

Tutorial letter 101/3/2013

Language and Communication Skills Acquisition in an African Language 2

AFL1504

Semesters 1 & 2

Department of African Languages

IMPORTANT INFORMATION:

This tutorial letter contains important information
about your module.

BAR CODE

CONTENTS

Page

1	INTRODUCTION	3
1.1	Tutorial matter	3
2	PURPOSE OF AND OUTCOMES FOR THE MODULE	4
2.1	Purpose	4
2.2	Outcomes	4
3	LECTURERS AND CONTACT DETAILS	4
3.1	Lecturers	4
3.2	Department	5
3.3	University	6
4	MODULE-RELATED RESOURCES	6
4.1	Prescribed books	6
4.2	Recommended books	6
4.3	Electronic Reserves (e-Reserves)	6
4.4	Additional reading	6
5	STUDENT SUPPORT SERVICES FOR THE MODULE	7
6	MODULE-SPECIFIC STUDY PLAN.....	7
7	MODULE PRACTICAL WORK AND WORK-INTEGRATED LEARNING.....	8
8	ASSESSMENT	8
8.1	Assessment plan	8
8.2	General assignment numbers.....	9
8.2.1	Unique assignment numbers	10
8.2.2	Due dates for assignments	10
8.3	Submission of assignments	10
8.4	Assignments	11
8.4.1	Semesters 1 and 2: Assignment 01	11
8.4.2	Semesters 1 and 2: Assignments 02 – 08	18
9	OTHER ASSESSMENT METHODS.....	49
10	EXAMINATION.....	49
11	FREQUENTLY ASKED QUESTIONS.....	50
12	SOURCES CONSULTED.....	50
13	CONCLUSION.....	50
14	ADDENDUM.....	50

1 INTRODUCTION

Dear Student

We are pleased to welcome you to this module and hope that you will find it both interesting and rewarding. We shall do our best to make your study of this module successful. You will be well on your way to success if you start studying early in the semester and resolve to do the assignment(s) properly. Right from the start we would like to point out that **you must read all the tutorial letters** you receive during the semester **immediately and carefully**, as they always contain important and, sometimes, urgent information. A tutorial letter is our way of communicating with you about teaching, learning and assessment. Tutorial Letter 101 contains important information about the scheme of work, resources, assessment criteria and assignments for this module. We urge you to read it carefully and to keep it at hand when working through the study material, preparing the assignment(s), preparing for the examination and addressing questions to your lecturers.

We hope that you will enjoy this module and wish you all the best!

Please note:

- English will be used in all formal instruction for this module. However, students are welcome to answer assignments or conduct correspondence with their lecturers in the language of their choice (any of the official languages of South Africa).
- This module is the second of two beginners' modules and therefore assumes that you have acquired the necessary background knowledge of an African language in the first module (AFL1503) to be able to master this module.
- Pay careful attention to the correct numbering of your language specific assignment.

1.1 Tutorial matter

- A study guide
- Tutorial Letters 101 and 301 at registration and others later
- Other material: one CD-ROM

Some of this tutorial matter may not be available when you register. Tutorial matter that is not available when you register will be posted to you as soon as possible. If you have access to the internet, you can view and print the study guide and tutorial letters on the University's online campus, *myUnisa*, at <http://my.unisa.ac.za> under 'official study material'.

We would like to draw your attention to the importance of myUnisa, the University's online portal for all the information and services you need to help manage your studies at Unisa. You need to be registered on myUnisa to be able to submit assignments online, gain access to the Library functions and various learning resources, download study material or converse with lecturers and fellow students about your studies and the challenges you encounter. myUnisa provides you with additional opportunities to take part in activities and discussions of relevance to topics in this module, assignments, marks and examinations.

2 PURPOSE OF AND OUTCOMES FOR THE MODULE

2.1 Purpose

The purpose of this module is to introduce you to some aspects of the literature of the African languages. Not only will you get to know more about African literature, but in the process you will also be able to extend your knowledge of the grammar of the languages and continue to develop your speaking, listening, reading and writing skills. In addition to this, you will gain insight into some matters of cultural interest and increase your understanding of the African language speakers and their way of life.

2.2 Outcomes

After the completion of this module you should be able to:

- read a Northern Sotho/ Zulu/ Tswana/ Venda/ Xhosa/ Southern Sotho/ Tsonga text and grasp its overall contents, without necessarily knowing the meaning of every word;
- understand an increased number of vocabulary items;
- demonstrate insight into a number of literary genres;
- recognise grammatical constructions, without necessarily being able to analyse and explain them;
- give the content of Northern Sotho/ Zulu/ Tswana/ Venda/ Xhosa/ Southern Sotho/ Tsonga passages in your own words;
- think and write creatively in Northern Sotho/ Zulu/ Tswana/ Venda/ Xhosa/ Southern Sotho/ Tsonga;
- answer content-based questions on Northern Sotho/ Zulu/ Tswana/ Venda/ Xhosa/ Southern Sotho/ Tsonga texts;
- demonstrate a greater cultural awareness of the Northern Sotho/ Zulu/ Tswana/ Venda/ Xhosa/ Southern Sotho/ Tsonga speaking community.

The specific outcomes for this module are the following:

Specific outcome 1:

Communicate competently using a wide range of vocabulary, mostly correct sentences, language structure, spelling and punctuation in a variety of everyday contexts.

Specific outcome 2:

Locating, accessing and selecting relevant information accurately in specific contexts.

Specific outcome 3:

Presentation and organisation of information and development of argument in specific contexts.

3 LECTURERS AND CONTACT DETAILS

3.1 Lecturers

The following is a list of lecturers who are responsible for this module. Please contact **only the lecturer for the language** you have chosen to study in this module.

isiZulu (Zulu):

Dr MR Masubelele

E-mail address: masubmr@unisa.ac.za

Telephone number: 012 429 8638

isiXhosa (Xhosa):

Mr AP Sotashe

E-mail address: sotasap@unisa.ac.za

Telephone number: 012 429 6875

Sesotho sa Leboa / Sepedi (Northern Sotho):

Prof IM Kosch

E-mail address: koschim@unisa.ac.za

Telephone number: 012 429 8232

Setswana (Tswana):

Dr TD Ranamane

E-mail address: ranamtd@unisa.ac.za

Telephone number: 012 429 8024

Sesotho (Southern Sotho):

Dr RM Nakin

E-mail address: nakinrm@unisa.ac.za

Telephone number: 012 429 8659

Tshivenda (Venda):

Prof MJ Mafela

E-mail address: mafelmj@unisa.ac.za

Telephone number: 012 429 8090

Xitsonga (Tsonga):

Dr PH Nkuna

E-mail address: nkunaph@unisa.ac.za

Telephone number: 012 429 8531

3.2 Department

Should you wish to write to us or send us a fax, please use the following contact details:

The Module leader AFL1504

Attention: [Insert name of language you have chosen]

Department of African Languages

PO Box 392

UNISA

0003

Fax: (012) 429 8288

Letters to lecturers may not be enclosed with or inserted into assignments. Should you have study material enquiries, please note that all study material is available and can be downloaded from *myUnisa*.

3.3 University

If you need to contact the university about matters not related to the content of this module, please consult the publication *my Studies @ Unisa*, which you received with your study material. This brochure contains information on how to contact the university (e.g. to whom you can write for different queries, important telephone and fax numbers, addresses and details of the times certain facilities are open).

Always have your student number at hand when you contact the university.

4 MODULE-RELATED RESOURCES

4.1 Prescribed books

If you have selected Northern Sotho, the prescribed book for this language is:

Mamafa, K.L. & Matlakala, M. 2000. *Re ntšha lenyora – Puku ya go bala*. Florida: Vivlia.

Note: The above book can be ordered from Unisa Press. Please use the order form in the Addendum (last page of this Tutorial letter).

Should you have difficulty in acquiring the book, please contact the Prescribed Books Section at 012 429 4152 or e-mail vospresc@unisa.ac.za.

Note that you will not need a prescribed textbook if you choose Zulu/ Tswana/ Venda/ Xhosa/ Southern Sotho or Tsonga.

4.2 Recommended books

There are no recommended books for this module.

4.3 Electronic Reserves (e-Reserves)

There are no e-Reserves for this module.

4.4 Additional reading

The following are additional books that can be consulted by you. The library, however, does not undertake to provide these specific books:

isiZulu (Zulu):

Dent & Nyembezi, S. 1995. *Scholar's Zulu Dictionary: English-Zulu/ Zulu-English*. Pietermaritzburg: Shuter & Shooter 3rd edition.

isiXhosa (Xhosa):

Kotzé, A.E., Grobler, G.M.M., Moeketsi, R.M., Le Roux, J.C., Saule, N., Taljaard, P.C. 1991. *Multi-Language Dictionary and Phrase Book*, Cape Town: The Reader's Digest Association South Africa (Pty) Limited.

Sesotho sa Leboa / Sepedi (Northern Sotho):

Prinsloo, D.J., Sathekge, B.P. & Kriel, T.J. 1997. *Popular Northern Sotho Dictionary*. Tafelberg: Cape Town.

De Schryver, G-M. 2007. *Oxford Bilingual School Dictionary: Northern Sotho and English / Pukuntšu ya Polelopedi ya Sekolo: Sesotho sa Leboa le Seisimane*. Cape Town: Oxford University Press Southern Africa.

Setswana (Tswana):

Jennings, L.E., Taljaard, P.C., Grobler, G.M., Moeketsi, R.M., Le Roux, J.C. 1995. *The Concise Multilingual Dictionary*. Jeppestown: AD Donker (PTY) LTD.

Kotzé, A.E., Grobler, G.M.M., Moeketsi, R.M., Le Roux, J.C., Saule, N., Taljaard, P.C. 1991. *Multi-Language Dictionary and Phrase Book*. Cape Town: The Reader's Digest Association South Africa (Pty) Limited.

Le Roux, J.C. 1991. *The Concise Trilingual Pocket Dictionary English Tswana Afrikaans*. Jeppestown: AD Donker (PTY) LTD .

Sesotho (Southern Sotho):

Moeketsi, R.H. 1998. *The Concise Trilingual Pocket Dictionary*. English Southern Sotho Afrikaans. Johannesburg: AD Donker Publisher.

Tshivenda (Venda):

Wentzel, P.J. & Muloiwa, T.W. 1982. *Trilingual Dictionary: Venda, English & Afrikaans*. Pretoria, Muckleneuk: University of South Africa.

Department of Bantu Education. 1972. *Terminology and Orthography No.3*. Pretoria: The Government Printers.

Xitsonga (Tsonga):

Please contact the Xitsonga lecturer with regard to additional books.

5 STUDENT SUPPORT SERVICES FOR THE MODULE

Important information appears in your *my Studies @ Unisa* brochure.

You will be informed about discussion classes and video conferences in a separate tutorial letter.

6 MODULE-SPECIFIC STUDY PLAN

Use your *my Studies @ Unisa* brochure for general time management and planning skills.

7 MODULE PRACTICAL WORK AND WORK-INTEGRATED LEARNING

There are no practicals for this module.

8 ASSESSMENT

8.1 Assessment plan

- **How the admission to the examination works**

In terms of University policy, admission to examinations is granted to students on the basis of the submission of the first assignment for the specific tuition period (regardless of the mark obtained). The due date of the assignment will be within the first five weeks of the tuition period.

- **How the assessment system works**

There are two assignments for this module. In order to gain admission to the examination Assignment 01 has to be submitted in time. You are strongly advised to submit the second assignment as well in order to improve your year mark. The due dates for the submission of the assignments are indicated in section 8.2.2. You will receive the correct answers automatically for multiple-choice questions. For written assignments, lecturers / assessors will comment constructively on your work. However, instructional feedback on compulsory assignments **will be sent to all students registered for this module** in a follow-up tutorial letter, and not only to those students who submitted the assignments. The tutorial letter number will be 201, 202, etc.

As soon as you have received the instructional feedback, please check your answers. The assignments and the commentaries on these assignments constitute an important part of your learning and should help you to be better prepared for the next assignment and the examination.

Feedback on *myUnisa* additional assessments will be automated and therefore immediate.

The following assessment criteria will help you to understand what is required of you in this module:

- Create texts relating to specific contexts.
- Choose appropriate medium of communication.
- Adopt correct register and tone for specific audience and situation.
- Translate sentences and phrases to and from the target language.
- Use words, phrases and sentences relating to specific contexts.
- Identify the meaning of words from selected texts.
- Supply correct responses to content-based questions.

- Demonstrate the ability to synthesise/integrate information showing a high degree of coherence and logical development of a reasoned argument.
- Produce a product that shows the ability to present text that is clearly structured and concise, using a variety of appropriate formats.
- Effective use of descriptive writing.
- Effective use of emotive writing.
- **The year mark and the examination mark**

A year mark of 20% is applicable to this module, which means that your final examination mark will comprise the exam mark of 80% plus 20% for the assignments (10% for each of the two assignments). In the case where a student obtains an exam mark of below 40%, the year mark will not count.

8.2 General assignment numbers

- **Assignment 01** which contains multiple choice questions, is to be completed by all students, irrespective of the language you selected to study.
- For the **second assignment**, you are expected to select only **ONE** language on the CD-ROM. For example, if you selected isiZulu as the language you wish to study, you only do the assignment under the heading **isiZulu**; if you selected Sesotho sa Leboa as the language you wish to study, you only do the assignment under the heading **Sesotho sa Leboa**, etc.
- Should you wish to study **Xitsonga**, please note that the tutorial matter may not yet appear on the CD-ROM. You are requested to contact the lecturer for Xitsonga instead.

VERY IMPORTANT: Note that there are **ONLY TWO** assignments for each language. The first assignment (**Assignment 01**) is the same for all students and must be done by all students. The second assignment must be numbered as indicated below, depending on the language you have chosen:

	First assignment		Second assignment
Zulu:	Assignment 01	and	02
Xhosa:	Assignment 01	and	03
Northern Sotho:	Assignment 01	and	04
Tswana:	Assignment 01	and	05
Southern Sotho:	Assignment 01	and	06
Venda:	Assignment 01	and	07
Tsonga:	Assignment 01	and	08

8.2.1 Unique assignment numbers

Assignment 01 is a multiple-choice assignment that needs to be completed by means of a mark-reading sheet. Assignments 02 – 08 are written assignments. Each multiple-choice assignment and each written assignment has a unique number for Semester 1 and Semester 2. Please make sure that you use the correct number for the applicable assignment and semester for your chosen African language.

8.2.2 Due dates for assignments

Semester 1 Assignment	Unique number	Type	Due dates
01	679725	Multiple Choice	4 March 2013
02 (Zulu)	785801	Written	1 April 2013
03 (Xhosa)	850494	Written	1 April 2013
04 (Northern Sotho)	848466	Written	1 April 2013
05 (Tswana)	797486	Written	1 April 2013
06 (Southern Sotho)	748190	Written	1 April 2013
07 (Venda)	849936	Written	1 April 2013
08 (Tsonga)	711413	Written	1 April 2013

Semester 2 Assignment	Unique number	Type	Due dates
01	870963	Multiple Choice	12 August 2013
02 (Zulu)	740379	Written	2 September 2013
03 (Xhosa)	661702	Written	2 September 2013
04 (Northern Sotho)	749505	Written	2 September 2013
05 (Tswana)	786806	Written	2 September 2013
06 (Southern Sotho)	845155	Written	2 September 2013
07 (Venda)	723612	Written	2 September 2013
08 (Tsonga)	792210	Written	2 September 2013

8.3 Submission of assignments

You may submit written assignments and assignments completed on mark-reading sheets either by post or Mobile MCQ submission or electronically via *myUnisa*. Assignments may **not** be submitted by fax or e-mail.

For detailed information on assignments, please refer to the *my Studies @ Unisa* brochure, which you received with your study package. To submit an assignment via *myUnisa*:

- Go to *myUnisa*.
- Log in with your student number and password.
- Select the module.
- Click on assignments in the menu on the left-hand side of the screen.
- Click on the assignment number you wish to submit.
- Follow the instructions.

8.4 Assignments

8.4.1 Semesters 1 and 2: Assignment 01

ASSIGNMENT 01 ALL LANGUAGES	
Closing date:	
SEMESTER 1:	4 MARCH 2013
SEMESTER 2:	12 AUGUST 2013
(No extension will be granted)	
Unique number:	
SEMESTER 1:	679725
SEMESTER 2:	870963
COMPULSORY	

Content: This assignment is based on the ONLY study guide for AFL1504.

Objective: The main objective of this assignment is to test your knowledge of the following:

- Cultural and historical origins of the African language speaking people and the close relationship between languages which belong to the same language family.
- Genres of folklore in African languages.
- Basic characteristics of different types of literary texts (e.g. children's stories, folktales, poetry, riddles, songs, proverbs, idioms).
- Translation techniques in and from an African language.
- African languages in the media.

Instructions:

- This assignment consists of 40 multiple-choice questions and must be done by ALL students, irrespective of the language you have chosen to study.
- Answer the questions below on a **mark reading sheet**.
- **MAKE SURE THAT YOU CHOOSE THE CORRECT OPTION.**

1. A language will be classified as belonging to the Bantu language family, when it displays the following typical characteristics:
 1. It makes use of a class system and concordial agreement.
 2. It has an extended social organisation.
 3. Its activities are all permeated by ritual.
 4. It places greater value on the social group than on the individual.

2. Why is the term 'African languages' preferred to 'Bantu languages' in South Africa?
 1. It is considered to be a more appropriate term to describe languages which originated in Central Africa.
 2. It is a term proposed by the first president of the new democratic government in 1994.
 3. It is the internationally accepted term for linguistic and classificatory purposes.
 4. It is a politically more acceptable term in South Africa.

3. The name that has been given to the original language from which all the Bantu languages are believed to have developed is ...
 1. Great Lakes language.
 2. Parent language.
 3. Ur-Bantu.
 4. Kgalagadi.

4. Indicate which group of people this module is particularly aimed at:
 1. Professional writers in African literature.
 2. African language speakers who would like to become more proficient in English.
 3. Learners with little or no knowledge of an African language.
 4. Adults who struggle to communicate with their children in an African language.

5. Literature intended for the younger child can usefully be employed by adult learners of an African language because ...
 1. the stories are made up entirely of easy-to-follow dialogues.
 2. the stories are challenging and involve many central characters and complex themes.
 3. the stories are highly intellectual and make use of a variety of tenses and moods.
 4. the stories have a simple storyline and make use of simple sentences.

6. In what way does this module foster greater *cultural awareness*?
 1. It provides listening and pronunciation exercises.
 2. It gives insight into a community's customs and way of life.
 3. It teaches translation and writing techniques.
 4. It expands the learner's vocabulary and comprehension.

7. Which well-known proverb (paraphrased in English below) expresses the African philosophy regarding the importance of the social group?
 1. A person is what he is because of other people.
 2. Many hands make light work
 3. Do unto others as you want them to do unto you.
 4. A friend in need is a friend indeed.

8. The lack of colour terms in Western culture to denote multiple colours of livestock by means of a single word is ...
 1. an indication that Westerners could not perceptually distinguish between different colours for animals.
 2. evidence that greater importance was attached to animals and livestock in African culture compared to Western culture.
 3. proof that the domestic animals that African communities farmed with were more colourful than those farmed with by Westerners.
 4. a sign of lack of innovation on the part of Westerners to come up with colour terms for animals.

9. What is the ceremony called that is held at the end of the mourning period of a widow?
 1. a restoration ceremony
 2. a shaving ceremony
 3. a welcoming ceremony
 4. a cleansing ceremony

10. The use of expressions like 'I was left behind by the train' instead of 'I missed the train' in an African language, are examples of ...
 1. a personal preference by speakers to use the passive form of a sentence.
 2. a speech habit among less competent speakers.
 3. a strategy whereby blame is directed away from an individual in a disagreeable situation.
 4. synonymous expressions with no difference in implication.

11. Which option contains words which would have to be specified before they can be translated into an African language?
 1. fire, water
 2. brother, sister
 3. dog, cat
 4. moon, sun

12. Which one of the following is NOT a characteristic feature of traditional African folktales?
 1. They are passed on in writing from one village to the next by the village chief.
 2. They allow the narrators a certain degree of freedom.
 3. They allow for participation by the audience during the course of the narration.
 4. They generally teach people the importance of developing desirable qualities.

13. Folklore as verbal art includes the following genres:
 1. Games, rituals, folk dances, court dialogue.
 2. Riddles, idioms, initiation ceremonies and praise poetry.
 3. Fables, folk songs, proverbs and riddles.
 4. Folk songs, journalistic reports, myths and legends.

14. Which scenario best describes the traditional setting for the telling of folktales?
1. The extended family gathered around the fireside in the evening with the grandmother telling the story.
 2. Young children waiting for supper to be served, while the older children are telling the story.
 3. The grandmother telling the story to the children in their bedroom after they have woken up in the morning.
 4. The women grinding mealies, while the rest of the family members relax listening to grandfather telling the story.
15. What does it mean when a story is said to be open-ended?
1. The narrator wants to win his/her readers over to his/her viewpoint on issues of life.
 2. Anybody, not only the grandmother, is allowed to tell the story.
 3. The story has a conclusion that provides answers to the questions of life.
 4. The author wants to invite the reader to continue thinking and debating further about the issues he/she raised.
16. What do we mean when we say folktales are marked by certain formulae?
1. Folktales formulate strong educational lessons which are to be remembered for the future.
 2. There are certain expressions which typically mark the introduction, the audience's response line and the conclusion.
 3. The narrator has to tell a story exactly as it was told him/her by his/her grandparents.
 4. The narrator is guided by certain rules in the development of his characters and themes.
17. What is the significance of the expression *keleketla* (Northern Sotho) or *qoi* (Southern Sotho) with which the audience frequently interrupts a narrator during the telling of a story?
1. It is a sign of disrespect by the audience towards the narrator.
 2. It is a sign of encouragement and participation by the audience.
 3. It is a sign that the audience wants the narrator to end the story.
 4. It is a sign of protest by the audience that the narrator is going too fast.
18. One of the important functions of folktales is to ...
1. teach people the importance of developing desirable qualities.
 2. enlighten people about cannibals, monsters and ogres.
 3. be a means of enjoyment and relaxation with a short term impact on people's lives.
 4. educate people about animals with human character traits.
19. Which option gives an accurate description of the nature of praise poems?
1. They are composed to stimulate children's intellect.
 2. They are usually performed when executing manual labour.
 3. They are performed in honour of an important person or object of beauty.
 4. They are usually composed by a single artist, who will be well known.

20. Riddles play an important educational role because ...
1. They provide entertainment for the whole family.
 2. They encourage the youth to study their environment and culture.
 3. They are usually introduced by a stereotyped phrase.
 4. They usually take place in the evening around a fire.
21. Which one of the following genres of folklore has a rigid structure, in other words, it does not allow the author to exercise his/her creative freedom?
1. praise poems
 2. riddles
 3. proverbs
 4. legends
22. Proverbs are phrases that perform a specific function in a community, namely to ...
1. pose questions that demand an answer.
 2. entertain adults and children.
 3. combat boredom.
 4. express general truths.
23. Idioms are linguistic forms which are ...
1. didactic, offering instructions on human behaviour.
 2. able to enrich a person's language, adding colour to his/her speech.
 3. usually introduced by a stereotyped phrase.
 4. recited at night to entertain both adults and children.
24. Rhythm in African poetry is achieved by ...
1. syllable length and high tone.
 2. a number of stanzas of equal length.
 3. manipulation of stress patterns.
 4. vowel and diphthong sounds.
25. Which option makes an INCORRECT assertion regarding how rhyming is achieved in African poetry?
1. It is achieved by means of assonance, whereby the same vowel sounds are repeated.
 2. It is achieved by repetition of similar sounds in a line (alliteration).
 3. It is achieved by the use of the same tone patterns over two lines.
 4. It is achieved by the creation of end-rhyme by means of vowel and diphthong sounds.
26. Which of the following linguistic devices would a composer of praise poetry AVOID?
1. Forced and unnatural syntax.
 2. Figures of speech and imagery.
 3. Repetition of words and phrases.
 4. Conciseness and compactness of expression.

27. A lullaby in African culture would most likely be characterised by ...
1. a continuous pace that combats tiredness.
 2. a gentle rhythm with soothing and comforting lyrics.
 3. a rhythm encouraging collaborative activity and coordination of efforts.
 4. an up-beat tempo to prevent boredom and to provide amusement.
28. What is meant by the expression: 'proverbs reflect on the culture of a people'?
1. They express general truths and warn, advise and encourage people to do good.
 2. They make use of wording which is compact and forceful.
 3. They serve as an effective and picturesque way of putting across ideas.
 4. They use images of the traditional way of life to express basic truths.
29. What is the purpose of a comprehension test?
1. To test an individual's ability to produce a stylistically good translation.
 2. To test the extent of an individual's common sense, informed by past experience.
 3. To test whether an individual is able to read with understanding.
 4. To test how close an individual's pronunciation is to that of a mother-tongue speaker.
30. What is an ESSENTIAL requirement for any dialogue?
1. There must be an opening line where people greet each other.
 2. There must be a closing line where people bid farewell to each other.
 3. There must be visual contact between the people participating in a dialogue.
 4. There must be at least two people who exchange thoughts on a certain topic.
31. How can pictures contribute to language acquisition?
1. They can be used as a substitute for any formal grammatical instruction.
 2. They encourage students to use a drawing as alternative communication method if they cannot express themselves in the African language.
 3. They trigger a limited number of vocabulary items, thus leaving the learner with a limited amount of words to learn.
 4. They are able to stir the imagination and creativity of the learner to interpret and describe the picture, using new vocabulary.
32. What are you, as a beginner acquiring an African language, advised to do when writing an essay?
1. Choose a challenging topic that will require you to coin new words and specialised vocabulary.
 2. Think in the African language you are studying and allow already acquired vocabulary to guide you in the development of your topic.
 3. Make use of long and well-planned sentences in a variety of moods and tenses.
 4. Draft your essay first in a language you are familiar with (e.g. English) and then translate it literally into the African language.

33. In what way does an idiomatic translation differ from a literal translation?
1. An idiomatic translation does not convey the intended meaning, while a literal translation does.
 2. An idiomatic translation is a word-for-word translation from the original, while the literal translation is a broader translation which takes into consideration the larger context of a passage.
 3. An idiomatic translation is meaningful and stylistically acceptable, while a literal translation is ungrammatical and preliminary.
 4. An idiomatic translation tests your knowledge of vocabulary, while a literal translation tests your knowledge of grammatical constructions.
34. The danger of a passage that is translated too freely is that ...
1. the meaning of the original passage may be lost.
 2. there is a greater chance that spelling errors will occur.
 3. the translated passage will be much longer than the original one.
 4. the number of paragraphs may not correspond with the original anymore.
35. The common terms used to describe the phenomenon whereby people use words from another language or change over to another language in the course of their conversation are ...
1. code-mixing and code-switching.
 2. language variety and multilingualism.
 3. natural conversation and speech popularity.
 4. language replacement and communication skills.
36. When you watch a news bulletin which is presented in one of the Sotho languages, what would you focus on in order to find out which of the three Sotho languages the news reader is using?
1. The facial expression and physical appearance of the news presenter.
 2. The language used by the general public who are interviewed by a reporter on the topic of the day.
 3. The language used in the advertisements when there are intermissions in the news presentation.
 4. Specific items of vocabulary unique to one of the Sotho languages.
37. Where can you most likely expect to encounter the use of the standard form of your language in the media?
1. dramas
 2. news bulletins
 3. talk shows
 4. sport commentaries
38. The radio can be used very effectively to ...
1. teach pre-schoolers how to read and write.
 2. cater for visually handicapped and hearing impaired people.
 3. develop a listener's imaginative abilities through voice and sound.
 4. visually display décor, costumes and make-up of actors.

39. What has been the main reason in recent years for the increase in the production of African language texts on products and matters of public concern, such as health, arts, etc.?
1. A pre-occupation of international scholars with endangered languages.
 2. An attempt by government to minimize the use of Afrikaans and English.
 3. An awareness campaign about correct spelling rules and orthography in the African languages.
 4. The government's campaign to promote the nine official African languages of South Africa.
40. Why is it such a daunting task for computer programmers to design software in an African language?
1. The English computer terms do not always have exact equivalents in the African languages, e.g. "save", "paste", "undo", etc.
 2. The programmers can't decide which African language is actually the most user-friendly one for the internet.
 3. Programmers are unable to design special orthographic symbols which would be required by some African languages.
 4. The African languages do not lend themselves well to multidimensional expression.

TOTAL: [40]

8.4.2 Semesters 1 and 2: Assignments 02 – 08

ASSIGNMENTS 02 – 08

CHOOSE THE ASSIGNMENT APPLICABLE TO YOUR CHOSEN LANGUAGE

MAKE SURE YOU USE THE CORRECT UNIQUE NUMBER FOR YOUR SEMESTER AND CHOSEN LANGUAGE

isiZulu (Zulu)

ASSIGNMENT 02**ISIVIVINYO 2**

CLOSING DATE:	SEMESTER 1:	1 APRIL 2013
		Unique number: 785801
	SEMESTER 2:	2 SEPTEMBER 2013
		Unique number: 740379

Content: This assignment is based on the following:

- Study Guide AFL1504
- **CD-ROM AFL1504 (isiZulu Section)**

Objective: The main objective of this assignment is to test your knowledge of the following:

- Genres of folklore in African languages.
- Basic characteristics of different types of literary texts in isiZulu (e.g. children's stories, folktales, poetry, riddles, songs, proverbs, idioms).
- Translation techniques in and from isiZulu.
- Reading and comprehension skills based on simple passages on everyday topics in an African language/isiZulu.
- Creative skill as demonstrated in the writing of an essay/paragraph/dialogue/friendly letter.
- African languages/isiZulu in the media.

In this assignment the questions are set in Zulu and in English so that you can get used to the manner in which exam questions are asked in Zulu.

Instruction:

- Bhala zonke izingxoxo, amapharagrafu nemisho **ngokugcwele** / Write out all dialogues, paragraphs and sentences **in full**.
- Phendula YONKE imibuzo ebuziwe/ Answer ALL the questions.

UMBUZO 1 / QUESTION 1

- (a) Discuss the unique structure of Zulu folktales. (5)
- (b) Folktales in Zulu cover a variety of themes. Discuss this statement with reference to two Zulu folktales you know. (5)

- (c) What function did riddles play in Zulu culture? Which phrase is often used to introduce riddles in Zulu and give an example of a simple riddle and its answer. (5)
- (d) Choose any five Zulu idioms and use them in Zulu sentences of your own to show that you understand what they mean. (5)
- /20/**

UMBUZO 2 / QUESTION 2

Funda le ndatshana engezansi bese uphendula imibuzo elandelayo./ Read the following passage and then answer the questions that follow in Zulu.

Ithe ukuba iyizwe indaba yokukhetha imisila imbila yacabanga ngendawo yayo eyayiphezulu edwaleni. Indawo eyayifudumele kamnandi. Yayisinquma ukungayi ukuyokhetha umsila. Yahamba yayohlala edwaleni layo. Yamemeza izimfene ezazedlula ngendlela yathi kuzo, “Ningikhethela umsila nami uma niyolanda eyenu enkosini, ibhubesi” “Kulungile,” kwethembisa izimfene zedlula ngokukhulu ukushesha.

Kuthe emva kwesikhashana zonke izilwane zase zibuthene ngaphansi kwedwala okwakungumuzi wenkosi ibhubesi. Isilwane ngasinye kwakufanele ukuba sikhethe umsila. Lokhu kwakuhlelwe ukuba kuhambe kahle, kodwa ngoba ibhubesi lase ligugile futhi lingasaboni, layihlanganisa imisila.

- (a) Iyiphi indaba okwakuxoxwa ngayo kule ndaba?/ Which matter is being discussed in this passage? (1)
- (b) Yayicabanga ngani imbila ngenkathi kuxoxwa ngale ndatshana?/ What was the rock-rabbit thinking about when this matter was discussed? (1)
- (c) Yayikuphi indawo yembila futhi injani?/ Where was the rock-rabbit’s place and what was it like? (2)
- (d) Yanquma ukuthi imbila?/ What did the rock-rabbit decide on? (1)
- (e) Yisiphi isilwane esasiyinkosi yezilwane?/ Which animal was the king of the animals? (1)
- (f) Kwenziwa yini ukuthi ibhubesi lihlanganise imisila?/ What made the lion to mix the tails up? (2)
- (g) Yini eyethenjiswa yizimfene?/ What did the apes promise? (2)

/10/

UMBUZO 3 / QUESTION 3

Paraphrase the following Zulu passage into English.

Umnikazi wemoto wathi zingagibela. Yahamba-ke imoto, yaze yayofika lapho zazizokwehla khona. Zathi uma zehla, imbongolo yakhokha imali yayo eyayibizwe umshayeli wemoto, yasuka yahamba. Wajabula umnikazi wemoto ngesenzo sembongolo. Inja nayo yakhokha imali yayo kodwa kwatholakala ukuthi imali yayo ihlangene, umnikazi wemoto wathi kuzomele ilinde ukuze ithole ushintshi wayo. Imbuzi yona yabasathe mpumpu, lutho imali. Yabona ukuthi akukho okuzoyisiza, yathi galo yephuka, yayongena ehlathini. (5)

UMBUZO 4 / QUESTION 4

Translate the following passage from English into Zulu.

Seeing that their plans were not working, they decided to kill the boy when he came back from the grazing land. The father will hide in the boy's hut and attack him as he enters. Zenziwe heard what was planned and when her brother came home that evening he met her singing a song warning him not to enter his hut because there was a killer inside. Zenzile heard the song and passed his hut. The boy's father went out of the hut and ran away, frightened that the boy will kill him. /5/

UMBUZO 5 / QUESTION 5

Write an essay or dialogue (ingxoxo) in Zulu of about 1 page on **ONE** of the following topics, OR 2 paragraphs of about 10 to 15 lines each on **TWO** of the following topics:

- (a) Ngiyayithanda iNingizimu Afrika (South Africa).
- (b) Kumnandi ukufunda isiZulu.
- (c) NgoMgqibelo ezitolo.
- (d) Umndeni wami.
- (e) Idili elimnandi (A pleasant party).
- (f) Inja yami.
- (g) Olwandle
- (h) Emsebenzini
- (i) Ingxoxo: UThembi utshela udokotela ukuthi uyagula.
- (j) Ingxoxo: UMandla uxoxa nomngane wakhe uLinda ngokufunda kwabo eyunivesi.
- (k) Ingxoxo: Egalaji uMnu ufuna uphethiloli, uwoyela namanzi. /10/

Total: [50]

IsiXhosa (Xhosa)

ASSIGNMENT 03

CLOSING DATE: SEMESTER 1: 1 APRIL 2013

Unique number: 850494

SEMESTER 2: 2 SEPTEMBER 2013

Unique number: 661702

Content: This assignment is based on the following:

- Study Guide AFL1504
- **CD-ROM AFL1504 (isiXhosa Section)**

Objective: The main objective of this assignment is to test your knowledge of the following:

- Genres of folklore in African languages.
- Basic characteristics of different types of literary texts in isiXhosa (e.g. children's stories, folktales, poetry, riddles, songs, proverbs, idioms).
- Translation techniques in and from isiXhosa.
- Reading and comprehension skills based on simple passages on everyday topics in an African language/isiXhosa.
- Creative skill as demonstrated in the writing of an essay/ paragraph/ dialogue/ friendly letter.
- African languages/isiXhosa in the media.

Instructions:

- Write out all dialogues, paragraphs and sentences **in full**.
- Phendula YONKE imibuzo ebuziwe/ Answer ALL the questions.

UMBUZO 1 / QUESTION 1

- (a) Folktales are said to have numerous values and purposes. What would you say is the main value that is carried in the folktale *uNgonyama noMvundla*? Motivate your answer. (2)
- (b) What phrases in the Xhosa folktale usually form the introduction and the ending? (2)
- (c) Give two social functions of praise poetry. (2)
- (d) How is traditional praise poetry composed? (2)
- (e) Traditional songs are composed and sung for various reasons and at various occasions. Give two occasions where these songs are sung. (2)

/10/

UMBUZO 2 / QUESTION 2

- (a) Riddles serve a three-fold function. Write down one of the three functions of riddles and give an example of a riddle that you know. (2)
- (b) Write down three functions of proverbs. (3)
- /5/**

UMBUZO 3 / QUESTION 3

Chaza umahluko phakathi kweqhala nesaci./ Explain in what way proverbs differ from idioms.

/5/

UMBUZO 4 / QUESTION 4

Funda eli bali lingezantsi ze uphendule imibuzo elandelayo: / Read the following passage and then answer the questions that follow in Xhosa or English:

Abantu abaninzi beze emtshatweni kadade wethu. Umakoti ufike ecaweni ngemoto entsha eluhlaza eyiBMW. Unxibe ilokhwe yakhe entle emhlophe. Umkhwenyana umlinda phakathi ecaweni, unxibe isuti yakhe emnyama.

Ekhaya amakhosikazi apheke ukutya okuninzi, okumnandi kuba yimini ebalulekileyo. Amakhosikazi enze utywala obuninzi, enze neziselo ezininzi. Abeke nekeyiki enkulu emhlophe neentyatyambo ezibomvu etafileni ende. Amanye amakhosikazi ayakikizela athi, “Halala, ntombazana.”

Abantu baphe abatshati izipho ezihle ezibiza imali eninzi, babanqwenelela ukonwaba ebomini babo. Abantwana abancinci bacule amaculo amnandi omtshato, bexhentsa bakugqiba ukutya.

- (a) Abantu abaninzi beze emtshatweni kabani? / Many people have come to whose wedding? (1)
- (b) Umakoti ufike ngemoto enjani ecaweni? / The bride arrived at church in what car? (1)
- (c) Ngubani onxibe isuti emnyama? / Who is wearing a black suit? (1)
- (d) Amakhosikazi enzani ekhaya? / What are the women doing at home? (2)
- (e) Abantu babapha ntoni abatshati? / What did the people give to the newly-weds? (1)
- (f) Mention two aspects which you would regard as portraying Xhosa culture at this occasion. (4)

/10/

UMBUZO 5 / QUESTION 5

Guqulela esiXhoseni okanye ushwankathele ngesiXhosa ezi zicatshulwa zibini./ Translate or paraphrase the following passage into Xhosa:

Granny was old, but her face was still shining as new school shoes. Her hands are big and rough because of hard work. However, her touch is soft. She puts them on Zola's shoulder and says, "I need someone to help me today." Zola just keeps quiet, and listens. "I must go to town for shopping. Just imagine those cars which are driven by madcaps and those robots! The green man at the robots confuses me completely," Granny says. /10/

UMBUZO 6 / QUESTION 6

Bhala ibali enemigca eli-10 ngesihloko ESINYE kwezi zilandelayo:/ Write your own essay in Xhosa of about 10 lines on ONE of the following topics:

- (a) Abafana bafana, iqela lomdlalo webhola ekhatywayo loMzantsi Afrika/ Bafanabafana, the South African National soccer team./ Amabhokobhoko, iqela lomdlalo wombhoxo loMzantsi Afrika/ Amabhokobhoko, the South African National rugby team.
- (b) Ndifuna ukuthetha isiXhosa./ I want to speak Xhosa.
- (c) Kuyabanda ebusika./ It is cold in winter.
- (d) Emsebenzini./ At work.
- (e) Ekhaya ngoMgqibelo./ At home on Saturday.

/10/
TOTAL: [50]

POTŠIŠO 2 / QUESTION 2

- (a) Write short notes on each of the following regarding riddles in Northern Sotho:
- (i) The structure of riddles
 - (ii) The educational role played by riddles.
 - (iii) A myth (belief) regarding the telling of riddles. (3)
- (b) Proverbs are often deeply rooted in traditional settings and customs. Illustrate this statement by referring to one of the following proverbs:
- ‘Ngwana yo a sa llogo o hwela tharing’ OR ‘Dikgomo di retwa di boa mokatong’. (2)
- /5/**

POTŠIŠO 3/ QUESTION 3

- (a) Use ONE of the following idioms in your own Northern Sotho sentence(s) to show that you understand the application of the idiom. Translate your sentence(s) into English as well (See last point under SELF ASSESSMENT QUESTIONS, par. 3.7 on your CD-ROM for an example):
- Example: go bolaya naga:
- Bašemane ba utswitše mokotla wa mosadi, bjale **ba bolaya naga**.
- English: The boys stole the woman’s bag, now they are running away.
- (i) Bontši bo bolaya noga
 - (ii) Go bontšha a mašweu
 - (iii) Go bina felo go tee (2)
- (b) What does ‘go swara kgogo ka molomo’ mean and is it a proverb or an idiom? Support your answer by referring to the differences between proverbs and idioms. (3)
- /5/**

POTŠIŠO 4/ QUESTION 4

Read the following passage and answer the questions that follow in **full Northern Sotho sentences**.

Mme o reka mpho

Lehono Mme o rata go thabiša Selina. Ke letšatši la matswalo la gagwe. Ba ya mabenkeleng go yo reka diaparo. Mathomong a letšatši Selina ga a tsebe gore o rata eng... roko, polaose goba dieta? Mafelelong ba tseba ka lebenkeleng le lenyane la dieta. Selina o re: “Mme, a o bona dieta tše botse tšeo na? Ke di rata go feta roko goba polaose!” Selina o apara dieta, o sepela-sepela ka tšona go bona gore di a lekana. Ruri, di a lekana.

- (a) Mme o rata go thabiša Selina ka lebaka lang? (2)
- (b) Ba ya mabenkeleng go reka eng? (1)
- (c) Selina o tseba gore o rata mpho efe mathomong a letšatši? (2)
- (d) Mafelelong ba tsena ka lebenkeleng le lebjang? (2)
- (e) Selina o rata dieta go feta eng? (2)
- (f) Selina o dira eng go bona gore dieta di a lekana? (1)
- /10/**

POTŠIŠO 5/ QUESTION 5

- (a) Paraphrase the following passage in good idiomatic English or Afrikaans:

Ke Sontaga. Batho bohle ba motse ba fihla kerekeng. Ba thabile kudu. Ke letšatši la tebogo ka gobane ba tlile go bula moago wo moswa lehono. Tšhipi e lla ka iri ya lesome. E tsebiša batho gore ke yona nako ya go thoma. Ba tsena kerekeng, ba bolelela fase. Moruti Thema o ruta phuthego Lentšu la Modimo ka lerato. Yena ga se moruti fela, aowa, moruti Thema ke mogwera wa badumedi ka moka. (5)

- (b) Translate the following passage into Northern Sotho:

It is very hot. Father is working in the garden. I like to help him cut the grass and water the flowers. We drink coke because we are thirsty. Mother is cooking food in the kitchen. The girls are helping her by washing the dishes. We will eat porridge and meat at two o'clock. At three o'clock we will watch soccer on television. (5)

/10/

POTŠIŠO 6 / QUESTION 6

Write your **own** dialogue in **Northern Sotho** which you envisage taking place in ONE of the following settings. Your dialogue should be about one page in length:

Mabenkeleng (At the shops)

Ka serapaneng (In the garden)

Kerekeng (At the church)

/10/

TOTAL: [50]

Setswana (Tswana)

ASSIGNMENT 05

CLOSING DATE: SEMESTER 1: 1 APRIL 2013

Unique number: 797486

SEMESTER 2: 2 SEPTEMBER 2013

Unique number: 786806

Content: This assignment is based on the following:

- Study Guide AFL1504
- **CD-ROM AFL1504 (Setswana Section)**

Objective: The main objective of this assignment is to test your knowledge of the following:

- Genres of folklore in African languages.
- Basic characteristics of different types of literary texts in Setswana (e.g. children's stories, folktales, poetry, riddles, songs, proverbs, idioms).
- Translation techniques in and from Setswana.
- Reading and comprehension skills based on simple passages on everyday topics in an African language/Setswana.
- Creative skill as demonstrated in the writing of an essay/paragraph/dialogue/friendly letter.
- African languages/Setswana in the media.

Instructions:

- Write out all dialogues, paragraphs and sentences **in full**.
- Answer ALL the questions.

POTSO 1 / QUESTION 1

Read the following folktale carefully and then answer the questions that follow./ Buisa naane e e latelang ka kelotlhoko mme morago o arabe dipotso tse di ka fa tlase:

E kile ya re nako nngwe, diphologolo tsa bo di bolawa ke tlala le lenyora. Kgosi ya tsona ya bo e epa pitso ya diphologolo tsothe, go tla go akantshana go epa sediba. Sediba se ne sa simololwa mme Mmutle ena a gana go epa, a re ena a ka se nwe mo go sona. Fa se sena go fela, ya re letsatsi lengwe diphologolo di ile go batla dijo, tsa fitlhela Mmutle a utswitse metsi. Ke fa diphologolo di dumalana gore e tle e re fa go iwa letsomo, e nngwe e sale e disitse sediba. Phiri e ne ya nna ya ntlha go tlogelwa fa Sedibeng. E rile fa Mmutle a tla, a tla ka tswine ya dinotshe, a ba a raya Phiri a re fa a ka mo lesa a nwa mo Sedibeng o tla mo naya tswine. Fa Phiri a utlwa monate wa tswine, a ba a lesa Mmutle a nwa, a ba a tsamaya.

- (a) Give three lessons that you can derive from the folktale given above./ Naya melaetsa e meraro e o ka e bonang mo naaneng e e fa godimo. (3)

- (b) Give the English equivalents of the following words./ Naya phetolelo ya lengwe le lengwe la mafoko a a latelang:

- (i) Mmutle (ii) Phiri (2)
/5/

POTSO 2 / QUESTION 2

- (a) Give three functions of riddles / Naya mesola e meraro ya dithamakwane. (3)
- (b) Read the following stanzas carefully and then answer the questions that follow / Buisa ditemana tse di latelang ka kelotlhoko mme morago o arabe dipotso tse di ka fa tlase:

Rammotswana a Bakgatla tshukudu
Tshukudu ya ga mpheteng ke eme
Fa le sa mphete le tlhola dilelo
Le tiholela bommaeno go beolwa
Le tiholela bommaeno go lala ba lela
Ba bile ba senya matlhaku a batho
Ba a gasa digotlhola le mamina.

- (i) Pheto is compared to a thing in the above stanza. Name that thing./ Pheto o bapiswa le selo sengwe. Naya leina la selo seo. (1)
- (ii) What is the role of the comparison?/ Mosola wa papiso eo ke ofe? (1)
- (iii) Give two lines each in which parallelism, cross parallelism and linking are expressed in the above stanza./ Naya mela e mebedi e mo go yona go sedimoswang tthatlagano, tshekaganyo le neeletsano. (3)
- (iv) Identify any word that has been repeated in the above stanza./ Tlhaola lefoko le le dirisitsweng gabedi mo temaneng e e fa godimo. (1)
- (v) Identify any word that has been used thrice in the above stanza./ Tlhaola lefoko le le dirisitsweng gararo mo temaneng e e fa godimo. (1)

/10/

POTSO 3 / QUESTION 3

- (a) Use each of the following idiomatic expressions in your own sentences in Setswana./ Dirisa sengwe le sengwe sa dikapuo tse di latelang mo dipolelong tsa Setswana.

- (i) Go tshwara tau ka mangana
(ii) Go lela dikeledi tsa mathe
(iii) Go bua diphirimisi
(iv) Go tseelana molelo
(v) Go nna mo gare ga dinaka tsa kukama (5)

(b) Give the meaning of each of the following proverbs given below./ Naya tlhaloso ya sengwe ya sengwe sa diane tse di latelang:

- (i) Ditsebe di ya molato di sa o lalediwa
 - (ii) Kgosi thotobolo e olela matlakala
 - (iii) Khumo le lehuma di lala mmogo
 - (iv) Mabogo dinku a thebana
 - (v) Bana ba tladi ba anyela leratleng
- (5)

(c) Give the meaning of each of the following riddles./ Naya tlhaloso ya nngwe le nngwe ya dithamalakwane tse di latelang:

- (i) Mmangwana a phinya, ngwana a tswa a sia
 - (ii) Basimane ba gaetsho ba ditlhogo di tshwanang
 - (iii) Magodi marakanela tshwagong
 - (iv) Ntlo e tshweu e e se nang kgoro
- (4)

/14/

POTSO 4 / QUESTION 4

Read the following stanza carefully and then answer the questions that follow:

Nna ke bidiwa letlhabula. Leina le, le kaya fa dikgomo le dihutsane di tla fula ka lebaka la me. Bangwe ba mpitsa Legwetla. Leina le, le supa fa go jewa maungo le merogo ka botlalo mo lebakeng la me. Maina a, ka bobedi jwa ona a ntshwanela mme ke a rata ka go tshwana. Ee go ntse jaaka le mpitsa. Ke nna ke le tlisetsang Legwetla gongwe letlhabula. Ke solofela gore le nthata bogolo go bo nkgonne ka go bo le ja merogo le maungo a mefutafuta. Dikgwedi ke tse: Tlhakole, Mopitlwe, le Moranang. Batswana ya re fa ba boka djkgwedi tse tsa me ba re: Tlhakole, o tlhakola mabele modula, Mopitlwe o pitlaganya mabele mme ba re Moranang wa nawa.

(a) Mo temaneng e e fa godimo fa go buiwa ka eng?/ What is the topic of discussion of the above paragraph? (1)

(b) Selo se go buiwang ka sona se na le dikarolo tse tharo. Naya dikarolo tseo./ The topic under discussion is constituted by three things. Name these three things. (3)

(c) Selo se go buiwang ka sona se lemogwa ka dilo tse pedi. Naya dilo tse pedi tseo./ The topic under discussion is realised by two things. Name these two things. (2)

/6/

POTSO 5 / QUESTION 5

Fetolela temana e e latelang mo puong ya Seesimane/ Paraphrase the following paragraph into English:

Bogologolo tala, monna le mosadi ba kile ba nna mo tlong e ntle thata mo motseng. Ba bo ba utlwela gore Dimo o gorogile e bile o agile gaufi le motse. Ba bo ba ikeaelela go tloga mo motseng ka gonne ba ne ba tshaba boDimo. Ngwana wa bona, Tselane, ena a se ka a itumelela kgang ya go huduga. 'Ke rata ntlo e ntle e' a bolelela batsadi ba gagwe. 'Ga ke batle go huduga.' Bagolo ba gagwe ba bona gore ba ka se nne. Ka kutlobotlhoko ba rwala dithoto tsa bona ba tswa mo motseng. /5/

POTSO 6 / QUESTION 6

Fetolela temana e e latelang mo Setswaneng/ Translate the following paragraph into Setswana:

Long ago, there was famine in the village. The king of the animals, the Lion, invited the other animals to a meeting to decide what they could do so that when it rains they should keep water safely in a dam. The animals, with the exception of the Hare accepted the proposition and started digging the dam. /5/

POTSO 7 / QUESTION 7

Kwala tlhamo ya mela e le lesome ka nngwe ya ditlhogo tse di latelang/ Write a paragraph of about ten lines on one of the following topics:

1. Ditlhatlhobo (examinations)
2. Pula (rain)
3. Ntwa (fight)

/5/

TOTAL: [50]

POTSO 3

- (a) Sebedisa mantswe a latelang ho etsa maele mme o fane ka ditlhaloso tsa ona/
Make use of the words below and give suitable idioms with their explanations:

kgomo
dikgoho
mohope

(3)

- (b) Fana ka dikapolelo tse pedi tsa boikgethelo ba hao, mme o di sebedise dipolelong/
Give two idiomatic expressions of your choice and use them in sentences.

(2)

/5/**POTSO 4**

Bala serapa se latelang, mme o arabe dipotso tse hlahelang katlase ka Sesotho/
Read the following passage and answer the questions below in Sesotho:

Baruti ba ile ba kgahlanyetswa Kgalong la boTau (Modderpoort) ke bara ba Moshoeshe ba baholo, Letsie le Molapo, le sehlopha sa batho, basadi le bana le dingaka ka dipina tse monate tsa mekorotlo.

Dingaka di ne di ilo laola hore na baruti ba tla fihla hantle Thaba-Bosiu. Ha e le Letsie, a kgutlela hae hoba a kopane le baruti, a ya bolella ntatae hore ba a tla. Ha ba fihla Thaba-Bosiu, ba amohelwa ka thabo e kgolo, ka dipina le medumo ya dithunya. Hoba ba duladule teng, ba fuwa setsha Makhoarane (Morija), mme ba qala kereke teng. E ne e le ka Phupu, selemong sa 1833.

- (a) Baruti a ile ba kgahlanyetswa ho kae? (2)
(b) Ba kgahlanyeditswe ke bo mang, fana ka mabitso? (2)
(c) Ke mang a ileng a kgutlela hae? Hobaneng? (2)
(d) Baruti ba ile ba fuwa setsha ho kae? (2)
(e) Baruti ba qadile kereke ne neng? (2)

/10/**POTSO 5**

- (a) Fetolela serapa sena Sesothong/ Translate this passage into Sesotho:

I have heard that you performed well in your matric examinations. You really worked very hard. At what University do you intend studying further? I will pay you a visit shortly. There are so many things to talk about. (5)

- (b) Fetolela serapa sena Sekgoweng/ Translate this passage into English:

Moshanyana wa Senkatana o hlahetse ka lehaheng. A hlaha a tseba ho bua. A botsa mmae hore batho le diphoofolo ba hokae. Mmae a mmolella hore batho le diphoofolo ba ka mpeng ya kgodumodumo. Moshanyana a nka dibetsa, a bolaya kgodumodumo. (5)

/10/

POTSO 6

Puisano (dialogue)

O fihla karatjhe, buisana le mosebeletsi wa karatjhe./

You arrive at the garage, converse with the garage employee.

Mohlala/ Example:

Dineo: Ke batla ho tshela peterole.

Thuso: O batla ho tshela ka bokae?

Tswelapele ka puisano ena, mela ekabang leshome/

Continue with the dialogue (about ten lines)

/10/

MATSWHAO KAOFEELE: [50]

Velelambeu o ri u dzama, ha mbo dzheniswa Phophi vuhosini, ngauri nwana we a vha o tewa u dzheniswa vuhosini, Tshavhungwe, a vha e musadzi. Uyu Phophi o do sumbedza vhuhali vhuhulu kha vhathu vhawe. Shango lothe la bvuma ene u swika Vhuxwa. Muḁi wawe a u fhaṁisa nga matombo a bvaho Vhukalanga nge a ri muḁi wawe a u fhaṁwi nga matombo a Vhangona.

Musi Ṱhohoyandou e vhukati ha muvhuso wawe, magota a thoma u mu sola. Muḁe wa vuhosi, Tshisevhe ndi musu o no vha munna. Zwenezwo ho langanwa uri vuhosi vhu vhuyeke kha muḁe waho. Vha mbo mu langana, ha pfi a be vuhosini. Vha tshi vhona a tshi hana vha mbo langana u mu ḁisa tshivhindi. Tshinwe tshinoni tsha mbo mu sevha zwine zwa nga bvelela khae.

U pfa zwenezwo Ṱhohoyandou a mbo ḁi ṁalutshedza vhathu vhawe itshi tshimbevha tsho itwaho. Vhusiku honoho ho tita maḁumbu mahulu. Ṱhohoyandou a mbo vhudza vhathu vhawe uri vha dzehene ndilani na thakha yawe na Ngomalungundu. Dza mbo ḁela muri gwalani vha livha thungo ya Devhula vhusiku honoho na maḁumbu mahulu.

Vhathu vha tshi vuwa nga matshelo vha wana muḁi u madumba, hu sin a muthu. Vhathu vha tama u ḁivha uri Khosi yavho Ṱhohoyandou a nga vha o ya ngafhi, nahone o dinwa nga mini. Vhakomana na vhona vha tou hana tshika vha ri na vhona vho mangala uri hu nga vha ho itea mini.

Ndi fhaḁa hu tshi rumiwa vhaḁinda vha u ṁoda ene Ṱhohoyandou uri a nga vha o ya ngafhi. Vha mbo londola vhuṁala hawe, vha mu tevhelela u swika vha tshi guma nga mulambo wa Vhembe. Vha mbo huma.

Vhanwe nga ngei vha ri Ṱhohoyandou o fhelela sogani Vhukalanga. Vhanwe vha ri Ṱhohoyandou o wela mulambo wa Zambezi. Vhuṁala hawe vhu tshi tovhelele vhu guma nga tshiulu. Ha mbo dzhiwa uri hoyu Ṱhohoyandou a nga vha o shanduka a vha tshiulu.

Vhanwe nga fhaḁa vha ri Ṱhohoyandou hafha sogani o mbo wana kholomo. A mbo dzehana luḁangani lwa mboho, ha vha u ngalangala hawe. Mafhungo aya a Ṱhohoyandou a sia vhathu muyani. Na namusi zwauri Ṱhohoyandou o fhelela ngafhi a zwi ḁihwi nga muthu. Zwi ḁivhiwaho ndi zwauri Ṱhohoyandou o shavha Dzaṁa Nzhelele a ṁutshela thungo ya Devhula.

- 1.1 Who is the main character in this legend? (2)
- 1.2 How is the main character related to Velelambeu? (2)
- 1.3 What is Ṱhohoyandou's other name? (2)
- 1.4 What made Ṱhoyandou leave Dzaṁa Nzhelele? (2)
- 1.5 How did Ṱhohoyandou attain the position of chieftainship? (2)

/10/

MBUDZISO YA 2 / QUESTION 2

Kha vha nee phindulo dza thai dzi re afha fhasi nga Tshivenda/

Write the answers of the following riddles in Tshivenda.

- (i) Thai! Khuhu tshena yo pandamedza khuhu ntswu.
- (ii) Thai! Lutiitii lu beba thathanana.
- (iii) Thai! Mafasitere madzhoni.
- (iv) Thai! Nguvho yam me anga i lingana na nguvho ya khotsi anga.
- (v) Thai! Muri wa tshimvingimvingi.

/5/

MBUDZISO 3 / QUESTION 3

Kha vha nee thalutshedzo dza maidioma a tevhelaho nga Tshivenda/

Write the explanations of the following idioms in Tshivenda.

- (i) U luma ndevhe.
- (ii) U humbela zwanda.
- (iii) U amba nga mbilu.
- (iv) U dzula nga nala.
- (v) U vha na mbilu ya tombo.

/5/

MBUDZISO 4 / QUESTION 4

Kha vha vhale lungano lu re afha fhasi vha fhindule mbudziso dzi tevhelaho nga Tshivenda/

Read the tale below and answer the questions that follow in Tshivenda.

Sankambe na mapfene

Salungano! Salungano!

Sankambe tsho ri u vhona uri mapfene a a tshi vhenga, tsha mbo di delwa nga muhumbulo wa u a pfisa vhuṭungu. Ndi afha tshi tshi vhamba maano. Lṭiṭwe dṭuvha ndi afha tshi tshi ṭangana na mapfene, tsha mbo di a fhura. Tsho humbela mapfene uri a ṭuwe natsho u ya u rafha ṭotshi. Musi tshi tshi swika afho nao, ha wanala uri hu na tombo lihulu le la vha li tshi fanela u bviswa uri zwi kone u swika hu re na ṭotshi. Sankambe tsha mbo di ri mapfene a tike tombo ilo. Tshone tsha dzhena ngomu tsha rafha ṭotshi. Tshi tshi fhedza tsha bva nga inwe ndila tsha ṭuwa. Mapfene a sala o tika tombo a tshi di ri Sankambe tshi khou vhuya. Mapfene a tika a vhuya a neta a welwa nga lila tombo. Maṭwe a vhulawa nga tombo ilo ngeno maṭwe o fhedza e zwihole.

Nga murahu Sankambe tsha țangana na aļa mapfene a zwi hole tsha a sea vhutsilu hao. One a pfa o vha isala nga maanda. Fhedzi a wana hu si na tshe a vha a tshi nga ita vhunga o vha a sa koni u pandamedza Sankambe.

Ndi u fa ha lungano.

- (a) Mention the main characters in the tale. (2)
 - (b) What is the relationship between Sankambe and the baboons? (2)
 - (c) What happened to the baboons after propping up the rock? (1)
 - (d) Write down the English equivalents of the following words:
 - (i) dıvha (1)
 - (ii) notshi (1)
 - (iii) tombo (1)
 - (iv) vhuțungu (1)
 - (v) maano (1)
- /10/**

MBUDZISO 5 / QUESTION 5

Kha vha pindulele mafhungo a tevhelaho u ya kha Tshiisimane/
Translate the following into English:

Aredı! Ndi zwa ano mađuvha, vhone vhe tshikwilikwili tshenetshi tsho vha tshi tshi do fhelela ngafhi. Vhone VhoMakana kha vha sokou țanzwa mațo, vha lavhelese u do vhuya a tshi vho funa ene muņe. Arali vha zwi panga ngomungomu vhukati ha mbilu yavho hu do sala hu tshi khou vha isala vhone ngeno vhaņe vha mafhungo vho tou khege!

VhoMakana ngoho mafhungo aya ha ngo vha sia fhethu. Ro vho tou pfa u pfi vho hwalelwa vhuongeloni ha ha Mađonoro nga nıwana wa khaladzi avho Nndwamațo, nga kuļa kogoloi kwawe kutshena. Mathina vhaambi vhazwo vhe o rwelwa luțingo nga vhahura nge vha pfa zwigomelo zwa hone zwi tshi vho tou nga zwa muthu o kuiwaho nga vhakui. **/10/**

MBUDZISO 6/QUESTION 6

Kha vha nıwale maanea a sa pađiho masiațari mavhili nga Tshivenda ane țhoho yao ya vha:
Duvha le nda thoma u ya Yunivesithi. Maanea aya a so ngo pađa siațari na hafu/

Write an essay in Tshivenda on the topic: **My first day at the University.** The essay should not exceed one and a half pages. **/10/**

TOTAL: [50]

Xitsonga (Tsonga)

ASSIGNMENT 08

CLOSING DATE:	SEMESTER 1:	1 APRIL 2013
		Unique number: 711413
	SEMESTER 2:	2 SEPTEMBER 2013
		Unique number: 792210

Content: This assignment is based on the following:

- Study Guide AFL1504

Objective: The main objective of this assignment is to test your knowledge of the following:

- Genres of folklore in African languages.
- Basic characteristics of different types of literary texts in Xitsonga (e.g. children's stories, folktales, poetry, riddles, songs, proverbs, idioms).
- Translation techniques in and from Xitsonga.
- Reading and comprehension skills based on simple passages on everyday topics in an African language/Xitsonga.
- Creative skill as demonstrated in the writing of an essay/paragraph/dialogue/friendly letter.
- African languages/Xitsonga in the media.

Instructions:

- Write out all dialogues, paragraphs and sentences **in full**.
- Answer ALL the questions.

XIVUTISO XA 1 / QUESTION 1

Read the folktale below and answer the following questions in full Xitsonga sentences.

N'wanghala na N'wampfundla

Garingani wa garingani!

Swihari a swi ri khombyeni leri kulukumba

Ro dlawa hi N'wanghala.

Vusiku kumbe nhlekanhi a swo fana ntsena.

N'wanghala a a ri na vana va ntlhanu na un'we.

A swi n'wi tikela ku va siya va ri voxo
 Loko a ya eku hloteni.
 Hiloko a endla xinakulobye na N'wampfundla.
 Marito ya N'wanghala ya va lawa:
 "He wena N'wampfundla!
 U ta sala na lava va mina,
 Loko ndzi yile eku hloteni."
 N'wampfundla a hlamula:
 "Hi swona kokwani, ndzi ta sala na vona
 Va nga va teki hi nchumu."
 Siku ro sungula, o huma N'wanghala.
 O ya eku hloteni, o ta vuya a dlele.
 Loko a fika, o ri: "He N'wampfundla!"
 Yena o ri : "Kokwani!"
 N'wanghala o ri : "Tana u ta teka nyama."
 Loko a ya fika kona . N'wanghala o ri:
 "Leyi i nyama ya vana."
 A komba leyo nona.
 "Leyi i ya wena."
 A komba leyo ondza.
 N'wampfundla loko a ya fika le ka vana va
 N'wanghala,
 O ya teka leyo ondza o yi nyika vana va N'wanghala,
 Leyo nona o Thwatsa.
 Loko va hetile ku dya,
 N'wanghala o tlhela a vitana:
 "He N'wampfundla!"
 Yena o hlamula: "Kokwani!"
 N'wanghala o ri: "U nga ndzi komba vana ndzi va vona."
 O sungula ku hlaya hi un'we-un'we,
 A ri karhi a va tlakusela ehenhla:
 "Un'we! Vambirhi! Vanharhu! Mune! Ntlhanu!
 Ntlhanu –na- Un'we a hi yaloyi!"
 N'wanghala o ri: "Hi swona,
 Va tlheriseli endhawini ya vona."
 Ko tleriwa.
 N'wanghala yena a a tietlelela etlhelo,
 Na vona vana a a va vonela ekule.
 Loko a kombiwa hi N'wampfundla.
 Siku ra vumbirhi, N'wanghala o byela N'wampfundla
 Leswaku a a ya eku hloteni.
 Hiloko N'wampfundla a sala a pambula xinghalana xin'we,
 A pftolosela.
 N'wanghala o ta a vuyile hi le ku hloteni,
 O vitana N'wampfundla leswaku a ya teka nyama.

O ya teka , ntirho w ova wolowo,
 Leyo nona a yi ri ya swinghalana ,
 Leyo ondza a yi ri ya yena N'wampfundla.
 Loko a ya fika le,
 A teka leyo ondza a yi nyika swinghalana,
 Yena a tithwatsela leyo nona.
 Loko va hetile ku dya,
 N'wanghala a kombela ku kombiwa vana va yena.
 Hiloko N'wampfundla a sungula ku hlaya:
 "Un'we! Vambirhi! Vanharhu! Mune! Ntlhanu!
 Ntlhanu-na-un'we a hi yaloyi!"
 A tlakusa loyi wa vuntlhanu ka mbirhi.
 N'wanghala o nkhensa, vo tlela.
 Hi siku ra vunharhu, N'wanghala o huma kambe,
 O ya eku hloteni.
 Halaha kay aN'wampfundla o sala o pambula xa
 Vumbirhi
 O pftolosela, ko sala mune.
 O vuya N'wanghala, o vitana N'wampfundla,
 O ya teka nyama.
 Loko va hetile ku dya ,
 N'wanghala o engeta kambe
 "He N'wampfundla,
 U nga ndzi komba vana ndzi va vona!"
 N'wampfundla O sungula:
 "Un'we! Vambirhi! Vanharhu! Mune! Ntlhanu!
 Ntlhanu-na-un'we a hi yaloyi!"
 O endlisa leswi , lowa vunharhu na lowa vumune.
 O va komba kambirhi-mbirhi.
 N'wanghala o swi kholwa.
 Vo ya etlela.
 Ro tax a siku ra vumune,
 N'wanghala o pfukela enhoveni ku ya hlota.
 N'wampfundla o sala a pambula xa vunharhu,
 O pftolosela , ko sala swinharhu.
 N'wampfundla o tibuma o ri :
 "Ndzi ta n'wi dyondzisa .
 Yena a ehleketa leswaku ndzi nga ja nyama yo ondza,
 Vana va yena vona va jay o nona !
 Ndzi ta va fayetela ndzi ka;a ndzi ku va bii!
 O fika N'wanghala o huwelela,
 N'wampfundla o tsutsuma o ya kona .
 O phakeriwa nyama, vo ya dya.

Loko va hetile , hi ntolovelo wa yena,
N'wanghala o kombela ku kombiwa vana,
N'wampfundla o tlakusa n'wana wo sungula
Kambirhi:

"Un'we! Vambirhi!

Wa vumbirhi o n'wi komba kambirhi:

"Vanharhu! Mune!"

Wa vumharhu o n'wi komba kambirhi:

"Ntlhanu! Ntlhanu-na-un'we a hi yaloyi!"

N'wanghala o hlamula:

"Hi swona , tlhela na vona."

Vo ya etlela.

Hi ra vuntlhanu, N'wanghala o ya kambe eku hloteni,
N'wampfundla o sala a pambula xinghalana xa vumune,
O pfothosela, ko sala swimbirhi ntsena.

N'wanghala o vuya hi le ku hloteni,

O vitana N'wampfundla, o n'wi nyika nyama.

Vo ya dya, vo heta ku dya.

"He N'wampfundla!"

"Kokwani"

"Ndzi kombe vana ndzi va vona."

N'wampfundla o tlakula n'wana un'we,

O n'wi komba kanharhu:

"Un'we! Vambirhi! Vanharhu!"

Loyi un'wana na yena o n'wi komba kanharhu:

"Mune! Ntlhanu! Ntlhanu-na-un'we a hi yaloyi!"

N'wanghala o rhelela mbilu,

Vo ya tlela

Ro tax a siku ra vuntlhanu-na- rin'we.

N'wanghala o pfukela kona.

N'wampfundla o sala a pambula xa vuntlhanu,

O pfothosela, ko sala xin'we.

Loko N'wanghala a vuya, o vitana N'wampfundla

Yo ya rhwariwa nyama,

Vo ta dya na xinghalana lexi nga sala.

Hiloko N'wanghala a byela N'wampfundla

Ku n'wi komba vana.

N'wampfundla o sungula ku hlaya:

"Un'we!" O xi veka ehansi, o tlhela a xi tlakula:

"Vambirhi!"

A vuyelela lu xi tlakula a komba N'wanghala:

"Vanharhu! Mune! Ntlhanu!

Ntlhanu-na-un'we a hi yaloyi!"

Vo khudzehela.

Loko ri xa siku rero , N'wanghala o ri:

“Vana va mina va karhi va kula swo saseka, Ndza rhandza leswaku mundzuku ndzi huma nyana na vona.”

N’wampfundla o hlamula:

“Hi swona kokwani, na mina ndza pfumela

Hi kona vat a hatla va tiyela.”

O famba o ya eku hloteni.

Loko a ha ri kwale,

N’wampfundla o sala o xexi a xi sele,

Pfotlo-pfotlo-pfotlo biii!

Loko a hetile kwalaho,

O suka a ya tihala-hala,

A puluvundza eritshurini a basuluka.

O suka o ya tihayeka exikhwatanini.

O vuya N’wanghala,

O huwelela hi dyirito ledyikulu:

“He N’wampfundla!”

Ko whii! Ti-ti-ti!

O engeta kambe:

“He N’wampfundla !”

Ko ti-ti-ti! Ku hava nhlamulo.

N’wanghala o sungula ku hlamala,

O karhateka embilwini,

A nga tivi leswaku ku nga v aku humelerile yini.

O sungula ku lavalava.

Loko ari karhi a rhendzeleka,

O twa ekulenyana mpfumawulo

Ingaku i ku gomela.

Loko a hoxa mahlo, o vona N’wampfundla,

Ku gomela ko nyanya.

N’wanghala o vutisa:

“Swi lo yini he N’wampfundla?

Vana va mina va kwihi xana?”

N’wampfundla hi xiritwana xo kala xi nga twali

Kahle:

“Kokwana , ku fikile jilo jin’wana.

Ji fikile ji ndzi khoma,

Ji ndzi rharhambuyeya1 Ji ndzi kama-kama.

Loko ndzi pfuka, ndzo kuma ndzi ri kwaya xixani

Vana ji jiyi hinkwavo ndza vona.”

N’wanghala o rhendzeleka,do, ko fana na kwala.

Vana a va kumeki

N’wanghala o ta ku xirilo!

Gome r ova rilulu.

N’wampfundla na yena o pfuneta ku tshandza

Kwalaho.

Loko ri xile ,N'wanghla o titshamela lahaya kule .
N'wampfundla na yena a rri tlhelweni rin'wana.
N'wanghala dyo sungula ku tiputa:
"Vana vanga!"
N'wampfundla o hlamula hi ku yimbelela:
"Hi mina ndzi nga dyoo!
Hi mina ndzi nga dya vana va N'wanghala1
Hi mina ndzi dyilee!
He mina ndzi dyile vana va N'wanghaloo!"
N'wanghala dyo vutisa:
"U ri yini he wena N'wampfundla?"
N'wampfundla o hlamula hi ku yimbelela:
"Ndzi rila vana va kokwani!
Ndzi rila vana va kokwani!
Ndzi rila vana, ndzi rila vana va N'wanghaloo!"
Vo etlela. Loko ri xa , swo va tano.
N'wanghala o tshandza, na gome ro engeteleleka
No dya swi nga pfumeli.
N'wampfundla yena o hlekela embilwini, o ri:
"Ndzi n'wi layile!"
Loko N'wanghala a engeta a ku
"Vana vanga!"
N'wampfundla o yimbelela tani hi ku sungula.
Loko N'wanghala a vutisa a ku:
"U ri yini he wena N'wampfundla?"
N'wampfundla o yimela lahaya kulenyana o huwelela:
"Ndzi ri va jiyi hi mina!"
Dyi engeta dyi vutisa:
"U ri yini he wena N'wampfundla?"
N'wampfundla a hlamula:
"Ndzi ri va jiyi hi minoo!"
Byo tekisana , teka, teka! Ndza khoma mina!
N'wampfundla xo baja-baja, ko mpoti-mpoti, ritshuri!
Lomu makhwatini, lomu tiweleni
Lomu timbaleni, xi baja-baja N'wampfundla.
Xi sungula ku karhala ,
Xo yak u enkeleni wwa mhandzela swe!
Xo ehansi ka rimintsu
Leri a ri hingakanyile kwalaho nkeleni kotle!
Xo tisirhelela.
N'wanghala dyo fika, dyo sungula ku dlokodla
Hi rinhi ro leha.
Loko dyi ku tlho, laha mirini wa N'wampfundla,
Yena o ri: "Yaa, a wu tlhavi mina, wo tlhava timintsu!"
Loko a ku tlho erimintswini,
N'wampfundla a kala-kala:

“Wa ndzi vavisa kokwani, wa ndzi vavisa kokwani!”
 Sweswo-sweswo, w ova ntirho,
 N’wanghala a kala a karhala.
 O tsuvula voya, o pfala kwala nyangweni wa nkele,
 A suka a tifambela.
 Endzhaku ka nkarhi loko ku te whii!
 N’wampfundla o ti manyukuta.
 Loko a ku u sungula ku tshiinelela le nyangweni,
 O vona leswaku N’wanghala wa ha ri kona.
 Ri pela N’wampfundla a ha ri lomo enkeleni
 Leri xaka siku a ku wa huma.
 O kuma leswaku N’wanghala wa ha ri kona.
 Swi teka masikunyana,
 N’wampfundla a sungula ku khoma hi ndlala.
 Hiloko mpfula yi tan a.
 Voya lebyiyani byo lomu ndzeni ngolo!
 N’wampfundla o kalakala:
 “Kokwani!Kokwani!”
 Loko a langutisisa, o vona leswaku
 A byi ri voya bya N’wanghala.
 N’wampfundla o ri: “Yaa, ndzi chava malebvu ya jona!”
 O huma, o famba a tilavela swakudya.
 Loko ku hundzile tin’hwetinyana,
 Vo tlhela va ya hlangana.
 Nkarhini wolowo N’wanghala a a ondzile ngopfu
 Hi ku pfumala swakudya ,
 Hikuva swihari a swi tlharihile ngopfu
 A swi nga ha kumeki.
 N’wanghala hi vutlharhi o khoma N’wampfundla.
 Nkarhi lowu a lavaka ku n’wi dlaya, o ri:
 “Kokwani, u nga ringisi u ndzi dlaya
 Ndzi ta ku kumela nyama
 Wena loko u ndzi tsetselela,
 Ndzi ta ku byela mano yo dlaya swihari leswi.”
 N’wanghala o ri:
 “Wa hamba , u tlharihile ngopfu wena N’wampfundla
 U lava ku ndzi xisa tani hi lembe lero
 U nga dlaya vana va mina.”
 N’wampfundla o hlambanya
 Leswaku u ta n’wi kumela nyama.
 N’wanghala o n’wi tshika.
 Hiloko N’wampfundla a ku:
 “Sweswi, a hi tsemi timhandzi
 Hi aka tshanga lerikulu hi biyela ri tiya
 Hi siya nyangwa wun’we ntsena.”

Vas ungula ku aka tshanga ri kondza ri hela.
 Hiloko N'wampfundla a ku eka N'wanghala:
 "Sweswi ku nga hela tshanga leri,
 Ndzi ta cela khele laha xikarhi ka tshanga,
 Ro ringana leswaku wena N'wanghala u nghena u helela.
 Loko u ngenile, ndzi ta ku seletela,
 Ku sala nomu ntsena.
 U ta cinamisa meni ingaku u file.
 Kutani loko ndzi ku byela leswaku u huma,
 U hatlisa u huma."
 Hiloko va endla tano.
 Loko ntirho wo seletela wu herile,
 N'wampfundla a sungula ku chaya nanga a vitana
 Swihari:
 "Pheee! Pheee! Pheee!
 Tanani hinkwenu swihari mi ta vona,
 Nghala yi file, hi leyi yi ferile haleno.
 Hatlisani mi ta vona!
 Hi ta tshama eku ntshunxekeni,
 A hi nga ha hlupheki, a hi nga dyiwi.
 Pheee!Pheee!Pheee! Nghala yi file."
 Matlhelo hinkwawo ko vuyelelana,
 Swihari swo tshinelela,
 Swo:"Hakunene hi mpfhuka dyi ku cinaa!"
 Na tinhongana ti ri karhi ti pomelana non'wini.
 Swihari swo ngenetela laha tshangeni ko hontlo!
 Loko ku tele, N'wampfundla o ya pfala nyangwa,
 O huwelela, o ri: "Kokwani nyama!"
 Dyo thusu! Dyo dlayetela ku sala ku lo n'walalala,
 Laha tshangeni.
 Hiloko N'wampfundla a nyikiwa
 Nyama ya swihari leyo ondza.
 N'wanghala a tihlawulela leyo nona.
 Hiloko N'wampfundla swi n'wi vilerisa a ku:
 "Ndzi ta n'wi ddyondzisa, ndzi ta n'wi khawurisa.
 U rivele leswi swa ha ku humelelaku."
 O ri eka N'wanghala:
 "Kokwani, nyama leyi yi tele ngopfu, yi ta onhaka.
 A hi yi akeli yindlu yi ta kota ku hlayiseka."
 N'wanghala o pfumela.
 Vo aka yindlu, yo beriwa lwangu.
 Nkarhi lowu ku bohiwaka timbalelo,
 Ana nyama ya swihari yona
 A yi ngeniseriwile kwala ndzeni ka yindlu
 Hambileswi a ya ha akiwa.
 N'wanghala a a khandziyile le nyangweni

"Hoxa rivalelo!"
 N'wampfundla o hoxa.
 Ncila wu ncikinyile.
 N'wampfundla o xiya-xiya swinene,
 O vona leswaku swi ta tirha hilaha a nga ehleketa ha-
 Kona.
 O ncila lowuya kuntsongo-tsongo, ntswi!
 "Heyi! N'wampfundla, i ncini kwalaho ncileni wa mina?"
 N'wampfundla o komba xigalana:
 "Ndzi susetela swigalana laha ncileni."
 O engeta kwala rivalelweni o ntswi!
 N'wanghala o engeta a vutisa:
 "Wa ha xopela swo swigalana na sweswi xana?"
 Nhlamulo:"Ina kokwani, a hi ku tala ka swona."
 N'wampfundla o boha swinene swi tiya
 Hiloko a pambula nenge lowo nona,
 A humela ehandle na wona, a sungula ku dya.
 Loko N'wanghala a ku kelu!
 O kuma hi mpfhuka N'wampfundla xi gagadele,
 Xi na yona ku chichivulela.
 Heyi, dyi ala ku vona.
 Dyi pfurha, mahlo yo tshama swo swin'ayi-n'ayi.
 Hiloko dyi ku:
 "He N'wampfundla, u nyikile hi mani nyama yoleyo?"
 N'wampfundla a hlamula:
 "Nyama yihi? Loko u hlaya leyi nga ndzeni ka yiondlu,
 U nge yi nantswi, ndzi lo dlaya."
 N'wanghala hi ku kariha,
 U ri u lava ku chika, ndze!
 Ncila wu bohiwile.
 N'wanghala wa ringeta ku chupula, swo tsandza.
 Wa ringeta ku khongotela
 Leswaku N'wampfundla a n'wi ntshunxa,do!
 O khexekhexwaa, kwale lwangwini,
 O kala o kokotsoo!
 N'wampfundla o sala a mukisana
 Na tinyama letiya ta mafurha o thwatsa.
 Pthu,choyoyoo!
 Vatsheketeli I van khale.

- | | | |
|-----|--|-----|
| 1.1 | Quote words that open and that end a folktale in Xitsonga. | (2) |
| 1.2 | Explain the meaning of the words you have quoted in 1.1 | (4) |
| 1.3 | How is N'wanghala related to N'wampfundla? | (1) |
| 1.4 | How many were in N'wanghala's cab? | (1) |
| 1.5 | How did N'wanghala lose the cab? (Explain) | (2) |

/10/

XIVUTISO XA 2 / QUESTION 2

Construct a sentence from each of the following proverbs to express their meanings:

- 2.1 Ndlopfu a yi wi hi rimbambu rin'we
- 2.2 Va banana hi rhambu ra mfenhe
- 2.3 Xandla famba xandla vuya
- 2.4 Kwembe ro hiwa a ri na murhu
- 2.5 Munhu i munhu hi van'wana vanhu

/5/

XIVUTISO XA 3 / QUESTION 3

Construct a sentence from each of the following idioms to express their meanings:

- 3.1 Ku chuveka rihlampfu
- 3.2 Ku andlala magoza
- 3.3 Ku ba huwa
- 3.4 Ku tlakuka
- 3.5 Ku tshinya

/5/

XIVUTISO XA 4 / QUESTION 4

Read the following passage and answer the questions below.

Ku tixavisa eka bindzu i mhaka ya nkoka swinene. Loko bindzu ra wena ri kala ri yima no sungula ku tirha, u ta fanela ku koka makhasimende na ku va khoma leswaku va nga ku balekeli. Tikhampani hinkwato ta vupfumba-ku sukela eka tiyindlu ta vaendzi (guest houses) ku ya eka mitlawa leyikulu ya tihodela – ti tirhisa tindlela to hambanahambana to tixavisa hi tona evanhweni. Swinavetiso hi yin'wana ya tindlela to tixavisa hi yona. Swinavetiso leswi swi endliwa hi tindlela to hambanahambana to fana na ku tirhisa swiyanamoya, thelevhixini, tiburochara na timphamfulete, tibodo ta le mapatwini na swin'wana switirhisiwa swa xiekitironiki. Kambe entiyisweni ku tixavisa a hi ku endla sweswo ntsena, e-e. Swikatsa ni yin'wana migingiriko yo tala yo hambanahambana leyi kunguhateriweke ku tipaluxa, ku titivisa na ku eneta makhasimende. Futhi a k ova nghingiriko lowu endliwaka kan'we ntsena swi helela kwalaho ku ringeta ku ntshuxa swiphiqu swa bindzu swa nkarhi wolowo, kambe i ntirho lowu lavaka ku tshama wu ri karhi wu yisiwa emahlweni wu kamberiwa ku pfuna ka wona na ku pfa wu antswisiwa.

Mbita ya vutixavisi yi katsa swilo swa mune swa masungulo ku nga xikumiwa, nxavo, ndhawu na ku titlakusa.

- 3.1 What is the meaning of “ku tixavisa eka swa mabindzu”? (1)
- 3.2 What are five things a person should do when advertising? (5)
- 3.3 Identify four important issues for advertisement. (4)
- /10/**

XIVUTISO XA 5 / QUESTION 5

Translate the following tale into Xitsonga:

The frog and the cow

One day, when the cow was grazing, it was seen by the frog. The frog was very small. It admired the cow’s bigness; and held the air in its closed mouth to become bloated. The frog said to the cow: “Am I not of the same size as you?” The cow laughed and said: “Do not bother yourself, people will laugh at you.” The frog tried again and said: “Now, how big am I?” The cow said: “You are no more beautiful; you do not look like a frog anymore; you look like a watermelon.”

The frog repeated the action; and held the air in its closed mouth. At the end it burst and died.

/10/

XIVUTISO XA 6 / QUESTION 6

Write an essay in Xitsonga of one-and-a-half pages on the following topic:

Xitsonga mana wa hina

/10/

TOTAL: [50]

9 OTHER ASSESSMENT METHODS

There are no other assessment methods for this module.

10 EXAMINATION

The examination paper is a two hour paper. The semester mark obtained for the assignments counts 20% towards the exam mark.

Previous examination papers are available to students. We advise you, however, not to focus on old examination papers only as the content of modules and therefore examination papers changes from year to year. You may, however, accept that the type of questions that will be asked in the examination will be similar to those asked in the activities in your study guide/CD-ROM and in the assignments.

To help you in your preparation for the examination, you will receive a tutorial letter that will explain the format of the examination paper, give you examples of questions that you may expect and set out clearly what material you have to study for examination purposes.

Please consult the *my Studies @ Unisa* brochure for general examination guidelines and examination preparation guidelines.

11 FREQUENTLY ASKED QUESTIONS

You are referred to the *my Studies @ Unisa* brochure which contains an A-Z guide of the most relevant study information.

Should I have completed AFL1503 before registering for AFL1504?

Yes, AFL1503 is the first beginners' module. If you register for AFL1504 it is assumed that you have already mastered the contents of AFL1503. For this reason simultaneous registration for both beginners' modules is not recommended.

Who may register for this module?

This module is a beginners module and as such is intended for students with little or no background of an African language. Therefore, students who took an African language as FIRST language at Matriculation level (Grade 12) may NOT register for the beginners' modules (AFL1503 & AFL1504).

How does the credit system work?

AFL1503 and AFL1504 are beginners' modules and carry a weight of 12 credits each. You will retain credit for these modules (one or both, depending on the language component required by the degree you are pursuing). However, should you wish to major in an African language, please be aware that credits for the beginners' modules will be forfeited when you continue with the Level 1 modules AFL1501 and AFL1502.

12 SOURCES CONSULTED

The sources consulted have been acknowledged in the only study guide for AFL1504.

13 CONCLUSION

We sincerely hope that this module will be instrumental in helping you to gain insight into some matters of cultural interest and to increase your understanding of the African language speakers and their way of life. This is especially important for your day-to-day interaction with African people. We wish you every success with your studies and success in the exams.

14 ADDENDUM

If you have chosen Northern Sotho, please use the order form at the back of this tutorial letter to order your prescribed book from UNISA Press.

ORDER FORM

TO: The Business Section, Unisa Press, PO Box 392, UNISA, 0003

FAX NO: (012) 429-3449 / **REFERENCE TEL NOS:** (012) 429-3515 / (012) 429-2976 / (012) 429-3448 / (012) 429-3368 / (012) 429-2953

NB: Please note that the University no longer banks with ABSA bank. The new bank is Standard bank, see bank account details below

PRICE: (PUBLICATION IS SUBJECT TO AVAILABILITY, AND PRICE MAY INCREASE)

Please send me the following Unisa publication: RE NTŠHA LENYORA PUKU YA GO BALA (ITEM NO 8440)

SA price: R 85.00 (VAT AND POSTAGE INCLUDED)

Overseas prices: US\$18.00; UK£11.00 ; €14.00

} (all these prices INCLUDE AIRMAIL)

Other countries in Africa: R 105.00

STUDENT NO:

--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--

TEL NO:

Name:

Address:

Postal code:

PAYMENT OPTIONS: Choose between the following 5 options (indicate with an "x")

- 1(a) **Direct Payment for South African students:** Banking details as follows: Standard Bank, Sunnyside, **Type of Account:** Deposit; **Name of Account:** UNISA Student deposits; **Account No:** 096R. **Branch Code:** 010645. For reference on the Bank deposit slip, please print your student No, space and the allocation No 5400380438 on the deposit slip and fax deposit slip to (012) 429-3449.

This is an example of the Reference on the Bank deposit slip:

3	6	0	5	8	4	3		5	4	0	0	3	8	0	4	3	8
---	---	---	---	---	---	---	--	---	---	---	---	---	---	---	---	---	---

- 1(b) **Direct Payment for Foreign students:** Please contact Unisa Press at 012 429 3448 / 2976 e-mail: Thearl@unisa.ac.za).

2 **Postal order** for R _____, made payable to Unisa, is attached

3 My Unisa study fees account has been **paid in full** AND has a **credit** available that will cover the cost of this order. I therefore authorise Unisa Press to debit my study fees account with the amount owing (**not applicable for NFSAS students**).

4 NFSAS students

Signed _____ Date _____