

SETSWANA

Paper 3158/01
Language

Key messages

In order to do well in this examination, candidates should:

- choose a title in **Section A** about which they have something to say and for which they have command of appropriate structures and vocabulary
- read the question in **Section B** carefully and plan their response to produce well-structured and persuasive arguments
- read the text in **Section C** carefully and write concise responses to the questions in their own words
- in **Section D** ensure that all the words and phrases have been translated and that the translation is carefully proofread.

General comments

Most candidates perform best in the translation exercise (**Section D**) and the reading comprehension exercise (**Section C**) and typically find the continuous writing exercises (**Section A** and **B**) more challenging. The chief reason for the comparatively poorer performances in the continuous writing exercises are grammatical errors and spelling mistakes. The last part of this report provides further detail on common linguistic mistakes with the aim of enabling teachers and candidates to work together to reduce their occurrence.

Comments on specific questions

Section A

Many candidates demonstrated impressive creative skills in the essays they wrote.

Candidates were allowed to approach the task in any way they wished, provided the content was relevant to the chosen topic. Most answers demonstrated that candidates had understood what was required of them and most essays were indeed fully relevant.

Many candidates chose the topic *Mosola le masula a thuto ya segompieno* and tackled it very well. Most discussed the merits and demerits of modern education to good effect. They illustrated the advantages of modern education by describing educational and teaching aids in good detail. The internet was also often mentioned as a benefit of modern education as it makes knowledge easier to access. Many candidates were also alive to the disadvantages of the internet as it carries the risk of inappropriate content and factually incorrect or tendentious information.

Section B

Candidates were asked to write a letter of 200–250 words to a newspaper editor on the establishment of an agricultural school in their local community. The candidates expressed their views very well, with many stressing the importance of such a school in their area. Many mentioned advantages the establishment of such a school would bring, including feeding programmes for school children and a steady supply of fruit and vegetables for the community. Other advantages mentioned included skills development and the creation of jobs for the community. Many candidates gave interesting and solid arguments, both for and against the agricultural school.

Section C

Candidates were asked to answer comprehension questions and questions testing linguistic knowledge. Questions carried between one mark and four marks. A small number of candidates misunderstood the text and/or the questions and/or struggled to convey their understanding of the text adequately in their own words but most candidates did very well.

Section D

Candidates were asked to translate a passage from English into Setswana or from Setswana into English. Each passage was split into 25 one-mark portions. Each portion was allocated one mark only.

Many candidates chose to translate from Setswana into English. Most translations were of good quality. The candidates conveyed a good understanding of the source text in their target text. In many passages the candidates used literal translation and, where needed, adapted the expression and idiom of the source text adequately to convey sufficient meaning in their translation. In some instances candidates left out words or phrases and/or mistranslated words and phrases.

Common spelling errors (Sections A and B)

Ditsopelo > Ditsompelo
Tileng > Tlileng
Maragane > Maranyane
Pasitseng > Phasitseng
Go dimo > Godimo
Iphutlha > Iphutha
Mabate > Mabati
Tirisanyommogo > Tirisanomogo
Santla > Santlha
Ngwe > Nngwe
Ikitaya > Ititaya
Batswaa re ... > Batswana ba re ...
Ngwe tsa > Nngweya
Rutla > Ruta
Basha > Baša
Tlokafatsa > Tokafatsa
Tihwafalo > Tihwaafalo
Itshupi > Itshupe
Nnelwa > Neelwa
Tshono > Tšhono
Se se golo > Se segolo
Borukuti > Borukhutli
Iketile > iketlile
Boretlhe > Borethe
Tleng > Teng
Nkgatla > Nkgatlha
Monyala > Mo nyala
Moipolae > Moipolai
Se golwane > Segolwane
Mothofo > Motlhofo
Phata > Phatla
Ntšhanyana > Ntšanyana
Mmantwane > Mantlwane
Difedile > Di fedile
Temothuo > Temothuo
Fatshe > Lefatshe
Dikgone > Di kgone
Letlhapa > Letlapa
Go bua le mogala > Go bua ka mogala
Tihatlobo > Tihatlhobo
Tlwetse > Tlwaetse
Ena > Eno
Matswao > Matshwao

Mantla > *Mantle*
Utlusa > *Utlwisa*
Rutloetsang > *Rotloetsang*
Dintse > *Dintsi*
Mmony > *Monnye*
Modimo > *Modimo*
Nkutlusa > *nkutlwisa*
Dikubodikhutshwane > *Dikobodikhutshwane*
Mosopologo > *Musopologo*
Fetlhelela > *fitlhelela*
Marekisitsong > *Marekisetso*
Pasitse > *Phasitse*
Itirelelafela > *itirelafela*
Mmaphereko > *Mmapereko*
Ntiletsa > *Nteletsa*
Go buwa > *Go bua*
Mokgwelo > *Mokgweleo*
Lephatla > *Lephata*
Thabololo > *Tlhabololo*
Phutego > *Phuthego*
Kgotlhatsa > *Kgothatsa*

Syllabic consonants

Many candidates were not aware that when syllabic *-ng* precedes a velar nasal sound it is represented by *n*, for instance:

n + ngata > *nngata* (strike me)
n + ngwe > *nngwe* (one)
fenya (defeat) > *fenngwa* (in the passive form)

Many candidates only write one syllable, which results in the wrong meaning.

Semi-closed vowels *e* and *o*

Semi-closed vowels *e* and *o* are sometimes raised to *i* and *u* respectively in speech. These vowels must be retained throughout as *e* and *o* in standard writing, however:

Etile (has visited) and not *itile*
Lefatsheng (this world) and not *lefatshing*
Lefisa (make someone pay) and not *lifisa*
Sesenyi (a waster) and not *sisinyi*
Lomile (bite) and not *lumile*
Pelong (in the heart) and not *pelung*
Romile (send) and not *rumile*
Moromi (sender) and not *murumi*
Ntlong (in the house) and not *ntlung*

In other instances, where the vowels *e* and *i* are variants, the more stable vowel *i* is employed, e.g.:

Ruri/rure (indeed) > *ruri*
Metsi/metse (water) > *metsi*
Bupi/bupe (meal) > *bupi*
Gaufi/gaufe (near) > *gaufi*

In many cases different spellings for the same word were used in one paragraph. Some candidates use the labialized variant of the vowel *o/ó* which is not permitted in standardized writing.

The first position demonstrative version of the adverb *kwa* (there) remains (*kwano*) and not *kweno*, while the adverbial particle remains *kwa* and not *ko*, as it appears in many candidates' work:

Tlaya kwano and not *tlaakweno* (come here)
Fetela kwa go ena and not *fetela ko go ena* (pass to him)

Kwa gae and not *ko gae* (at home)

Candidates often struggle to differentiate between double vowel and single vowel words. A double vowel is used where it is so clearly heard as doubled and where employing it singly would either affect the meaning or the quality of the vowel adversely, e.g.:

Reetsa (listen) and not *retsa*

Jaana (like this) and not *jana* (eat one another)

Jaanong (now) and not *janong*

Fapaana (clash) and not *fapana* (bandage each other)

Seeleele (a dunce) and not *selele* (a weed)

Use of semi-vowels *y* and *w*

Some candidates wrote:

Motho wo instead of *Motho yo* (this one)

Polao wa instead of *Polao ya* (killing of)

Ntlo wa instead of *Ntlo ya* (house of)

Use of borrowed words

Many candidates used borrowed words from English and Afrikaans such as the following instead of Setswana alternatives:

Khompiutara > *khomphiutara* (computer)

Tleliniki > *tleleniki* (*kliniek*/clinic)

Mmemo > memo (memo)

Nnôtô > *nôtô* (naught)

Wulu > *ulu* (wool)

Dokete > *tokete* (docket)

Dolara > *tolara* (dollar)

Dairi > *tairi* (dairy)

oli/ole/wele > *ole* (oil)

liki > *lliki* (league)

rephaboliki > *ripabobiki* (republic)

Use of capital letters

Capital letters were sometimes used inaccurately or not used where they should have been. Capital letters should be employed in the following instances:

- (a) At the beginning of a sentence (*Tsimologong seele*):
- *Ba tsamaile.* (They have left)
 - *Sedibeng go iwa ka tsela.* (This is the way to the well)
 - *Ke mang yoo?* (Who is that?)
- (b) With names (*tlhaka ya ntlha ya leina*):
- *Josefa, Modise, Tumelo*
- (c) With honourable titles (*maina a tlotla*):
- *Morena Modimo* (God)
 - *Motlotlegi Tautona* (Sir)

Teachers are encouraged to remind candidates further to observe Setswana terminology and orthography with specific reference to the following:

Sounds and spelling

Kgaolwana e e rulaganya ka bokutshwanemelawana ya go kwala le go peleta e e sekasekilweng mo lokwalong lo. Ditlhaloso tse di tletseng le mabaka mangwe a ditshwetso tse di dirilweng mo mokwalong di ka bonwa mo dikgaolong tse di latelang.

a	aba	l	lala	ntš	tša	t	Tala
b	bana	lw	lwala	ntšh	ntšha	tl	Tlala
d	dira	m	mala	ntw	ntwa	tlh	Tlhapa
e	elama	mm	mma	ny	nyala	tlhw	Tlhware
e	rekile	mp	mpa	nyw	anywa	ts	Tsaya
ê	rêka	n	nama	nw	nwa	tsh	Tshaba
f	fa	ng	ngaka	o	gola	tshw	tshwaya
g	gana	ngw	ngwana	o	godile	u	Uba
gw	gwêba	nk	nko	ô	gôga	v	Venda
h	hibidu	nkg	nkgo	p	paka	w	Wena
i	ila	nkgw	nkgwanaph	ph	phala	x/c	nxa/nca
j	jalo	nn	nna	r	rata	y	Ya
jw	jwala	nt	nta	rr	rre	z	Zambia
k	kala	ntlh	ntlha	rw	rwala		
kg	kgama	ntlhw	ntlhwa	s	sala		
kgw	kgwêbo	nts	Ntsabanesw	swa			
kh	khai	ntsh	ntsho	š	ša		
kw	kwala	ntshw	ntshwantshwe	šw	šwegašwega		

Ditlhaka tse di sa kaeng medumo ya Setswana jaaka c, x, v, z, di ka dirisiwa mo mopeletong a maina a mafatshe le a batho.

Molao wa go peleta

- (i) *Mafoko a kwalwa ka ditlhaka tse di emetseng medumo jaaka e utlwala mo ditsebeng.*
- (ii) *Ditlhaka tse dintsi di kgona go emela modumo o le mongwe.*
- (iii) *Ditlhaka dingwe di ka supa telefatso: (mm), (nn), (rr), (aa), (ee), (ii) le (ôô). Dikai:*
- mme
 - nna
 - rre
 - lee
 - siile
 - poo
- (iv) *Go kwala (w) go tshwanetse go elwa tlhoko ka gore melawana mengwe ya thutapuo ga e letle go kwala (w), jaaka:*
- o a itse mme e seng waitse
 - o a ja mme e seng waaja
 - wa me mme e seng o a me
- (v) *Gokwala(y) le gone go tshwanetse go elwa tlhoko ka gore go laolwa ke melawana ya thutapuo. Medumo (y) le (e), (a)e utlwala ka go tshwana mme ga se modumo o le mongwefela. Ka jalo e tshwanetswe go elwa tlhoko mo mokwalong. Dikai:*
- (e a ja) e seng (ya ja)
 - (e ne ya bolaya kgomo, ya e eja; ya e fetsa) e seng (e ne e a bolaya kgomo, e a e e ja)
 - (ya re a se na go ja a robala)e seng (ea re a se na go ja a robale)

Ela tlhoko:

- (vi) *Ditumanosi (i) le (e) ga di nke di sala sekatumanosi (y) morago. Dikai:*
- ba tsamaile e seng ba tsamayile
 - ke beile e seng ke beyile

- ile e seng yile
- laile e seng layile
- laela e seng layela
- swaile e seng swayile
- loile (soka) e seng loyile

(vii) Ke fela mo mabakeng a se kae mo go ka fitlhelwang popego e e kgalhanong le molwana o. Fa e leng gore (y) ke ene modi mo karolong ya puo go raya gore go mo tlogela go raya go fetola karolo ya puo boleng jaaka mo sekaing tse di fa tlase.

- Ke batla gore o ye kwa morakeng e seng Ke batla gore o e morakeng.

Mo sekaing se se fa godimo (e) ka nosi ga a a nonofa gore a lemotshege jaaka lediri ka tota e le tomanosi ya bofelo ya noko e kwa ntlheng e ne e le modumo (a).

(viii) Modumo (y) o salwa morago ke (e) mo nokong ya bofelo ya lediri la modiro taelo. Dikai:

- ntiteye e seng ntitee
- neye e seng nee
- apeye e seng apee
- tsamaye e seng tsamae
- bolaye e seng bolae
- itheye e seng ithee
- otlhaye e seng otthae
- tshwaye e seng tshwae
- ipolaye e seng ipolae
- beye e seng bee
- reye e seng ree

Mafoko a, a buiwa ka modumo wa (y) o le bokoa mo nako tse dingwe o sa utlwaleng. Ka jalo fa go buiwa ka bonako/apeye/o utlwalega jaaka/apee/, /itheye/ ene o utlwalega jaaka/ithee/.

(xi) Tlogelo ya ditlhogo tsa maina

Fa e se fela mo mokwalong o o faphegileng jaaka wa maboko, mafoko otlhe a puo a tshwanetse go kwalwa ka botlalo: Dikai:

- Dikgomo tsa me di timetse e seng Kgomo tsame di timetse
- Lorato lwa ga gwe e seng Rato lwa ga gwe

(x) Segalo

Segalo se tshwanetse go supiwa jaana:

Segalogodimo

- pàká (kapari e e tshwanang/go gatisa ka mopako)
- tlhàgá (go nna mafolofolo)

Segalotlase

- pàkà (go supa/go fa bopaki)
- tlhàgà (go sutlha/go bonala)

Ditumanosi tse di rwesitsweng modumo ga di a tshwanela go rweşiwa go supa segalo mo godimo ga thweso ya modumo. Mkwadi o tshwanetse go tlhopha gore ao rweşetsa segalo kgotsa modumo. Go rweşa kana le gone ke go supa segalo sa ditumanosigare tse di papamalang fa go kwalwa sefonetiki. Mme go tswa mo go reng kgang e e lebilweng ke efe, fa e le ya bokao jo bo farologanngwang ka segalo go ka supiwa segalo. Fa e le mafoko a eme ka bonosi go supiwa mopeleto go se na kgang ya segalo, ke gone go ka rweşiwang go supa gore ke tumanosigare efe tota.

- é e seng é'
- ô e seng ô'

(xi) Kgaoganyo ya mafoko

Fa go kwalwa diele ga go tshwaraganngwe mafoko fela. A kgaoganngwa go tsamaelana le popego ya one. Mokwalo wa Setswana wa re lefoko lengwe le lengwe le le nang le bokao kana boreo le tshwanetse go kwalwa le kgaogantswe le mafoko a mangwe.

- e rile e seng erile
- e bile e seng ebile
- e se re e seng esere/e sere/ese re
- e ke te e seng ekete
- e seng e seng eseng
- ga ntsi e seng gantsi
- ga bedi e seng gabedi
- ga kae e seng gakae

Mafokwana (ne, ba, bo, ka) a a dirisiwang mo dipakeng tsa madiri a tshwanetse go ikemela a le osi.

- Ke ne ka tsamaya ka bo ka goroga.

(xii) Thefosano

Thefosano go tewa fa mafoko a ka bidiwa ka mekgwa e e farologaneng mo go ka amang mokwalo wa one. Pharologano e e ka baka ketsaetsego, mme go tshwanetse ga elwa tlhoko gore gantsi go na le go bitsa le go kwala marefosani mo go amogelesegang le mo go sa amogelesegang.

- Lobatse e seng Lobatsi
- metsi e seng metse
- bolwetse e seng bolwetsi
- sehuba¹ e seng sefuba
- sehudi e seng sefudi

Tiriso ya maadingwa

Maadingwa ke mafoko a a tswang mo dipuong tse dingwe, mme a tshwanetse go dirisiwa ka kelotlhoko. Lefoko le le adimilweng, fa le setse le tlwaelesegile, le tshwanetse go kwalwa ka ditlhaka tse di emetseng medumo ya Setswana:

- fonetiki
- fonoloji
- khomputara
- thekiniki
- thenese
- thelebišeni
- diyunitsi
- sofa
- setediamo
- kheikhi
- ditšhipisi
- yunibesithi

Puo ke selo se se tshelang, ka jalo maadingwa a tshwanetse go tswela ka go atologa mo puong ya Setswana go itepatepanya le ditlhabololo le kamano le dipuo le dingwao tsa mafatshefatshe. Katologo e ya puo e tlaa nonotsha le go nontsha puo ya Setswana go nna puo e e lotaneng e e ka dirisiwang mo dinakong tsa seša. Ka jalo diteko le dithuto tsa bana ba dikole di tshwanetse tsa

akaretsa mafoko a maša mo Setswaneng a a atileng go dirisiwa, go akarediwa le a a dirisang medumo e e sa tlwaelegang jaaka (z) le (v). Le fa go le jalo, mo go adimeng mafoko, ga re a tshwanela go gogorupa ka tlhoka kebelelo ka mafoko mangwe ke mafoko a a iseng a nne karolo ya puo ya Setswana, ka a santse a dirisiwa fela mo puong, mme ise a nne karolo ya mokwalo wa Setswana. Mafoko a a tshwanetseng go amogelwa ke a tsereng popego ya Setswana. Dikai tsa mafoko a a ka dirisiwang ke a a latelang:

- zama > nzamela
- viniga

(xiii) Matshwao mo dieleng

Diele di tshwanetse go tshwaiwa gore di bopege sentle gore gape di tsamaisa molaetsa wa tsone sentle ka tsepamo.

- *Matshwao a khutlo, potso, le tsiboso a tshwanetse go kwalwa kwa bofelong jwa diele. Gape go tshwanetse ga elwa tlhoko gore ga a dirisiwe otlhe golo go le gongwe fela.*
- *Letshwao la khutlwana le dirisiwa fa gare ga diele go farologanya megopolo. Le tsenngwa fa go emiwang ka nakwana go hema fa go buiwa kana go balwa seele.*
- *Mafoko a a nankolwang kgotsa a a nopotsweng a tshwanetse go agelelwa ka matshwao “.*
- *Diele di tshwanetse go sobokwa go tsamaelana le megopolo ya tsone ka ditemana (paragraphs).*
- *Ditemana di tshwanetse go tsaya dipopego tse di latelang:*

- (a)** *Ngwaga oo o ne a goroga, morago ga dingwaga tse some tsa bokgwelwa. Mo baneng ba ba golang, lesome la dingwaga ke lobaka lo lo ntsi thata...*

Mme kgakgamalo e tona, ngwana wa gagwe, yo a mo tlogetseng a le dingwaga tse pedi le sephatlo, a mo tabogela a re, 'ntate, ntate...', le ene a mo kgatlhantsha a re, 'ngwanake, ngwanake.' Mme ba lela mmogo lebakanyana...

- (b)** *Ngwaga oo o ne a goroga, morago ga dingwaga tse some tsa bokgwelwa. Mo baneng ba ba golang, lesome la dingwaga ke lobaka lo lo ntsi thata...*

Mme kgakgamalo e tona, ngwana wa gagwe, yo a mo tlogetseng a le dingwaga tse pedi le sephatlo, a mo tabogela a re, 'ntate, ntate...', le ene a mo kgatlhantsha a re, 'ngwanake, ngwanake...'. Mme ba lela...

SETSWANA

Paper 3158/02
Literature

Key messages

In order to do well, candidates should bear in mind the following:

- answers need to be presented legibly and logically
- answers should be focused and relevant to the question. Rehearsed or generalised essays attract few or no marks
- Quotation from the text is only effective when used selectively. Candidates should not include long retellings of the original text. Only brief and relevant quotations which are integrated into the essay show understanding and help to support the argument.

General comments

Some candidates did not appear to be very familiar with the content of the prescribed works. This was especially apparent in **Section A (Question 1 and 2)**. In some cases characters were confused and did not match with the actions attributed to them. Most candidates did much better in **Section B**, although some answers were too short. In **Section C: Poetry**, a good number of candidates performed well in questions related to poetic devices. However, a number of the candidates did not provide relevant examples from the poems of the poetic devices they mentioned.

Comments on specific questions

Section A: Prose

Question 1

Fa a lelela legodu – P.T.M. Marope

- (a) Most candidates answered correctly.
- (b) A number of candidates did very well on this question. Others struggled to give the reasons for why Neo had doubts about marrying Modisa.
- (c) A large number of candidates did not manage to provide the repercussions of the choices made by Neo or gave most of the facts pertaining to **Question 1 (c)** in answer to **Question 1 (b)**, which was not correct.
- (d) Most candidates knew Neo did not want to marry Modisa anymore because she vehemently refused to stay at home to look after his family members, especially the children of Modisa's sister.
- (e) The phrase '*Kgole ya lenyalo*' is used in the text to describe the bonds (or, more specifically, the rope) of marriage. Some of the candidates misunderstood the use of the expression and claimed that Neo hanged herself after things did not work out with Kangkangwane. Other candidates were able to show that they had correctly understood the significance and symbolism behind the idiom '*Go ipofa ka kgole ya lenyalo*' in relation to the novel.
- (f) The question centred on the word '*semelo*' as it relates to Neo's and Modisa's character traits or manners. Many candidates appeared not to understand the meaning of the word and performed poorly in this sub-question.

Question 2

Diselamma – T.K. Mouwane

Some candidates appeared not to have grasped the core theme of the book and the significance of the major incidents in the book caused by Morolong, the main character.

- (a) Most of the candidates answered correctly.
- (b) Some candidates did not understand the meaning of '*thitokgang/morero*' and lost marks. The title of the book *Diselamma (ga di ratane)* – roughly, 'those who act similarly do not like each other' – offers the biggest clue to the answer. In this particular instance, the phrase relates to the women connected to Morolong and their dislike of each other.
- (c) Candidates were awarded one mark for answering *Ke nnete*. However, when it came to supporting their answer some candidates ran into difficulties because they confused characters.
- (d) A large number of candidates struggled to answer correctly as they were insufficiently familiar with the relevant parts of the book.
- (e) Most of the candidates answered correctly.
- (f) Most of the candidates answered correctly.
- (g) The question was two-pronged. Some candidates focused on the first part of the question (which related to the character's intention to marry Morolong) but often left second part of the question (whether Sewagodimo's wish was granted) hanging in the air.

Question 3

Mmoko wa talane – T.K. Mouwane

The question was based on two idioms and one saying. Candidates who did not fully grasp the meaning of the two idioms and the saying and how these related to the text often struggled to answer the question.

Question 4

Pelo e ja serati – J.M. Ntsime

Some candidates had difficulties providing the main reasons for why Dithole and Nombini were eventually allowed to marry each other even though, at first, the King, the Queen and the whole village were against. Dithole, after arguing with his father, runs away and is captured by a monster on an ancestral mountain. The traditional healers and the king's regiments are unable to rescue Dithole from the mountain, whereas Nombini, a woman, with help from Matwetwe, a traditional healer, can. The reasons why the royal couple and the villagers are initially against Nombini becoming a princess are because Nombini was a commoner and an outsider from a different ethnic group. A large number of answers were too short and some responses suggested that the text had not been studied in sufficient depth.

Section C

Question 5

Motlhaolosa – M. Moreri

- (a) A number of candidates interpreted the poem 'Baesekele' very well in their own words.
- (b) A number of candidates mentioned poetic devices, such as assonance and alliteration but did not link them to specific instances from the poem.

Question 6

Borobe jwa puo – M.R.T. Makgeng

- (a) While this question was generally well answered, some candidates interpreted parts of the poems too literally and failed to pick up on the irony (*kobiso*) in the poem. For instance, where the dog says '*mojamorago ke kgosi*' it is actually complaining about the leftovers its owners give it rather than saying it eats like a king, as some candidates wrote.
- (b) Responses to questions on poetic devices have improved compared to previous years. However, while most candidates could give the names of the different poetic devices, they sometimes did not give specific examples from the poem.

Some candidates referred to lines from the poem where instances of the use of particular poetic devices occurred but omitted to specify examples. Where asked for, candidates must give specific examples and not rely on the examiner to ascertain these for them based on line references.

Question 7

- (a) Most of the candidates were able to answer this question very well and obtained satisfactory marks.
- (b) This question was also based on poetic devices and similar problems identified in **Question 5** and **6 (b)** occurred. Rhythm (*moribo*) was sometime confused with rhyme (*morumo*), an indication that some candidates still need to master the names of poetic devices.

Orthography

Inconsistency in the spelling of basic Setswana words such as *mmagwe* (instead of '*mmaagwe*') and *boamaruri* (instead of '*boammaaruri*') was prevalent in some scripts. A large number of candidates also used slang words, such as '*kata*' (from English 'guard') and '*mara*' (from Afrikaans *maar*).

The following orthographic mistakes should be taken into consideration:

Incorrect	Correct
<i>ke ngwe</i>	<i>ke mongwe</i>
<i>ira</i>	<i>dira</i>
<i>adi</i>	<i>a di</i>
<i>pelo maswe</i>	<i>pelomaswe</i>
<i>moraya</i>	<i>mo raya</i>
<i>itsi</i>	<i>itse</i>
<i>mmoke</i>	<i>mmoki</i>
<i>boamaruri</i>	<i>boammaaruri</i>
<i>sepiti</i> (from English 'speed')	<i>lobelo</i>
<i>jarata</i>	<i>segotlo</i>
<i>berekela</i>	<i>direla</i>
<i>dinepe</i>	<i>ditshwantsho</i>
<i>bo mme</i>	<i>bomme</i>
<i>katile</i>	<i>disitse/tlhokometse</i>
<i>bo phokojwe</i>	<i>bophokojwe</i>
<i>sokola</i> (from Afrikaans <i>sukkel</i>)	<i>sotlega</i>
<i>senepe</i>	<i>setshwantsho</i>
<i>borega</i>	<i>o jewa ke bodutu</i>
<i>phua ganya</i>	<i>phuaganya</i>
<i>katang</i>	<i>tlhokomela</i>
<i>le rato</i>	<i>lerato</i>
<i>are</i>	<i>a re</i>
<i>sedi nyana</i>	<i>sedinyana</i>
<i>ntšha</i>	<i>ntšwa/ntšwa</i>
<i>sereletsa</i>	<i>sireletsa</i>
<i>tšhofetse</i>	<i>tsofetse</i>

Cambridge Ordinary Level
3158 Setswana November 2019
Principal Examiner Report for Teachers

<i>moanelwa mogolo</i>	<i>moanelwamogolo</i>
<i>bo mme</i>	<i>bomme</i>
<i>banga</i>	<i>beng ba</i>
<i>tlokomela</i>	<i>tlhokomela</i>
<i>mofisa</i>	<i>mo fisa</i>
<i>tshutshu</i>	<i>tšhutšhu</i>
<i>sepiti</i>	<i>lebelo</i>
<i>waga</i>	<i>wa ga</i>
<i>baba</i>	<i>ba ba</i>
<i>mothusang</i>	<i>mo thusang</i>
<i>gadinke</i>	<i>ga dinke</i>
<i>tsedingwe</i>	<i>tse dingwe</i>
<i>tanki (from Afrikaans dankie)</i>	<i>leboga</i>
<i>buwa</i>	<i>bua</i>
<i>sabui</i>	<i>sa bue</i>
<i>morata</i>	<i>mo rata</i>
<i>pelo ntle</i>	<i>pelontle</i>
<i>pelo maswe</i>	<i>pelomaswe</i>
<i>bo phokojwe</i>	<i>bophokojwe</i>
<i>botalo</i>	<i>botlalo</i>
<i>tšhentšhana</i>	<i>refosana</i>
<i>janong</i>	<i>jaanong</i>
<i>a sia</i>	<i>ga se a</i>
<i>mara</i>	<i>fela</i>
<i>motlogetse</i>	<i>mo tlogetse</i>
<i>moreetse</i>	<i>mo reetse</i>
<i>se se kgolo</i>	<i>se se golo</i>