African languages have a wealth of knowledge in them. If we are committed to decolonising our education system, African language users need to play a leading role in designing a curriculum that is inclusive of their languages. Access to printed materials in all our languages is equally important in preserving and promoting African languages. Nal’ibali promotes the use of mother language as an essential part of reading for enjoyment. It believes that we should all be able to read and listen to stories in the languages we speak and understand.

Nal’ibali is proud of how it contributes to promoting multilingualism in South Africa. Each week, 53 000 reading-for-enjoyment supplements are distributed free of charge directly to reading clubs, community organisations, libraries, schools and other partners in the Eastern Cape, Western Cape, Gauteng, Free State, Limpopo, North West and KwaZulu-Natal. A limited number of free supplements are now also available at selected post offices in Limpopo and North West Province.

Every human being under the sun defines themselves by the language/s they speak and the people who speak the same language/s. Our values, ways of socialisation and dignity are carried in our languages. Our heritage is displayed in our languages.

Somikazi Deyi is a lecturer in the School of Languages and Literatures: Department of African Languages, University of Cape Town.

**Our languages, our heritage**

By Somikazi Deyi

Languages play an essential role in our lives. They are the bearers of our culture and identity. Each language is not just a series of words. It communicates a particular experience and understanding of the world. Language is therefore tied to a sense of belonging, which is linked to society and its values.

For many decades Africa has been the only place in the world where most children are taught in a language that is not their own. This places African languages at the centre of the national discussion on education.

Teaching in African languages is critical. It can help learners to grasp concepts more easily, pass well, and support their success later in life. But if children are going to be taught in African languages, they are going to need good quality textbooks and assessment questions in those languages too. Improving existing materials usually means translating from English to an African language, not necessarily developing original African language materials.

One of the questions often debated is this: do African languages have enough terminology and vocabulary to be languages of teaching and learning all the way from preschool to the end of university studies? Of course they do!

**Dipuo tsa rona, botjhaba ba rona**

Ka Somikazi Deyi

Dipuo di tšalako karo ya bahlokoa mapihaleng a rona. Ka tšona tse tšereng botjhaba le bothبثhlebotlhata ba rona. Puo ka ringo wa se feela lelota la mantswe. E hokhanya bohlehemo le kutlwana wena tse iseng tsa lefatshe. Khaoo puo e fane ka maiakula o ha ba karo yo se tšetho se iseng, e teng nito o amanang le se tšetho le malagabane a sona.

Ka diletso tse ngatla Afrika haesaole te le tšona feela tšelatšeheng toleho moa ba bangata ba ntwatwa ka puo e se xameng ya bona. Sema se bea dipuo tsa SeAfrika sehokhatsho sa pusoro e mabapi le mabapo le fihlelo.

Ha rute ka dipuo tsa SeAfrika ke ni tshi navo ka ni tsoho ni tshitsi. Ha ko tša o tšihlo le tšefihlo mame tšihlo, le ho la tšo le la ho na ho lesa ho SeAfrika. Ha tša o tšihlo mame tšihlo, le ho la tšo le la ho na ho lesa ho SeAfrika.

E ngwe ya dipotso tse thahihhahang hangtsa ke ena: na dipuo tsa SeAfrika di na le mame le tšihlo le tšiho na le na ho le na ho lesa ho le na hanha ho SeAfrika. Leboya Bophirima, University of Cape Town.

**INSIDE!**

**A bilingual poster on page 2 to help you create a print-rich environment for your children.**

**KAHARE!**

Phohotse tara e temegedi lephapheng la 2 bakeng sa ho o tšepa ho tša o tšihlo le tšihlo e ntleho ka ntleho ka ntleho ka SeAfrika. E tša o tšihlo le tšihlo le tšihlo le tšihlo le tšihlo le tšihlo.

**Join us. Share stories in your language every day.**

**Nal’ibali! It starts with a story...**

**Drive your imagination**

This supplement is available during term times in the following Tiso Blackstar newspapers: Sunday Times, Express in the Western Cape, Sunday World in the Free State, Gauteng, Limpopo, KwaZulu-Natal and North West, Daily Dispatch and The Herald in the Eastern Cape.
11 South African ways to become a better reader
**Inspiring children**

Mrs Cecilika Kabai is the Head of Department for Languages at Chief Bambata Primary School in Evaton West, Gauteng. She is passionate about improving the reading and writing skills of children by exposing them to as many stories as possible in their home languages from a young age. We chatted to Mrs Kabai about the importance of stories and reading in our communities.

**What do you enjoy most about your work?**

I love working with children, so it brings me a great sense of fulfilment.

**Why do you think we have a problem with literacy in South Africa?**

Literacy is a problem because reading is not encouraged in the years before children go to school. Young children don’t visit libraries to read for fun because libraries do not have enough books that children can relate to in their home languages.

**If you were the president, what is the one thing you would do to make a difference to literacy?**

I would build libraries in our communities and even introduce mobile libraries where children could go and read over the weekend.

**Who told you stories when you were a child?**

My grandmother used to tell us stories in Setswana.

**Did anyone read to you when you were a child?**

My mother used to read stories to me when I was still very young. They were mainly in English.

**Why do you read to your children?**

I read to them often because I understand that reading helps them to be good writers and speakers.

**What languages do you read in?**

I read in English and Sesotho.

**Please complete these sentences for us.**

Every child should read … a book every day.

My favourite place to read is … sitting under a tree or in a quiet place.

At the moment I’m reading … Things Fall Apart by Chinua Achebe.

Life without stories would be … gloomy and boring.

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**Dinaledi tsa dipale**

**Ho kgothatsa bana**


**Ke eng se o natefelang ho feta mosebetsing wa halwa?**

Ke rato ho sebetsa le bana, kaahlo ho ntlatsatsa kgolosotha e kgolo maikutlong a ka.

**O nahnana hore ke habaneng ha re ena le bontha ba tsabo ya ho bala le ho ngola Afrika Borwa?**

Tsabo ya ho bala le ho ngalo ke bontha habane ho bala ha ho kgololethwane ditsele tsa palale bana ba eya sekolong. Bana ba banyenyane ha ba aletle ditaeborany ho ya bala monate habane ditaeborany ho di di abula tsa lekaneng tsu bana ba ka iponang ho tsuana ba bale ba di utlwisisa ka dipuo tsu bana tsu lapeng.

**Hoja o ne o le mpresidente, ke eng ntho e le ngwane eo o neng o tla a etso ho tla ya phetela ho tsabo ya ho bala le ho ngola?**

Ka ne ke tla aha ditaeborany metseng ya rona mme ke be ke fise le ditaeborany tse tsamayang moo bana ya ko yang ho ya bala mafelong a beka.

**Ke mang ya neng a o phetela dipale ha o ne o sa le ngwana?**

Nkgwana wo ka o o atisa ho re phetela dipale ka puo ya Setswana.

**Na ho na le motlo ya neng a o bala ha o ne o sa le ngwana?**

Mme wa ka o o atisa ho mpalla dipale ha ka ne ke le monyenyane. Boholo ba tsuana di di le ke English.

**Hobaneng ho a bala bana ba hoa?**

Ke ba bala kgolosotha habane ke utlwisisa hore ho bala ha ba thusa ho ba bangodi le dibut se Hwahwaka.

**O bala ka dipuo dite?**

Ke bala ka English le Sesotho.

**Ka kopa oria dipolelo tse latelang.**

Ngwana e mong le e mong o lokela ho bala … buka letsele i leng le le leng.

Sebaka se o ke ratang ho bala ho sana ka … ho duka tla le sete kopa sebakeng se kgoloseheng.

**Motsetsong wa jwale ke bala … Things Fall Apart ka Chinua Achebe.**

Bophelo ntle le dipale bo ne bo tla ba … leretho le bidutu.
Get creative!

Here are some ideas for using the two cut-out-and-keep picture books as well as the Story Corner story in this supplement, as well as some fun Heritage Month activities to grow your children's creativity and encourage them to have fun with reading and writing. Remember to choose the activities that are best suited to your children's ages and interests.

Iqapele!

Mehopoloe e tseng ke ena bakeng sa ho sebedisa dibuka tsedishwantsho tse sehwhang-le-ho-ipokelwa tse pedi esitana le pale ya Hukung ya Dipale e titsetseng ena, esitana le diketsaholo tse monate tsa Kgwedzi ya Botlhabe bakeng sa ho hodisa boiqapelo ba bana ba hao le ho le kgohlethase na natefelewa ke ho holo le ho nga. Hopola ho kgestha diketsaholo tse tshwenelang dilemo le ditshahaloho tsa bana ba hao.

1. Ntsha leqephe la 5 ho isa ho la 12 tlatsetsong ena.
3. Seha hodima mela ya matheba a mafubedu.
4. Le mene ka halofo hape hodima mola wa matheba a matala.
5. Mena leqephehadi ka halofo hodima mola wa matsho.

Create TWO cut-out-and-keep books

1. Take out pages 5 to 12 of this supplement.
2. The sheet with pages 5, 6, 11 and 12 on it makes up one book. The sheet with pages 7, 8, 9 and 10 on it makes up the other book.
3. Use each of the sheets to make a book. Follow the instructions below to make each book:
   a) Fold the sheet in half along the black dotted line.
   b) Fold it in half again along the green dotted line.
   c) Cut along the red dotted lines.

Iketsetse dibuka tse sehwhang-le-ho-ipokelwa tse PEDI

1. Ntsha leqepe le 5 ho iso ho la 12 titsetseng ena.
2. Leqepehadi le lango le mapekhe ena, 5, 6, 11 le 12 ho lona le ltha buka e le ningwe. Leqepehadi le lango le mapekhe ena, 7, 8, 9 le 10 ho lona le ltha buka e ningwe.
3. Sebedisa leqepehadi ka lango le ltha buka ka ningwe:
   a) Mena leqepehadi ka hoato ho holo mola wa mathebe a matsha
   b) Le mene ka hoato ho holo mola wa mathebe a matsha
   c) Seha holo mola wa mathebe a malopedi.
The next day, a strange and beautiful woman came to Bolobedu. Around her neck were many strings of coloured beads and a small pouch made of rabbit skin. When she spoke, her voice was gentle, like the song of a mountain stream.

She looked at the clouds that were resting on the mountains and she ordered them to rise up and fill with water. For a few moments, a huge silence settled on the earth. Then, suddenly, the clouds rose up and became black and heavy and full of water, and a roar like the sound of a hundred lions was heard throughout the land.

The beautiful woman looked at the big, black clouds and she ordered the lightning to brighten the darkness. Arrows of white fire came shooting across the sky and the smell of rain filled the air. The clouds burst open, and big, fat raindrops began to fall.
Ho ne ho se na pula lefatsheng la Bolobedu dîlêmo tse têle. Dinoka tsôblie di ne di orôllêse mme lefatshhe le le lepatswa le pêsôbôle le tsûsûbême pêwâ ka sebôleho sa moseadîmôhôlo lefatsheng.

Bana ba banyenyane ba lefatshhe la Bolobedu ba ne ba sa tsebe pula. Ba ne ba itsebela feela lebôlô le lebôlô le tshesêlô, le fûshumatsuang mmele ya bona, mme le bala lefatshhe, le sa le dipæsêla le maôlû lebôla ya tsôma. Bana ba banyenyane ba ne ba lepîle ba bîle ba nyôlôwe. Ba ne ba sa bosôsôle, ba sa tsêchê kapa bona ho bapalô letsatsing.

The children shouted with joy and ran out into the falling rain. They were laughing and singing and dancing. They were running and jumping and splashing in the puddles. They were opening their hands and opening their mouths, trying to catch the raindrops.

The old people looked at their children, who were hungry and thirsty and had never seen the rain. They looked at the clear, blue sky and the big, yellow sun, and they began to pray. They prayed to the gods to water their land. They prayed to the gods to fill the rivers and feed the earth so that the crops could grow and their children could eat and drink and smile and laugh again.

The people of Bolobedu loved the beautiful Modjadji because she was wise and she could make the rains come with her magic medicine and her magic beads and her voice that sounded like the song of a mountain stream.

So, Modjadji became the ruler of Bolobedu. Every year she talked to the clouds and made them rise up and fill with rain. And every year the rains fell for many days and many nights, and the land turned green, and the children played in the rivers and rolled in the green grass and grew fat and healthy.

Modjadji had many daughters and she taught them all the rain-making magic. She gave them the magic beads and the magic medicine, and sent them to dry and thirsty places in the land so that all the children could eat and drink and smile and laugh again.
The lazy ant

One day Lazy Ant’s mother found him sitting on a rock as usual.

His mother was angry and she punished him.

Then she told him to quickly fill a sack with food. Lazy Ant grumbled as he began working. He knew that he would not be getting any food if he didn’t work.

Mme wa lona o ile a halefa mme a mo fa koa.

Yaba o le boldla le ho le diise molola wa dijo la pothlako.

Lerwana le Botswa la honotha le ntse le sebetsa. Le le nhlobo le ma le dijo le falana, le le sebetsa.

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Yaba o le boldla le ho le diise molola wa dijo la pothlako.

Lerwana le Botswa la honotha le ntse le sebetsa. Le le nhlobo le ma le dijo le falana, le le sebetsa.
It was summer time and most of the ants in Ant City were collecting food. But Lazy Ant was lying on his back on top of a rock basking in the sun.

Lazy Ant always complained when he was given work to do. In fact, he was so lazy that he would even cry! Instead of working, Lazy Ant would chat non-stop, and so when it was time to go home, his work was left unfinished.

By the end of that day, Lazy Ant’s sack was full. His mother was very happy to see that her son had worked so hard.

And from that day, Lazy Ant saw the importance of working together with others. Working together creates peace, joy and harmony.
The elders of Ant City even celebrated the change in Lazy Ant's behaviour with him.

Baholo ba Motse wa Marwana ba keteka pheto ho e boitshwarong ba Lerwana le Botswa mmoho le yena.

The elders of Ant City even celebrated the change in Lazy Ant's behaviour with him.

Le letsebe le a le tse hla, Lerwana le Botswa a tla le sebetsa ka thata letsheare lohle.

But when it was time to eat, Lazy Ant would suddenly jump up.

Lazy Ant’s mother prepared a special meal for supper to reward her son. He enjoyed the meal along with the other ants who had worked hard all day.

Empa ha e se e le rabo ya diyo Lerwana le Botswa le ne le tlolela hodimo ka potlako.

Le mme wa Lerwana le Botswa a pheha dijo tse ikgethileng tsa mantsiboya ho putsa mora wa e. Le ile la natefelwa ke dijo tseo mmoho le marwana a mang a ileng a sebetsa ka thata letsheare lohle.
As Lazy Ant’s mother and sisters were busy collecting food, he just glanced at them, whistling and waiting for them to finish.

The next morning, Lazy Ant was the first one to wake up and he prepared breakfast for his mother. All the other ants were shocked by the change in Lazy Ant’s behaviour. He went up and down offering help to any ant who needed it.
There had been no rain in Bolobedu for many years. All the rivers had dried up and the brown earth was cracked and wrinkled, like the face of the oldest grandmother in the land.

The little children of Bolobedu did not know the rain. They only knew the hot, yellow sun that warmed their bodies and baked the earth and robbed the flowers and leaves of their colours. The little children were hungry and thirsty. They did not smile or laugh or play in the sun.

There was no rain in Bolobedu for many years. All the rivers had dried up and the brown earth was cracked and wrinkled, like the face of the oldest grandmother in the land.
Boahuti ba bona le boasi ba bona ba baholo ba ne ba bua ka nako eo maru a neng a eba maholo, a eba matsho, a hakfa, mme metsu ya molo o moweue ya tla ya phunyeletsa lehodimong mme pula ya tsholoha matsatsi a mangata le mastu a mangata. Ba ne ba bua ka nako eo ba neng ba qaputsa metsing, ba pitika jwang bo hotala, ba rwa metsi a phodileng a tswang nokeng e phallang.

Bana ba banyenyane ba ne ba mamela mantswe a tswang ho ba baholwanyana. Ba ne ba sheba lehodimong mme ba lakatsa eka le bona ba ka bona metsu ya molo o moweue le ona maru a maholo a matsho. Ba ne ba lakatsa eka ba ka utwa mafatsane a maholo a pula difahlehong tsu bona. Ba ne ba lakatsa eka ba ka qaputsa metsing mme ba latswe metsi a phodileng, a hlwekileng ka melomong ya bona.

Their older brothers and sisters spoke of the time when the clouds grew big and black and angry, and arrows of white fire came shooting through the sky, and rain fell for many days and many nights. They spoke of the time when they splashed in the puddles and rolled in the green grass and drank cool water from the flowing river.

The little children listened to the words of the older children. They looked at the sky and wished they could see those arrows of white fire and those big, black clouds. They wished they could feel the big, fat raindrops on their faces. They wished they could splash in the puddles and taste the cool, clean water in their mouths.

Yaba ba sheba mosadi e motle ya neng a kgona ho bua le maru a ese hore a tsohe a tla pula. Ba re ho yena: “O mang, mme o kgona jwang ho etsa dintho tsena tse makatsang?”

Yena a re, “Ke nna Modjadji, ke tswa lefatsheng la letsatsi. Ha batho ba lona ba ne ba rapella pula, letsatsi le ne le na le matla hoo otate wa ka, e leng Modimo wa Letsatsi, a ikeng a utwa ditshapelo tsu lona. O mphile difaha tsa mohlolo le meriana ya mohlolo, a mpontsha sephiri sa ho nesa pula. Mme a mihomela lefatsheng la Bolobedu hore ke tle le be Mofumahadi wa lona wa pula.”

And then they looked at the beautiful woman who could talk to the clouds and make them rise up and fill with rain. They said to her, “Who are you and how are you able to do this wonderful thing?”

“I am Modjadji,” she said. “I come from the land of the sun. When your people prayed for rain, the sun was so strong that my father, the Sun God, heard your prayers. He gave me the magic beads and the magic medicine and showed me the secret ways of making rain. Then he sent me to Bolobedu to be your Rain Queen.”
Being read to in your own language should not be an optional extra for children. It is really an essential and powerful part of learning language and developing literacy. When you regularly read to children in their home language/s, you give them a strong language foundation that makes all learning easier.

If you don’t understand what you are reading, then you are not really reading – no matter how well you can say the words on the page! It takes many years to learn another language well. So, because understanding is at the heart of reading, children need to listen to stories being read in their home language/s. They can then concentrate completely on the flow of the story instead of struggling to understand a language they don’t know properly.

You should also read some stories to children in their additional language – this helps them learn the new language.

And the more languages you have in your classroom and your school, the more resources you have to draw on! Celebrate and use all the languages in some of these ways.

- Sing songs and say rhymes in the home language/s of all the children, and then gradually introduce them in their additional language too.
- Surround children with print in all their languages by making your own bilingual or multilingual posters on topics that interest them. Or, write rhymes, songs and riddles in different languages onto large sheets of paper and display them.
- Use all the languages that you can speak and read, to read aloud to the children. If not all of the children know these languages, use another adult as an interpreter to translate for you after you have read each page.
- Use a cellphone to record parents, grandparents and other caregivers telling and/or reading stories in their home language/s – then let the children listen to these stories.
- Let the children who speak the same home language, read and talk about storybooks together in groups.
- Create a message wall where teachers and children can write messages to each other in the language of their choice.

Make reading for enjoyment part of your school! For more information and guidance on how to do this, go to www.storypoweredschools.org.

Etsa hore dipale di be bohlokwa sekolong sa heno

For a chance to win some Book Dash books, write a review of the story, The lazy ant (pages 7 to 10), and email it to team@bookdash.org, or take a photo and tweet us at @bookdash. Remember to include your full name, age and contact details.

Bakeng sa tshokotsheho ya pale ena, Lerwa le botswa (teqephe la 7 ho isa ho la 10), mme o e imeilele ho team@bookdash.org, kapa o nke senepe mme o re ntle leqepheng! Etsa hore ho balang ho ngola ho hano ka bohlokwa sekolong sa heno! Bakeng sa tshokotsheho ya pale ena, Lerwa le botswa (teqephe la 7 ho isa ho la 10), mme o e imeilele ho team@bookdash.org, kapa o nke senepe mme o re ntle leqepheng! Etsa hore ho balang ho ngola ho hano ka bohlokwa sekolong sa heno!
The rainmaker

Retold by Kgosi Kgosi           Illustrations by Magriet Brink and Leo Daly

Once upon a time in the Kgalagadi, there was a powerful old man named Rapula. Rapula had one of the greatest gifts in the world. He had the power to bring the clouds close together when they were far apart. He had the power to make it rain. He was known all over the land as Rapula, the rainmaker.

For Rapula, making rain was a very painful process. It took all the energy he had, but it also gave him joy to see his people benefit from the water falling from the clouds. When it rained, the people would collect the water and use it for drinking and cooking. The rivers would fill up and so the animals had water to drink. The rain also fed the farmlands of the Kgalagadi.

After many years of making rain, Rapula, the rainmaker, became ill and his power weakened. The land of the Kgalagadi slowly started to dry up. The green grass and the trees started to disappear. Although the old man kept trying, he could only make small amounts of rain. And each time he tried, he became weaker and weaker.

Soon the old man became so ill and weak that he could not make any rain at all. When that happened, there was a great drought. The lands dried up and the crops failed. There was not enough food. Animals died, plants died, and people died.

The people of the Kgalagadi waited. They still hoped that the rainmaker would get well again. While they waited, they shared what little they had with each other and they gave the rainmaker the best food they had. “Maybe he will get back his strength soon,” they said.

Eventually the people realised that Rapula would never get better. The wise men of the village knew that all they could do now, was wait for Rapula to pass on his special power to someone else.

When Rapula, the rainmaker, died, the people of the Kgalagadi were sad. They had lost a valuable member of their community. However, the elders of the village took comfort in knowing that Rapula’s gift would not be lost. It would be passed on to a younger person.

There was a big funeral to honour the great rainmaker. People came from the faraway parts of the Kgalagadi to be there. They brought with them the little food and drink they had to share with everyone.

Before Rapula, the rainmaker, could be buried in the ground to rest forever, a strange thing happened – something that would show the people of the Kgalagadi who the new rainmaker would be. The colours of the rainbow left the old rainmaker’s body and entered into a young girl named Mapula, who was Rapula’s great-grandchild. This was the most amazing thing anyone had ever seen, but everyone knew that it was the way that rainmakers passed on their power. It happened very seldom because rainmakers lived for many, many years.

Mapula was now the new rainmaker of the Kgalagadi. For days after the funeral, the people celebrated the young girl’s new power. They celebrated with music and food. Everyone in the Kgalagadi brought her gifts of new clothing, flowers, special foods and other things.

It took a few days for Mapula to get used to her power, but soon they became stronger. Now she had to use her gift properly. If she was angry while making rain, she could create a thunderstorm or a flood. This could destroy her entire community.

Even though the Kgalagadi had been without rain for so long, Mapula had to learn slowly how to use her power. First, she learnt to make it rain a little by bringing small clouds together. She practised doing this once a week. Just like her great-grandfather, she became very tired after making the clouds rain. At times she had to sleep for two days to regain her strength.

The people of the Kgalagadi were clever. They learnt new ways to save the precious water. They learnt how to build dams and make big tanks to store water in.

After many months of practise, Mapula was finally able to bring good rains to the Kgalagadi again. Everyone celebrated the big rain with dancing and singing. It had been many years since they had seen that much rain and they knew that the drought was finally over. They were happy that there was a new rainmaker – a rainmaker who would make everyone’s life better.
Mehleng va kgalekgale mane Kgagadiku, ho ne ho ena le monnamoholo ya matla ya neng a bitwa Rapula. Rapula o ne a ena le ningwe ya dimpho tse kgoilo lefatseng. O ne a ena le matla a ho etsa pula. O ne a tsejwa naheng yohile jwaloka Rapula, monesapula.

Bakeng sa Rapula, ho etsa pula ene e le mosebetsi o utsisang bohloko haholo. Ho ne ho nka matla ao a nang le ona kaofela, empa hape ho ne ho mo tšisetsa thabo ho bona batho ba habo ba kgola molemo metshing a tsholohang marung. Ha pula ena, batho ba ne ba bokella metsi mme ba a sebedisa bakeng sa ho nwa le ho pheha. Dinoko di ne di tšla mme dipholofo di eba le metsi a ho nwa. Pula hape ene e le fepa dipolasi tsa Kgalagadi.

Kamora dilemo tse ngata tsa ho etsa pula, Rapula, monesapula, a kula mme matla a hae a fokola. Lefatshe ka Kgalagadi ka qala ho omella. Jwang bo botala le dìfate tsa qala ho nyameka. Leha monnamoholo a ne a dula a leka, o ne a se a kgono ho nesa pula ene nyane feela. Mme ka nako tsolie ha a leka ho etsa jwalo, o ne a fokola le ho feta.

E se neng monnamoholo a kula mme a fokola hoo a neng a se a sa kgone ho nesa pula hohang. Ha se o etshaha, ha ba le komello ene kgolo. Naha ya omella mme dijalo tsa pona. Ho ne ho se na dijo tse lekaneng. Dipholofo tsa shwa, dijalo tsa shwa, le batho ba eshwa.

Batho ba Kgalagadi ba ema. Ba ne ba ntle ba ena le tshepo ya hore monesapula o tša folo. Ha ba ntle ba ena, ba ile ba arolelana ka bonyane boo ba nang ene bona mme ba fa monesapula dijo tse monate ka ho fetisitsa tse ba nang le tsona. “Mohlomong o tša fumana matla a hae hahe hafithanye,” ba rialo.

Qetellong batho ba elellwa hore monesapula o keke a hlola a folo. Banna ba bohilele ba motse ba ne ba tšebo hore sebo ea ka a se etsang jwale, ene e le ho emela hore Rapula a fetisetsa matla a hae a ile g_HIJ0XVe4HG.png

Ha Rapula, monesapula, a hiokahala, batho ba Kgalagadi ba ne ba utšwiwe bohloko. Ba ne ba lalehetswe ke setho sa bohloko haholo setjhabeng. Leha ho le jwalo, bahlolo ba motseng ba ikgothatsa ka hore mplo ya Rapula e keke ya lalehla. E ne e tšileka hore e fetisetswe ho motho ya sa ntseng e le motjha.

Ho ile ha tšhwarwa lepato le lehlo ho holmpa monesapula ene moholo. Batho ba ile ba tša la hswa ka balakgolo a hole a Kgalagadi ho ba moo. Ba tša ba tšhwere dijonyana le dino tse ba nang le tsona ho tšla abela ho le batho bohle.

Pele Rapula, monesapula, a boloko la lebitleng hore a phomole ka ho sa eng ke, ha etshaha ntho ene makatsang – ntho e neng ene tla bontsha batho ba Kgalagadi motlhoo eo ene engreng tšla ba monesapula ene Kgale mme ya kena ka hara mmele wa morwetsana ene monekyane ya bitswang Mapula, eo e neng ene le setloholwana sa Rapula. Ena e ne e le ntho ene makatsang ka ho fetisisa e batho ba neng ka qala ho e bona, empa bohle ba ne ba tšebo hore eo ke tšela eo banesapula ba neng ba fetisetsa matla a bona ka yona. E ne e etshaha ka sevelo hobane banesapula ba ne ba phela dilemo tse ngatangata.

Mapula jwale ene e le monesapula ene motjha wa Kgalagadi. Ka matsatsi a mangata kamora lepato, batho ba ile ba keteka matla a matjha a morwetsana ene ene monekyane. Ba ile ba keteka ka mmnino le dijo. Batho bohle ba Kgalagadi ba ile ba reka dimpho tsa diaparo tse nthjha, dipalesa, dijo tse igKGpo.png

Ha ile ha nka matsatsi a mmlawla hore Mapula a thwaale matla a hae, emp a kapelenyanena a matlafala. Jwale ba ile ba itseho ho a matjha ene a seledi. Bohloko ba ile be ba keteka pula ena a tšla ba keteka ka mmino le dijo. Batho ba Kgalagadi ba ile ba keteka pula a hilwela ho neng e le kaleng. Bohloko ba ile be ba keteka ka mmino le dijo.

Mapula jwale ene e le monesapula ene motjha wa Kgalagadi. Ka matsatsi a mangata kamora lepato, batho ba ile ba keteka matla a matjha a morwetsana ene ene monekyane. Ba ile ba keteka ka mmnino le dijo. Batho bohle ba Kgalagadi ba ile ba reka dimpho tsa diaparo tse nthjha, dipalesa, dijo tse igKGpo.png

Ha ile ha nka matsatsi a mmlawla hore Mapula a thwaale matla a hae, emp a kapelenyanena a matlafala. Jwale ba ile be ba itseho ho a matjha ene a seledi. Bohloko ba ile be ba keteka pula ena a tšla ba keteka ka mmino le dijo. Batho ba Kgalagadi ba ile be ba keteka pula ena a tšla ba keteka ka mmino le dijo.

Kamora dikgwedi tse ngata tsa ho itseho, Mapula o ile a tšla ka tšlëna ho ihitha butle hore a ka seledi matla a hae jwane. Pele o ile a qala ka ho ihitha ho nesa pula hanyane ka ho kopana maru a manyane.

O ile a itsetla ho emo sena hanyane ka keke. Jwalo feela ka ntata ntetsebo, o ne a kgathala haholo ho a qeta ho emo maru a manyane. Ba ile be ba keteka bana le monesapula a lela a hore a setla ka ho fetisetsa matla a hae hofelo.

Batho ba Kgalagadi ba ile be ba bohilele. Ba ile be ba ihitha ditsele tse nthjha ho nesa pula ba ntesaetsa tse kgolo tša ho holokola.

Kamora dikgwedi tse ngata tsa ho itsetla, Mapula o ile a tsetla a tšla ho nesa dipula tse nthjha ba ntesaetsa tse kgolo tša ho holokola.

Drive your imagination

Menesapula

E phetwa ke Kgosi Kgosi Ditshwantsho ka Magriet Brink le Leo Daly

Hukung ya dipale
September is Story Bosso month at Nal’ibali. It’s a special celebration of storytelling! Here are some activities to help you join in the storytelling fun!

Loetse ke kwedi ya Story Bosso mona Nal’ibali. Ke ketexo e kgethshiling ya ho pheta dipale! Diketsaholo tse itseng ke tsema bakeng sa ho o tsha ho kenele monate wa ho pheta dipale!

Nal’ibali fun
Monate wa Nal’ibali

Use your imagination to complete the story. Tell a friend or parent your story.

Sebedisa boinahanelo ba hao ho qetella pale ena. Phetela motswalle kapa motswadi wa hao ka pale ya hao.

1. The escape
Long ago, a wicked giant stole two children and made them his slaves. All day they cooked and cleaned and washed his smelly clothes.

The giant never locked the door, because he knew his pet crow wouldn’t let the children escape. This bird had very sharp eyes, and it told the giant everything it saw.

Late one night, as the giant snored loudly, the children sat whispering together. “We’ll never escape!” whispered Neo to Nunu. “That bird will tell the giant as soon as we try!”

They thought for a while. Then Nunu said, “I know! Let’s …

2. Neo and Bella are each telling a story. What do you think they could be telling stories about? Write the beginning of their stories in the speech bubbles.

Neo le Bella ba pheta pale ka bonngwe. O nahana hore ba ka be ba pheta dipale tse mabapi le eng? Ngola qalo tsa dipale tsa bona ka harama dipudulana tsa puo.

Neo le Bella ba pheta pale ka bonngwe. O nahana hore ba ka be ba pheta dipale tse mabapi le eng? Ngola qalo tsa dipale tsa bona ka harama dipudulana tsa puo.

Don’t forget that we will be taking a break until the week of 14 October 2018. Enjoy the holidays, and join us after the holiday for more Nal’ibali reading magic! In the meantime, visit www.nalibali.org or www.nalibali.mobi to find stories and reading-for-enjoyment inspiration.

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Produced for Nal’ibali by the Project for the Study of Alternative Education in South Africa (PRAESA) and Tiso Blackstar Education. Translation by Hilda Mohale. Nal’ibali character illustrations by Rico.