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ZULU A: LITERATURE – STANDARD LEVEL – PAPER 1
ZOULOU A : LITTÉRATURE – NIVEAU MOYEN – ÉPREUVE 1
ZULÚ A: LITERATURA – NIVEL MEDIO – PRUEBA 1

Friday 9 May 2014 (morning)
Vendredi 9 mai 2014 (matin)
Viernes 9 de mayo de 2014 (mañana)

1 hour 30 minutes / 1 heure 30 minutes / 1 hora 30 minutos

INSTRUCTIONS TO CANDIDATES

- Do not open this examination paper until instructed to do so.
- Write a guided literary analysis on one passage only. In your answer you must address both of the guiding questions provided.
- The maximum mark for this examination paper is *[20 marks]*.

INSTRUCTIONS DESTINÉES AUX CANDIDATS

- N’ouvrez pas cette épreuve avant d’y être autorisé(e).
- Rédigez une analyse littéraire dirigée d’un seul des passages. Les deux questions d’orientation fournies doivent être traitées dans votre réponse.
- Le nombre maximum de points pour cette épreuve d’examen est *[20 points]*.

INSTRUCCIONES PARA LOS ALUMNOS

- No abra esta prueba hasta que se lo autoricen.
- Escriba un análisis literario guiado sobre un solo pasaje. Debe abordar las dos preguntas de orientación en su respuesta.
- La puntuación máxima para esta prueba de examen es *[20 puntos]*.

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*Bhala ucwaningo olulandela imibuzo ubhekise esiqeshini **esisodwa** kuphela. Empendulweni yakho kumele ubhekane nayo yomibili imibuzo ekulawulayo.*

1.

Umnu. Roma Moya lona isibonda salapha eSiyamu. Yinsika yomuzi. Wayekade esebenza eGoli iminyaka eminingi, imali isekhona eGoli. Wayisebenza, wayisebenza wayiqoqela ndawonye yaze yaba yifa elikhulu. Uthe lapho esebona ukuthi qha senginayo isibili imali lena wafikelwa inhliziyo yokuthanda ukubuyela ekhaya, ayodla imali yakhe ehlezi phansi, azilungiselele usuku lokumuka kwakhe emhlabeni. Wakwenza lokho. Wafika lapha eSiyamu wakha umuzi wakhe lona ekade siwubuka ngaphandle. Wakhuthaza abantu balapha ukuthi bakhe imizi emihle, bafundise izingane zabo; bakhuthalele izinto zempucuko. Bakwenza lokho abantu bebonela kuye. Ngalenkathi uMoya wayeneminyaka engamashumi ayisihlanu. Enesiqu esikhulu. Ufeleba wendoda enemihlathi eqinileyo, yenkani yodwa. Amehlo lawa ezinhlansi sengathi awabheki, ayajamela. Bonke abantu bemhlonipha uMoya, bekhuluma kahle ngaye. Iningi labo libheke kuye umholi ozohola abantu baseNatal nakwaZulu abathuthukise babe yisizwe esikholwayo, esinomhlandla. Zonke izinhlangano zizidlisa satshanyana kuMoya zimcela abe umongameli noma usihlalo wazo. Wayenjalo uMnu. Roma Moya.

UMoya wayehlezi nenkosikazi yakhe ekamelweni elikhulu. Nangaphakathi lendlu yayifakazela isimo sayo sangaphandle. Inempahla enhle yemali. Engosini laphaya kukhona upiyane olwenziwe eJalimani. Lwemali. Konke nje endlini kuthi, “Ngiyimali mina!”

UMoya wabefunda iphepha lesiNgisi, ngoba awabantu engawathandisisi; ethi isifundiswa singefunde lutho emaphepheni ahlelwa ngabantu abangazi lutho. Dukuduku, abheke isikhathi esabe silenga odongeni. Anele ukubona ukuthi sishaya liphi ihola alintshinge phansi iphepha lelo anxaphe.

Owakwakhe amebe ngeso uma ezwa enxapha.

“Kodwa uDelsie lona ulibelephi?” Kubuza inkosikazi sekuyikhanyele ukuthi ukubheka isikhathi nokunxapha kukaMoya kubangwa yini. “Ngimtshelile ngathi akobuya masinyane.”

UMoya anxaphe futhi. “UDelsie lowo ngundlebe kazizwa,” kusho yena ejamela umkakhe. “Kade ngangikutshela ngithi indlela omkhulisa ngayo kayimakhi neze. Uyamona nje.” Umkakhe abeke phansi inayiti lokhu wayehlezi ethunga; abheke indoda yakhe ngamehlo akhe amakhulu.

“Hhawu Moya, uthini uma usho njalo? Ngimona kanjani umntanami uDelsie uma ngimfundisa indlela yobuntu?”

Asukume uMoya, aqale ukuzulazula phakathi nekamelo. Usehwaqabala lapha ebusweni; umhlathi wakhe waqina wathi ngqi.

“Indlela yobuntu omfundisa yona iyinqaba-ke; ngoba ngiye ngithi lapho ngimsola phambi kwakho usuke wena uvune yena. Ucabanga ukuthi yindlela enhle leyo ngaleminyaka yokukhulisa intombazana? Umfake umoya wokudela izwi lami, alalele elakho? Kubesengathi nguwe kuphela omthandayo mina ngiyamzonda?” Athule umoya esome umlomo. Aphendule umkakhe, ngelipholile izwi.

“Qha Moya, kangisho njalo. Into nje ngiye ngikukhuze lapho sewumthethisa umntwana noma esesibonile isiphosiso sakhe. Kodwa …” Azinqume ulimi lapho ebona amehlo kaMoya evutha umlilo.

“Yebo-ke ngiyezwa, MaDutshwa,” kuphendula uMoya ngokunengwa, “Nginalo lona ulaka; kodwa noma kunjalo kakufanele ukuba uqale ukuphikisana phakathi kwami nawe phambi kwakhe uDelsie. Umntwana okhula ebangwa abazali ngomsindo wokuxabana angeke akhule abe umuntu kahle esimilweni. Masiyeke ukuxabana phambi kwakhe.”

RRR Dhlomo, *Indlela Yababi* (1946)

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(a) Kulesi siqephu inhloso yombhali ukunikeza isifundo kubantu abaphila esikhathini soshintsho. Hlaziya lolu shintsho kanye nendlela umbhali alubuka ngayo.

(b) Phawula ngendlela umbhali aveze ngayo abalingiswa kule ndaba kanye nedlela abasebenzise ngayo ukufeza inhloso yakhe yokufundisa ebalwe ngenhla.

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2.

Imfundo Ephakeme

Uma ngibheda ngangicabanga
Ngithi ngiyothol’ ukujabula
Uma ngigogodana nencwadi
Ngiqaq’ amafind’ abhaliweyo
Ngiwachaza njengoba ngibona.
Namuhla ngizwa kuqaqamb’ ikhanda.

Sengichith’ isikhath’ esiningi
Ngiphendulana namaqabunga
Ezincwad’ ezibhalwe ngumLungu,
Ngihlezi ngedwa busuku bonke,
Kuze kuchish’ ukuphum’ ilanga.
Namhla ngiqaqanjelwa ngamehlo.

Ngivakash’ izimbong’ ezimnyama
Zihay’ imiqondo yamakhosi,
Nezinye zibong’ utshwal’ emsamo.
Ngafak’ ukuhlakanipha kwazo,
Ngakudiya nokwezabamhlophe.
Namuhla zixaben’ ekhanda lami.

Ongaqondi lutho ngalezizinto,
Nozilalel’ ubusuku bonke
Engafundi lutho kuze kuse,
Engamazi uSiza noSizero,
NoShaka noNgqika noMshweshwe,
Namhl’ uyathokoza ngenhliziyo.

Esakhula nabo bangafunda,
Ngihlangana nabo bengeyise.
Ngithi lapho ngishay’ unobhaqa,
Bona baqhamuke ngezimotho,
Bathuquz’ uthuli bangishiye.
Namhla banjengamakhos’ omhlaba.

Ngiba ngisathe nginokuyeka,
Ngicosh’ imvuthuluk’ esemikhondweni
Yawontangayeth’ abami kahle,
Ngifumane ngisakhulekiwe
Yizona izisinga zokufunda.
Ubumina buyangigqilaza.

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Namhla ngicabanga ngesikhathi
Lapho sengigugile saphela,
Ngiphuthaz' ezikhwameni zami,
Ngizwa ziqhubushile izincwadi,
Zingilandela noma ngiyaphi.
Ake ngibon' ukuthi zithini!

Ngibon' amagam' esizwe sonke.
Amehl' amadloz' angibhekile;
Amathong' abeke nezihlangu,
Alalele ngaphansi komhlaba,
Athi mangingene ngikhothiswe
Ukhamba ngoba ngingakhohlwanga.

Ngikhothe ngadla ngabek' ethala,
Ngibekel'usapho lakwaZulu,
Lusale lukhoth'ezincwadini,
Luxabane lodwa luchazana
Nezint' engizibhala ebusuku,
Ngingazange ngizisukele ngibhale,
Ngibeleselwe yinina mathong'ohlanga,
Ningixabanis' ingqond' ebusuku.
Kuleyonkathi ngiyobe sengafa.

BW Vilakazi, *Amal' ezulu* (1945)

(a) Noma imbongi ibukeka iphoxekile ngemfundo yayo kanye nomphumela wayo, kodwa inxenye yokugcina iveza ubuhle bayo imfundo. Hlaziya lokhu kuphikisana kwemizwa enkondlweni nokuthi imbongi ikuveze kanjani.

(b) Phawula ngolimi lwenkondlo, ikakhulukazi ukusetshenziswa kwezithombe-magama nezifenqo, usho noma ucabanga ukuthi luyahambisana yini nesihloko esidingidwayo.