

English 10

QUESTION 1

“Ubuntu means essentially to be human, meaning to be caring, without prejudice, towards other human beings, to respect others, to be generous.” In the African culture, Ubuntu actually basically signifies a system of values that affects all facets of life: education, politics, economy, even everyday social life. One could also say that Ubuntu is embedded in the significance of being humane, gentle, hospitable, of putting yourself out on behalf of others, being responsive, compassionate and resilient. The importance of these qualities is reinforced by the many unwritten rules of society. Ubuntu is also strongly founded on traditional values, beliefs and practices acquired from childhood and carried into adulthood. As example, we may look at the self-help schemes or ‘stokvel’ practices that people indulge in, thus enabling others to acquire certain dreams in life without which they would never have been able to have. ‘Stokvel’ refers to a money club that people in a community belong to in which they deposit certain amounts of money and the members of the club then take turns in using the money for things they really need or that they really have been dreaming about.

[10]

QUESTION 2

(a) The basic difference between vowels and consonants in any of our African languages as well as in English and Afrikaans, is the fact that vowels are all **voiced**, while consonants may be **voiced** or **voiceless** or even **aspirated**, like **th**. Furthermore, all vowels are always articulated with a **free** and open air stream, while with consonants, the air stream is ‘cut off’ or impeded at some point by one or more speech organs. Students need to discuss a point and an example of the difference between characteristics of the consonants of their African language. More than one point discussed without examples may also be given full marks (c.f. Pages 6-13) /3/

(b) A word is comprised of a prefix, root and a suffix. Consider the following examples /3/

IsiZulu: Yi+nyo+ka

Sesotho: M+ph+o

(c) Nouns are structured in the African languages according to the following: noun class prefix + noun stem. Every person, thing or object, real or abstract, is placed in a category or a group in the African languages. Each noun is placed in a separate class, mostly according to what it means. Have you noticed that each word starts with a specific syllable which is replaced by another syllable in the plural? Look at:

SS Mo-/ba-; mo-/me-; le-/ma-; n-/din-; bo-/ma-.
ZU U-/izin-; u-/o-; u(lu)-/izin-.

We speak of these syllables as *prefixes* or *class prefixes of the nouns*. The part that occurs behind the prefix is the stem which remains constant while the prefixes change. In this way the stem **SS –tho** (person) may be used to form the following nouns just by adding another prefix: **SS Motho** (person), **batho** (persons), **setho** (human way), **botho** (humanity). **ZU from –ntu (person): Umuntu** (person), **Abantu** (people), **Ubuntu** (humanity), **Isintu** (African nature). According to this structure, each noun in the African languages belongs to a certain noun class. Originally each class had a specific demarcated content, but today most classes have a mixed content, although the basic contents of each noun class may be distinguished according to an overarching or coupling meaning (page 22-27).

Students will give examples of their own African language. /7/

(d) (Subject/ival) Concord. /1/

(e) The use of a verb in the first sentence is the imperative form in its plural usage characterized by the suffix –ng~ni.... The verb in a second sentence is in the past perfect tense form due to its suffix –itse~ile. The extensions illustrate the different forms a verb can take when its root is extended. The suffix is the perfect suffix, which indicates a past tense or a completed action. Students will discuss the suffixes pertaining to their African language. /6/

[20]

Question 3

(a) Syntax is the study of words in a sentence and the set of rules that govern the way the words follow each other in a sentence/ It is the study of a sentence. (1)

(b) Students identify the sentence of their language and illustrate the subject, object and predicate e.g. Dinku (subject) + di nwa (predicate) + metsi (object). (3)

(c) Students should base themselves on the following points: A pronoun in general is used to represent a noun, an example (Matšeliso) Yena o a tsamaya ~ (Matšeliso) She walks. An absolute pronoun can function in any position in which the noun may appear and be used instead of a noun. It can also stand on its own. The other type of a pronoun is a qualificative pronoun derived from the types of a qualificative (e.g. demonstrative, possessive, adjectival, relative e.t.c). The above two functions also apply to a qualificative pronoun, (Matšeliso) E motle o nwa lebese (Matšeliso) The beautiful drinks milk. An absolute pronoun further appositions a noun as in Matšeliso yena o tsamaile (Matšeliso she left). Students give examples for each function in their own languages.

(d) An adjective is a type of qualificative. It qualifies a noun by adding an additional quality of number, size, colour or some demonstrative element to a noun (c.f. P.36 in tutorial letter 102). Students choose a sentence in their respective languages from the question and explain an example of a qualificative. (6)

SESOTHO SA LEBOA 13

Potšišo 1

Botho" lereo le botsebotse le hlaloša go ba motho, seo se hlalošago go hlokomela, ntle le go kgetholla, batho ba bangwe, go hlompha ba bangwe, go se timane. Ka setho sa Seafrika, Botho botsebotse bo laetša lenaneo la mehola yeo e amago mahlakore ka moka a bophelo; thuto, dipolitiki, ekonomi, le bophelo bja leago bja letšatši le lengwe le le lengwe. Motho a ka re botho bo ikepetše ka gare ga bohlokwa bja go ba motho, go ba bonolo, go amogela batho, go ipea maamong a batho ba bangwe, go kgona go araba ka bjako, go ba le kwelobohloko, le go ba le kgotlelelo. Bohlokwa bja go ikgetha , bo tiišeditšwe ke melao ye mentši yeo e sa ngwalwago ya batho. Botho bo humanwa kudu ka meholeng ya tlhago, ditumelo, le ditlwaelo tšeo di humanwago go tloga bjaneng go ya bogolong. Mohlala, re ka lebelela dikema tša go ithuša goba ditokofele tšeo batho ba di tsenelago, e lego seo se thušago ba bangwe gore ba kgone go fihlelela ditoro tša bona tše itseng bophelong tšeo e lego gore ntle le tšona (ditokofele tše) ba be ba ka se kgone go ba le tšona. 'Setokofele' ke klapo ya tšhelete ya sehlopha sa batho yeo batho motseng ba lego maloko a yona, gomme ba depositago tšhelete ye itseng, gomme maloko a klapo a šiedišana ka go šomiša tšhelete go reka dilo tšeo ba tlogago ba di nyaka goba dilo tšeo ba dikilego ba lora ka tšona. /10/

Potšišo 2

- (a) Pharologantšho gare ga ditumanoši le ditumammogo ke go re ditumanoši di kwagatšwa ka lentšu, di thelela ntle le thibelo ka molomong (ka leganong) gape di tšwa ka bogare bja leleme, mohlala wa ditumanoši ke a, e, i,o,u. Ditumammogo di ka kwagatšwa ka lentšu goba tša kwagatšwa ntle le lentšu, gomme moela wa moya woo o šomišitšwego go di tšweletša o ka no ba o kgaotšwe ka tsela ya ditho tša polelo mohlala, k, goba wa šitišwa ka tsela ye nngwe, mohlala,s. (3)

(b) Maina a bopilwe malemeng a Seafrika go ya ka tše di latelago: hlogo ya legoro la leina, + kutu ya leina. Motho yo mongwe le yo mongwe, selo goba sedirwa, e ka ba sa paale goba sa go gopolwa, se bewa ka fase ga kgoro goba sehlopha malemeng a Seafrika. Leina le lengwe le le lengwe le bewa ka legorong le šele, gantši go ya ka tlhalošo ya lona. Lentšu le lengwe le le lengwe le thoma ka noko yeo e kgethegilego yeo e tšewago legato ke ye nngwe ka bontšing. Mohlala:

- Legoro la mo-/ba- (legoro la batho) mosadi>basadi
- Legoro la mo-/me- (legoro la ditiragalo tša tlhago, mehlare le dimela) mohlware>mehlware

(moithuti a ka fa mohlala wo mongwe le wo mongwe wa maleba)

(7)

(c) (i) Lekgokasediri ke “o”. Makgokasediri ka moka a tšwa hlogong ya legoro la leina. Lekgokasediri la legoro la mo- ke tumanoši o-, ka legorong la ba-lekgokasediri ke ba-, ka

legorong la 3, mo-, lekgokasediri ke o-, gomme ka legorong la me- ke

e- bjalo bjalo. Lekgokasediri le latela leina leo le bolelago ka lona. (4)

(ii) Lediri ke ‘hlagotše” moselana wa lona ke “tše” e lego moselana wa lefetile.

(3)

(iii) Leina le lengwe le le lengwe le bewa ka legorong le le itšeng gantši go ya ka tlhalošo ya lona. Hlogo ke mohuta wa mofimi woo gantši o hlomesetšwago ka pele ga modu goba kutu. Karolo yeo e lego ka morago ga hlogo ke kutu yeo e sa fetogego mola dihlogo di fetoga. Mohlala: Mosadi> mo- ke hlogo mola sadi- e le kutu lentšu le le wela legorong la batho la mo-(Moithuti a ka fa mohlala wa mašemo) (3)

/20/

Potšišo 3

(a) Popafoko goba thuto ya Popafoko e bolela ka thuto ya *go bea mantšu ka maemo ka gare ga lefoko, le melao yeo e laolago seo*. Go bea mantšu a mangwe, ke thuto ya tatelano ya mantšu ka lefokong la popopolelo.

(2)

(b) Sediri ke dipudi

Sedirwa ke mabele

Tiro ke ja

(3)

(c) Go no swana le mašala malemeng a mangwe, lešala malemeng a Seafrika le ka šomišetšwa go emela leina, mohlala:

(Motho) Yena o a sepela.

(Batho) Bona ba a sepela .

Lešala le lengwe le le lengwe le tšwa leineng leo le le emelago, go swana le mehlaleng ye mebedi yeo e lego mo godimo.

Malemeng a Seafrika go na le mehuta ye meraro ya mašala ao a fapafapanego:

- *Lešalašala*, go swana le mehlaleng yeo e lego mo godimo, le ka šoma maemong a mangwe le a mangwe moo leina le ka tšwelelago gape le ka šomišwa sebakeng sa leina. Lešala le le ka kgona le go ikemela ka bolona, go swana le go:

(d)

O bitša mang?

Wena!

- *Lešalašupi* leo le laetšago maemo a 3 a leina, le ka hlathollwa ka 'se', 'seo', 'sela', mohlala:

Mosadi yo

Mosadi yoo

Mosadi yola

- *Lešalathuo*, leo le laetšago 'morui' leo gape le ka bago '*lešalašala*' goba *lešalašupi*, mohlala:

O tšere mogoma wa gagwe, le mehlala ye mengwe: puku ya gagwe (monna) Dipuku tša bona (banna)

(10)

(d) Lehlaodi ke “yo mongwe “ lehlaodi ke magoro a mantšu ao a hlalošago leina, ka go oketša khwalithi ya tlaleletšo, pharologantšho, popego goba go amanywa le tlhalošo ya leina.

Monna yo mongwe =yo- + mo- + -ngwe (legoro la batho la **mo-** le na le karolo ya bošupi **yo-** sebakeng sa **o-**)

(5)

/20/

PALOMOKA [50X2=100]

SETSWANA 14

POTSO 1

(a) Tlhaloso ya lereo "BOTHO/BOSIAMISI/TSHIAMO".

(i) Kagiso

Motho yo o nang le Botho ka gale o dula a aga kagiso fa gare ga batho/maphata a a lwang. Moithuti o tshwanetse go bontsha gore, kagiso e ka bopa jang botho jwa motho kgotsa setšhaba.

(ii) Tirisanommogo

Tirisanommogo ke sekai sa botho, mme baithuti ba tshwanetse go bontsha gore ke sekai jang. Re ka se dirisa go bontsha gore motho fa a na le botho, o dirisana mmogo le batho kgotsa setšhaba.

(iii) Boitshwarelo

Re bona fa motho a diretswe phoso ke yo mongwe, a mo itshwarela go bontsha gore o na le botho. Le fa, moithuti o tshwanetse go re neela letlhakori la gagwe ka ga boitshwarelo e le sekai sa botho.

(iv) Kagosetšhaba

Fa re na le botho, re le batho kgotsa setšhaba, re kgona go agana gonne re a utlwana e bile botho jwa rona bo re thusa go agana jaaka batho. Ke yone kagano e, e e tsalang kagego ya setšhaba.

Moithuti a lebelele tsebe 2 ya Kaedi ya gagwe ya Sekgoa go bona dintlha tse dingwe ka ga potso e.

(b) Baithuti ba tshwanetse go dirisa Nelson Mandela jaaka sekai sa botho. (2)

/10/

(8)

POTSO 2

(a) Ditumanosi le ditumammogo tsa Setswana le pharologano ya tsona.

(i) Ditumanosi

sk: a[a]; e[e]; ê[ɛ]; o[o]; ô[ô]; i[i]; u[u]

(ii) Ditumammogo

sk: Ditumammogo ke medumopuo yotlhe e e sa kwalwang fa godimo fano ntle fela le dikaditumanosi e le w[w] le y[j]

Moithuti o tshwanetse go neela pharologanyo gore e ntse ka mokgwa o o ntseng jang. (6)

b) **Basimane ba jele dijo tsa maabane maitseboa**

- (i) Thuanyisediri ke “ba” gone e ruanya sediri ‘Basimane’ le tiro ‘jele’.
(4)
- (ii) Maina a mabedi a a dirisitsweng ke Basimane le Dijo, moithuti o tshwanetse go tthalosa popego jaaka gore dijo ke leinaletswalediring “ja”, mme le bopilwe ka go gokelelwa tlhogo ya bontsi di- mo go “ja” = dija > dijo.
(6)
- (iii) Setlhongwa se se tlhomilweng mo lediring ke ‘le’, sediri ke lefoko le le dirang tiro mo polelong, mme polelo ya rona e bontsha lediri e le ‘jele’ .
(4)

/20/

POTSO 3

- (a) Sediri ke Basimane; letiro ke ba jele; sedirwa ke dijo. Mola o rulagantswe fela jalo, *Sediri, Letiro, Sedirwa*.
- (b) **Mogami**
Le foko le ke leinaletswa lediring, le agilwe jaana:
Mo- + gama = Mogama = Mogama > Mogami
Go na le tshwaetsano ya lefoko “a” le le fetogelang go nna “i” kwa bofelong.
(5)
- (c) Ditlhopha tsa maina tsa Setswana.

| Bongwe | Bontsi |
|---------------|---------------|
| Mo- | Ba- |
| Mo- | Me- |
| Le- | Ma- |
| Se- | Di- |
| n- | Din- |
| Lo- | Di- |

| | |
|-----|-----|
| Bo- | Ma- |
| Go- | Go- |

Moithuti o tshwanetse go tswelera ka go itlhophela dikai di le nne (4) tsa ditlhogo tsa maina fa mme a tthalose mofuta mongwe le mongwe ka botlalo.

(8)

/20/

PALOGOTLHE: [50x2=100]

SESOTHO 15

POTSO YA 1

“Ubuntu ke lentswe le bolelang “Botho” le hlalosang ho pheta-pheto, ho hloka leeme ho batho ba bang, ho hlompheba ba bang, ho ba le lerato.” Ho latela botjhaba ba Seaforika, Ubuntu hantlentle bo bontsha diketso tse nang le boleng setjhabeng tse amang mafapha ohle a bophelo: thuto, dipolotike, moruo, le mekgwa ya bophelo ka kakaretso. Motho a ka re Ubuntu bo kenyeletsa le bohlokwa ba ho ba motho, ho pheta-pheto, ho ipeha maemong a batho ba bang, ho ba le boikarabelo, ho ba le lerato le ho tsotella. Bohlokwa ba boleng bona bohle bo tiiswa ke melawana e mengata ya setjhaba e sa ngolwang. Botho bo boetse bo iponahatsa haholo ka boleng ba mekgwa ya bophelo ba kgale, ditumelo le mekgwa ya phedisano e ithutwang ho tloha bonyaneng ho fihlela boholong. Mohlala, re ka sheba thusano e etswang ka mokgwa wa “setokofele” se etswang ke batho ba phelang mmoho, se thusang batho ba bang ho fihlella ditoro/ditabatabelo tsa bona bophelong, tseo ban neng ba keke ba di fihlela. ‘Stokvel’ ke lentswe le bolelang tjhelete eo batho ba phelang mmoho ba e bokeleditseng ka ho abelana palo e itseng ya tjhelete bakeng sa dintho tseo ba di hlokanang kapa tseo esaleng ba lakatsa ho ba le tsona. /10/

POTSO YA 2

(a) Phapang e kgolo e dipakeng tsa didumanotshi le didumammoho tsa Sesotho le puong ya Senyesemane le Seburu ke hore, didumanotshi kaofela ke **didumakodu**, ha didumammoho tsona e ka ba **didumakodu** kapa **didumatu** kapa ya ba **dihengwa**, jwalo ka modumo wa **th**. Ho feta, didumanotshi di qapodiswa ka moya o fetang feela **phollets** oo ho se nang thibelo ha di qapodiswa, ha qapodisong ya didumammoho yona ho na le moya o thibelwang sebakeng se itseng dipakeng tsa diqapodisi tsa medumo. Moithuti o tshwanela ho fana ka matshwao a 2 a didumammoho. (*Maqephe 2-6*) /3/

(b) Lentswe le na le sehlongwa-pele, motso/kutu le mohatlana/ sehlongwa nthao. Sheba mohlala o latelang: Θ (leralo siyo ke sehlongwa pele) + -mph- (kutu) + -o:

- Θ +mph- + -o
- Se+tul + -o
- Halefa (halef= kutu + -a = mohatlana/sehlongwa nthao) ~halefile = halef + ile

(c) Sesothong mabitso a bopilwe ka sehlongwapele + kutu ya lebitso. Motho e mong le e mong, ntho, e phelang kapa e sa pheleng e behwa tlasa sehlopha seo e welang ho sona puong ya Sesotho. Lebitso le leng le le leng le behwa tlasa sehlopha sa lona, ho latela moelelo wa lona. Na o se o kile wa hlokomela hore lentswe le leng le le leng le qala ka senoko se itseng se nkelwang sebaka ke senoko se seng ka bongateng? Sheba mehlala e latelang:

Class 1, 2: **Mo-/ba-**; class 3, 4: **mo-/me-**; class 5, 6: **le-/ma-**; class 9, 10: **n-/din-**; class 14, 6: **bo-/ma-**.

Re bitsa dinoko tsena hore ke *dihlongwapele kapa dihlongwapele tsa mabitso*. Karolo e hlahang ka morao ho sehlongwapele ke kutu mme yona e dula e sa fetohle ha sehlongwapele se fetoha. Ka mokgwa ona kutu ena **-tho** e ka sebediswa ho tloha mabitsong a latelang ka ho hokela sehlongwapele se seng: **Motho, batho, setho, botho**

Ho latela sebopeliso sena, lebitso le leng le leng la Sesotho le wela tlasa sehlopha se itseng sa mabitso. Qalehong sehlopha se seng le se seng se ne se na le dikahare tsa sona, empa mehleng ya kajeno dihlopha tse ngata di se di na le dikahare tse kopaneng, le ha e le hore dikahare tsa motheo tsa sehlopha di sa ntsane di ka kgethollwa ka ho kopanya moelelo wa tsona kapa seo di se bolelang (maqephe 12-16).

Baithuti ba tla fana ka mehlala ya bona. (7)

(d) Monna o rata ho ja \leq Lehoka moetsi (tumela moetsi)✓
Modumo o ke eng? \leq Lesupi (1)

(e) Tshebediso ya leetsi polelong ya pele ke mokwa taelo mme e sebediswa bongateng, re bona ka mohatlana kapa sehlongwa nthao (-ng) ho leetsi –sebeta ~ sebetsang! Leetsi polelong ya bobedi e ho lekgethe (bonako) bo fetileng ka lebaka la lebopi –itse. Mehatlana e leng dihlongwa nthao di bontsha dibopeliso tse fapaneng tsa leetsi, ha motso wa lona o eketswa. (6)

POTSO YA 3

(a) Thuto-polelo ke ka moo mantswe a puo a sebediswang mme a hlahlamanang kateng ho bopa polelo. (1)

(b) Dinku (moetsi) + di nwa (leetsi) + metsi (moetsuwa) nokeng \geq
Dinku di nwa metsi nokeng. (3)

(c) Mefuta ya maemedi ke leemedi qho; mohlala yona, bona le yena, le leemedi le bopilweng ka dikgethi (seemedi phafo). Diphafi/ dikgethi di thusa ho bopa maemedi (seemedi) ha di tla polelong sebakeng sa lebitso (lereo) kapa pele ho lebitso moo lebitso le leng siyo. Mohlala: **E motshwana** o bapala bolo. Lekgethi - **e motshwana** le eme sebakeng sa lebitso. Mefuta kaofela ya dikgethi ke e latelang:

Lekgethi (sehlakisi), *lerui* (seruisa), *leamanyi* (sehlwai), *lekgetholli* (seqolli), le *lesupi* (lesupa) . Dikgethi (diphafi) di ka sebediswa ho emela lebitso, mme hona moo, di ka tlatsana le tse ding polelong.

Baithuti ba ka etsa mehlala ya bona ba ipapisitse le mefuta ya maemedi a ka hodimo. (10)

(d) Baithuti ba ka sheba dintlha tse latelang:

-Motho ke lereho kapa lebitso la sehlopha sa 1 mme ke moetsi polelong.

- Le hlalose ke lekgethi – e mong. Lekgethi ke mofuta wa sephafi. O hlalosa lereo kapa lebitso ho latela, mohlala palo le mmala.

- o mphile : leetsi

-mpho: moetsua eo ketso ya ho fana e etsuang ka yena.

Tshivenda 18

MBUDZISO 1

Afrika Tshipembe li dzhiwa li shango la musengavhadzimu. Musi vho sedza vhudifari ha vhatu vha dzulaho kha ili shango la manakanaka vhone vha vhone fhungo la vhuthu li tshi kha di vha hone naa? Arali phindulo yavho i ee, kana hai, kha vha tikedze yeneyo phindulo yavho nga mbuno dzi pfallaho. /10/

MBUDZISO 2

(a) Kha vha talutshedze zwine vha pfesesa nga maipfi a tevhelaho, vha inge nga u sumbedza phambano yao:

(i) pfallandothe na

(ii) themba

(6)

(b) Musi hu tshi ambiwa nga ha vhutsini na tsini ha pfallandothe (*juxtaposition*) hu vha hu tshi khou ambiwa nga ha musipfallandothe dzo imaho tsini na tsini dzi tshi disa mubvumo muswa. Vhone kha vha ri nee tsumbo tharu hune ha vha ho bvelela izwi zwine vhe ndi vhutsini na tsini ha pfallandothe.

(c) Afho fhasi hu na mafhungo mavhili. Vhone kha vha talutshedze uri mafhungo ayo a fana kana u fhambanywa nga mini, kana ndi tshiga tshifhio tshine tsha ita uri a fane kana hone u fhambana.

(i) Munangiwa o ri u swika a itela vhatu zwiliwa.

(ii) Mutakusi dzo ri u dzhena vhatu vha sea.

(8)

MBUDZISO 3

(a) Musi ri tshi amba nga ha **divhafungo** kana **ngudo ya mbumbo ya mafungo**, ri vha ri tshi khou amba nga ha mini? Hone mafungo ane ra a vhumba a vha a tshi bva ngafhi? (4)

(b) Fhungo kheḽi: Ndo ya doroboni mulovha.
Kha vha ḽi ṅwalulule kavhili vha sumbedza khwaṭhisedzo/*emphasis*.
(4)

(c) “Shumani hafho!”
Kha heḽi fhungo hu nga bva masala mavhili. Kha vha a topole vha sumbedze uri o ḽa hani. (6)

(b) Kha vha sedze kha nyambedzano iyo i re afho fhasi:

Zwiitwaho: Ndo ḽa mulovha na Dovhani nda si ni wane.

Tamisani: Hoo! Muḽatshawe, ndo ni vhona hone ho vha hu sa ḽei.

Zwino vhone kha vha topole ipfi ḽine ḽa khou ṭalula vha ṭalutshedze uri zwo ḽa hani.

(6)

/20/

ṬHANGANYELO [50 x 2 = 100]