# Examination Report

First Language

Siswati

**6870**

EGCSE

2025

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**6870/01**
**Continuous Writing**

**General Comments**

In 2025 there were 17563 candidates who sat for the First Language SiSwati examination. Paper 1 is a continuous writing examination that is divided into two (2) sections. Section A is a Free Composition and Section B is a Situational Composition. Section A has three (3) questions of different composition types, and the candidate is expected to choose ONE question and write a composition of 300-400 words and worth 30 marks.

Section B, a compulsory question worth 20 marks, has only one (1) question and the candidate is expected to write a Situational Composition of 150-200 words.

Candidates performed better in Section A than they did in Section B. It must be noted that for Section B, the format of the Situational Composition is key in the marking of the content. So, the candidates failed to use the correct format for this Situational Composition type, diary. It must also be highlighted that it was noted that teachers seemed to have not taught the diary since it was in the 2024 examination – they may have assumed that it would not be in this examination. Teachers are therefore advised to teach ALL compositions instead of 'spotting'.

It was generally noted that candidates' use of language is declining each year especially the use of idioms/proverbs. Teachers are advised to devise strategies for incorporating these in their teaching. Candidates also use a lot of English terminology in their writing in this paper; it was too glaring in Question 2 in the topic on social media. There was also a lot of direction translation from English to siSwati.

There were Foreign Candidates who failed to attempt any of the questions, therefore scoring zero. Teachers who have learners who are foreigners are encouraged to register these second language speakers for SiSwati as a Second Language Examination which is also offered concurrently with First Language SiSwati.

**Comments on Specific Questions**

**Sicephu A**

**Umbuto 1**

**Sihloko: Minyenti imisebenti yebesifazane kunebeyesilisa ekhaya. Bhala indzabamphikiswano ngalesihloko. [30]**

This was an argumentative Composition where candidates were expected to argue for or against which gender had more chores in the homes. This was a very popular question and most candidates who attempted this question were able to score effective marks. The candidates were expected to:

- Introducing the topic
- Take a stand in the introduction
- Argue for and support their stand convincingly by using examples, statistics and rhetorical questions
- State the views of the opposition to create a balanced argument by using cohesive devices like *"Ngakulolunye luhlangotsi…", "Labanye batsi…", "Labangahambisani nalombono batsi…"*
- Conclude by emphasizing their stand without adding any new argument/point.

Candidates who failed to write a balanced argument were not effectively scored but were scored on average. Candidates were also expected to write 300-400 words, but some candidates failed to meet the desired composition length, therefore scoring average marks. Not meeting the required length was a result of arguing only for one side.

There were candidates who deviated from the question by changing the topic into *"Bulili emsebentini yasemakhaya"* which led them to writing an informative composition where they did not argue but instead wrote on the chores done by the different genders in the home. These candidates were graded under either 'Little Relevance' or 'Partly Relevant'.

NB: Teachers are advised to teach learners never to change or paraphrase the topic of the argumentative composition – the topic must be copied by the learner as it appears in the question paper. It is commendable that there were few cases of candidates who failed to write a balanced argumentative composition as is the requirement of this composition type. This question, however, was well done.

**Umbuto 2**

**Sihloko: Bungoti betinkhundla tekuchumana. Bhala indzaba lenika lwati ngebungoti betinkhundla tekuchumana. [30]**

This was an informative composition where candidates were expected to write on the dangers of social media. Candidates who scored effectively were able to write about the dangers of social media. Candidates who attempted this question were able to score high marks as they were able to clearly bring out the dangers of using social media platforms like *Facebook, WhatsApp, Instagram, Tik Tok* etc.

There was, however, a rife use of English terminology, direct translation and slang in this question, for example *cyber-bullying, blueprint, followisha, trenda, human trafficking etc.*

There were candidates who changed/paraphrased the topic, and this resulted in the changing of the question totally. These are some of the classic examples of the 'new' topics that were given by the candidates: *"Bungoti*

*betindlela tekuchumana"* and *"Bungoti bekuba sesikhundleni."* These candidates were scored under the 'Little Relevance' mark band.

**NB:** Teachers are advised to teach learners how to analyse a question and to emphasize to the learners that they must never change or paraphrase a topic. This was also a popular question and most candidates who attempted it, scored effectively.

**Umbuto 3**

**Sihloko: Lusuku lwemasiko esikolweni. Bhala indzaba uchaze lusuku lwemasiko esikolweni. [30]**

This was a descriptive composition where candidates were expected to describe a Culture Day event in a school. This question was very popular but most of the candidates who attempted it failed to score effectively since they either wrote a narrative composition or an informative composition. Candidates who scored effectively were able to use descriptive vocabulary to paint a mental picture of what happens during a culture day at school. Candidates were expected to describe the venue (decorations) and then go on to describe the traditional attire, the activities, the food and guests using adjectives.

**NB:** Teachers are advised to teach the descriptive composition to the learners and differentiate it from the narrative composition.

**Sicephu B**

**Umbuto 4**

**Sihloko: Bekunemdlalo wemancamu lofaka licembu lakho lolitsandzako enkhundleni yangakini. Bhala i-dayari yalomdlalo. [20]**

This was a compulsory question which is a Situational Composition. The candidates were required to write a one-day diary on a final game tournament of their favourite team. The diary should have a topic and 3-5 paragraphs or more – each paragraph had to have a sub-heading/title of the time(s) each event happened on the day. For example:

**Sihloko**

*I-dayari yelusuku yemdlalo wemancamu welicembu lami*

**Sihlokwana – indzima 1**

*Insimbi yelishumi ekuseni kuya ensimbini yelishumi nakunye ekuseni*

**Sihlokwana – indzima 2**

*Insimbi yelishumi nakunye ekuseni kuya ensimbini yekucala*

The candidate could have written up to 3 or more paragraphs.

Candidates were expected to focus on the game – the venue (local sports ground or a well-known stadium close to their area); names of teams in the tournament, the name of their favourite, the name of the game/sport, activities like music and dancing to entertain the spectators, the main sponsors of the tournament, the winners, the awards and finally, they had to describe their feelings as they write as that is an important feature in a diary.

This question was the worst performed in this examination mainly because of the following reasons:

- Some candidates failed to write using the required format for a diary – they just related events without structuring it in paragraphs using clock times as sub-headings. It must be noted that candidates can either write clock times or adverbs of time, *'ekuseni', 'emini yasekuseni', 'emini', 'ntsambama.'*
- Some candidates wrote a narration instead of using the style for a diary.
- Some candidates missed the point by focusing on, *'…yelusuku…'* – which resulted in them relating too much on what they did in the morning when they woke up; what they did on their way to the stadium or sports ground and just at the end in only two sentences would they then try to squeeze in details about the game.

Most candidates failed to display a sense of purpose for the diary – the tone used was not that of a diary, but it was for narratively influenced.

**NB:** Teachers are advised to teach all the different types of situational compositions focusing on the style, purpose and register.

## PAPER 6870/02
## Reading and Directed Writing

**Key Messages**

- Candidates must read carefully questions and identify key words to give specific answers.
- When attempting question 2(a) candidates should avoid copying the passage but identify key points that are required by the question. Such a habit results in some candidates exceeding the number of words required by the question.
- Proof reading is another important element in this paper. Candidates who fail to do so lose some marks.
- For question 2(b) candidates must avoid copying the question but use their understanding of the comprehension to fulfil the task required by the question.
- In answering section B questions, candidates must pay attention to linguistic formation.
- Candidates should always underline words that are answers in sentences.

**General Comments**

A total of 19833 candidates sat for this component, showing an increase of 2411 from last year's 17422 The overall performance of the candidates was average though there were those who were far below the average because they did not understand the requirement of the questions. Only a few obtained maximum marks in question 1, 3 and 4. Some did not attempt questions 3 and 4. However, these were compensated by scoring higher marks in 2(a). There were a few candidates that performed well in all the questions.

**Comments on specific questions**

**Sicephu A**

**Umbuto 1(a) – (f)**

**(a) Endzimeni yekucala khipha umushwana lokhombisa kutsi umbhali uyakholelwa kulabaphansi. [1]**

Most candidates performed very well in this question. They lifted the part of the sentence that showed the author believes in ancestors.

**Expected responses**

- kulala endlini kagogo ngemukelwe kahle bakitsi[1]

**Wrong responses**

- kumbe kwentiwa kulala endlini kagogo ngemukelwe kahle bakitsi emva kweminyaka lelishumi nesihlanu ngahamba ngekufundza nangekusebenta emaveni.

Candidates were expected to just lift the short phrase not the whole sentence.

**(b) Enkhulumeni yaLaDladla, kuyavela kutsi kumnandzi kubongwa. Sekela ngeliphuzu linye. [2]**

This question was well done as most candidates were able to give the mood of LaDladla after being praised by the son.

**Expected responses**

- weva injabulo/wamamatseka/watfokota[1] wakhumbula umyeni wakhe[1]

**Wrong responses**

- Mafulela watibonga waze wamandzatela

The main weakness was that some candidates used Mafulela instead of LaDladla yet it was Mafulela who was praising her mother.

**(c) Chaza kutsi yini leyenta lococako asheshe avuke ngisho adziniwe. [2]**

This question was fairly done as an average number of candidates were able to give reason why Mafulela got up early, yet he was tired

**Expected responses**

- bekungalaleki[1] ajabulele kubasekhaya emva kweminyaka lemidze ahamba[1]
- Abecabanga ngendzawo yakubo[1]ajakele kuyobona tiganga/indzawo [1]

**Wrong response**

- Kunyenti lokwakuphambana engcondvweni yami njengoba bengifike sekuhwalala kwaba kuncane lengikubonako,ngilangatelela kuyobona tiganga[1]

Candidates who scored low marks were those who failed to explain but just lifted their answers from the passage

**(d) Indlela yekubuka tintfo iyehluka kulabadzala nakulabasha. Sekela lombono ngeliphuzu linye ususele esivisisisweni. [2]**

Candidates were expected to compare the views of the youth and the elderly people based on the passage.

**Expected responses**

- LaDladla uyabipha ngentfutfuko lese ikhona[1] kani Mafulela uyayijabulela[1]

**Wrong response**

- Labasha batsandza imphilo yesimanje kni labadzala abayifuni.

Such answers were not specific, so they did not score marks

**(e) Chaza lamagama njengoba asetjentiswe endzabeni:**

Candidates were expected to explain well the words as used in the passage. It was a fairly done question though some failed to deduce meaning from the passage which resulted to low marks.

**(i) letifika emazulwini (indzima 3) [2]**

**Expected responses**

- Letindze[1] kakhulu/ngalokubabatekako/ngalokwecile[1]

**Wrong responses**

- tindlu letinkhulu/ intfo lendze,

**(ii) ngaklabhuta (indzima 7) [2]**

**Expected responses**

- ngahamba[1] emantini[1]

**Wrong responses**

- kungena emfuleni ngetinyawo ngewelele ngesheya

Such responses did not have /emantini/yet 'kuklabhuta' is done in water

**(f) Kuhamba kwemuntfu ayohlala emaveni sikhatsi lesidze kuyashintja indlela lababuka ngayo tintfo. Hlolisisa lombono uvete tinhlangoatsi totimbili ngalokuvela esivisisweni. [4]**

Candidates were expected to critically assess the life of Mafulela and show how working overseas has changed him in one way or the other. They were expected to give both sides: he changed **and** that he didn't change**.** Most candidates failed to meet the task of the question thus scoring low marks.

**Expected response**

- kuyamshintja ngoba Mafulela uyakutfokotela kubona intfuntfuko endzaweni yangakubo[1] ujabulela bantfwana labagibela emabhasi bayofundza edolobheni/emanti lasakhiwa emakhaya/sigayo.[1]
- Akumshintji ngoba naku Mafulela usatijabulela tintfo lakhule ngato[1] afisa/alangatelela kuklabuta emantini libhuloho likhona/kuva kubhonsa kwetinkhomo nekunjilota kwetinyoni.[1]

**Wrong responses**

- kuyamshintja umangala kubona emanti sekafakwe emakhaya/ utsandza imvelo.
- Akumshintji ngoba nangu ubuyile ekhaya akahlali eCanada siphelane.

Some candidates gave answers without declaring the stand they are supporting, and which resulted to lose of marks.

**Umbuto 2**

**(a) Ngemagama labalelwa kulangu 60-90, bhala sifinyeto ngetintfo letingaphumelelisa thishela lomkhulu kulomsebenti lawutfolile. [10]**

This question was fairly done. The candidates were required to give the key things that can help the headteacher to be successful in his/her position. The summary points were as follows:

- Akukhanye bha/akalati liphupho lakhe ngalesikolwa kute akhone kulitsengisela labanye.
- Ahloniphe wonkhe thishela/anike wonkhe thishela sigaba sakhe/anake emakhono labanawo bothishela ngekwehlukana kwabo.
- Agweme kuba netigejana/angakhetsi lasebenta nabo labanye abashiye ngephandle.
- Acinisekise kutsi uyayati yonkhe imitsetfo lebhalwe phansi yekuphatsa sikolwa nekusebenta kwematiko ahulumende.
- Anake kutsi kute yini lokukhomba konakala kwesimilo kubafundzi / akhe similo sebafundzi
- Bafundzi balayelwe indlela leya emphumelelweni / bacondziswe babone kutsi ngeke kufikwe kulemphumelelo uma sekuphunywe endleleni.
- Afake tinhlelo letisekela kufundza/imfundvo/bafundzi.

Some candidates failed to extract the main points from the passage and included unnecessary information which did not answer the question and led to exceeding the required number of words. Some wrote as Telusiwe addressing her cousin, yet the question required them to report. Most candidates identified the right points but were shortened thus losing the meaning and they scored low marks.

There were a few cases of candidates that wrote in points instead of a paragraph

**Common errors**

- Ahloniphe wonkhe muntfu and omitted key word thishela.
- Acinisekise kutsi uyayati imitsetfo lebhalwe phansi omitted key words yekuphatsa sikolwa nekusebenta kwematiko ahulumende
- Bafundzi balayelwe indlela omitted key words leya emphumelelweni

Candidates were expected to write any five points from the passage and the other 5 was summary skills (language) which included the following:

- Indzima yinye
- Kubhala siSwati lesingiso
- Kusebentisa timphawu tekubhala letifanele
- Kubhala linani lemagama lelifanele
- Kubeka emaphuzu ngewakhe emagama kepha ungawushintji umcondvo aphindze alandzelane kahle.

**(b) UnguDonda, usimenywa esikolweni i-Tsembelani. Bhala inkhulumo lotayetfula ukhutsate uphindze uyale bafundzi ngekutiphatsa emva kwekutsi baphatsi babone kwenyuka kwelizinga lekungatiphatsi kahle kubafundzi. Inkhulumo yakho ayibe ngemagama labalelwa ku 120–180. [15]**

Directed writing. In this question, the candidates were expected to write a speech. In the speech, Donda was supposed to address bad behaviour which was on the rise in the school and encourage learners to be serious with their schoolwork. This question was badly done. Most candidates failed to be specific on the bad behaviour noted in Tsembelani High School, but they just generalised about behaviours noted amongst students.

**Expected response**

- Singeniso

  Kuhlonipha labakhona ngetigaba tabo (umcondzisi luhlelo, likomidi lesikolwa, bothishela, lisekela lathishelanhloko, bothishela nebafundzi)
  Atisho kutsi ungubani kanye nenhloso
- Umtimba
  - Kuvele tingcinamba letibhekene nebafundzi kulesikolwa njengekusetjentiswa kwetidzakamiva, kuganana kwebafundzi, kungahloniphi bothishela nekuhlukubetana kwabo bafundzi, kulova, kungabhali umsebenti naleminye imikhuba yebafundzi.
  - Kuvele imiphumela lemibi yekungatiphatsi kahle lokungaba kukhulelwa kwebafundzi, kuyekela sikolwa, kuboshwa kufeyila, kulahlekelwa yingcondvo, kufa nalokunye.
  - Kuvele imiphumela lemihle yekutiphatsa kahle nekutimisela etifindvweni, kungaba ludvumo loluhle lwesikolwa, kuphumelela kutsi babatsatse emakolishi kuvikeleka etifeni letitsatselwanako, nalokunye.

**Lulwimi loluhambelana nekubhalwa kwenkhulumo**

- Sihloko
- Singeniso
- Tindzima letibhaleke kahle
- Siphetfo

Candidates must proofread their work as a lot of grammatical mistakes result in loss of marks.

**Sicephu B**

In this section candidates were expected to display their grammatical knowledge. They were to identify, form and segment parts of speech. They were also to use them in constructing sentences. Candidates performed below average in this section, with some scoring zero.

**Umbuto 3**

**(a) Khipha naku lokulandzelako kulendzinyana lengenhla, ukubhale.**

Candidates were expected to identify and pick the following words from the given passage.

**(i) Buniyo lobususelwe ebitweni sigaba 5 bunye** **[1]**

**Expected responses**

- sentsaba

**Wrong response**

- yakitsi

**(ii) Libito sigaba 6 bunye** **[1]**

**Expected response**

- lulala

**Wrong responses**

- lulaka/lula

**(iii) Sabito lesibalako** **[1]**

**Expected responses**

- bonkhe

**Wrong response**

- kodvwa

**(iv) Imphambosi yekwentisa leyakhiwe esentweni lesicalisa ngankhamisa** **[1]**

**Expected response**

- ehlisa[1]

**Wrong responses**

- ingakasaleli

**(v) Sandziso sendzawo semvelo** **[1]**

**Expected responses**

- emuva[1]

**Wrong responses**

- egedeni
- esicongweni

It was noted that most candidates in this question failed mainly because they ignored the other parts of the question thus failed to identify the specific word required by the question and gave any word that is that part of speech. For example:

- They gave **egedeni** and they ignored **sandziso semvelo**
- They gave **kodvwa** because they ignored that from the context it is not used as a pronoun it is a conjunction
- They gave **yakitsi** ignoring that the possessive required is derived from a noun not any part of speech

Moreover, candidates should write correct spelling of the picked word.

**(b) Chaza letakhi letidvwetjelwe kulemisho:**

This question required candidates to describe the underlined morphemes. Some candidates described the whole word not the part underlined. In addition, some failed to give a full description of the morphemes thus obtained less marks.

**(i) Nimtjele kutsi <u>a</u>ngisayifuni lemali. [1]**

**Expected responses**

- sakhi sekuphika[1]

**Wrong response**

- sivumelwano senhloko sekuphika/ nkhamisa lophikako

**(ii) Emasela <u>a</u>titsatsa tonkhe timphahla tami kulomnyaka lophelile agwetjwa. [4]**

**Expected responses**

- sivumelwano senhloko[1], sikhatsi lesengca[1], sigaba 3[1] bunyenti[1]

**Wrong responses**

- sivumelwano sesento sikhatsi lesengcile

**iii) Thoko unats<u>a</u> emanti emfula. [1]**

**Expected responses**

- sijobelelo sesento/nkhamisa logcinile wesento[1]

**Wrong responses**

- nkhamisa logcinile/sicu sesento

**(c) Chaza kutsi lakhiwe kanjani lelibito lelingentansi:**

**Sigangi** **[4]**

Candidates were expected to explain the formation of the given word **sigang**i. Candidates were expected to state the part of speech it was derived from, the formation morpheme used and its position and the changes that took place in the affixation of the formative morpheme

**Expected responses**

- libitomuntfu lelisuselwe esentweni /ganga/[1]
  sicalise ngesicalo selibito lesigaba 4 bunye/si-/ [1]
  sajobelela sakhi semabitomuntu /-i/[1]
  sase sibulala nkhamisa logcinile /-a/[1]

**Wrong responses**

- sisusele ebitweni ganga/kuganga,
  kufakwe sicalo /si-/ instead of kucaliswe
  kwengetwe sakhi semabitomuntfu intead of kujotjelelwe

Candidates failed to identify the word from which the proper noun had been formed. Others failed to give the correct terminology for the word processes.

**Umbuto 4**

**(a) Sebentisa ligama lonikwe lona wakhe loku lolayetwe kona:**

Candidates were required to derive the words from those given. It was important to note all parts of the question to give complete answers

**(i) phihli – sento lesisendleleni lephocako bunyenti** **[2]**

**Expected response**

- phihlitani [2]

**Wrong responses**

- buphihliphihli

**(ii) hlabela – sibaluli sigaba 1 bunye** **[2]**

**Expected response**

- lohlabelako[2]

**Wrong responses**

- lolohlabelako/labahlabelako

**(iii) shaya – sicondziso lesesenteka sigaba 6 bunye kuphika.** **[2]**

**Expected response**

- alusashayi [2]

**Wrong responses**

- alumshayanga/angisamshayi

Candidates who failed to obtain marks either ignored the class or the part of speech to be derived

**(b) Bhala umusho lonaloku lokulandzelako,ukudvwebele:**

Candidates were expected to use the given parts of speech to construct sentences. They were to underline their answers in the sentences. Again, candidates failed to read the whole question thus not giving the specific word. Some used the word with other formatives thus giving another part of speech.

**(i) Sandziso sesikhatsi lesikhomba sikhatsi selilanga** **[2]**

**Expected response**

- emini/entsambama/ekuseni

**Wrong response**

- nyalo/kusenombonombo

**(ii) Sentakutsi lesisifutamsindvo lesinelilunga linye** **[2]**

**Expected response**

- bhu/gu/nko

**Wrong response**

- phihli/dzimu (two syllables)
- Dvu/nya/bha (no sound)

**(c) Hlahlela leligama lelidvwetjelwe kulomusho:**

**<u>Ningibukani</u>** nine**?**

Candidates were required to segment the highlighted word and fully describe the segments. Most candidates failed to segment the word. Some failed to give a full description of the segments and therefore could not obtain marks.

**Expected response**

- / ni-/ sivumelwano senhloko sigaba lokukhulunywa naye bunyenti
  /-ngi-/ sivumelwano samentiwa lokhulumako bunye
  /-buk-/ umsuka wesento
  /-a-/ sijobelelo sesento
  /-ni/ sakhi sekubuta

**Wrong responses**

- /ni-/ sivumelwano senhloko (kute sigaba).
  /-ngi-/ sivumelwano samentiwa (kute sigaba)
  /-bukan-/ ngumsuka wesento lonemalunga lamabili (kuhlatula lokungasiso sakhi kwasanhlobo)
  /-i -/ sijobelelo sesento kuphika

**Paper 6870/03**

**Literature and Culture**

**General Comments**

**Key Messages**

- Candidates should analyse the questions before attempting to answer to ensure that they are able to give accurate responses.
- On passage-based questions candidates need to be equipped with adequate knowledge of the text to effectively recognize and identify the required content.
- When giving evidence from the text to support their claim, candidates should go beyond merely giving direct quotes from the text by explaining or paraphrasing them.
- It is key for candidates to pair their demonstration of deep knowledge of the text with a considerably structured response.
- It is fundamental for candidates to be armed with adequate understanding of literary terms, devices as well as poetic jargon.
- Candidates should differentiate between questions that require a general claim from those that need evidence from the poem to display in detailed intended meanings.
- Critically analysing characters as they are portrayed in the text is an important aspect of literature.

**General Comments**

Most candidates showed little or limited knowledge of literature texts studied as some chose not to attempt questions at all and amongst those who attempted there where those who displayed gross lack of content. In addition, expressing complex ideas coherently proved to be a difficult task for the candidates as they struggled to develop analytical responses. In the poetry questions, the learners were hindered by the lack of knowledge of poetic devices required as well as the way to present them when giving their responses. Furthermore, they really had a shortcoming when it came to the questions which required them to explain selected lines from the poem as their answers failed to give wholesome interpretations. In prose questions, it is observable that candidates have a tendency of simply retelling the story instead of giving details which answer the given question also some totally digress by creating their own plots and characters. It became apparent that some learners expected questions from the novel '*Umsamaliya Lolungile'*, so they used characters and incidents from the novel which made their responses totally irrelevant. On a positive note, candidates who scored high marks were those who gave developed and comprehensive responses which were relevant to the questions.

**Comments on Specific Questions**

**Sicephu A**

**Umbuto 1**

**Sabalala Misebe: T. Msibi na Dr. H.D.T. Magagula (Bahleli)**

**Inkondlo: Umfula Inkomazi**

**(a) (i) Khipha sakhiwo sangephandle lesitfolakala endzimeni yekucala uchaze kutsi siyini. [2]**

In this question, candidates were expected to extract the poetic device *imvumelwano* from stanza 1 and, state its type. Most candidates failed to identify (by underlining) the correct poetic device. So, they gave a summary of the stanza.

**Expected response**

- Unyelele phas' etintsaba
  Uphum' emihosheni nasemahlatsini
  Uphikelele kuto tonkhe tinswane takho[1]
- *Imvumelwano sicalo*[1]

**Wrong responses**

- Luchumano sicalo
  Sivumelwano sicalo
  Sifananiso ngco
- U…….
  U…….

The question was fairly done. There were a few exceptions where candidates gave the meaning in context of the given line while others did not extract.

**(ii) Khipha buciko besakhiwo sangephandle lobukulomugca lolandzelako, uchaze kutsi busebenteni: Ngabubona budze beluhambo (indzima 2) [2]**

The question was fairly done. There were a few exceptions where candidates gave the meaning in context of the given line while others did not extract.

**Expected response**

- Ngabubona budze beluhambo[1]
  Sisebente kuletsa sigci/nandzisa/kuhlobisa[1]

**Wrong responses**

- Sifananisongco
- Sihabiso
- Simuntfutiso

Learners did not underline the repeated consonant /b/ and state its poetic function.

**(iii) Sinongo sini lesigcanyiswe endzimeni yesitsatfu? Sekela ngeliphuzu linye. [3]**

Candidates did well in this question. Most of them were able to identify the literary device *simuntfutiso*, justify their claim and give relevant examples of the actions supposedly done by humans.

**Expected response**

- Simuntfutiso.[1] Sonkondlo utsi umfula uyashakutela, uyamunyisa, uyageza lokutintfo letingentiwa ngumfula kepha tentiwa ngumfula kulenkondlo.[1]

**Wrong responses**

- Sifananiso
- Sifananiso ngco
- Sihabiso
- Silwanatiso

**(b) Chaza lemigca lelandzelako njengoba isentjetisiwe kulenkondlo:**

**(i) Umunyise ngelubisi lwakho lolungapheli [2]**

This question was poorly done. Candidates were expected to give the meaning in context in both lines. However, they failed to do that instead they lifted words from the lines.

**Expected responses**

- Lomfula unika bantfu emanti layimphilo
- Usita bantfu
- Lokungenteki ashe
- Sonkhe sikhatsi

**Wrong responses**

- Umfula Inkomanzi utselela leminye imifudlana emanti langapheli
- Nguwe lomunyise emaBhunu nebakaSoshangane

**(ii) Sibindzi sakho selibhubesi [2]**

**Expected response**

- Lomfula awesabi lutfo, uhamba etindzaweni letesabekako.

**Wrong responses**

- Umfula Inkomazi ugudla tonkhe tinkhalo, ungene phansi kwetihosha
- Ufananiswe nelibhubesi silwane lesinemandla
- Ngumfula lowesabekako.

**(b) Sonkondlo udvumisa buhle bemfula, Inkomanzi. Sekela lombono ngemaphuzu lamabili ususela kulenkondlo. [6]**

Candidates performed poorly in this question. Most did not understand the demands of the question and ended up paraphrasing lines from the poem. Candidates were expected to critically analyze the poem and draw conclusions from the poem's underlying meaning.

**Expected response**

- Intfutfuko[1] – sonkondlo utsi ngiwo lomunyisa emaBhunu, emaSwati nebakaSoshangane lokuveta kutsi tive letahlukahlukene tiyawasebentisa lamanbti emfula ekulimeni kute emave atfutfuke.[1]
- Bunye[1] – sonkondlo utsi uphakele ungenalubandlululo, ufundzise bantfwabakho buhle benhlalakahle eveni lokusho kutsi bantfu labaphila baphindze basebentise lamanti emfula baphila ngako kubambisana ngenca yalomfula labawusebentisako etintfweni letibatsintsako.[1]
- Kunakekela[1] – sonkondlo utsi ufundzise bantfwabakho buhle benhlalakahle eveni, loku kuveta kutsi bantfu labasebentisa lamanti alomfula bayasitakala ngekufundza kusitana.[1]

**Wrong responses**

- Sonkondlo uveta kutsi Inkomazi ayishakutele njalo ingapheli mandla/sonkondlo uyaveta kutsi umfula Inkomazi uhamba umunyisa bantfwabawo/utsi umfula Inkomazi uhamba tindzawo tonkhe ngemandla/lomfula ufika nasemaveni angesheya amunyise ngelubisi lolungapheli.

**(c) Chaza kutsi hlobo luni lwenkondlo lolu. Sekela imphendvulo yakho ngetibonelo lotitsetse enkondlweni. [3]**

Most candidates understood the question but failed to identify the correct type of poem and those who gave the correct type failed to support their claim.

**Expected responses**

- Inkondlomzwangedwa. Sonkondlo uveta imiva/imicabango yakhe yekujabula letsintsekako uma abuka lemisebenti lemihle yalomfula.
- Inkondlolandzisa. Sonkondlo ulandzisa/ucoca ngalomfula kutsi usuka kuphi, uhamba kuphi, utfolakala kuphi, ulusito kubobani.

**Wrong responses**

- Inkondlodvumisa
- Inkondlonandzisa
- Inkondlogceka
- Inkondlomlandvo
- Sonkondlo uveta imivo yakhe ngemfula Inkomazi.

**Umbuto 2**

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

**Indzaba Lemfishane: Liwashi LaMbalekelwa**

Most candidates displayed adequate knowledge of the text but fell short by failing to give precise responses. There were those who misunderstood the questions and ended up merely narrating the story instead of meeting the demands of the given questions. Some candidates used a different text altogether all together such as *'Sewungilandzile', 'Fanalakhe', 'Phumani Nelikhambi'*. These candidates dismally failed this question since their responses were not relevant to the questions. Also, a sizeable number of candidates did not even attempt to answer this question at all, and some displayed no knowledge of the text and ended up composing their own story using the given extract.

This question required a candidate to briefly narrate the scenario behind the extract, affirm how dreams reveal unknown truths in relation to the text, confirm Bafana's bravery as portrayed in the text in the text. It also required the candidate to critically evaluate the author's presentation of the introduction using features of the introduction of a short story with precise contextual evidence, they were further required to identify the climax of the story and support their response. Lastly, they were required to affirm the relevance of the title that the author gave the story to the events of the whole story.

**(a) Chaza kutsi kwentekani kulesicashunwa. [3]**

This part question required candidates to briefly narrate the scenario behind the given extract.

**Expected responses**

- Bafana uphupha[1] ukhuluma nemnakabo Mbalekelwa[1] lomupha/lomkhomba liwashi lakhe lelihle/lalitsandzako/lelinebuso baSobhuza.[1]

**Wrong responses**

- Bafana umuka umnakabo liwashi lakhe.
- Bafana ucela Mbalekelwa liwashi lakhe lelihle/lakalitsandzako.
- LaMbalekelwa ufuna liwashi laBafana lelihle.

(There were those candidates who gave responses that were totally irrelevant to the text)

**(b) Emaphupho ayindlela yekusikhombisa loko lesingakwati. Vumela lombono ngemaphuzu lamabili nalokuvetwe kulendzaba. [4]**

This part of the question required the candidate to affirm that dreams reveal unknown truths in relation to the text.

**Expected responses**

- Bafana bekake wacale wambhudza umnakabo asesihlengeni, lokuyindlela yekumkhomba bungoti labhekene nabo.[1] Nembala, emaphoyisa afika ngakusasa abatjela kutsi vele Mbalekelwa ushonile/imoto yakhe itfolakele lakuhlangana khona uMtindzekwa neLusutfu.[1]
- Bafana wabhudza umnakabo amkhobisa liwashi lakhe kutsi likuphi kantsi umkhomba lapho kunemtimba wakhe khona. Vele, watsi nakaya kulendzawo wawukhandza umtimba/ sidvumbu semnakabo.[1]

**Wrong responses**

- Bafana wabhudza liwashi lebekalifuna/lebekalihawukela kutsi likuphi wahamba wayoligubha kulendzawo layibone ephusheni walitfola.
- Mbalekelwa walahlekelwa liwashi lakhe lalitsandzako wase uyalibona ephusheni wahamba wayolifuna esigangeni/emahlatsini.
- Mbalekelwa utiveta kuBafana ngeliphupho kutsi akaphumuli ngekuthula ufuna bamentele umsimeto wekumlandza.

(Total deviations were those candidates who took the word *'emaphupho'* to mean aspirations instead of a dream)

**(a) Bafana uvetwe njengemlingisi lonesibindzi. Sekela ngemaphuzu lamabili. [4]**

This question required the candidate to confirm Bafana's bravery as portrayed in the text.

**Expected responses**

- Bafana uhamba lokwa ngeluvivi yedvwa[1] waya emfuleni ayofuna lendzawo layibone ephushweni kantsi kuyingoti kuhamba wedvwa kusesemnyama.[1]
- Wachubeka nekugubha ngisho sekabona sandla[1] kantsi lomunye bekangabaleka nakabona kutsi sidvumbu noma alandze labanye.[1]

**Wrong responses**

- Unesibindzi ngoba wakhuluma nesipoko semnakabo ephusheni wangesabi
- Akatjelanga muntfu ngaleliphupho lakhe
- Walwa naletigebengu lebetimumuka leliwashi lakhe lelihle watehlulekisa
- Waphuma nakabitwa ngumake wakhe wayovalela tinkhomo lidvuma kabi, wangesabi
- Walala angakakhiyi ngoba bekagadze umnakabo

**(b) Singeniso salendzaba lemfisha sishaya khona. Sekela ngetimphawu tesingeniso letikhomba kutsi vele lesingeniso sishaya khona. [4]**

This part question demanded candidates to affirm that the author has met the features of a well written introduction of a short story in their critical evaluation.

**Expected responses**

- Sibhaleke kahle ngoba sikhona sibekandzaba sesikhatsi lokungu Bhimbidvwane 1984[1] sikhatsi sazamcolo, sibekandzaba sendzawo naso sikhona kuseSinceni[1], sibekandzaba sesimo naso siyavela kutsi kunemoya wekwetfuka nekwesaba ngoba kuvela kutsi lamafu atawuphahlateka etukwakhe[1]. Inkinga lebhekene nasogcamile nayo iyavela lokukuta kwelitulu lelibukeka lilibi lesingeniso sinaye mdvonseni ngoba siyatibuta kutsi lelitulu lelibukeka lilibi nakangaka lita nani, litawenta umonakalo longanani lotawutsintsa bani.[1]

**Wrong responses**

- Sogcamile longuBafana ukhona, sinaye mdvonseni, indzawo iyavela kanye nesikhatsi nesimo.
- Sikahle lesingeniso ngoba kuvela Bafana longusogcamile usekhaya kubo eSiphofaneni uvalela tinkhomo, unekinga yekutsi litulu liyana manje akakhoni futsi ukhatsatekile ngoba Mbalekelwa solo akabuyi.
- BoBafana naMbalekelwa basekhaya babanga liwashi, sibafundzi siyatibuta kutsi litawugcina litfolwe ngubani.

**(c) Sikuphi sicongo salendzaba. Sekela imphendvulo yakho. [3]**

This part question required candidates to identify the climax of the story with contextual evidence.

**Expected response**

- Silapho khona Bafana agubha atfola sandla semnakabo wachubeka waze watfola umtimba wonkhe.[1] Lapha lofundzako utfola timphendvulo ngekunyamalala kwaMbalekelwa[1] kanye netimphendvulo ngeliphupho lekaba naloBafana.[1]

**Wrong responses**

- Silapho Bafana agubha emfuleni ngoba lapho uyambuleleka Bafana ngalamaphupho akhe nekutsi Mbalekelwa ukuphi.
- Sisekhakhabo Bafana nakufika emaphoyisa atobika kutsi batfole imoto yaMbalekelwa emahlatsini kepha sidvumbu sakhe singekho.
- Ngulakhona Bafana asatfola leliwashi netimphahla taMbalekelwa wahamba nato ekhaya wayotjela make wakhe lakutfolile.

**(d) Sihloko sendzaba *'Liwashi LaMbalekelwa'* siyahambelana nalokwenteka endzabeni. Sekela lombono ususela kulendzaba. [2]**

This part of the question required the candidate to affirm the relevance of the title to the text.

**Expected responses**

- Siyahambelana ngoba vele endzabeni kusetjentiswe liwashi laMbalekelwa lebekadze alitsandza Bafana[1] kutfola lapho bewukhonakhona umtimba waMbalekelwa.[1]

**Wrong responses**

- Sihloko salendzatjana siyahambelana nalendzaba ngoba vele yonkhe lendzatjana ingeliwashi laMbalekelwa.
- Siyahambelana ngoba Bafana esiphetfweni sendzaba uyalitfola leliwashi.
- Siyahambelana ngoba vele leliwashi lokukhulunywa natsi belilakhe Mbalekelwa.

**Umbuto 3**

**Kubindza Akunakuthula: S.M. Magagula**

Most candidates were below average; they could not reach 10 out of 18 especially in the first part of the question. Most responses were insufficient to match the number of marks allocated per point; thus, they did not perform well. Most candidates presented poor skills in tackling an evaluation question, for example, quite a number only presented one side of the two required sides.

This question was compulsory. It was an essay question and candidates' performance were below average across. It demonstrated that candidates were familiar with the text. Candidates who attempted to meet with the demands of the question managed to present the writers opinion (claim) and were able to recall the exact character and discuss how the role played by the character in contributing to the challenges faced by the young children in the play. They were also able to present the other side of parents who played their part in raising their children well. The argument was concluded by the presentation of their personal stand. Weaker candidates presented responses that lacked the writer's opinion. Their responses only characterized of the presentation of the character, what the character does or does not do, however, a majority struggled in presenting an argument discussing the positive side of the argument. They were unable to identify characters who have contributed positively to raising their children instead they put the blame on the children disregarding the focus of the question on parents.

**Umbhali uyabasola batali ngetinkinga bantfwana labahlangabetana nato emphilweni. Hlolisisa lombono ngemaphuzu lamabili luhlangotsi lulunye. [18]**

The question required candidates to identify a character, a parent, who has contributed to a certain child's problem, their contribution and result of the action. The candidates were expected to first state their opinion (claim on what parents have done wrong or have done right), give a parent's name (the one who is to be blamed or not), state what the parent has done and who does it affect and then give the result of the action. This question required two points for the motion and two points against the motion. Each point is worth four marks. Two marks for taking a stand. Candidates were expected to reiterate some of the points already mentioned in their essay as support for their stand.

**Expected responses**

- Umbhali uyabasola batali ngoba abanaki. LaTfwala abengatiniki sikhatsi sekukhuluma nemtfwanakhe Khosi lokwenta angaboni nekutsi sewunenkinga nakabuya khaboNozipho. Loku kwenta Khosi wangakhoni kubika kutsi Mayibongwe umdlwengulile. Ute uyakhulelwa, nasemsebentini wesikolwa uyehla ngoba iyamudla lendzaba yekudlwengulwa.
- Batali ababhobokelani nebantfwana. Make Mtsetfwa abengakhulumi nebantfwabakhe boGugu naThandi, abebhoka ngelulaka nekutsetsa nekubashaya. Labantfwana badlwengulwa nguNkenke bangakhoni kumbikela ngesikhatsi unina, Gugu wate wakhulelwa waba nemntfwana, naThandi watfola gcunsula.
- Labanye batali banaka babo kuphela batfwana, betihlobo tabo abangeni nabo. Make Mbuyisa wakhombisa kungangenelani nekutsi kwentekani kubantfwabadzadzewabo boGugu naThandi.

- Wakhona kwecwayisa Nozipho kutsi angasondzeli kuNkenke ngoba abesambonile kutsi uyingoti ebantfwaneni kodvwa wangamecwayisi Make Mtsetfwa nebantfwabakhe kutsi abamcaphele Nkenke. Nkenke wavele watfola intfunja yekuganga ngalabantfwana, kube wabecwayisa ngabe baphepha njengaNozipho.
- Umbhali uyabasola batali ngoba labanye batsemba tihlobo kakhulu ngebantfwababo. Make Mtsetfwa abemetsemba kakhulu Nkenke dvute naGugu naThandi, Nkenke abebalandza esikolweni ngemoto, ahambe nabo lokwenta kutsi atfole litfuba lekubadlwengula/ Bantfwabakhe abefuna babukeke kahle nakufika Nkenke (Gugu utsi akageze nakuta Nkenke).
- Cha, umbhali akabasoli batali ngoba utsi batali bayalikhuluma liciniso kubantfwababo. Make Mbuyisa wambhobokela Mayibongwe kutsi umntfwana ngumntfwana, umuntfu lomdzala akafaneli kumhlukubeta ngemuva kwekutsi babukele indzaba yembungu lotfolakele emthoyi. Mayibongwe ngekonakala kwakhe wachubeka wadlwengula Khosi, kodvwa unina akamvunanga watsi akaboshwe ajezele licala lakhe.
- Umbhali utsi batali bayatinaka tintfo letenteka kubantfwababo. Mbutfo Mndzebele wakhona kubona kutsi Khosi akasuye lophatseke kahle ngemuva kwekubuya kaMbuyisa adlwengulwe nguMayibongwe. Mbutfo wakhuluma nemkakhe LaTfwala kutsi akakhulume naKhosi kodvwa LaTfwala wakutsatsa lula loko. Khosi ke akakhonanga kubhoboka kunina. Mbutfo waphindze wayisukumela etulu indzaba yekutsi aboshwe Mayibongwe. Kube LaTfwala wamkhulumisa khosi njengekusho kwemyeni wakhe abeyawubika kunina kutsatselwe tinyatselo atfole lusito lwemtfolamphilo agweme kutfwala umntfwana langakamhleleli futsi naye Mayibongwe abeyoboshwa.
- Batali bayabanaka bantfwababo uma basetinkingeni. Make Mtsetfwa wenela kutfola kutsi Nkenke abedlwengula bantfwabakhe washintja, kwaba nguye losahamba embili kutsi Nkenke aboshwe. Loku kubuyisa litsemba kulabantfwana kutsi unina uyabatsandza futsi uyabakhatsalela.

**Answers that did not guarantee 4 marks**

- Some had no claim; they only sated what the characters did.
- Some had no explicit characters; they only referred to Makwa Khosi etc.
- Some candidates presented only one side with a repetition of characters.

**Wrong responses**

- Candidates referring to *Umsamaliya Lolungile*, *Fanalakhe*, *Ekushoneni Kwelilanga*, *Imvisa Buhlungu*, and *Wena Bewungatsini*.

**(a) Nika ingcikitsi yemdlalo, uyisekele. [2]**

Candidates were expected to give a precise theme and support it using textual evidence.

**Expected response**

- Kuhlukubeteka ngetelicansi kwebantfwana bemantfombatane bantfu labababetsembako. Gugu naThandi badlwengulwa nguNkenke endzabeni/ Khosi ugagadlelwa nguMayibongwe nakaye kuyodadisha kaMbuyisa.

**General responses**

- Kuhlukubeteka kwemantfombatana
- Kuhlukubeteka kwebantfu besifazane
- Kunganaki kwebatali ekukhuliseni bantfwana

**Wrong responses**

- Bulukhuni bekukhulisa umntfwana wentfombatana
- Kuhlukubeteka emoyeni/enyameni

Some wrong responses were aligned with the referenced texts in 3 (a).

**Sicephu B: Temdzabu Imihambo Nemasiko**

**Umbuto 4**

This was a popular question in this section and candidates who attempted it performed below average.

**(a) Tisho/Taga**

This question had 3 parts, and it was not well done by most candidates.

**(i) Cedzela lesisho/saga ngekufaka ligama lelifanele.**
**Indlala idlisana_____ [1]**

**Expected response**

- emanyala

**Wrong responses**

- emasimba
- tiga
- emakaka

**(ii) Nika inchazelo yalesisho.**
**Kuba lifu [1]**

**Expected response**

- kukwata
- kutfukutsela

**Wrong responses**

- Kuhambela etulu
- Kushona
- kudvwala/ibhadi

**(iii) Chaza kutsi sisuselwa kuphi lesisho:**

**Inhlanti ishelwe ngemanti.** **[1]**

**Expected response**

- Emphilweni yetilwane

**Wrong responses**

- Sisuselwa kulenhlanti
- Emvelweni
- ebantfwini

**Sebentisa lesisho lesingenhla emshweni.** **[2]**

**Expected response**

- Mine nebangani bami sasivumelana kukokonkhe ngesikhatsi batsi asihhule kepha ngemuvakwekucoshwa esikolweni ngaba yinhlanti ishelwe ngemanti ngoba kute abekadze alungele kungisita.

**Wrong responses**

- Kwatsi uma kufika emaphoyisa ngaba yinhlanti leshelwe ngemanti.
- kaDlamini kunenhlanti leshelwe ngemanti.

**(b) Tingoma**

**(i) Ihlatjelwa bobani lengoma?** **[1]**

**Expected response**

- Ngumtsimba/bekhabomakoti

**Wrong responses**

- Lutsango
- Tintfombi
- yimbali

**(ii) Ngubani lona lonikwa lihawu kulomugca lolandzelako?**

**Mnikeni lelihawu lakhe** **[1]**

**Expected response**

- Ngumakoti

**Wrong responses**

- Yinkhosi Mswati
- yintfombatana

**(iii) Kubhekeke kutsi alinikwe ngubani lelihawu? [1]**

**Expected responses**

- Yindvodza yakhe
- Ngumyeni wakhe
- Ngumkhwenyana

**Wrong responses**

- Yimbali
- Yindlovukazi
- Maketala
- Babewakhe

**(iv) Nika bumphawu lobuvetwa ngulengoma. [2]**

**Expected response**

- Lihawu[1], lelilуphawu lelimele kuvikela.[1]

**Wrong responses**

- Mnikeni lelihawu lakhe
- batsi makoti akabanike lihawu atigiya
- makoti utsatsa sikhundla lakhaya
- emendvweni kumatima.

**(c) Umtsimba**

**(i) Nika indzima ledlalwa ngulaba labalandzelako ngelisiko lemtsimba**

- **Badlaliseli [1]**

**Expected responses**

- Bayagidza banandzise lomgidvo
- bayalilitela

**Wrong responses**

- Bayadlalisela/ bayagidza

- **Bomnakabomakoti [1]**

**Expected responses**

- Bafihla makoti nasayogidza
- bashuka makoti

**Wrong responses**

- Bamelela babe wabo
- bahlindza lugege

**(ii) Catsanisa gugana ngelucu nekugana ngengculu. [2]**

**Expected response**

- Kugana ngelucu kugana ngekutsi intfombi isuke isonyiwe yamgabisa buhlalu[1] kukhomba kutsi iyavuma, kantsi kugana ngengculu kutsi intfombi igane lijaha ngekutsi ivele ilale nalo.[1]

**Wrong responses**

- Kugana ngelucu kufaka intfo entsanyeni lengasiyo yakho kantsi kugana ngengculu kweba.
- Kugana ngelucu kutsi utiganele wena kantsi kugana ngengculu kutsi bakwendzise.
- Kugana ngelucu kubeka bulongo tukwelihawu kantsi kugana ngengculu ubeka imali.

**(iii) Chaza kutsi loku lokulandzelako kulitsikabete njani lisiko lemtsimba:**

- **Inkholo yebuKrestu [3]**

**Expected response**

- Inkholo itsi emadloti ngemadimoni,kuhlaba ngesikhali kwamakoti nakatekwa akusentiwa, loku kwenta kutsi makoti sewungena ekhaya angakabikwa kulabaphasi lokubanga kwehlukana.

**Wrong responses**

- Lenkholo ayivumi kutsatsa ngesiSwati bayashada umshado wesilumbi ngoba emadloti emadimoni.
- EmaSwati sekayakholwa akasawalandzeli emadloti sebatsatsana ngemshado.
- Emakholwa asayashada kuthandazwe.

- **Imphucuko [3]**

**Expected response**

- Imphucuko ite nelizinga, bomakhelwane sebete indzima tsite kepha sekucashwa bantfu batogidza bente lokungatsi kusambukiso, lokubulala lobunye lobuletfwa ngulelisiko.

**Wrong responses**

- Bantfu sebayashada bawubukela phasi umtsimba
- Bantfu sebafaka emaringi emtsimbeni
- Bantfu sebanemali yekwenta umshado loyindumezulu ngoba umshado usikhaya.

**Umbuto 5**

Most candidates did not choose this question and the performance was average.

**(a) Tisho/Taga**

Candidates were required to fill in a blank space for the idiom or proverb

**(i) Cedzela lesisho/saga ngekufaka ligama lelifanele.**
**Khukhumba kati_____ [1]**

**Expected response**

- ufulile

**Wrong responses**

- ulele etiko
- lomnyama
- loneboya

**(ii)** Nika inchazelo yalesisho
**Kuba liso [1]**

**Expected response**

- Kuba ngulonakile noma lotfunywe kutsi agadze lokutsite.

**Wrong responses**

- Kubona intfo letsite
- Kunaka
- Kucabanga kutsi uyati

**(iii) Chaza kutsi sisuselwa kuphi lesisho**

Most candidates were giving their own interpretation of the idiom/proverb instead of giving its origin.

**Imbita ivutfwa ngekukhwetelwa [1]**

**Expected response**

- Emphilweni yebantfu

**Wrong responses**

- emvelweni
- emntfwini nangabe akalaleli
- ekunakeni intfo

**Sebentisa lesisho lesingenhla emshweni.** **[2]**

**Expected response**

- Ngamtjela kutsi abohle amkhumbuta lomlungu ngesicelo semsebenti ngoba imbita ivutfwa ngekukhwetelwa.

**Wrong responses**

- Impela imbita ivutfwa ngekukhwetelwa.
- Imbita yamake ivutfwa ngekukhwetelwa nangabe ungayinaki.
- Ngeke uphumelele ngoba imbita ivutfwa ngekukhwetelwa.

**(b) Tinanatelo**

**(i) Nika similo sebakaMatsebula lesivetwe kulesinanatelo** **[2]**

Candidates were giving responses that are not taken from the text.
They gave their own general responses, however the question required candidates to pick/lift responses from the given praise name.

**Expected response**

- Banesibindzi/banesibhuku nesibulawela.[1]
  ngoba babulala ngisho ingwe nelibhubesi batsatsa sikhumba sayo.[1]

**Wrong responses**

- Batfobekile
- banenhlitiyo lenhle
- banelulaka

**(ii) Bhala lokuchazwa ngulomugca lolandzelako:**
**Mkholo lonsundvu netinyawo takhe** **[1]**

Some candidates wrote the line as it is instead of giving an interpretation or rephrasing it.

**Expected responses**

- Bangamunwe ngelibala
- Basemkhatsini ngelibala

**Wrong responses**

- Bansundvu ngelibala
- Bayakhanya ngelibala
- Bamhlophe ngelibala

**(iii) Ndzima yini ledlalwa bakaMatsebula ebukhosini bakaNgwane? Khipha umugca loveta loko. [2]**

This part of the question was fairly attempted, however a few candidates failed to pick the correct responses from the text.

**Expected response**

- BakaMatsebula baletsa intfombi leba sesulelamsiti ebukhosini bakaNgwane[1]
- **Umugca:** Ngubo yengwenyama/ wena lowembatsa lugogo lwengwe nengwenyama.[1]

**Wrong responses**

- Batindvuna tasebukhosini: Ngwenyamandvuna
- Bakhipha umfati wekucala ebukhosini

**(c) Bayeni**

**(i) Chaza bumcoka betindzawo nakunemsebenti webayeni**

- **Indlu yakagogo [1]**

The candidates' responses were mostly based on the general usage of the house instead of being specific to the given event.

**Correct response**

- Lakubanjwa khona tinkhulumo temalobolo
- Bayeni balala khona
- Kujojotelwa inyongo

**Wrong responses**

- Kutalwa khona makoti
- Gogo ulala khona nebatukulu bakhe
- Makoti ubelekela khona

**Sibaya [1]**

The candidates' responses were mostly based on the general usage of the cattle kraal instead of being specific given event

**Expected response**

- Tingege tihlatjelwa khona
- Tinkhomo temalobolo tibukelwa khona

**Wrong responses**

- Bagidzela khona
- Makoti utekelwa khona
- Kuhlala imfuyo

**(ii) Catsanisa inhlabisabayeni nelugege. [2]**

Some candidates partially misinterpreted the question; hence they gave incomplete responses. They failed to differentiate between the two words.

**Expected response**

- Inhlabisabayeni yinkhomo lekhishwa bekhabomakoti bahlabise bayeni[1] kantsi lugege yinkhomo lekhishwa bayeni bahlabise bekhabomakoti.[1]

**Wrong response**

- Inhlabisabayeni yinyama lehlatjwako kantsi lugege yinkhomo lekhomba similo samakoti

**(iii) Chaza kutsi loku lokulandzelako kulitsikabeta njani lisiko lebayeni:**

**Inkholo [3]**

This question was poorly performed. Some candidates were giving incomplete responses while others did not specify how the traditional ceremony is affected by religion.

**Expected response**

- Inkholo itsi kubusathane kukhonta emadloti.[1] Indlela yekuchuba seyigucukile ngoba abasayingcingcisi inyongo,[1] loku kwenta umndeni lomusha ungabusiswa ngemadloti.[1]

**Wrong responses**

- Bantfu abahambisani nemasiko sebayashada esontfweni bafake tindandatho.

**Imphucuko [3]**

The question was poorly performed. Most candidates were giving responses that were connected to changes which do not show progress as the question demanded.

**Expected response**

- Imphucuko iletse lizinga[1] ngoba kwentiwa emadzili lenta kutsi tingege tihlatjwe lilanga lemsebenti lingakefiki.[1] Loku kwenta kutsi kudliwe inyama lengakabusiswa ngemadloti.[1]

**Wrong responses**

- Bantfu sebayasebenta, sebenta umcimbi we lilanga linye bajakele emsebentini
- Bantfu sebahlabela tingoma tekukholwa ku lomcimbi.






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