

Tutorial letter 202/3/2013

Language and Communication Skills Acquisition in an African Language 2

AFL1504

Semester 1 & 2

Department of African Languages

IMPORTANT INFORMATION:

This tutorial letter contains guidelines on the examinations and feedback answers to Assignments 2 to 8.

BAR CODE

CONTENTS

	<i>Page</i>
1 INTRODUCTION	3
2 LECTURERS AND CONTACT DETAILS	3
3 FORMAT OF EXAMINATION PAPER.....	4
4 FEEDBACK: ASSIGNMENT 02 (ZULU)	5
5 FEEDBACK: ASSIGNMENT 03 (XHOSA)	7
6 FEEDBACK: ASSIGNMENT 04 (NORTHERN SOTHO)	9
7 FEEDBACK: ASSIGNMENT 05 (TSWANA)	12
8 FEEDBACK: ASSIGNMENT 06 (SOUTHERN SOTHO)	15
9 FEEDBACK: ASSIGNMENT 07 (VENDA)	17
10 FEEDBACK: ASSIGNMENT 08 (TSONGA).....	20

Please note / important notes:

We hope you numbered your second assignment correctly on the assignment cover according to the language you chose, i.e. Assignment 02 was to be done by students who chose Zulu, Assignment 03 by students who chose Xhosa, etc. Please refer to page 9 in the 101 Tutorial Letter in this regard. If you accidentally numbered your assignment incorrectly, your assignment would have been marked – the incorrect numbering just entailed an administrative delay.

1 INTRODUCTION

Dear Student

This tutorial letter contains guidelines for the **examination** and **feedback on Assignments 2, 3, 4, 5, 6, 7 and 8**. The answers to the assignment questions are discussed under **separate language headings**.

Should you have any questions, please contact the lecturer responsible for the language you have chosen for this module.

2 LECTURERS AND CONTACT DETAILS

isiZulu (Zulu):

Prof MR Masubelele
E-mail address: masubmr@unisa.ac.za
Telephone number: 012 429 8638

or: Mr SF Madonsela
E-mail address: madonsf@unisa.ac.za
Telephone number: 012 429 4140

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):

Ms TM Monyakane
E-mail address: monyatm@unisa.ac.za
Telephone number: 012 429 3935

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 FORMAT OF EXAMINATION PAPER

Before we give you the feedback, we would like to give you some information about the **examination**.

- Please remember that the contents of the generic guide as well as the language specific study material on your CD-ROM will be assessed in the examination.
- When doing revision, work through all the **exercises** in your language section on the CD-ROM to make sure that you understand the work.
- The questions in your exam paper appear in English and/or your chosen language.
- The **format** of the exam paper does not differ much from that of the assignments. This means that if you can do the type of questions found in the assignments and cover the work dealt with in your assignments you should be well prepared for the examination.
- 10 marks of the exam paper are allocated to **multiple choice questions**, similar to those in Assignment 01. You will not need a mark-reading sheet for this, but will be required to enter your answers in your examination answer book.
- The **feedbacks** on both assignments are a very important part of your exam preparation.
- The examination paper is a **two hour paper and counts 100 marks**. The semester mark obtained for the assignments counts 20% and the exam mark counts 80% of the final mark.
- Apart from the multiple choice questions (10 marks), there will be questions on folklore with its different genres (40 marks), a comprehension test (10 marks), a passage to be paraphrased into English (10 marks), a passage to be translated into an African language (10 marks) and a dialogue, paragraphs or an essay (20 marks).

4 FEEDBACK: ASSIGNMENT 02 (ZULU)

UMBUZO 1 / QUESTION 1

(a) The unique structure of Zulu folktales:

- folktales have formulae, that is, words that uniquely mark the introduction, the response and the ending.
- As an introduction, the narrator would usually say *Kwesukesukela*.
- In the body of the folktale, the story-teller-audience interplay establishes a strong sense of mutual supportiveness.
- The narrator uses various gestures and tones of voice to imitate and to portray the characters.
- To mark the end of the folktale the narrator says: *Cosu cosu iyaphela*. (5)

(b) Folktales cover themes on:

the dangers of jealousy, arrogance, greed, faithfulness and unfaithfulness, cruelty, laziness, the importance of qualities like wisdom, bravery, cooperation, love, kindness, patience, obedience, honesty, etc.

Two folktales should be used to show how the above mentioned themes have been dealt with.

(5)

(c) Riddles were very important in Zulu culture. Functions for which riddles were used include the following:

- Riddles are a form of entertainment and combat boredom.
- Riddles fulfil a very important social and moral function.
- Riddles play a very significant educational role, as they are meant to stimulate and sharpen the intellect of the young so that they would be able to listen carefully, and after careful analysis of a riddle, come up with a well thought-out answer.
- Riddles also encourage the youth to study their environment and their culture.

Zulu introductory phrase: *Ngiyakuphica/Ngikuphaphica*. Students should provide an example of a simple riddle and its answer. (5)

(d) Students should construct five Zulu sentences of their own wherein idioms have been used. The meanings of the idioms should be inferred from the sentences used. (5)

/20/

UMBUZO 2 / QUESTION 2

- (a) Indaba yokukhetha umsila. (1)
- (b) Imbila yayicabanga ngendawo yayo . (1)
- (c) Indawo yembila yayiphezulu edwaleni futhi yayifudumele. (2)
- (d) Imbila yanquma ukungayi ukuyokhetha umsila. (1)
- (e) Ibhubesi laliyinkosi yezilwane. (1)

5

- (f) Ibhubesi laligugile futhi lingasaboni. (2)
- (g) Izimfene zethembisa ukuthi zizoyikhethela umsila imbila. (2)
- /10/**

UMBUZO 3 / QUESTION 3

Paraphrasing from Zulu into English:

The owner of the car said they could get into the car. The car moved, and reached a place where the animals had to get off of the car. When they got off, the donkey paid the money which the driver had requested, and left. The owner of the car was pleased by the donkey's deed. The dog also paid his money but it was discovered that he paid with money that needed change, the owner of the car said the dog had to wait for his change. The goat searched everywhere, but there was no money. It decided that nothing would be of help and ran away into the forest. **/5/**

UMBUZO 4 / QUESTION 4

Translating from English into Zulu:

Bebona ukuthi amacebo abo kawasebenzi, banquma ukuthi babulale umfana uma ebuya ekweluseni. Ubaba wayezozifihla elawini lomfana bese emhlasela uma engena. UZenziwe wakuzwa okwakhlelwa, kuthe lapho umfowabo ebuya ekhaya ngaleyo ntambama wamhlangabeza ecula iculo elalimxwayisa ukuthi angangeni elawini lakhe ngoba kwakunombulali ngaphakathi. UZenzile walizwa iculo, wedlula elawini lakhe. Ubaba womfana waphuma elawini wabaleka, esaba ukuthi umfana uzombulala. **/5/**

UMBUZO 5 / QUESTION 5

Essays and dialogue will be marked according to the following grid:

Relevance:	3	
New & fresh ideas:	2	
Grammar & spelling:	3	
Layout & neatness:	2	/10/

TOTAL: [50]

5 FEEDBACK: ASSIGNMENT 03 (XHOSA)

UMBUZO 1 / QUESTION 1

- (a) The main value carried in the folktale *uNgonyama noMvundla* (the title should actually have been the one given in par 2.11.1 on your CD-ROM, i.e. *Akungamandla odwa, yingqondo eyona to*). We apologise for this inconvenience and trust that you came up with values like to following:

Values: Cleverness triumphs over physical strength: one does not need to use physical strength in order to succeed.

Condemnation of malpractices: Unacceptable social behaviour is punished, i.e. the lion was arrogant and proud and exploited his subjects that were entrusted to him. He meets his fate in the waterhole and dies. (2)

- (b) Phrases that usually form the introduction and the ending in the Xhosa folktale:

Introduction: "Kwathi ke kaloko/Kwahlalakwahlala kwayintsomi". (1)

Ending: "Phela phela ngantsoni/Iyaphela intsomi". (1)

- (c) Two social functions of praise poetry:

Express a nation's deepest thoughts about matters of common interest.

Embrace a people's philosophy of life and may also contain history.

Tell about a person's character.

Express criticism or protest.

(Any two of the above listed functions). (2)

- (d) How traditional praise poetry is composed:

Traditional praise poetry is composed orally, recited and carried on to the next generation. (2)

- (e) Two occasions where traditional songs are sung:

Traditional songs are composed and sung at various occasions such as: in work groups to encourage workers to combat tiredness, when asking for rain, in times of war, for weddings and other traditional ceremonies, for children, etc.

(Any two occasions). (2)

/10/

UMBUZO 2 / QUESTION 2

- (a) One function of riddles and give an example:

They are a form of entertainment.

They combat boredom

They fulfil a very important social and moral function.

(Any one of the functions listed above (1) and an example (1)). (2)

- (b) Three functions of proverbs:

Proverbs express general truths, to warn, to advise or encourage to do good. They may be used to comment on the social situation. They also have a didactic function.

(Any three of the functions listed above). (3)

/5/

UMBUZO 3 / QUESTION 3

The way in which proverbs differ from idioms:

The main difference between proverbs and idioms is that proverbs have a fixed pattern and cannot be changed (2). Although idioms also have a fixed pattern of words which go together, they are not as rigid in form as proverbs (2). They may change in form (1). **/5/**

UMBUZO 4 / QUESTION 4

Questions based on a passage:

- (a) Beze emtshatweni kadade wethu/ My sister's wedding. (1)
 - (b) Umakoti ufike ngemoto entsha eluhlaza eyiBMW / The bride arrived at church in a new green BMW car. (1)
 - (c) Ngumkhwenyana /Umkhwenyana unxibe isuti emnyama./ The groom is wearing a black suit. (1)
 - (d) Ekhaya amakhosikazi apheka ukutya okuninzi, okumnandi, enza notywala / At home women are cooking delicious food and brewing traditional beer. (2)
 - (e) Abantu babapha abatshati izipho ezihle./ People are giving the newly-weds beautiful expensive gifts. (1)
 - (f) Ukukikizela / ululating; abantu abaninzi / many people; ukutya okuninzi notywala obuninzi/ too much food and beer. (4)
- /10/**

UMBUZO 5 / QUESTION 5

Translation and paraphrasing:

Umakhulu wayemdala kodwa ubuso bakhe babusebuhle. Izandla zakhe zikhulu zirhabaxa ngenxa yokusebenza nzima. Ucela uZola ukuba amncede kuba uya edolophini. (Any reasonable response). **/10/**

UMBUZO 6 / QUESTION 6

Own essay of about 10 lines in Xhosa on any ONE of the following topics:

- (a) Abafana bafana, iqela lomdlalo webhola ekhatywayo loMzantsi Africa (Bafanabafana, the South African National soccer team) / Amabhokobhoko, iqela lomdlalo womboxo loMzantsi Africa (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]

6 FEEDBACK: ASSIGNMENT 04 (NORTHERN SOTHO)

POTŠIŠO 1 / QUESTION 1

- (a) Indicate the meaning of the following expressions and explain how and where they are normally used in Northern Sotho folklore: (3)

Kgomo e a tsha: Used as opening formula in praise poems, announcing desire of poet to say something/ literally it means: 'the beast spits' (the cow (her udder) wants to burst), i.e. the poet is burning to say something.

Ba re kgalekgale: Used as opening formula in folktales, meaning 'They say long, long ago ...' or 'Once upon a time ...'

Keleketla: Response line in folktales, indicating that audience is participating and paying attention.

- (b) Any three important truths or messages which the folktale 'Tselane le Makgema' aims to convey to children about social behaviour and cultural values. References should be made to the characters in the story in the answers. (3)

- one should listen to one's parents; even though one may have a valid reason for wanting to follow one's own mind, one should stay under the protective care of one's parents. Tselane was abducted by the cannibal because she did not want to move with her parents.
- one should not discard one's tradition or own community; through singing a traditional song of her own people, Tselane was saved.
- the innocent (as personified by Tselane) will triumph over the evil (the cannibal).
- unacceptable social behaviour is punished, i.e. the cannibal meets his fate and dies.

- (c) The type of song of 'Mainama wee' and the underlying message conveyed by the women who sing it. (2)

It is a working song (1), sung by a group of women working together in the fields, weeding or hoeing. The underlying message is that none of them should stop working, because whoever ceases work by straightening herself up will be branded as having a witch for a mother (1).

- (d) The typical themes of praise poems and the target audience of such praise poems: (2)

Praise poems are normally composed in honour of important persons such as kings and chiefs, or objects of beauty in nature, such as rivers, mountains, the sun, etc. The target audience is adults, not children. /10/

POTŠIŠO 2 / QUESTION 2

- (a) Short notes on each of the following regarding riddles in Northern Sotho: (3)

(i) the structure, (ii) educational role and (iii) a myth regarding riddles:

- (i) A riddle is introduced by the stereotyped phrase *Thai!* It may be in the form of a statement.

- (ii) Riddles play a very significant educational role, as they are meant to stimulate and sharpen the intellect of the young so that they would be able to listen carefully, and after careful analysis of a riddle, come up with a well thought-out answer. Riddles also encourage the youth to study their environment and their culture.
- (ii) It is believed that if you ask a riddle during daytime, you will grow horns or become an imbecile. In traditional societies, riddling therefore takes place in the evening around a fire.
- (b) Proverbs are often deeply rooted in traditional settings and customs. Explanation of ONE of the following proverbs with reference to traditional settings and customs: (2)

Ngwana yo a sa llogo o hwela tharing:

In African culture a baby is carried on its mother's back in a carry sling. If it doesn't cry (make known its needs), it is not attended to and dies. Knowledge of this custom is necessary in order to understand the proverb properly.

English equivalent or explanation: He who does not ask will not receive.

OR: *Dikgomo di retwa di boa mokatong:*

In African culture cattle are an integral part of daily living. It is therefore fitting that they should refer to cattle to bring across the warning that you should not boast about your success ahead of time or until the cattle have proved their worth in a contest.

English equivalent: Do not count your chickens before they are hatched.

/5/

POTŠIŠO 3 / QUESTION 3

- (a) ONE of the following idioms used in own Northern Sotho sentence(s) to show understanding of its application and translation of sentence(s) into English as well: (2)

Bontši bo bolaya noga: (literally: a multitude kills a snake)

Baagišani ba thušitše mme go hlatswa diaparo ka pela. Ka nnete, bontši bo bolaya noga. (The neighbours helped mother to wash the clothes quickly. Truly, many hands make light work).

Go bontšha a mašweu: (literally: to show white ones, i.e. teeth)

Sipho o bontšha a mašweu ka gobane malome o mo file tšhelete ya go reka dipuku tša sekolo.

(Sipho is happy (is smiling) because his uncle gave him money to buy school books).

Go bina felo go tee: (literally: to dance in one place)

Ngwana wa batho o ithuta ka maatla, eupša o bina felo go tee.

(The poor child is studying hard, but is making no progress).

- (b) Identification of 'go swara kgogo ka molomo' as a proverb or an idiom. Supporting statements indicating differences between proverbs and idioms. (3)

Answer: It is an idiom which means 'to get up early'. (1)

Idioms are colourful ways of expressing things and may be used as euphemisms. They can be changed as required by the sentence (e.g. the tense and mood) as in e.g. *ke tlo swara kgogo ka molomo*, (any fact for 1 mark).

Proverbs on the other hand express general truths, comment on social situations and serve a didactic function. They should be used as they are and are rigid, unlike idioms which are more flexible in their structure. (any fact for 1 mark) **/5/**

POTŠIŠO 4 / QUESTION 4

Answers in full Northern Sotho sentences:

- (a) Mme o rata go thabiša Selina ka kobane ke letšatši la matswalo la gagwe. (2)
- (b) Ba ya mabenkeleng go reka diaparo. (1)
- (c) Aowa, Selina ga a tsebe gore o rata roko, polaose goba dieta. (2)
- (d) Mafelelong ba tsena ka lebenkeleng le lenyane la dieta. (2)
- (e) Selina o rata dieta go feta roko goba polaose. (2)
- (f) Selina o sepela-sepela ka dieta go bona gore di a lekana. (1)

/10/

POTŠIŠO 5 / QUESTION 5

- (a) Paraphrase in good idiomatic English or Afrikaans: (5)

It is Sunday. All the people of the village arrive at the church. They are very glad. It is a day of thanksgiving because they have come to inaugurate a new building today. The bell rings at ten o'clock. It lets the people know that it is time to begin. They enter the church, they talk softly. Pastor Thema teaches the congregation the Word of God with love. He is not only a pastor, no, Pastor Thema is the friend of all the believers.

- (b) Translation of passage into Northern Sotho: (5)

Go fiša kudu. Tate o šoma ka serapaneng. Ke rata go mo thuša go sega bjang le go nošetša matšoba (maloba). Re nwa coke ka gobane re swerwe ke lenyora. Mme o apea sejo (dijo) ka khitšing. Basetsana ba mo thuša ka go hlatswa dibjana. Re tlo ja bogobe le nama ka iri ya bobedi. Ka iri ya boraro re tlo lebelela kgwele ya maoto thelebišeneng. **/10/**

POTŠIŠO 6 / QUESTION 6

Own dialogue of about one page in length in **Northern Sotho** in ONE of the following settings.

Mabenkeleng (At the shops)

Ka serapaneng (In the garden)

Kerekeng (At the church)

**/10/
TOTAL: [50]**

7 FEEDBACK: ASSIGNMENT 05 (TSWANA)

POTSO 1 / QUESTION 1

- (a) Three lessons that you can derive from the folktale *Mmutle le diphologolo tse dingwe* / Melaetsa e meraro e o ka e bonang mo naaneng *Mmutle le diphologolo tse dingwe*:
- (i) Kutlwano ke maatla (unity is strength)
 - (ii) Botlapa ga bo duele (Laziness does not pay)
 - (iii) Go tlhoka go tsala dikgolo/ Tshokolo e aga motho (Necessity is the mother of invention)
 - (iv) Mongwe le mongwe o ja mofufutso wa phatla ya gagwe (you reap what you sow) (3)
- (b) The English equivalents of the following words / Phetolelo ya lengwe le lengwe la mafoko a a latelang:
- (i) Mmutle > rabbit (hare)
 - (ii) Phiri > wolf (hyena) (2)

/5/

POTSO 2 / QUESTION 2

- (a) Three functions of riddles / Mesola e meraro ya dithamalakwane:

- (i) Go katisa tlhologanyo (a mental training)
- (ii) Mkgwa wa go itapolosa (a form of entertainment)
- (iii) Go ruta (to teach). (3)

- (b) (i) A thing that Pheto is compared to in the above stanza is:

Tshukudu (rhinoceros) (1)

- (ii) The role of the comparison:

To instil fear in people (1)

- (iii) *Parallelism*:

Le tlholela bommaeno go beolwa
Le tlholela bommaeno go lala ba lela

Cross-parallelism:

Fa le sa mphete le tlhola dilelo
Le tlholela bommaeno go beolwa

Linking:

Rammotswana a Bakgatla tshukudu

Tshukudu ya ga mpheteng ke eme (3)

(iv) Any one of the following words:
Tshukudu mpheteng bommaeno (1)

(v) A word that has been used thrice in the stanza given above:
le tlholela (1)

/10/

POTSO 3 / QUESTION 3

(a) Use each of the following idiomatic expressions in a sentence in Setswana / Dirisa sengwe le sengwe sa dikapuo tse di latelang mo polelong ya Setswana:

(i) Bana ba sekolo ba tshwere tau ka mangana

(ii) Fa a utlwa gore moagisani wa gagwe o tlhokofetse, ke fa lela dikeledi tsa mathe

(iii) Fa monna a nole, o bua diphirimisi

(iv) Malapa a mabedi a a tseelana molelo

(v) Magodu a iphitlhetse a le mo gare ga dinaka tsa kukama fa mapodisi a goroga (5)

(b) 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 Usually people hear news they are not supposed to hear. Walls have ears

(ii) Kgosi thotobolo e olela matlakala The higher the position, the greater the responsibility

(iii) Khumo le lehuma di lala mmogo A fat kitchen is next door to poverty

(iv) Mabogo dinku a thebana A helping hand never suffers

(v) Bana ba tladi ba anyela leratleng The devil's children have the devil's luck (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: Tlhobolo le lerumo

(ii) Basimane ba gaetsho ba ditlhogo di tshwanang: Mokgwaro

(iii) Magodi marakanela tshwagong: Mašwi fa go gangwa

(iv) Ntlo e tshweu e e se nang kgoro: Lee (4)

/14/

POTSO 4 / QUESTION 4

(a) Mo temaneng e e fa godimo fa go buiwa ka / The topic of discussion of the above paragraph is Letlhabula (autumn) (1)

(b) Selo se go buiwang ka sona se na le dikarolo tse tharo e leng / The three parts making up the topic under discussion are:

Tlhakole, Mopitlwe, le Moranang. (3)

(c) Selo se go buiwang ka sona se lemogwa ka / The topic under discussion is realised by two things:

Maungo le merogo (2)

/6/

POTSO 5 / QUESTION 5

Phetolelo ya temana e e latelang mo puong ya Seesimane / Paraphrasing of paragraph into English:

Long ago, a man and his wife lived in a beautiful house in a village. One day, they heard that a Giant had arrived and lived near the village. They then decided to leave the place because they were afraid of him. Their child, Tselane, did not accept the proposition of leaving. /5/

POTSO 6 / QUESTION 6

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]

8 FEEDBACK: ASSIGNMENT 06 (SOUTHERN SOTHO)

POTSO YA 1 / QUESTION 1

- (a) Cannibal tales, trickster tales, monster or ogre tales, human tales and animal tales (5)
- (b) Introduction, response and conclusion (3)
- (c) Songs serve to encourage workers and combat tiredness (2)
- /10/**

POTSO YA 2 / QUESTION 2

- (a) Parallelism, contrast, ideophones, repetition, compound words, interjectives, personification, metaphors and direct speech (any 2) (2)
- (b) Proverbs: express a general truth
are figurative
enjoy general acceptance in the culture group
make use of a range of topics to create imagery and parallels for comparisons
make use of wording which is compact and forceful (any 3) (3)
- /5/**

POTSO YA 3 / QUESTION 3

- (a) Kgomo, Lebitla la kgomo ke molomo, kgoma le ha e shwele ha e lahlwe e a jewa
Ho robala le dikgoho, motho ya robalang kapele
Ho kopelwa mohope wa metsi, ho batlelwa mosadi/ho nyallwa (3)
- (b) Ho opa kgoma lenaka ke hore o buile nnete feela
Ho fata dinotshi tsa semana ke hore ho qala moferefere
Ho fahla mokgoditshwana ke hore ho ntsha metsi
Ho fahla mmuso ka lehlabathe ke hore ho etsa phoso (any 2) (2)
- /5/**

POTSO YA 4 / QUESTION 4

- (a) Kgalong la bo tau (Modderpoort) (2)
- (b) Ke Letsie le Mohapi (2)
- (c) Ke Letsie (2)
- (d) Mokhoarane (Morija) (2)
- (e) Phupu selemong sa 1833 (2)
- /10/**

POTSO YA 5 / QUESTION 5

(a) Serapa se fetoletsweng Sesothong/ A passage translated into Sesotho

Ke utlwile hore o sebeditse hantle ditlhatlhabong tsa hao tsa Matiriki. O sebeditse ka thata ka nnete. O nahana hore ke ofe moifo o phahameng/ univesithi eo o ka ntshetsang dithuto tsa hao pele ho ona/yona? Ke tla o etela haufinyane. Dingata haholo dintho tseo re ka qoqang ka tsona. (5)

(b) Serapa se fetoletsweng Sekgoweng/ A passage translated into English

The boy Senkatana was born in a cave. He was able to speak from birth. He asked his mother, where are all the people and animals? His mother told him that all the people and animals were in the stomach of that huge animal called Kgodumodumo. The boy took the swords and spears and killed the animal.

(5)
/10/

POTSO YA 6 / QUESTION 6

Continuation of the given dialogue (about 10 lines), e.g.

Dineo: Ke tshela peterole ya bokae?

Thuso: Tshela peterole ya R200.

Dineo: Na nka hlahloba metsi a koi le bateri?

Thuso: O ka etsa jwalo empa hlwekisa fenstere pele.

Dineo: Ho lokile. Tsohle di lokile.

Thuso: R200 ke ena.

Dineo: Ke a leboha.

Dineo: How much petrol should I pour in?

Thuso: Pour in R200 petrol please.

Dineo: Can I check the car water and the battery?

Thuso: You can do that, but clean the car window first.

Dineo: It is fine. All is fine.

Thuso: Here is the R200.

Dineo: Thank you.

/10/

MATSHWAO KAOFEELE: [50]

9 FEEDBACK: ASSIGNMENT 07 (VENDA)

MBUDZISO YA 1 / QUESTION 1

1.1 Who is the main character in this legend?

Answer: T̄hohoyand̄ou ndi ene muanewa dendele. (2)

1.2 How is the main character related to Velelambeu?

Answer: Velelambeu ndi khotsimuhulu wa T̄hohoyand̄ou. (2)

1.3 What is T̄hohoyand̄ou's other name?

Answer: Ndi Phophi. (2)

1.4 What made T̄hoyand̄ou leave Dzaṭa Nzhelele?

Answer: O ṭuwa Dzaṭa Nzhelele nge a vha a tshi shavha u vhulawa. (2)

1.5 How did T̄hohoyand̄ou attain the position of chieftainship?

Answer: T̄hohoyand̄ou o wana vhuimo ha vuhosi nge muṅe waho a vha e musadzi. (2)

/10/

MBUDZISO YA 2 / QUESTION 2

Kha vha ṅee phindulo dza thai dzi re afha fhasi nga Tshivenḍa.

(Write the answers of the following riddles in Tshivenḍa.)

(i) Thai! Khuhu tshena yo pandamedza khuhu ntswu.

Answer: Ndi tshedza.

(ii) Thai! Lutiitii lu beba thathanana.

Answer: Ndi luranga.

(iii) Thai! Mafasiṭere madzhoni.

Answer: Ndi ningo dza kholomo.

(iv) Thai! Nguvho ya mme anga i lingana na nguvho ya khotsi anga.

Answer: Ndi ḷifhasi na ḷiṭadulu.

(v) Thai! Muri wa tshimvingimvingi.

Answer: ndi tsinde ḷa phonḍa.

/5/

MBUDZISO 3 / QUESTION 3

Kha vha nee thalutshedzo dza maidioma a tevhelaho nga Tshivenḡa.

(Write the explanations of the following idioms in Tshivenḡa.)

(i) U luma nḡevhe.

Answer: U vhudza muthu mafhungo a tshiphiri.

(ii) U hambela zwangḡa.

Answer: U hambela u fariswa kha mushumo.

(iii) U amba nga mbilu.

Answer: U hambula zwinwevho.

(iv) U dzula nga ḡala.

Answer: U bvafha.

(v) U vha na mbilu ya tombo.

Answer: U konḡelela naho zwi tshi vhavha.

/5/

MBUDZISO 4 / QUESTION 4

(a) Mention the main characters in the tale.

Answer: Sankambe ndi ene muanewa dendele.

(2)

(b) What is the relationship between Sankambe and the baboons?

Answer: Vhushaka vhukati ha Sankambe na mapfeḡe ho vha hu si havhuḡi. Mapfeḡe o vha a tshi tshi vhenga.

(2)

(c) What happened to the baboons after propping up the rock?

Answer: O tika tombo a vhuya a neta tombo ḡa fhedza ḡo a zhaka.

(1)

(d) Write down the English equivalents of the following words:

(i) ḡuvha - sun

(1)

(ii) ḡotshi - bee/honey

(1)

(iii) tombo - stone

(1)

(iv) vhuḡungu - pain

(1)

(v) maano - trick/plan/cunning

(1)

/10/

MBUDZISO 5 / QUESTION 5

Kha vha pindulele mafhungo a tevhelaho u ya kha Tshiisimane:

(Translate the following into English):

Answer:

Hurray! It is these days. Where will this haste end? Mr. Makana, you sit down and watch. He will come back when he feels like it. If you internalize it, you will remain injured yourself when the owners of the matter are themselves safely at rest.

Indeed, the matter, Mr Makana, did not make him well. We heard that he was taken to Maḡonoro Hospital by his niece, Nndwamaḡo, in that small white car of his. Those who informed us say he had been informed by telephone by the neighbours when they hear him groaning. They said that his groaning sounded like someone who had been badly beaten. /10/

MBUDZISO 6/QUESTION 6

Kha vha ṅwale maanea a sa paḡiho masiaḡari mavhili nga Tshivenḡa ane ḡhoho yao ya vha: **Duvha le nda thoma u ya Yunivesithi**. Maanea aya a so ngo paḡa siaḡari na hafu.

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

Answer: Maanea ane a ṅwalwa a so ngo paḡa masiaḡari mavhili. Luambo lu vhe lwa Tshivenḡa. Vhukhaxhi hu ḡo mburisa marga. Maanea ane matshudeni vha ṅwala a fanela u dzhia tshivhumbeo tshi tevhelaho:

- Mathomele - Kha mathomele hu fanela u ḡalutshedzwa ḡhoho ya mafhungo. Kha nyambedzano vhaanewa vha mbo ḡi dzhena kha nyambedzano yavho, muṅwe na muṅwe a tshi tikedza sia le a imela.
- Mutumbu - Hu tikedzwa ḡhoho ya mafhungo nga mbuno nnzhi.
- Mafhedzisele - Kha u khunyeledza hu lavhelelwa mihumbulo ya mugudi malugana na zwe a ḡalutshedza kha mutumbu. Kha nyambedzano vhaanewa vha khunyeledza zwe vha ḡahisa kha mutumbu.

TOTAL: [50]

10 FEEDBACK: ASSIGNMENT 08 (TSONGA)

XIVUTISO XA 1 / QUESTION 1

All the answers should be based on the folktale.

/10/

XIVUTISO XA 2 / QUESTION 2

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

Well constructed sentences.

/5/

XIVUTISO XA 3 / QUESTION 3

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

Well constructed sentences.

/5/

XIVUTISO XA 4 / QUESTION 4

4.1 Correct meaning.

(1)

4.2 Correct answers adapted from the paragraph.

(5)

4.3 Four important issues for advertisement written in Xitsonga.

(4)

/10/

XIVUTISO XA 5 / QUESTION 5

A translation of the paragraph into Xitsonga is expected.

/10/

XIVUTISO XA 6 / QUESTION 6

An essay on the given topic should be written in Xitsonga.

/10/

TOTAL: [50]

Your AFL1504 lecturers