[1]

Question 2

(a) **Ngemagama labalelwa kulangu 60-90, bhala sifinyeto ngemiphumela lemibi yekubulawa kwemahlatsi emvelo kuleli lasEswatini.** **[10]**

The performance in this question was not impressive. A majority of candidates failed to identify the points which would earn them marks. Instead, they copied the parts of the passage which touched on destroying indigenous forests without specifying the disadvantages as given in the passage. Examiners also noted that weak responses would often give incomplete points which did not earn marks. There were, however, some good responses which earned total marks as summary writing skills displayed were of high standards.

The following points were available for the summary:
- Tihlahla tiyaphela/ tiyashabalala letinye tihlahla temvelo letiligugu ngekujutjwa kwemahlatsi emvelo.
- Kugedvuka/ kuwasheka wonkhe umhlaba lovundzile ngoba sekute kwekuwuvikela/ Umhlaba usala usebaleni ngoba sekute kwekuwuvikela etikhukhuleni nemoya.
- Tilwane letiphila kulamahlatsi tiyaphela/ tiyancipha/ tiyanyamalala loku kungenta tigcine tingasekho sanhlobo.
- Kubanga kungcola kwemoya lesiwuphefumulako ngoba sekute tihlahla letiwuhlobisako/ kungcola kwemoya kulimata ludvwadvwasi lwesibhakabhaka lokusibangela timo telitulu letingetayeleki.
- Kulahleka/ kuncipha/ kuphela tihlahla netimphandze leselapha ngato.
- Kubeka tilwane tasendle engotini yekutingelwa/ yekubulawa batingeli.
- Kukhinyabeta luhlangotsi lwetekuvakasha ngoba setiyancipha tihlahla tekwakha leminye yemikhicito lekhanga tivakashi.

Incorrect points often drew conclusions which were not depicted in the passage. This led to loss of valuable marks.

A few examples include:
- Sekute tihlahla temvelo kulelive
- Tihlahla tisiletsela umoya lesiwuphefumulako
- Sekute tivakashi ngoba tihlahla tekubukisa atisekho

A maximum of 5 points earned 1 mark each.

For language, the allocation considered the following summary skills:
- Kusebentisa akhe emagama angaguculi umcondvo wesivisiso[1]
- Kubhala indzima yinye lebumbene ihlanganise lwati lolutsetfwe etindzaweni letehlukene, akhone nekuchumanisa kahle imicondvo[1].
- Kubhala SiSwati ngesibitelo lesingiso[1]
- Kusebentisa kahle timphawu tekubhala[1].
- Kubhala emagama lalinani leligagulwe embutweni[1]

Examiners observed that some weaker responses had the following discrepancies:
- Failed to adhere to the minimum and maximum number of words.
- Narrated the passage indiscriminately without addressing the question.

(b) **Usenhlanganweni yekonga imvelo esikolweni sakho, bhala inkhulumo lotayetfula emcimbini wekugubha lusuku lwetekonga imvelo esikolweni sakho ngalokungentiwa tinhlangotsi letehlukene kuvikela tihlahla temvelo lapha eveni.** **[15]**

The performance in this question was generally poor. Candidates were required to write a speech on strategies that could be used by various stake holders to preserve indigenous trees.
Some good essays displayed the following:
- A clear understanding of the task
- Well developed pieces of writing where ideas were presented fluently in well organised paragraphs
- The candidates handled the style competently
- Reference was accurately made to the passage and development of new ideas incorporated well into the speech.

In the introduction, a good speech addressed the audience according to protocol.
Ngibingelela umphatsi luhlelo, iNdvuna yeLitiko leTekonga Imvelo, indlunkhulu yakitsi lapha Ekwelulameni, thishelanhloko, bothishela, batali kanye nani bafundzi.

The purpose of the speech should also clearly specified. The good responses were able to look at a wide range of stakeholders including government (forestry and tourism departments), NGOs, industries, communities, police and the fire department. The responses were able to express how each stakeholder would make input with the one goal to preserve the indigenous trees. Government also needed strong policies on this matter which would be available to anyone who needed them. In weaker responses candidates went straight into the body of the speech without the introduction. In

the body the expectation was that stakeholders in conservation of indigenous trees and forests will be specified and in each case their role explained. In a majority of responses there was only generalisation about what could be done to conserve these forests. For example, if it should be the government, candidates were unable to state which ministry or department in a ministry was responsible for the task and how. Some candidates just repeated what was in the passage and did not develop any new ideas of their own. In some cases, candidates demonstrated misconceptions, and exaggerations on how far a stakeholder could fulfil a task. Straying from the task specified in the question was common with some candidates writing on the importance of these trees instead of how we can preserve them. In other cases, candidates wrote about *'konga imvelo'* where they talked about vegetation, water conservation etc. There were also cases in which candidates wrote a narrative, letter or a dialogue instead of a speech.

Section- B: Luhlelo

Candidates' performance in this section ranged from fair to very poor. The section required knowledge of grammatical formations,

Question 3

(a)   Khipha naku lokulandzelako kulendzinyana letsetfwe kuSivisiso 1 ukubhale:

This question was fairly done. Although all the expected responses were to be identified from the extract given most candidates failed to perform well.

(i)   Sento lesinesicondziso lesesenteka.   [1]

The expected response:

seyimfumfutsa/ awasavumi/ sekeme/ akasaboni

Common wrong response: basengakabuyi

(ii)   Buniyo lobakhelwe ebitweni.   [1]

The expected response:

webantfu/ kwaLazungu/ kweminyaka

Wrong responses:

bakhe/ wakhe/ kubantfwabakhe

(iii)   Sandziso sesikhatsi.   [1]

Expected response:

emini

Common incorrect responses:

Esikolweni/ etintsateseni/ yeka lokwa/ kweminyaka

(iv) **Sabito lesibalako lesikhomba simo lesiphelele.** **[1]**
bonkhe/ yedvwa

Incorrect response:

yena/ munye

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

The question required candidates to use the correct form of the word as described.

(i) **Sabito selucobo sigaba lokhulumako bunye.** **[1]**

Expected response:

<u>Mine</u> sengayeka kukhala.

(ii) **Siphawulo lesisebentise sijobelelo /-kati/ sigaba 5 bunye.** **[1]**

Malume ususe <u>lenkhulukati</u> indlu.

Common wrong responses were the use of the wrong class noun or a noun with /kati/ instead of siphawulo.

Intsabakati/ inkhomokati/ lomkhulukati

(iii) **Buniyo lobususelwe esandzisweni sesikhatsi.** **[1]**

Kudla <u>kwasekuseni</u> sekulungile.

Common wrong responses:

emini/ kwami/ kwehlobo

(iv) **Indlela leyamile sigaba 6.** **[1]**

Lolutsi <u>lungakudlobha</u>/ Lunyawo <u>ngeke lucishe</u> lapha phansi.

Incorrect responses:

<u>Ngingalunatsa</u> lubisi/ <u>Singadlala</u> kusasa.

(c) **Sebentisa leligama lonikwe lona kuphendvula imibuto lelandzelako:**
Tindletjana
(i) **Chaza kutsi liyini leligama.** **[1]**

Expected response:

Libito lelincishisiwe sigaba 5 bunyenti/ sinciphiso

(ii)   Khipha takhi taleligama utichaze ngalokuphelele   [4]

The expected response:

/tiN-/ sicalo selibito[1]
/-dletj-/ yincenye yesicu selibito[1] lapho ndzebembili /-b-/ agucuke waba ngulwangeni /-tj-/ uma sakha sinciphiso.[1]
/-ana/ sijobelelo sesinciphiso [1]

Common incorrect responses:

/tin-/ sivumelwano/ sakhi selibito
/-dletjana/ sicu selibito
/-ana/ sakhi sesinciphiso/ sijobelelo semphambosi yekwentana

(d)   Yakha libito ulisusela kunati titfo tenkulumo letilandzelako:

(i)   Sento   [1]

Expected response:

Any form of noun derived from the given verb was acceptable.

umgijimi/ sifundvo/ Mjikeni

Incorrect response:

buka/ shaya

(ii)   Sentakutsi   [1]

Expected response:

umbani/ sifaca/ bugudvugudvu

Most common incorrect response:

buhhawuhhawu/ bumayemaye

Question 4

The performance in this question was also not impressive.

(a)   Sebentisa sento lonikwe sona kwakha loku lokulandzelako:

**(i)   Imphambosi yekwentisa ngesento /vuka/.
[1]**

Expected response:

vusa/ ungavusi

Common wrong response:

vukisa

(ii) **Sikhatsi lesisandza kwengca ngesento /luma/.**
[1]

Expected response:

ulume/ ulumile/ bekaluma/ akalumanga

(b) **Bhala umusho lonesento lesinemalunga lamabili, lesicalisa ngankhamisa, sikhombe umcondvo lophikako.** **[2]**

Expected response:

Sakhile <u>akamondli</u> umntfwanakhe/ <u>Asikayosi</u> inyama itolo.

Most candidates gave verbs with stems which did not commence with vowels or failed to give the negative form.

(c) **Sebentisa leligama lelibhalwe ngalokugcamile kulomusho kuphenvula imibuto lelandzelako:**

Make utsenge tindziwondziwo edolobheni itolo.

(i) **Chaza kutsi liyini leligama lelibhalwe ngalokugcamile.** **[1]**

Expected response:

Libito leliphindze sicu

(ii) **Chaza kutsi lakhiwe kanjani leligama lelibhalwe ngalokugcamile.** **[2]**

Expected correct response:

Lakhiwe ngekuphindza emalunga lamabili esicu selibito[1] kanye namafonkholo wesicalo.[1]

(d) **Chaza kutsi letakhi letidvwetjelwe tiyini.**

(i) **Make <u>lo</u>sembabane uyeta namuhla.** **[1]**

Expected response:

/lo-/ sivumelwano sesibaluli sigaba 1(a) bunye.

Incorrect responses:

Sakhi sesandziso/ sivumelwano senhloko

(ii) **Hamba<u>ni</u> njenganyalo nje.** **[1]**

Expected response:

Sakhi sendlela lekhalimako bunyenti.

Common incorrect response:

Yindlela lekhalimako/ sijobelelelo sendlela lekhalikhako (but omitted bunyenti)

(iii) **Batali abafun<u>i</u> sihambe ebusuku.** **[1]**

Expected response:

Sijobelelo sesento lesikhomba kuphika/ nkhamisa logcinile wesento lokhomba kuphika

Incorrect responses:

Nkhamisa lophikako/ sijobelelo sesento

(iv) **Ba<u>y</u>afuneka labo bantfu ehhovisi.** **[1]**

Sakhi sekwelula sento

Incorrect response:

Selulo sesento/ sivumelwano senhloko

(e) **Nika umehluko emkhatsini waletakhi letidvwetjelwe kulamagama.**

The candidates were required to differentiate between the two formatives.

(i) **Babe uya<u>ti</u>tsandza tinkhomo takhe.** **[1]**

Lomntfwana lo uya<u>ti</u>tsandza sibili. **[1]**

Expected response:

/-ti-/ wekucala sivumelwano samentiwa [1] kantsi lona wesibili sakhi lesikhomba kutenta[1].

(ii) **Akafika<u>nga</u> malume ekhaya.** **[1]**

<u>Nga</u>mcolela umngani wami. **[1]**

Expected response:

/-nga/ wekucala sakhi sekuphika[1] kantsi wesibili sivumelwano senhloko sikhatsi lesengca.[1]

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 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 and the effect of their usage.
- Candidates should distinguish between questions that require a general claim from those that require evidence from the poem to show deeper intended meanings.
- A critical analysis of characters as they are depicted in set texts is an essential element of literature.

General comments

Most candidates demonstrated lack of knowledge of the modern literature textbooks studied and as a result they struggled to express complex ideas coherently and to construct and develop analytical responses. Some candidates presented a narrative based on the texts examined and some even went to the extent of creating their own plots and characters. There were instances when candidates used any character (not the one relevant to the question) they recalled from the texts that they have studied. Some responses did not have focus on the given questions 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 could not effectively use the given extract to answer the questions. They strayed and could not stay focused on the requirements of the questions. 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 questions.

Comments on Specific Questions

Umbuto 1 Libhubesi: JP Shongwe (Poetry)

(a)   Khipha sakhiwo sangephandle lesisentjentiswe endzimeni yesihlanu, usho kutsi siluhlobo luni, bese uchaza kutsi sisetjentiswe leni.   [3]

This part question required candidates to identify the poetic devices in stanza 5 and its significance in the poem. Quite a few candidates answered this question correctly as they identified the device and clearly demonstrated its significance. Some candidates only identified the lines but could not portray the necessary poetic device. A majority of candidates showed lack of understanding of the required form (sakhiwo sangephandle). Other candidates demonstrated lack of knowledge of the general function of each poetic device while some could not specify the initial linking's function based on the poem.

Expected response

Bhodla ubhadlise mbodlane yelihlandze,
Ubhodlele bonhlokwana tiyandzindza,
Ubhodlele bomalevulevu labangawutsi ngci umlomo

Lolu luchumano sicalo, lusebente kugcizelela umcondvo wekubhodla.

Or

Bho**dl**a ubha**dl**ise mbo**dl**ane yelihlandze

Lena yimphindzagwaca sonkondlo uyisebentisele kunandzisa inkondlo yakhe/ yakha bungoma/ ihlobisa indzima.

Or

Bhodla ubhadlise mbodlane yelihlandze

Lesi sidlalamagama sisebente kunandzisa lenkondlo/ Sakha bungoma/ sihlobisa lendzima.

Or

Ubhodlele bomalevulevu labangawutsi ngci umlomo,
Botsatsekile naboyengekile,
Bhodla melusi wemvelo

Luchumano lolwecako lusebente kugcizelela/kugcamisa umcondvo wekubhodla.

Most candidates failed to identify *luchumano lolwecako* from the stanza, the few that were able to identify it were unable to extract it correctly as they omitted the middle line.

Or

Ubhodlele **bo**nhlokwana tiyandzindza,
Ubhodlele **bo**malevulevu labangawutsi ngci umlomo,

Imvumelwano khatsi, isebente kunandzisa indzima/kwakha bungoma.

Candidates who accurately identified the poetic device but failed to note its usage in the poem did not score full marks because they merely gave the general function of the poetic device. There were also candidates who were not awarded any marks because they gave poetic devices identified from the wrong stanzas not stanza 5.

(b)   Khipha imigca lemibili lenetitfombemcondvo letehlukene usho kutsi tiluhlobo luni.[4]

This question demanded candidates to identify two distinct types of imagery from the poem. Generally, most candidates failed to give an appropriate response as they showed lack of knowledge of what imagery is **'sitfombemcondvo'** while others identified the same type of imagery yet the question required a variety.

 Example of a concise answer:

 Ubhodla kunyakate tintsaba - sitfombemcondvo lesivakalako
 Ubuk' indlulamitsi **ifinyele** - sitfombemcondvo lesibonakalako

Some candidate identified the same type of imagery whilst others did not give the name of   type of imagery that they identified. There were candidates who displayed complete lack of understanding of the question as they identified the imagery but mentioned a wrong poetic device as its name.

**(c)   Siluhlobo luni lwesinongo lesihloko salenkondlo? Sekela imphendvulo yakho
          ngalokusenkondlweni.   [3]**

This question required candidates to state the figure of speech used in the title of the poem and explain its usage and how it is related to the poem specifically. This question was generally well done. However, there were some candidates that failed to identify the figure of speech. Some were able to name the figure of speech but could not state how it relates to the poem.

 Example of a concise answer:

 Sifananiso ngco- inkhosi Mswati III igagulwe/ifaniswe ngco nelibhubesi. Libhubesi liyabusa endle / liyinkhosi ehlatsini kanjalo nenkhosi iyabusa eveni.

 Or

 Silwanatiso- inkhosi Mswati III iniketwe timphawu telibhubesi lokusilwane kantsi yona ingumuntfu. Libhubesi liyabhodla kanjalo nenkhosi nayiphefumulela sive kutsiwa iyabhodla.

Some candidates only identified the figure of speech but could not explain its link to the poem.

Example of wrong responses:

Sihabiso, sifananiso, libitongco, etc.

(d) **Chaza lemigca lelandzelako njengoba isetjentisiwe enkondlweni:**

In this question candidates were required to deduce the meaning of the given lines and explain how they have been used in the poem.

This was a poorly done question because a majority of candidates demonstrated lack of knowledge of what the poem is about. Other responses were literally based on the lion and not the king. They failed to relate the literal meaning of the poem to the underlying/ deeper meaning of the poem in their responses.

(i) **Kulambe timphisi nemankentjane (indzima 1, umugca 4)** **[2]**

Example of concise answer:

Bantfu labatayele kuganga/ kukhwabanisa bangatfoli lutfo noma ke abasakhoni kweba.

Common wrong responses

- Libhubesi lidla konkhe bese timphisi nemankentjane kuyalamba.
- Libhubesi nalihamba linyatsela bonkhe lotjani bese timphisi nemankentjane kuba bete letingakudla.
- Libhubesi lingabhodla timphisi nemankentjane kuyabaleka kushiye kudla.
- Inkhosi idla konkhe bese labanye basala bete lutfo ngoba konkhe kwenkhosi.

(ii) **Ubuk' indlulamitsi ifinyele (indzima 3, umugca 2)** **[2]**

Example of concise answer:

Nalabo labasetulu ngesigaba/ kutemnotfo/ labakhulu noma labadze bayatfoba/ bayakhotsama/ bakhomba inhlonipho uma babona inkhosi.

Common wrong response

- Tilwane letindze natibona libhubesi tiyesaba/tiyabaleka.
- Indlulamitsi nayibukwa libhubesi ivele igobe inhloko ibe yimfisha.
- Inkhosi mayibuka indlulamitsi iyafinyela ngoba inkhosi inesitfunti.

(iii) **Ubhodlele bomalevulevu labangawutsi ngci umlomo (indzima 5, umugca 3)** **[2]**

Example of concise response

Inkhosi iyakhuta / iyakhalima/ icondzise emavukelambuso/ labo labanyembenya umbuso noma labakhuluma kabi ngembuso.

Common wrong response

- Inkhosi ikhulumela bomalevulevu babindze.
- Masekukhulume inkhosi ngisho nalabo labakhulumela futsi bayabindza.
- Kungakhuluma inkhosi tintsatseli nebasakati tisale tikhuluma ngayo tingacedzi.
- Nalabatiwako kutsi bayakhuluma bayathula nasekukhulume inkhosi.

(e) **Sonkondlo uvakala advumisa kubaluleka kwenkhosi laveni laseSwatini. Sekela lombono ngemaphuzu lamabili lachazeke kahle.** **[4]**

The performance in this question was generally below average. Most candidates gave the general significance of the king instead of responding to the question in relation to the poem.

Example of a concise answer:

Inkhosi imcoka ngoba ihlanganisa sive iletse kuthula eveni, kulenkondlo lemugca lotsi **'uwutfunge ungayaluti'** usho kutsi inkhosi ngiyo lebumbanisa sive sibe munye.
Or

Inkhosi imcoka ngoba ishaya umtsetfo eveni kute sive singaphambuki, kulenkondlo lemugca lotsi **'nyatsela tiganga tonkhe watise umtsetfo'** uchaza kutsi nkhosi ngiyo leneliyi lelijuba tindzaba letitsintsa sive.

However, some candidates only lifted the lines as they are from the poem without giving the meaning of the lines in relation to the question. Other candidates only wrote the general significance of the king without relating it to the poem.

Question 2

Khulumani Sive: Zodwa Motsa *(Umhleli)* – Short Story

This question, a passage based on the short story **'Ekushoneni Kwelilanga'** required candidates knowledge of the story. A majority of the candidates attempted the question although the performance was below average. Some parts of the questions were misunderstood; hence wrong responses were given. Some candidates displayed lack of knowledge of the text. A handful of those that made an attempt left some questions unanswered while others did not do well because of general responses which were not relevant to the question. There were a few candidates, however, that performed well because they domenstrated clear understanding about the events of the story and were able to respond to the questions.

(a) **Lolobita unina ukuphi, futsi umbitelani?** **[2]**

This question required the candidates to recall the place and reason why Vuyani was calling his mother. A majority of candidates did exceptionally well in the first part but missed the second part hence scoring lower marks. For example, candidates were able to say Vuyani was in hospital but failed to account why he called his mother.

Expected response

Usesibhedlela/ ewadini ufuna amsondzetele indishi khona atewuhlanta.

Wrong responses:

- Ubita unina ngoba usebuhlugwini, ufuna amsite
- Ufuna indishi

(b) **Lolomsitako uvakala akhatsatekile kakhulu. Ungubani vele lolomsitako, chaza kutsi kufanele yini akhatsateke ngalendlela?** **[4]**

This question required candidates to give the name of the character who was taking care of Vuyani and explain why she was hurting. This part of the question was poorly done. Most of the candidates failed to provide satisfactory responses.

A concise response

NguLaMetfula, Vuyani umsa wakhe ugulela kufa/ lolitinyo lekubulala/ LaMetfula akati kutsi Vuyani ugula unani kantsi simo lakiso sibukeka singahle simehlule/ umfundzisile umsa wakhe, LaMetfula bekabheke kutsi Vuyani senguye lotamnakekela njengoba asebenta kahle.

Wrong responses

Ngunesi/ ngudokotela/ singani sakhe/ nguZolile/ ngumngani wakhe/ ngulesinye sigulane. Zolile ufanele kukhatsateka ngoba singani sakhe siyamtsandza.

(c) **Umbhali uveta bulukhuni lobubhekene nabomake labanebantfwana. Chaza kutsi buvetwe njani lobulukhuni kulendzaba.** **[4]**

This question required candidates to show how the writer has potrayed challenges faced by mothers in the text. This question was poorly performed since it was a higher order question which demanded candidates to synthesize the given situation. Candidates could not relate to the text hence some decided to narrate what happened in the story than responding accurately to the question.

Expected response

Bulukhuni bekunakekela umntfwana nakagula ngisho sekamdzala. LaMetfula ugadze Vuyani lowatifaka yena kulesimo, ume ngetinyawo kusemende ushuca nesinkhwa, loku kungamfaka engotini yekugula ngekunaka sigulane lesesibuyisa nekudla (kuhlanta).

Wrong responses

Vuyani abentjintjelela ngetintfombi angamekhuti LaMetfula nyalo sewuyagula sewufuna LaMetfula amgadze.

(c) **Lendzaba yendlulisa umlayeto lomkhulu mayelana nekutiphatsa nekwenta tintfo kulesikhatsi salamuhla. Sekela lombono ngemaphuzu lamatsatfu lakhomba kushayisana.** **[6]**

This question required candidates to identify messages/ life lessons that have to do with conduct and behavior of specific characters which contrasts with what those characters did in the story. This question also demanded the candidates to clearly show the juxtaposition depicted from the behavior of the chosen characters. This question was fairly done, even though some candidates did not qualify their claim by bringing conflicting arguments.

Expected responses

- Kumele bantfu labatsandzanako basati simo sabo sengati bangakayisani ecasini hhayi njenga Vuyani lobekaya ecasini netingani abe angasati simo sato sengati.
- Kumele utsandzane nemuntfu munye. Vuyani bekanelucucaba lwetintfombi ashintjelela ngabo.
- Batali kubhekeke kutsi bakhulume nebantfwana babo nabababona bangatiphatsi kahle. LaMetfula bekubhekeke kutsi amkhulumise Vuyani nakadibana naye edolobheni ashintjelela ngemantfombatane.
- Kumcoka kubhoboka etihlotjeni takho ngekugula lonako utokhona kunakekeleka kahle futsi usekeleke. Vuyani wehluleka kutjela unina ngesifo lanaso wate wayowutjelwa ngudokotela.

Wrong responses

These included life lessons that are depicted from the story but did not show any contrast shown by characters.

- Kutimisela ngemsebenti wesikolwa kute uphumelele ube nelikusasa lelihle njenga Vuyani lowatimisela waphuma embili kutebunjiniyela.

(e) **Sihloko salendzaba 'Ekushoneni Kwelilanga' sivakala simumetse imicondvo leyehlukene. Sebentisa balingisi labehlukene kuveta imicondvo lemibili.** **[4]**

This question required candidates to unpack the title of the story **'Ekushoneni Kwelilanga'** and show the different views that are portrayed by using any two characters. This question was not well done as candidates were challenged in contrasting the idea of kukhanya nekushona kwelilanga in relation to specific characters.

Expected responses

Vuyani - Kufundza kwakhe atfole ticu, nemsebenti lokahle nemphilo lenhle kukhomba kukhanya kwelilanga. Lokugulela kufa kukhomba kuphela kwemaphupho akhe ekuba nemndeni nekundlondlobala emphilweni ngako liyamshonela lilanga.

LaMetfula- Kufundza nekusebenta kahle kwaVuyani bekukhomba kukhanya kwelilanga ngoba naye abanelitsemba lekutsi imphilo yakhe\likhaya litawutfutfuka. Kugulela kufa kwaVuyani kusho kuphela kwelikusasa lelichakazile nakuye ngoba sekute lotamnakekela ngako liyamshonela lilanga.

Zolile – Kutsandzana naVuyani lofundzile asebenta nakahle kumtsembisa imphilo lencono lokukukhanya kuye. Kugulela kufa kwaVuyani kunciphisa/kucedza litsemba lemphilo lencono nekutsatfwa, lokukushona kwelilanga.

Wrong responses

This comprised candidates who narrated the events without understanding the expectation of the given question. LaMetfula lamshonela lilanga ngoba Vuyani asaneligciwane lembulalave.

Question 3

Umsamaliya Lolungile: Betty Sibongile Dlamini - *Novel*

This was a compulsory question. The candidates' performance on this question was average, although **Question 3(a)** proved to be a bit challenging than **3(b)**. The performance demonstrated that candidates were not well versed on the novel. Good responses dealt with the text in detail, moving from analysis to wider argument with ease and conviction, whilst demonstrating sharp understanding of the text. Weaker responses tended to deviate from specific to general and failed to support claims with evidence from the text.

Comments on specific questions

(a)   Similo saSebentile simveta angumfati sibili. Sekela lombono ngemaphuzu lamabili lasekeleke kahle.   [8]

This question required the candidates to explicitly state Sebentile's character as a good wife despite the challenges she faced and support with evidence from the text. Most candidates could not explicitly state Sebentile's character, instead they embedded the character in their narrations/arguments. They just gave qualities of a good wife in general, failing to relate them to Sebentile's words and actions. Some candidates omitted the first part which was to state the character instead they just gave examples supporting a character which was not provided. Some candidates, on the last part of the question used offensive language such as "*nome amenta silima*"/ "*amcaphata*" "*aphatfwa bugwadla*" etc.

Expected Responses

Sebentile **ukhutsele** uvuka lokwa ekuseni abhake, atfunge aphindze aphute nekulala solo enta taba tekungenisa imali kute anake umndeni wakhe. NgesiSwati vele umfati lowendzile akagoci tandla kodvwa usebenta ngekutikhandla kute umndeni wakhe uhlale ungulonakekelekile noma ngabe uyasebesebenta njenga Sebentile locashiwe unguthishela.

Sebentile **uyabeketela**. NgesiSwati vele kutsiwa emendvweni kukamkhatsali, umfati ubhekekile kutsi abeketele/ acinisele noma abhekana netimo letilukhuni. Sebentile uyacinisela noma indvodza yakhe, Zebedewu ilandza bantfwana bemantfombatane yente kungatsi itababhadalela eskolweni kantsi itobenta bafati bayo nekuba ngumtfwalo waSebentile ngoba bandzindzile. Loko bekakwenta ngaphandle kwekubonisana nemkakhe. Sebentile uyabafundzisa, uyabondla ngaphandle kwekukhonona nome Zebedewu angamelekeleli kuleto tindleko.

Wrong responses

These included general character traits of Sebentile which did not portray her as a 'true' wife.

Sebentile **unenhlitiyo lenhle**/ **uyacolela** ngoba siyambona ucolela Bindzile ute uyammema kutsi bayokhulumela ehhotela. Ute ufisa nekutsi asitakale Bindzile kulondofa naye lamtfwele.

(b) **Kungetsembeki kulabatsatsene kuletsa buhlungu emindenini. Sekela lombono usebentisa imindeni lemitsatfu levela endzabeni, uchaze buhlungu lobavelela lowo nalowo mndeni ngekungetsembeki tsite.** **[12]**

Generally, this question was fairly done. Although some candidates did not attempt it at all and some were giving very short and irrelevant responses. This question required the candidates to explicitly explain how infidelity has caused pain within the three affected families. A majority of candidates could not identify the affected family but instead gave names of characters. Those that were able to give the families did so through the characters e.g "*umndeni wakuboBindzile*" instead of *"umndeni wakaSihlongonyane*". Others gave wrong surnames taken from other texts e.g. "*umndeni wakaMbhamali*" from **Lilungelo Lakhe**/ umndeni waThemba from **Khulumani Sive**. There were a number of candidates who cited embedded stories from *Sukuma Utitsintsitse* such as the family from Herefords as well as that from Sibetsamoya. Some candidates gave names of characters instead of naming families. Some were either narrating the story or giving general understanding of infidelity.

Expected Responses

Umndeni wakaSihlongonyane ekhabo Bindzile - Lomndeni uniketa Zebedewu Bindzile kutsi ayomfundzisa ngobe beswele bona kodvwa Zebedewu ngekungetsembeki umhlukubeta ngekwelicansi uze uyatetfwala Bindzile, lokwabangela kutsi ayekele sikolo agcine alahlekelwe likusasa lakhe kani bakubo bebabheke kutsi utawufundza abe nelikusasa lelichakazile njengobe abekhaliphile nasengcondvweni.

Umndeni wakaMsimango waSebentile naZebedewu - Zebedewu loshade naSebentile ubhekeke kutsi amtsandze phindze amnakekele njengemkakhe kodvwa Zebedewu akakwenti loko esikhundleni saloko ulala nebantfwana besikolo egameni lekutsi uyababhadalela. Loko kwabangela kutsi Sebentile angabe asametsemba Zebedewu wagcina asamshiyile noma sebehlukene.

Umndeni wakaDlamini ekhabo Sebentile – Ekhabo Sebentile bajabula kakhulu kutsi umntfwanabo sewutsetfwe kaMsimango babheke kutsi aphatseke kahle ngelutsandvo. Kepha esikhundleni sekutsi umkhwenyana wabo longuZebedewu amhloniphe walala nawowonkhe umuntfu lomsikati lohleti lapha ekhaya ecansini, sisebenti, bantfwana besikolwa. BakaDlamini balimala kakhulu emoyeni nabeva kutsi Sebentile uyashiya ekhakhakhe ngaleto tizatfu.

Umndeni wakaMsimango ekhaboZebedewu **–** BakaMsimango bebajabulile kutfola makoti lofundzile lotawukhona kubasita kulokunyenti njengoba abesebenta, kodvwa Zebedewu ngekutsembeki kwakhe kuSebentile/ abesidlundlulu kwabavisa buhlungu bakaMsimango ngekuhamba kwamakoti kantsi abelotjoliwe ngalokugcwele.

Section B: Temdzabu, Umhambo Nemasiko

This section comprised two questions - Question 4 and 5. Candidates were required to choose **one** question between the two.

Question 4

A fair number of candidates attempted this question but did not perform well. This question was based on idioms/proverbs, a song, Msheshelengwane. Most candidates could not analyse the song.

Comments on specific items

Tisho neTaga

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

(i)   **Cedzela lesisho/ saga**
         Kufaka ………………………………….. emlonyeni.   **[1]**

         Expected Response

         Kufaka **ingubo/emagama** emlonyeni.

         This part question required candidates to fill in the proverb/idiom with the
         appropriate word.

         Wrong Responses

         A lot of candidates gave wrong words such as**; indvuku, inyoka, litje** while some
         left blank spaces.

(ii) **Fundza lesaga bese uphendvula lemibuto lelandzelako**:

         Inala ihlola indlala
         Sisebenta nakwentenjani?   **[1]**
         Expected response: kucwayisa/kuyala/kwekhuta ngekungamoshi.

         Wrong responses: nakunenala/ kudla kukunyenti.
         Sisuselwaphi?   **[1]**
         Expected response

         Emphilweni yebantfu/ emphilweni yebantfu yemalanga onkhe.

         Wrong Responses

         Emphilweni/ emphilweni yemalanga onkhe.

         Candidates were expected to specify that it emanates from **emphilweni yebantfu,** not just
         emphilweni.

(ii) **Sisebentise emshweni kubonakale kutsi uyasati kutsi sisho kutsini.**   **[2]**

Expected answer

Lonyaka tinyango tibhembesile kodvwa akusho kutsi asimoshe kudla, phela nibokhumbula kutsi **inala ihlola indlala**.

A lot of candidates used the proverb in (i) to answer (ii) and they got it all wrong. Some candidates wrote the sentence but did not include the proverb. Some candidates showed lack of understanding of the question, they wrote the proverb without a proper sentence while others wrote two sentences instead of one.

(b) **Ingoma**
(i) **Isivetela muphi umoya lengoma?** [1]

Expected response

Umoya wekudzineka/ kucansuka/ kunengeka.
Wrong responses

Kugceka/ kwekhuta/kukhatsateka

A majority of the candidates were unable to give the correct mood of the song.

(ii) **Kulengoma yini umsheshelengwane?** [2]

Expected Response

Ngumuntfu lokhuluma/ lohleba labanye **kulabakhulu/labasetikhundleni** ngenhloso yekubukeka amuhle.

Wrong response

Ngumuntfu lotsandza kuhambisa tindzaba tebantfu/ ngumuntfu lohlebako / lokhuluma tindzaba angakabutwa.

Some candidates attached gender to being msheshelengwane.

(iii) **Kungaba yini bungoti bekuba ngumsheshelengwane emphilweni?** [2]

The expected response had to have two parts, **the danger of being msheshelengwane** and **the reason for that danger**.

Expected answer

Ungashaywa ngobe ukhulume tindzaba letingasilo liciniso ngalabanye bantfu.
Ungaboshwa ngobe ucambele bantfu emanga kulabakhulu.

Wrong responses

- Ungashaywa ufe
- Ungangena ejele uboshwe
- Ungazondwa ungasakhulunyiswa

Some candidates listed the dangers while some confused the song with Lazungeleza thus giving wrong answers.

(c) **Umkhosi weBuganu**

(i) **Tikhulu tidlala indzima lenkhulu ekwenteni lomkhosi webuganu ube yimphumelelo. Nika kubili uchaze kutsi kuwuphumelelisa njani lomkhosi.** **[4]**

Expected answer
Tikhulu tiyala lutsango kutsi lutiphatse kahle kulomkhosi, loku kuphumelelisa lomkhosi ngekutsi uma lutiphetse kahle lutsango kubate tingoti nemacala langaveta lomkhosi kabi eveni nasemhlabeni. Tikhulu tikhipha tindvuna letiphekeletela lutsango, loku kwenta siciniseko sekutsi lutsango luvikelekile.

Some candidates could not explain how the chief's role helps the event to be a success. Other candidates wrote the role played by royalty to make the event a success such as organizing transport, which was not a requirement of the question. Candidates are encouraged to use terms such as lutsango instead of *bafati* or *bantfu*.

Wrong responses

- Sikhulu sishuba emaganu bese siyaphisa.
- Sikhulu sikhipha emabhansi ekwetfwala lutsango.

(ii) **Kugucugucuka kwesimo selitulu lokukhungetse umhlaba wonkhana kutawutsikameta lomkhosi weBuganu. Hlolisisa lombono ngeliphuzu linye.** **[6]**

Candidates were expected to evaluate the **negative effects of global warming** on the Buganu ceremony and touch on the **ways of mitigating the effects**. The last step in answering the question was giving their **own assertion on the matter and justifying it**.

Expected Answer

Kugucugucuka kwesimo selitulu kungawutsikameta lomkhosi weBuganu ngoba uma lilanga lingashisa kakhulu, tihlahla temaganu tingabese titsela kancane lokunganciphisa tetfulo tebuganu kulomkhosi kantsi lomkhosi usime kuletetfulo. Ngakulokunye, kushisa kakhulu kwelilanga angeke kuwutsikamete kakhulu lomkhosi ngoba tihlahla temganu titfolakala emahlandzeni, atiyidzingi imvula lenyenti ngako ke titawuchubeka titsele kahle ngaphandle kwenkinga netetfulo tebuganu tibe tinhle uphumelele lomkhosi. Ngekubuka kwami, kushisa kakhulu kwelilanga kutawutsikameta lomkhosi ngoba noma tihlahla temganu titfolakala ehlandzeni kodvwa tiyayidzinga imvula noma tingadzingi lenyenti, lokusho kutsi uma lishisa kakhulu kubabete timvula manje ngeke titsele letihlahla, nebuganu kungababete.

Wrong responses

- Uma lina kakhulu umkhosi webuganu utawutsikabeteka ngoba bantfu batawubabancane labatawuphumelela ngoba imigwaco itawushelela kungahambeki.
- Uma lishisa kakhulu umkhosi webuganu utawutsikabeteka ngoba bantfu batawusaba kuhamba nakushisa kakhulu kubalekela tifo tesikhumba nekuculeka.

Question 5

This was not a popular question in this section. Candidates who attempted it performed fairly well. The question had seven items and items b (i) and (iii) were done well.

(a) **Tisho neTaga**

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

(i) **Cedzela lesisho/ saga**

Inhlwa ……………………………………isavela. [1]

Candidates were required to fill in the missing word(s) in the proverb.

Expected responses

- Inhlwa ayibanjwa isavela.
- Inhlwa ayibanjwa ngenhloko isavela.

Wrong responses

- Inhlwa ibanjwa isavela
- Inhlwa igolwa isavela
- Inhlwa ibonakala isavela
- Others left blanks

(ii) **Fundza lesisho/saga bese uphendvula imibuto lelandzelako**. **Kubona kanye kubona kabili**

Sisebenta nakwente njani? [1]

The performance in item was below average.

Expected Responses

- Sisebenta kuveta kutisola
- Sisebenta kuveta kutililela
- Sisebenta kuveta kutikhalela
- Sisebenta kucwayisa

Wrong responses

- Sisebenta nangabe awufuni intfo iphindze yenteke.

- Sisebenta nangabe uke wehlelwa yintfo letsite
- Sisebenta nawuchaza kutsi intfo tsite leke yenteka kumuntfu angeke iphindze yenteke.

Sisuselwa kuphi? [1]

Expected responses

- Emphilweni yebantfu yamalanga onkhe
- Endleleni bantfu labenta ngayo intfo

Wrong responses

- Emlandvweni
- Emphilweni
- Esifundvweni lositfolile emva kwekwenta intfo letsite
- Etinganekwaneni

Sisebentise emshweni kubonakale kutsi uyasati kutsi sisho kutsini. [2]

Candidates were expected to use the proverb/idiom in a sentence to demonstrate their understanding.

Expected response:

Ngatincumela kutsi angiyuphindze ngihambe ebusuku emva kwekubanjwa tigebengu ngibuya emlindzelweni kaSithole, phela kubona kanye kubona kabili.

(b) **Tinanatelo**

Fundza lesinanatelo bese uphendvula imibuto.

This question had three parts: (i), (ii), (iii) of which (i) and (iii) were generally well done.

(i) **Kuya ngani kutsi Nkhosi kucalwe ngaye uma kunanatelwa bakaMamba?** [1]

Ideal resonses pointed to the lineage that related the Mambas to the Dlaminis.

Expected responses:

- Banye nebakaDlamini
- Banendzabuko yinye nebakaDlamini
- Banentalelwano yinye nebakaDlamini
- Bahlobene nebakaDlamini
- Banesigaba sebuholi

Wrong responses

- BakaMamba bangemakhosi nabo

- BakaMamba batala emakhosi

(ii) **Chaza lomugca longentansi njengobe usetjentisiwe kulesinanatelo**

Luvunguvungu lolwetfwele umlomo **[2]**

Ideal responses entailed character traits and how it is physically displayed (facially).

Expected responses

- Basheshe batfukutsele / Basheshe bakwate/banelulaka/alufakwa
- Bacudvula umlomo/ badvube/ badvubule umlomo/ bate babonakale nasebusweni.

Wrong responses

Some candidates transferred the facial expressions from the question while some gave wrong historical background.

- Bayakwata bese batfwala umlomo.
- Badvuba baya eNsokonsokweni

(iii) **Bukhosi bakaNgwane bubahlonipha kakhulu bakaMamba. Sekela lombono ngemaphuzu lamabili.** **[2]**

Expected responses

- Banebukhosi babo/banesigodlo sabo
- Bavumelekile kugubha umkhosi wencwala
- Bavumelekile kugubha umhlanga wabo

Most candidates failed to adhere to the demands of the question. They gave a historical background of the role that the Mambas played in protecting the Dlaminis from Zwide. This led to **wrong responses** like:

- Bayabahlonipha ngoba bababonga kutsi babagadzela bukhosi babo ngetikhatsi temphi.

Some were picked from the praise name itself and were presented as follows:

- Babanika bukhosi ngoba bebabesaba/babahlonipha ngoba bebatingwazi besaba kutsi batababulala babajube tinhloko bayobahloma emasangweni.

(c) **UMHLANGA**

This question had two items; (i) and (ii). Item (i) was generally well done compared to (ii). Most candidates did not understand the key word (**hlolisisa**) of item (ii). Thus, their responses only touched on the negative impacts of global warming, which led to poor perfomance.

(i) **Yini lokwentiwa bukhosi kukhutsata imbali ngelisiko lemhlanga. Nika kubili uchaze kutsi kuyikhutsata njani imbali.** **[4]**

Expected responses:

- Bukhosi bukhipha tincola letilandza imbali emphakatsini tiphindze tibabuyisele emuva. Loku kwenta kutsi nalote imali yekugibela akhutsateke ngoba angeke adzinge kuba nayo utogibela mahhala.

- Bukhosi buphindze bukhiphe emaloli/emabhansi lalayisha tintfombi natiya ekugeceni, lokwenta kutsi nalabo labangakhoni kuhamba emabanga lamadze bawungenele lomkhosi ngoba sekushucwa kancane.

- Bukhosi buphindze buphe imbali kudla kwamalanga onkhe. Loku kuyayikhutsata imbali ngoba seyiyati kutsi ayinodzinga kuba nemali yekudla.

- Bukhosi bupha imbali tipho letifaka ekhatsi emateki ekushuca, bobhaki bekuphatsa. Loku kuyayikhutsata imbali ngoba naloweswele akakhatsateki kutsi utawugwabela ini, atiphatse ngani timphahla/imvunulo yakhe uma aya emhlangeni.

- Bukhosi buphindze buphe imbali tinkunzi (umshibo) lokwenta imbali itivele itsandvwa bukhosi futsi ifune kubuyela emhlangeni ngemnyaka lolandzelako.

Wrong responses

- Lomkhosi ukhutsata tintfombi kutsi titigcine

- Bukhosi buhlela kutsi kube nebantfu labafundzisa imbali kutsi itigcine ingematjitji/ babafundzisa nangeligciwane leHIV/AIDS.

- Inkhosi iyadlalisela bese ikhetsa liphovela lokwenta imbali ibuyele ngoba inelitsemba lekutsi nayo itokhetfwa.

- Bukhosi baletsa lelisiko lemhlanga lelenta tintfombi tijabulele kubona inkhosi yabo dvutane.

(ii) **Kugucugucuka kwesimo selitulu lesikhungetse umhlaba wonkhana kutalitsikameta lelisiko lemhlanga. Hlolisisa lombono ngeliphuzu linye.** **[6]**

Candidates were expected to evaluate the **negative effects of global warming** on the ceremony and touch on the **ways of mitigating the effects**. The last step in answering the question was giving their **own assertion on the matter and justifying it**.

Model Answer

- Kugucugucuka kwesimo selitulu sekwente kutsi lizinga lekushisa libe setulu kakhulu kweswelakale timvula. Loku kwenta kutsi ematete ashe kantsi umhlanga ukhula kahle eteteni. Kusha kwematete kusho kweswelakala kwemhlanga lokutawenta kutsi umhlanga ugcine ungasatfolakali. Loko kusho kutsi sekungenteka lingasachubeki lelisiko ngoba kute tintfombi letitakugeca.

Ngakulokunye, kugucugucuka kwesimo selitulu lokubanga kushisa kakhulu kungete kwawutsikameta lomkhosi ngoba kulendlela lobaluleke ngayo lomkhosi wemhlanga,

usengalinywa umhlanga etindzaweni letivalelwe kuniselwe. Lokusho kutsi alinotsikameteka lelisiko litawuchubeka.

Noma kunjalo, kushisa lokwecile akunolitsikameta lelisiko ngoba ngekutfutfuka kwemphilo lomhlanga awusadzingeki ngebunyenti, ngako noma imbali ingageca umhlanga lomncane utawenela kugcina lelisiko.

Wrong responses

Most candidates showed lack of understanding of the concept of global warming and they mistook it for weather and hence gave responses like:

- Nalishisa kakhulu imbali ngeke ikhone kushuca ngoba labanye banetifo letibenta bangakhoni kumelana nekushisa kwelilanga letifana nemdlavuza wesikhumba nesifo sekuwa ngako lomkhosi utawutsikabeteka ngoba imbali ngeke isaphumelela ngelinani lelikhulu.
- Nalina kakhulu tintfombi angeke tiphumelele ngoba kugcwala imifula, imigwaco ishelele kungete kwahambeka.
- Nangabe line kakhulu tintfombi angeke tikhone kuyogeca umhlanga etidzidzini ngoba titawubisha
- Nalina kakhulu tintfombi angeke tikhone kuvunula indlamu, titawungenwa ngemakhata kungagidvwa noma kuhlehliswe lomkhosi.