

## FEBRUARY SPECIAL EXAMINATION 2023

|                   |               |                                               |         |
|-------------------|---------------|-----------------------------------------------|---------|
| SUBJECT AND LEVEL |               | ROBOTICS III                                  |         |
| SAPSE CODE        |               | SES18603                                      |         |
| DATE              |               | 16 February 2023                              |         |
| VENUE             | DR SEME HALL  | NUMBER OF PAGES<br>(including the front page) | 5       |
| TIME              | 09:00 – 12:00 | DURATION                                      | 3 hours |
| FULL MARKS        | 100           | TOTAL MARKS                                   | 100     |

|           |                |
|-----------|----------------|
| EXAMINER  | MR. M. SIBANDA |
| MODERATOR | DR. E. SHERO   |

|            |                                 |
|------------|---------------------------------|
| FACULTY    | ENGINEERING                     |
| DEPARTMENT | ELECTRICAL ENGINEERING          |
| COURSE     | DIPLOMA: ELECTRICAL ENGINEERING |

|              |                                                                                                                                                                                                                                                      |
|--------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| INSTRUCTIONS | ANSWER ALL QUESTIONS.<br>ONLY DIAGRAMS MUST BE IN PENCIL.<br>GIVE ANSWERS CORRECT TO THREE SIGNIFICANT FIGURES.<br>IN THE CASE OF CALCULATIONS CLEARLY SHOW YOUR ANSWER BY UNDERLINING IT.<br>RULE OFF EACH ANSWER BEFORE YOU START ANOTHER QUESTION |
| REQUIREMENTS | PEN, PENCIL, CALCULATORS, EXAM BOOKLETS                                                                                                                                                                                                              |

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# Matric 24geography Guideline Booklet

**CL Gary**



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