

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!



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.

Tindzimi ta hina, ndzhaka yerhu

Hi Somikazi Deyi

Tindzimi ti tirha ntirho wukulu evuton'wini bya hina. Hi tona ti hlayisaka mfuwo na vuhina leswi hi nga xiswona. Ririmi rin'wana na rin'wana a ko va nongonoko wa marito ntsena. Ri hlamusela ntokoto wo karhi na matwiselo ya vutomi. Hikwalaho rurimi ri namarhele eka matitwelo yo va xirho xo karhi, leswi hlanganaka na rixaka na leswi swi nga swa nkoka eka rona.

Eka malembe lamotala Afrika ri vile ndhawu yi ri yoxe emisaveni hinkwayo laha vana vo tala va dyondzisiwaka hi rurimi leri nga riki ra vona. Leswi swi endla leswaku tindzimi ta Xiafrika ti va nhlokomhaka ya nkanelo wa rixaka eka dyondzo.

Ku dyondzisa hi tindzimi ta Xiafrika i swa nkoka. Swi nga pfuna vadyondzi ku twisisa minongoti hi ku olova, ku pasa kahle, na ku seketela ku humelela ka vona evuton'wini. Kambe loko ku ri leswaku vana va ta dyondzisiwa hi tindzimi ta Xiafrika, va ta lava tibuku to dyondza ta risimi nakambe swivutiso swo hlela swi va hi rurimi rolero. Ku antswisa switirhisiwa leswi nga kona swi vula leswaku swi fanele ku hundzuluxiwa ku suka eka

Xinghezi ku ya eka rurimi ra Xiafrika, kambe ku nga ri ku hlulukisa switirhisiwa swa rurimi ra Xiafrika xidzi.

Xin'wana xa swivutiso leswi tshamelaka ro va eka njhekanjhekisano hi lexi: xana tindzimi ta Xiafrika ti na marito na ntivomarito yo ringana leswaku ti nga va tindzimi to dyondzisa na ku dyondza eka ndlela hinkwayo ku suka eka xikolo xa tindzumulo ku fika emakumu ka tindzyondzo ta le yunivhesiti? Ina ti nga swi endla! Tindzimi ta Xiafrika tifuwile hi vutivi endzeni ka tona. Loko ku ri leswaku hi tiyimiserile ku suka eka xikhloni hi tlhelo ra tirhele ra hina ra dyondzo, vatirhisi va tindzimi ta Xiafrika va fanele va va varhangamahlweni eka ntirho wo endla kharikhulamu leyi katsaka tindzimi ta vona.

Ku fikelela switirhisiwa leswi nga kandziyisiwa hi tindzimi ta hina hinkwato swi na nkoka eku hlayiseni na ku tlakusa tindzimi ta Xiafrika. Nal'ibali yi tlakusa ku tirhisiwa ka rurimi ra manana tanihi hi xiphemu xa nkoka xo hlayela ku tiphina. Yi tshemba leswaku hinkwerhu hi fanele hi swi kota ku hlava na ku yingisela mitsheketo hi tindzimi leti hi ti vulavulaka na ku ti twisisa.

Nal'ibali ya tinyunubuya hilaha yi hoxaka xandla ha kona eka ku tlakusa tindziminyingi eAfrika-Dzonga. Vhiki na vhiki, 53 000 wa switatisi swo hlayela ku tiphina swi hangalasiwa mahala hi ku kongoma eka mitlawa yo hlava, mihlangano ya vaaki, tilayiburari, swikolo na vatirhisanikulobye van'wana eKapa-Vuxa, Kapa-Vupeladyambu, Gauteng, Free State, Limpopo, N'walungu-Vupeladyambu na KwaZulu-Natal. Switatisi swa nhlayo leyi pimiweke sweswi swa kumeka mahala etiposteni leti hlawuriweke eka swifundzhankulu swa Limpopo na N'walungu-Vupeladyambu.

Munhu wun'wana na wun'wana ehansi ka dyambu u tihlamusela hi ri/tindzimi leri/leti a/va ri/ti vulavulaka na vanhu lava vulavulaka ri/tindzimi ro-ro/teto. Leswi nga swa nkoka eka hina, tindlela to vumba vuxaka na ntikelo wa hina swi hlayisiwa hi tindzimi ta hina. Ndzhaka yerhu yi tikomba eka tindzimi ta hina.

Somikazi Deyi i muleteri eka Xikolo xa Tindzimi na Matsalwa: Ndawulo ya Ririmi ra Afrika, eYunivhesiti ya Dorobankulu ra Kapa.

INSIDE!

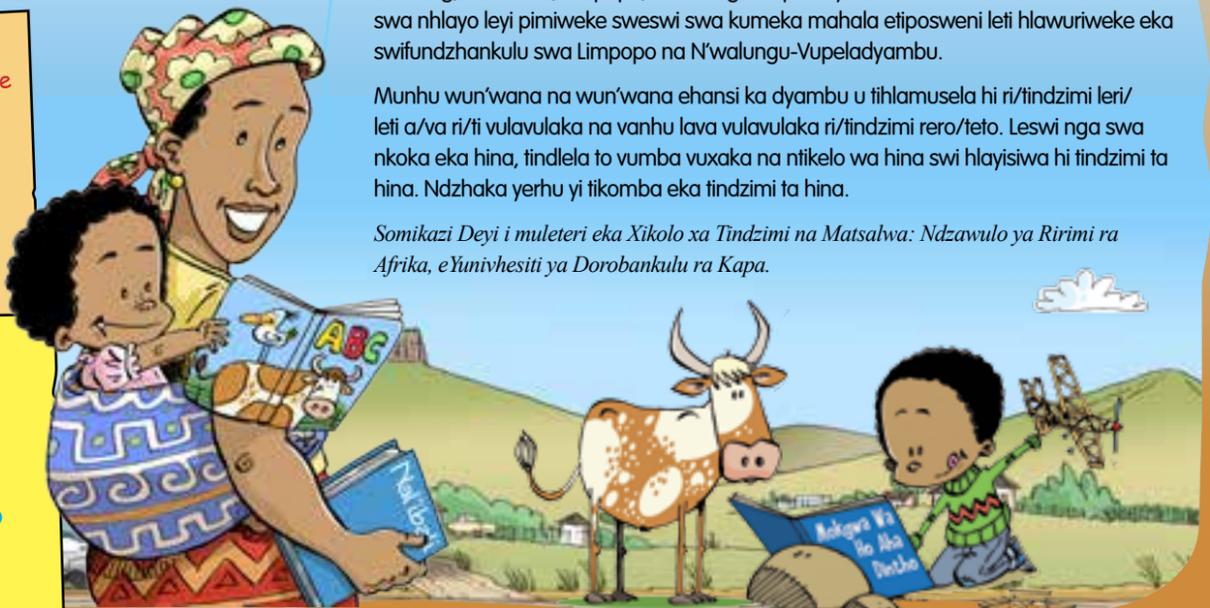
★ A bilingual poster on page 2 to help you create a print-rich environment for your children.

ENDZENI!

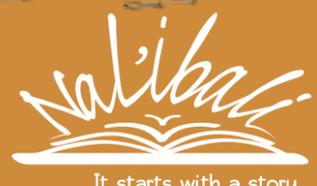
★ Phositara ya tindzimi timbirhi eka pheji 2 yi ta ku pfuna ku endla mbangu lowu nga fuwa hi matsalwa eka vana va wena.

We will be taking a break until the week of 14 October 2018. Join us then for more Nal'ibali reading magic!

Hi ta va hi wisile ku fikela hi vhiki ra ti 14 Nhlangua 2018. Vana na hina ku kuma swo tala hi masingita ya Nal'ibali yo hlava!



Join us. Share stories in your language every day.
Va na na hina. Avelana ntsheketo hi rurimi ra wena hi masiku hinkwawo.



Tindlela ta 11 ta Afrika-Dzonga ta ku
endla leswaku ku va na vahlayi vo antswa



Buisang!

Hlayani!



BALANG!

FUNDANI!

Fundani!

Fundani!

BALANG!

Fundzani!

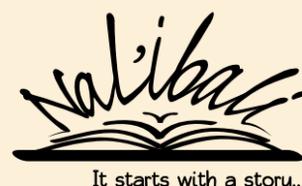
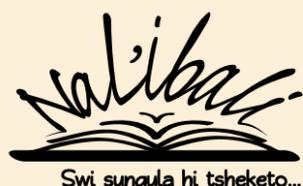
Vhalani!

LEES!

Read!



11 South African ways to
become a better reader



Story stars

Inspiring children



Mrs Cecilia 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.

Tinyeleti ta ntsheketo

Ku hlohotela vana



Manana Cecilia Kabai i Nhloko ya Ndawulo ya Tindzimi Exikolweni xa le Hansi xa Chief Bambata, eEvaton West, eGauteng. U hisekela ku antswisa vuswikoti bya vana byo kota ku hlaya na ku tsala hi ku va kombisa mitsheketo yo tala hilaha a kotaka hi kona hi tindzimi ta vona ku suka evutsongwanini bya vona. Hi burisanile na Manana Kabai hi nkoka wa mitsheketo na ku hlaya emigangeni ya hina.

Xana u tiphina hi yini ngopfu eka ntirho wa wena?

Ndzu rhandza ku tirha na vana, hikwalaho swi ndzi tisela ku eneteka loku hetisekeke.

Hikokwalaho ka yini u ehleketa leswaku hi na xiphiso xa vuswikoti byo tsala no hlaya eAfrika-Dzonga?

Vuswikoti byo tsala no hlaya i xiphiso hikuva ku hlaya a ku hlohoterwi eka malembe lawa n'wana a nga si yaka exikolweni. Vana lavatsongo a va endzeli tilayiburari ku hlayela ku tiphina hikuva tilayiburari ti hava tibuku to enela leti va nga ti tsakelaka ti ri hi tindzimi ta vona.

Loko a wu ri presidente, hi wihi nchumu wun'we lowu a wu ta wu endla ku antswisa vuswikoti byo tsala no hlaya?

A ndzi ta aka tilayiburari emigangeni ya hina ndzi tlhela ndzi tumbuluxa tilayiburari to famba laha vana va nga yaka kona ku ya hlaya emaheleni ya vhiki.

I mani loyi a ku tsheketa loko wa ha ri n'wana?

Kokwani wa mina a hi tsheketa mitsheketo hi Xitswana.

Xana ku na munhu loyi a ku hlayela loko wa ha ri n'wana?

Manana wa mina a tshamela ku ndzi hlayela mitsheketo loko ndza ha ri ntsongo swinene. Hi vunyngi a yi ri hi Xinghezi.

Hikokwalaho ka yini u hlayela vana va wena?

Ko tala ndza va hlayela hikuva ndzi twisisa leswaku ku hlaya swi va pfuna ku va vatsari na swivulavuri swa kahle.

Xana hi tihhi tindzimi leti u hlayaka tona?

Ndzi hlaya hi Xinghezi na Xisuthu.

Hi kombela u hi hetisela swivulwa leswi landzela.

N'wana un'wana na un'wana u fanele ku hlaya ... buku siku na siku.

Ndhawu leyi ndzi rhandzaka ku hlayela eka yona ... ku tshame ehansi ka nsinya kumbe eka ndhawu leyi pfumalaka huwa.

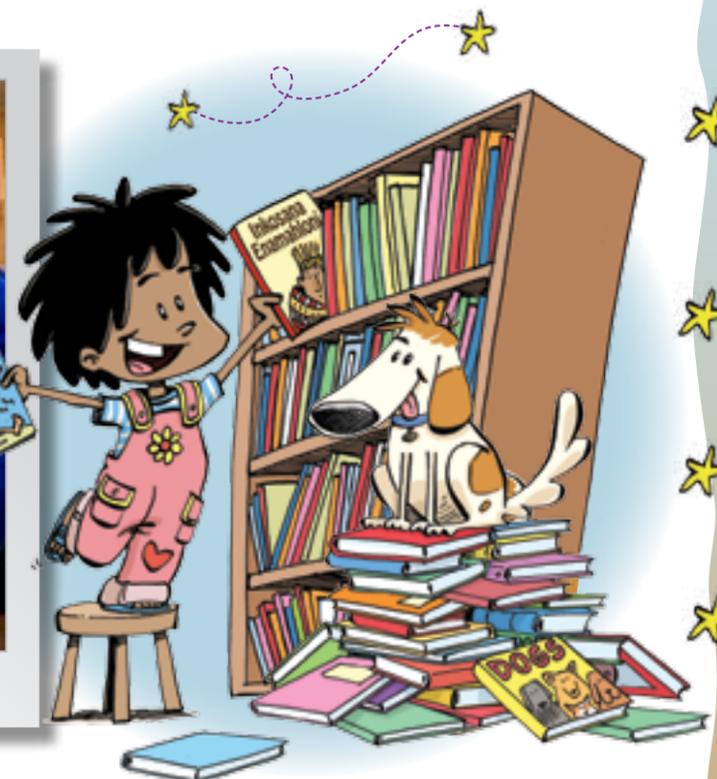
Eka nkarhi lowu ndzi hlaya ... *Things Fall Apart* hi Chinua Achebe.

Vutomu byo pfumala mitsheketo a byi ta va ... bya munyama no borha.



Daniel Barn

Cecilia Kabai



Will you be SA's next Story Bosso?

Go to www.nalibali.org or www.nalibali.mobi to enter the Nalibali Story Bosso storytelling talent search for the chance to win great prizes - and to find stories in all 11 South African languages.



Xana u muAfrika-Dzonga wo sungula wa Story Bosso?

Ya na eka www.nalibali.org kumbe www.nalibali.mobi ku nghenelela eka Story Bosso xa Nalibali eka ku lava vuswikoti bya mutsheketi ku wina masagwati ya kahle swinene - na ku kuma mitsheketo hi tindzimi ta 11 ta Afrika-Dzonga.

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.

- ★ After you have read *Modjadji, the Rain Queen* (pages 5, 6, 11 and 12), encourage your children to paint or draw pictures of Modjadji or their favourite part of the story. If you run a reading club, you could ask the children to retell the story in their own way by acting it out.



- ★ Endzhaku ko hlaya *Mujaji, Nkosikazi wa Mpfula* (pheji 5, 6, 11 na 12), hlohlotella vana va wena ku penda kumbe ku dirowa swifaniso swa Mujaji kumbe xiphemu lexi va xi tsakelaka eka ntsheketo. Loko u fambisa ntlawa wo hlaya, u nga ha kombela vana ku tsheketa ntsheketo hi ndlela leyi va wu vonaka ha kona kumbe va tlanga ntlangu.

- ★ After you have read, *The rainmaker* (page 14), suggest that your children create rain pictures. They could use cotton wool for the clouds and then cut out raindrops from blue paper. Or, they could finger paint the clouds and the rain. They might even want to add rainbows to their pictures!



- ★ Endzhaku ko hlaya, *Munisi wa mpfula* (pheji 15), ringanyeta leswaku vana va wena va endla swifanso swa mpfula. Va nga tirhisa xipapa ku endla mapapa kutani va tsemeta mathonsi ya mpfula eka phepha ra wasi. Kumbe, va nga penda titiho ku endla mapapa na mpfula. Va nga tlhela va engetela nkvangulatilo eka swifaniso swa vona!

- ★ Together with your children, compare *Modjadji, the Rain Queen* and *The rainmaker*. What are the similarities and differences between these stories? Which things do your children like most in each story? Encourage them to make up their own stories that include these things.

- ★ Hikwenu wena na vana va wena, fananisani *Mujaji, Nkosikazi wa Mpfula* na *Munisi wa mpfula*. Hi kwihi ku fana na ku hambana exikarhi ka mitsheketo leyi? Hi swihi leswi vana va wena va swi tsakelaka ngopfu eka ntsheketo wun'wana na wun'wana? Va hlohloteli ku endla mitsheketo ya vona leyi katsaka swilo leswi.



- ★ After you have read *The lazy ant* (pages 7 to 10), invite your children to use playdough or clay to make an ant city in which lots of ants are busily working together.



- ★ Endzhaku ko hlaya *N'warisokoti wa lolo* (pheji 7 ku fika eka 10), rhamba vana va wena ku tirhisa mbila wo tlanga hi wona kumbe vumba ku endla doroba ra vusokoti laha vusokoti byo tala byi nga le ku tirheni swin'we.

Write a review of this story and stand a chance of winning some books! See page 13 for details.

Tsala nkambisiso wa ntsheketo lowu kutani u nga ha va na nkateko wo tibukutela tibuku tin'wana! Vona eka pheji 13 ku kuma vuxokoxoko.

- ★ To celebrate Heritage Month in September, share a story with your children that you were told or that someone read to you when you were a child. Or, share the story of something that happened to you as a child.

- ★ Ku tlangela N'hwetlwa ya Ndzhaka hi Ndzati, avelana ntsheketo na vana va wena, lowu u nga tshama u tsheketeriwa wona kumbe wun'wana lowu munhu wun'wana a nga tshama a ku tsheketerela wona loko wa ha ri n'wana. Kumbe, avelana na vona ntsheketo wa leswi nga tshama swi ku humelela loko wa ha ri n'wana.

- ★ Our languages are part of our heritage. Talk about the poster on page 2 with your children. Here are some questions you can ask.

- ☉ How many of these words do you know?
- ☉ Can you try reading the words you don't know? What do you think they mean?
- ☉ How many words are there? [Answer: 11]
- ☉ Why do you think some of the words are repeated? [Answer: "Read" is the same word in some South African languages.]
- ☉ Do you know how to say "Read!" in any other languages?



- ★ Tindzimi ta hina i xiphemu xa ndzhaka yerhu. Vulavula hi phositora leyi nga eka pheji 2 na vana va wena. Hileswi swivutiso swin'wana leswi u nga swi vutisaka.

- ☉ Xana i marito mangani eka lawa lama u ma tivaka?
- ☉ Xana u nga ringeta ku hlaya marito lawa u nga ma tiveki? Xana u ehleketa leswaku ma vula yini?
- ☉ Xana i marito mangani lama ma nga kona? [Nhlamulo: 11]
- ☉ Hikokwalaho ka yini u ehleketa leswaku man'wana ya marito ma vuyelerisiwile? [Nhlamulo: "Hlaya" ra fana na marito man'wani ya tindzimi ta Afrika-Dzonga.]
- ☉ Xana wa swi kota ku vula ku "Hlaya!" hi tindzimi tin'wana?



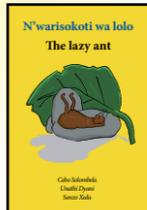
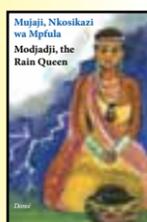
- ★ Celebrate our natural heritage at your reading club by creating your own "tree" stories. Divide the children into groups of three or four. Give each group a large sheet of paper and crayons. Ask them to draw a picture which tells a story that includes a tree. Ask the groups to swap pictures and talk about the picture they received. Then let them use it to tell a story of their own. (Older children can write down the story, if they want to.) Display the pictures (and stories) for everyone to enjoy!



- ★ Tlangelani ndzhaka yerhu ya ntumbuluko eka ntlawa wa n'wina wo hlaya hi ku tiendlela "nsinya" wa n'wina wa mitsheketo. Ava vana hi mitlawa ya vanharhu kumbe mune. Nyika ntlawa wun'wana na wun'wana phepha lerikulu na tikhirayoni. Va kombeli ku dirowa xifaniso lexi rungulaka ntsheketo lowu katsaka nsinya. Kombela mitlawa ku cincana swifaniso na ku vulavula hi xifaniso lexi va xi kumeke. Va pfumeleri ku xi tirhisa ku tsheketa ntsheketo wa vona. (Vana lavakulu va nga ha tsala ntsheketo, loko va swi lava.) Kombisa swifaniso (na mitsheketo) leswaku hinkwavo va tiphina!

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.



Endla tibuku TIMBIRHI hi ku tsema u tihlayisa

1. Susa pheji 5 ku fika eka pheji 12 eka xitatisi.
2. Maphepha ya mapheji ya 5, 6, 11 na 12 ma endla buku yin'we. Maphepha ya pheji 7, 8, 9 na 10 ma endla buku yin'wana.
3. Tirhisa rin'wana na rin'wana ra maphepha lawa ku endla buku. Landzelela swileriso leswi nga laha hansi ku endla buku yin'wana na yin'wana.
 - a) Petsa phepha hi le xikarhi eka nkhwanti wa ntima lowu nga tsemekatsameka.
 - b) Petsa nakambe hi le xikarhi eka nkhwanti wa rihladza.
 - c) Tsema hi le ka nkhwanti wo tshwuka.

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.

Hi siku leri landzelaka, wansati wo hlamatsa wo saseka a fika etikweni ra Bolobedu. Ephan'wini a ambatile vuhalu bya mihlovhlovo na xipaci xitsongo lexi a xi endllilwe hi dzovo ra mpfundla. Loko a vlavula, rito ra yena a ri horile, ku fana na ritsimu ra mati lava khulukaka entshaventl.

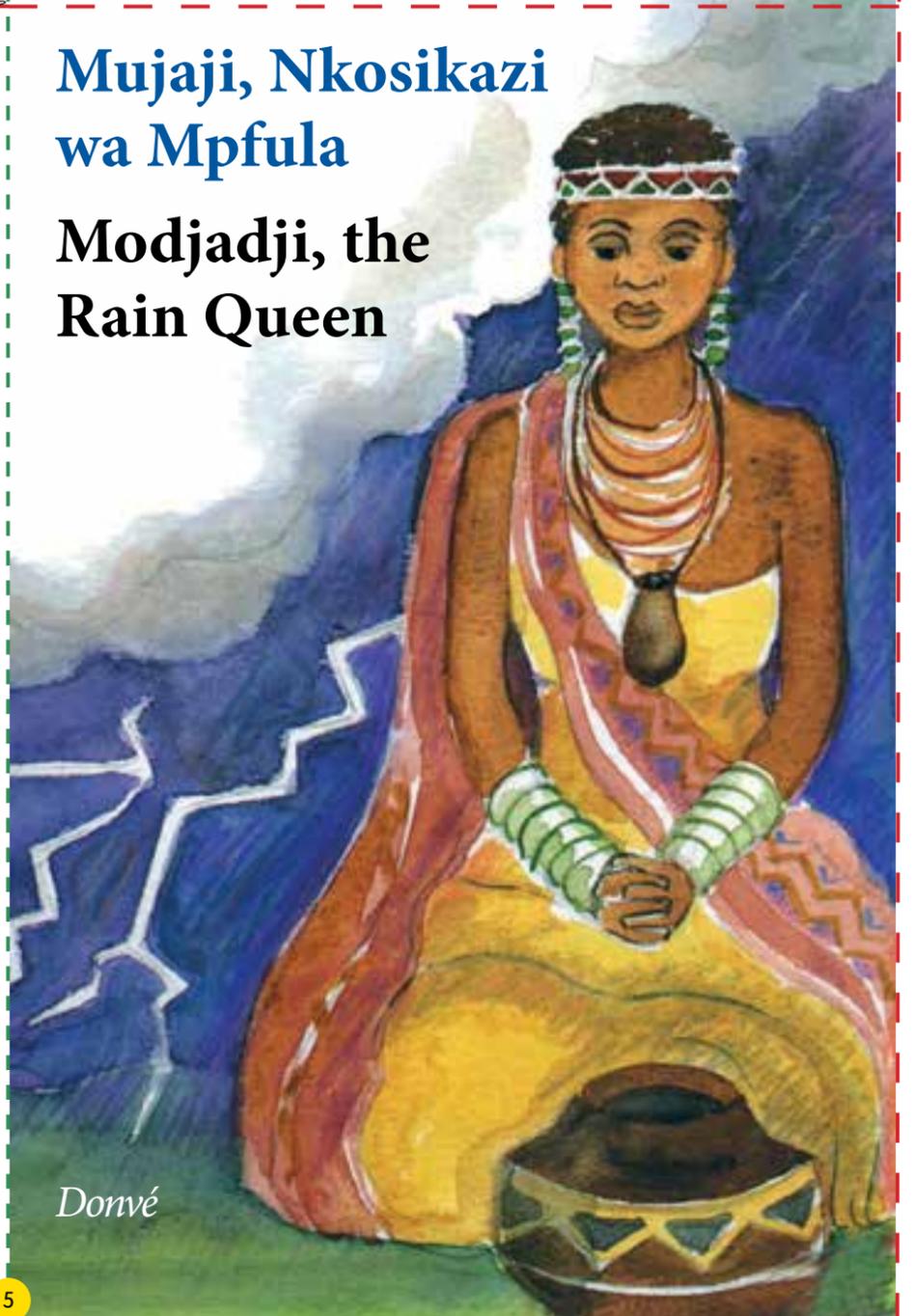
U langute mapapa lava a ya ri ehenhla ka nshava kutani a ya letsa ku ya tshama ku ya ehenhla na ku va na mati. Hi nkarhinyana, ku vile na ku mivela kukulu emapapeni. Hi nkarthi wolowo, mapapa ya dakuka na ku dzwihala na ku tika hi mati, na ku duma ku fana na dzana ra tinghala ku twakala etikweni.

Wansati lowo saseka u langute mapapa lamakulu na ku letisa emapapeni na nsema ra mpfula ri tara moya. Mapapa ya baleka ya pfuleka, mathonsi lamakulu ya sungula ku na.



Mujaji, Nkosikazi wa Mpfula

Modjadji, the Rain Queen



Dorvé



Leri i vonene leri nga tekeleriwa eka *Mujaji, Nkosikazi wa Mpfula* leri nga hangalasiwa hi New Africa Books naswona ya kumeka eka switolo swa tibuku na le ka webusayiti ya www.loot.co.za na www.takealot.com. Ntsheketo lowu wa kumeka hi tindzimi ta khumen'we ta ximfumo ta laha Afrika-Dzonga naswona i xiphemu xa nongonoko wa mitsheketo ya Switori Leswintshwa Swa Afrika – nongonoko wa mitsheketo yo saseka ya vana leyi kombisiweke na ku hlengeletiwa ku suka eka matlhelo hinkwawo ya Afrika.

This is an adapted version of *Modjadji, the Rain Queen*, published by New Africa Books and available in bookstores and online from www.loot.co.za and www.takealot.com. This story is available in the eleven official South African languages and is part of the New African Stories series – a series of beautifully illustrated children's stories collected from across Africa.

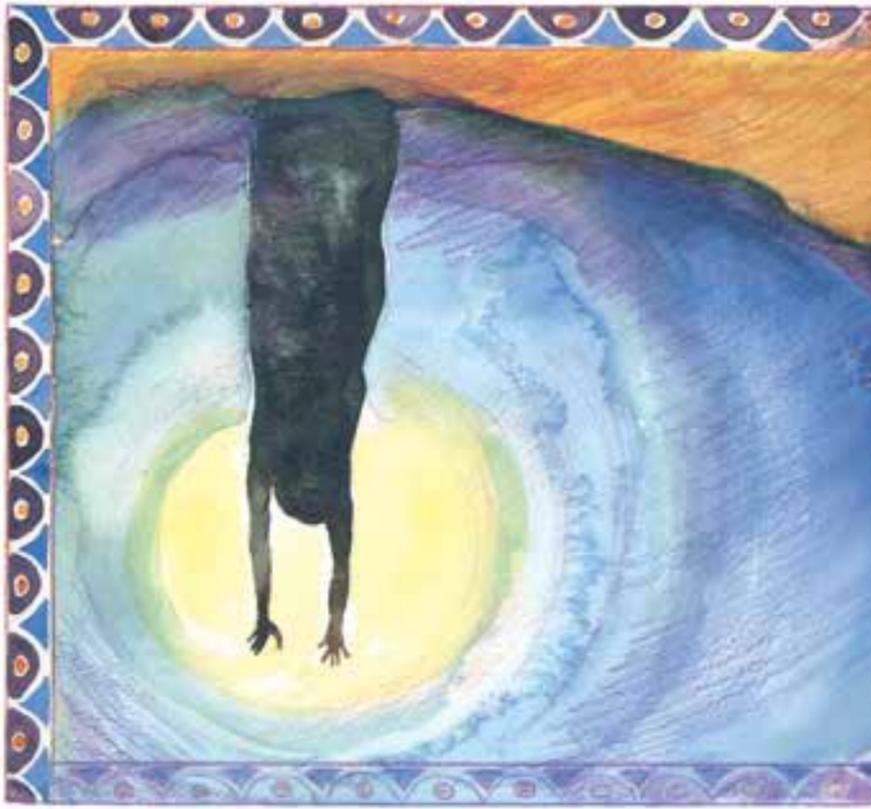
dp davidphilip
Trading as **New Africa Books**

Nal'ibali is a national reading-for-enjoyment campaign to spark and embed a culture of reading across South Africa. For more information, visit www.nalibali.org or www.nalibali.mobi



It starts with a story...

Nal'ibali i pfhumba ra rixaka ro hlayela ku tiphina ku tlhontha ni ku simeka ntolovelo wo hlaya eAfrika-Dzonga hinkwaro. Ku kuma vuxokoxoko hi xitalo, endzela www.nalibali.org kumbe www.nalibali.mobi



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.



A ku kalanga ku va na mpfula etikweni ra le Bolobedu ku ringana malembe lawo tala. Milambu hinkwayo a yi omile na misava a yi sungule ku baleka na ku huma timbyatsu, ku fana na xikandza xa mukhegula wa khale wa misava.

Vana va le tikweni ra Bolobedu a va nga yi tivi mpfula. A va tiva ku hisa, dyambu ra xitshopani leri a ri kufumeta mimiri ya vona na ku hisa ka misava na ku yivela swiluva na matluka muhlovo wa yona. Vana lavatsongo a va twa ndlala ni torha. A va nga swi koti ku n'wayitela kumbe ku hleka kumbe ku tlangela edyambyini.

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.



Vana va humela hi ntsako na ku tsutsumela empfuti. Va hleka na ku yimbelela na ku cina. Va tsusuma na ku dangela ematini. Va pula mavoko ya vona na ku pula milomo, va ringeta ku khoma mathonsi ya mpfula.

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.





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.

His mother was angry and she punished him.

Manana wa yena a hlundzizikle kutani a n'wi xupula. Kutani a n'wi byela ku hatsis a tata nkwana hi swakudya. N'warisokoti wa Lolo a gungula loko a swakudya. A swi tva leswaku a nge swi kumi sungula ku titha. A swi tva leswaku a nge swi kumi swakudya loko a nga tihanga.

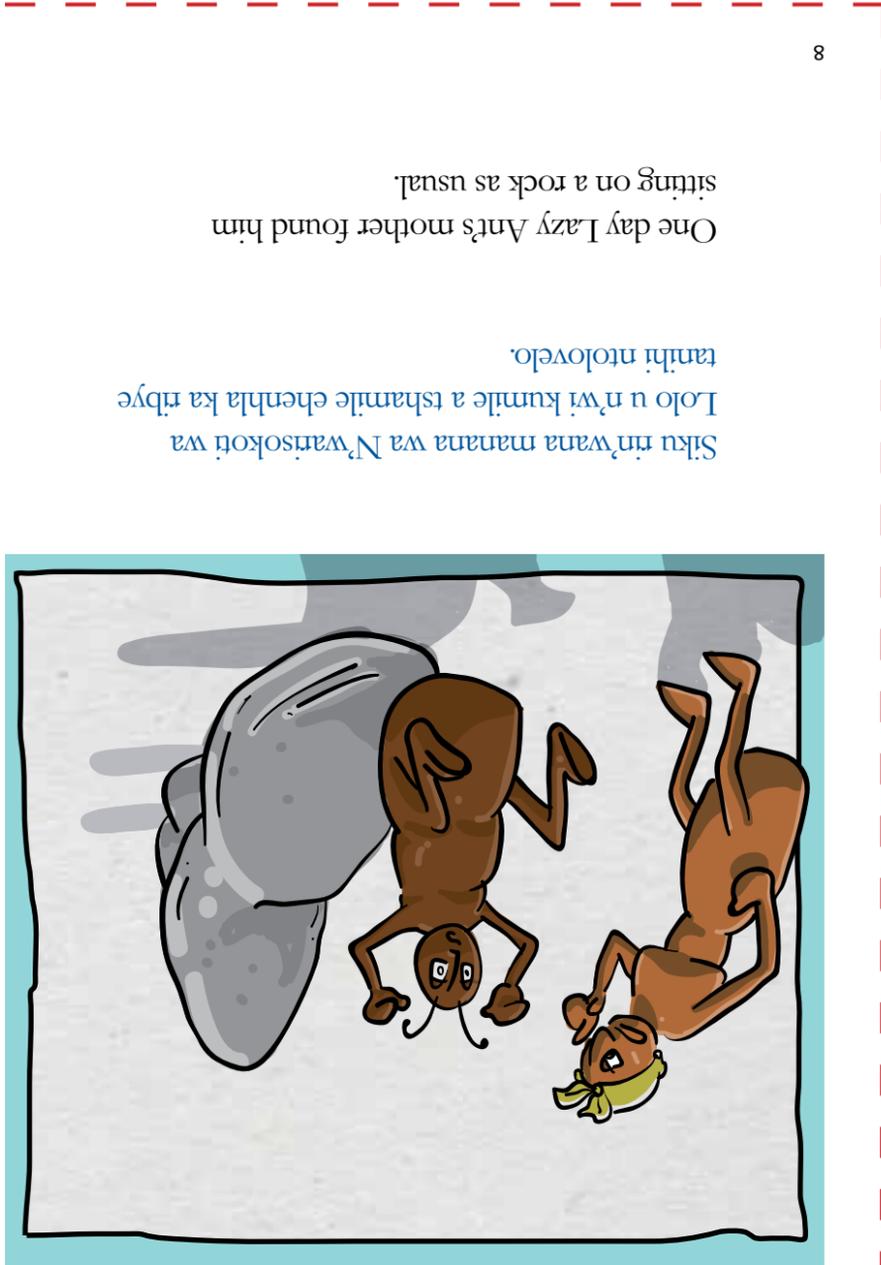


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Siku tin'wana manana wa N'warisokoti wa Lolo u n'wi kumile a tshamile echenhla ka tdye tanihi ntolovelo.

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

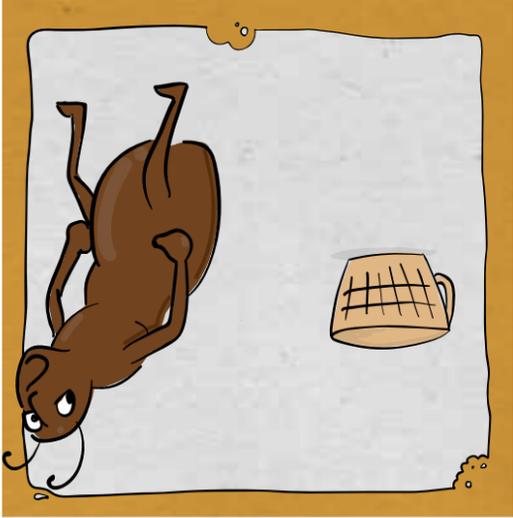
N'warisokoti wa lolo

The lazy ant



Cebo Solombela
Unathi Dyani
Senzo Xulu

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.



N'warisokoti wa Lolo a tshamela ro vilela loko a nyikiwa ntirho ku wu tirha. Hi ntiviso, a loloha lero a kala a rila kunene!
 Ematshan'weni yo tirha, N'warisokoti wa Lolo a ta vulavula a nga yimi, kutani loko nkarhi wo ya ekaya wu fika, ndzima ya yena a yi va yi nga helanga.

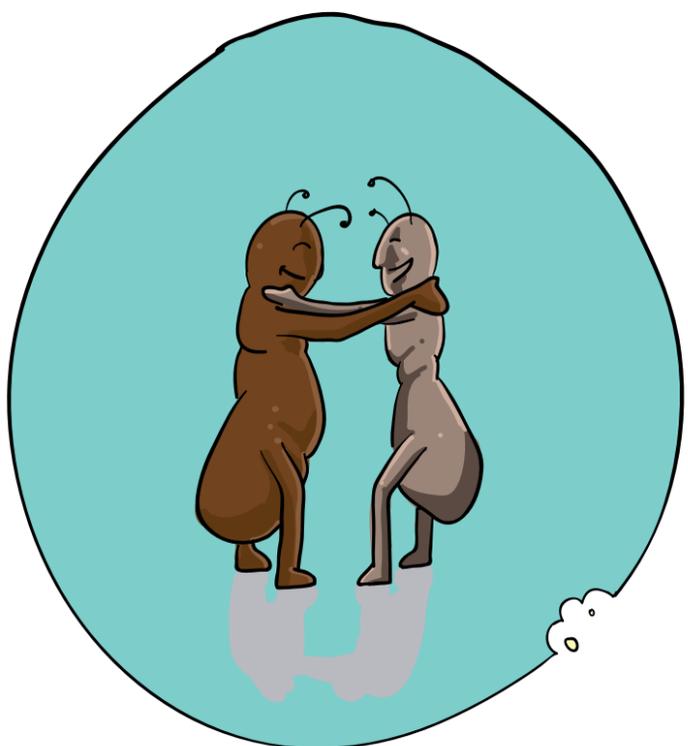
A ku ri ximumu naswona vusokoti byo tala eDoroba Vusokoti a byi hlengeleta swakudya. Kambe N'warisokoti wa Lolo yena a ganamile hi nhlana ehenhla ka ribye a orhela masana.

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.

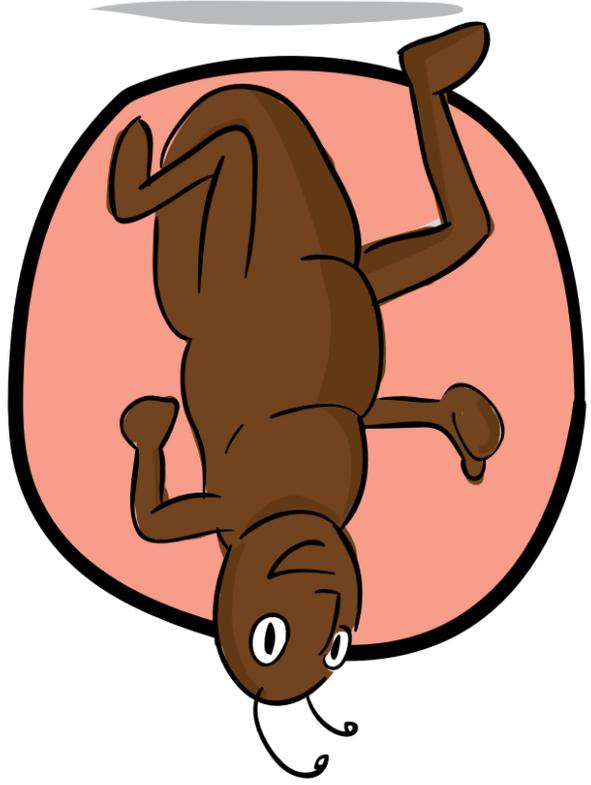


Loko dyambu ti pela, nkwama wa N'warisokoti wa Lolo a wu tele. Manana wa yena a tsakile swinene ku vona leswaku jaha rakwe ti tirhile swinene.
 By the end of that day, Lazy Ant's sack was full. His mother was very happy to see that her son had worked so hard.

Ku sukela siku rero, N'warisokoti wa Lolo u vonile nkoka wo tirha swin'we na van'wana. Loko hi tirha swin'we swi tisa ku rhula, ntsako na ntwanano.



And from that day, Lazy Ant saw the importance of working together with others. Working together creates peace, joy and harmony.



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

Kambe loko ku fika nkathi wo dya, N'warisokoti wa Lolo a tula kumene.



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.

Manana wa N'warisokoti wa Lolo u lulamisle swakudya swo lalela swo hlawuleka ku khensa jaha rakwe. U tiphinile hi swakudya xikan'we na vusokoti lebyin'wana lebyi nga tirha swinene siku hinkwato.



Vakulukumba va le Doroba Vusokoti va tlangerile na yena ku cinca ka mahanyelo ya N'warisokoti wa Lolo.

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



As Lazy Ant's mother and sisters were busy collecting food, he just glanced at them, whistling and waiting for them to finish.

Loko manana wa N'warisokoti wa Lolo na vasesi wa yena va ri karhi va hengelela swakudya, yena a va languta ntseha, a ba noti na ku va yimela va heta.



The next morning, Lazy Ant was the first one to wake up and he prepared breakfast for his mother:

Mixo lowu landzelaka, N'warisokoti wa Lolo a ri yena wo sungula ku pfuka kutani a lulamisela mana wa kwe swakudya swo fhula.



Vusokoti lebyin'wana hinkwabyo byi hlamarisiwile hi ku cinca ka mahanyelo ya N'warisokoti wa Lolo. A ya ehenhla na le hansa a ri karhi a pfuna wun'wana na wun'wana loyi a lava ku pfuniwa.

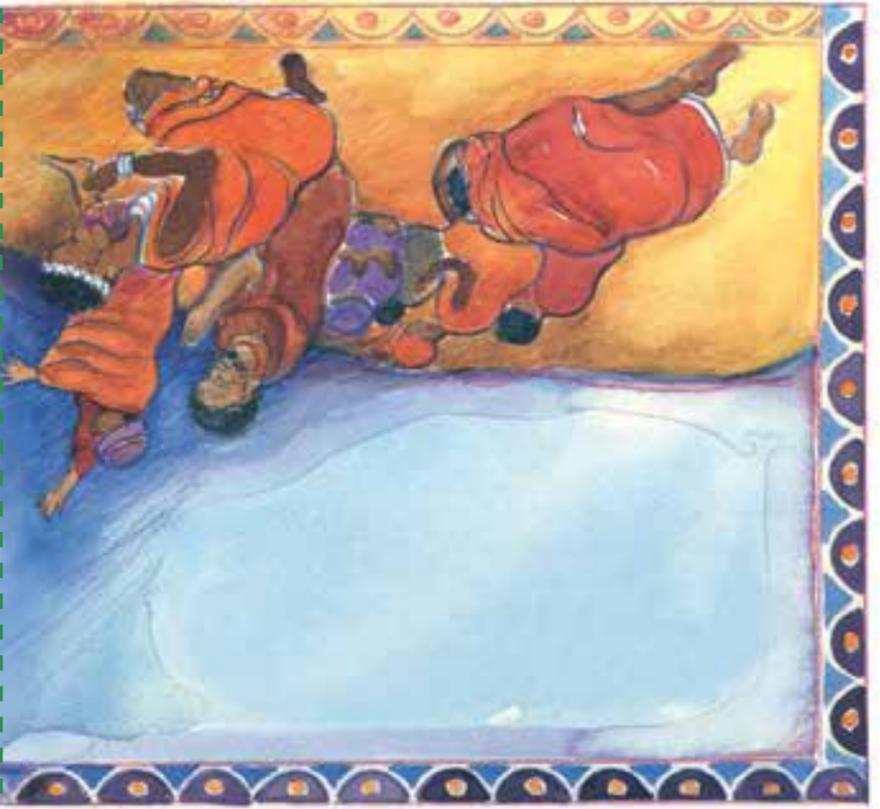
All the other ants were shocked by the change in Lazy Ant's behaviour. He went up and down offering help to any ant who needed it.



The old people watched their children dancing in the rain, suddenly, the mothers and fathers and aunts and uncles and grandpas all ran out into the rain too, and started dancing and singing and splashing in the puddles with their children.



Vanhu lavakulu va languta vana loko va ri karhi va cina empfuleni. Hi ku hatsa, vambhani na vapapa na vahahani na vamaume, vakhagula na vakhalabya hinkwavo va tsutsumele empfuleni na vona, va sungula ku cina ku yimbela na ku tlangela ematini na vana.



Vanhu lavakulu va languta vana va vona, lava a va twa ndlala na torha na ku va va nga si tshama va vona mpfula. Va languta matilo lawa a ya lo cacal Matilo ya wasi na dyambu letikulu ra xitshopani, kutani va sungula ku khongela. Va khongela swikwembu swa mati ya tiko. Va kombela eka swikwembu ku tata milambu na ku nela misava leswaku swimlani swi ta kula naswona vana va ta dya na ku nwa na ku nwayitela na ku hleka nakambe.



Vanhu va le tikweni ra Bolobedu va rhandzile Mujaji lowo saseka hikuva a tele vutlharhi naswona a endla leswaku mpfula yi na murhi wa yena wa masingita na vuhlalu bya masingita na rito ra yena leti a ri fana na nkholuko wa nambu entshaveni.

Kutani, Mujaji u vile hosi ya le tikweni ra Bolobedu. Lembe rin'wana na rin'wana a vulavula na mapapa na ku endla ku ri ya tlakuka na ku tala hi mpfula. Lembe na lembe mpfula yi na vusiku ni nhlekanhi, tiko ri hundzuka ra rihlaza, vana va tlangela emilambyeni na ku khunguluka ebyanyini bya rihlaza na ku nyuhwela na ku va va hanyile kahle.

Mujaji a ri na vanhvana vo tala na ku va dyondzisa masingita ya ku nisa mpfula. U va nyikile vuhlalu na murhi wa masingita, na ku va rhumela eka tindhawu leti nga oma leti nga ni torha etikweni leswaku vana hinkwavo va dya na ku nwa na ku nwayitela na ku hleka nakambe.



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.

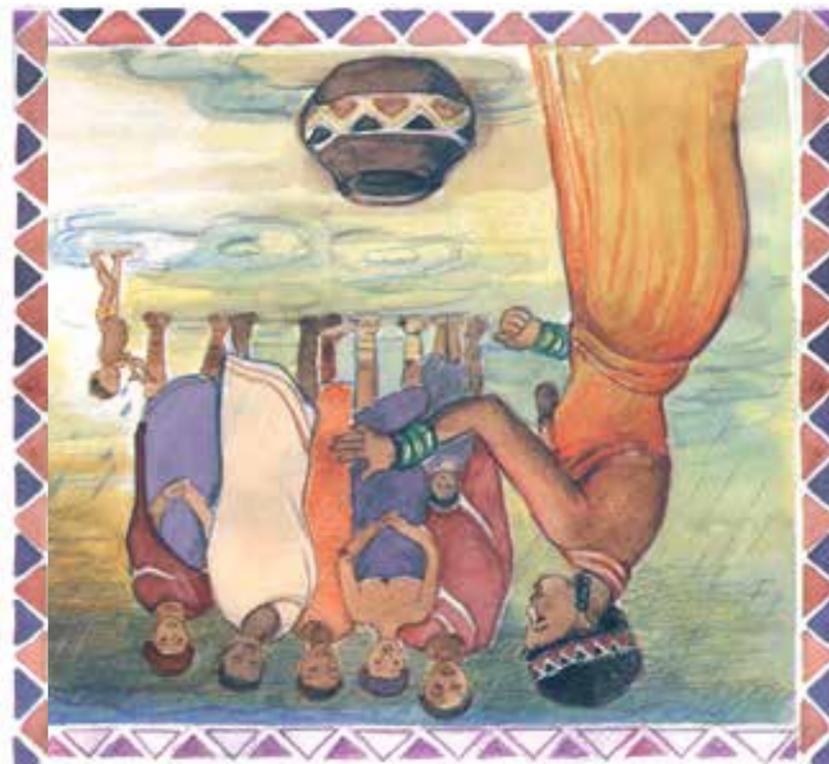


Vaboti na vasesi a va vulavula hi mikarhi leyi a ku khuvangana mapapa ku tlhela ku dzwihala na ku duma, tlhari ra ndzilo ri baleka emapapeni, naswona mpfula yi na vusiku na nhlekanhi hi masiku. A va vulavula hi mikarhi loko va ba xinyupe ematini na ku khunguluka ebyanyini bya rihlaza na ku nwa mati lawo titimela lawa ya khulukaka enambyeni.

Vana lavatsongo va yingiserile marito ya vana lavakulu. Va langutile emapapeni na ku navela leswaku va nga vona ku baleka ka tilo na papa lerikulu ra ntima. A va navela ku twa mathonsi ya mpfula lamakulu eswikandzeni swa vona. A va navela ku ba xinyupe ematini na ku twa mati lawo titimela, yo tenga amilon'weni ya vona.

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.



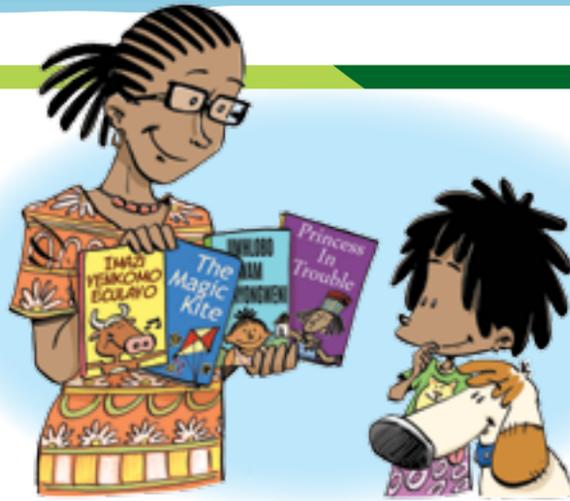
Va languta wansati lowo saseka loyi a nga vulavulaka na mapapa na ku ma endla ya tlakuka na ku tala hi mpfula. Va ku ka yena, “Hi wena mani naswona u swi endlisa ku yini swilo leswo hlamarisa?”

“Hi mina Mujaji,” a hlamula. “Ndzi huma emisaveni ya dyambu. Loko vanhu va khongelela mpfula, dyambu a ri hisa swinene ku fikela laha tata wa mina, Xikwembu xa Dyambu, xi nga twa swikhongelo swa n’wina. U ndzi nyikile vuhlalu bya masingita na murhi wa masingita na ku ndzi kombeta xihundla xa ku endla mpfula. Na ku ndzi rhumela laha tikweni ra Bolobedu ku va Nkosikazi wa Mpfula wa n’wina.”

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 Modjajji,” 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.”

More languages, more resources



Tindzimi to tala, i switirhisiwa swo tala

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.

Ku hlalariwa hi ririmi ra wena a swi fanelanga ku va mhaka leyi nga bohiki ku yi hlawula eka vana. Hi ntiyiso i mhaka ya nkoka naswona ya matimba yo dyondza ririmi na ku hlukukisa vuswikoti byo tsala no hlaya. Loko hi xitalo u hlayela vana hi ririmi/tindzimi ta vona, u va nyika masungulo ya ririmi yo tiya lawa ya endlaka leswaku ku dyondza hinkwako ku olova.

Loko u nga twisisa leswi u swi hlayaka, hi ntiyiso a wu le ku hlayeni – hambiloko u nga hlaya kahle njhani marito lama nga eka pheji! Swi teka malembe yo hlaya ku dyondza ririmi rin'wana kahle. Hikwalaho, hikuva ku twisisa swi le xikarhi ka ku hlaya, vana va fanele ku yingisela mitsheketo leyi hlayiwaka hi ririmi/tindzimi ra/ta vona. Swi ta va endla va yingisela hi ku hetiseka nkhluluko wa ntsheketo ematshan'weni yo tikeriwa ku twisisa ririmi leri va nga ri tiveki hi ku hetiseka.

Nakambe u fanele u tlhela u hlayela vana va wena mitsheketo hi ririmi ro engetela – leswi swi va pfuna ku dyondza ririmi rintshwa.

Nakambe ku tala ka tindzimi leti mi va ka na tona etlilasini na le xikolweni xa n'wina, swi vula ku tala ka switirhisiwa ku swi hlawula! Tlangelani na ku tirhisa tindzimi hinkwato hi tin'wana ta tindlela leti.

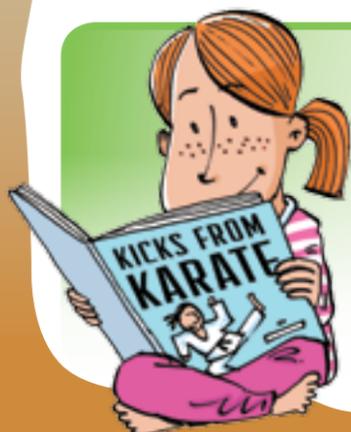
-  Yimbebelani tinsimu na swinsin'wana hi ririmi/tindzimi hinkwato ta vana, kutani hi switsongotsongo u va ngenelerisa na le ka ririmi ro engetela.
-  Rhenzela vana va wena hi switsariwa swa tindzimi ta vona hinkwato hi ku endla tiphositara ta tindzimi timbirhi kumbe tindziminyingi hi tinhlokomhaka leti ti va tsakisaka. Kumbe, u tsala swinsin'wana, tinsimu na switekatekana hi tindzimi to hambana eka phepha lerikulu kutani u swi kombisa.
-  Tirhisa tindzimi hinkwato leti mi nga ti vulavulaka na ku ti hlaya, ku hlayela ehenhla eka vana. Loko ku ri leswaku vana a va ti tivi tindzimi leti, tirhisa wun'wana wa lavakulu tanihi muhlamuseri leswaku a hundzuluxa endzhaku ka loko u hlayile pheji yin'wana na yin'wana.
-  Tirhisa riqingho ra le nyongeni ku kandziyisa vatswari, vakokwani na vahlayisi van'wana loko va tsheketa na/kumbe ku hlaya mitsheketo hi ririmi/tindzimi ta vona – endzhaku pfumelela vana ku yingisela mitsheketo leyi.
-  Pfumelela vana lava vulavulaka ririmi rin'we, ku hlaya na ku vulavula hi tibuku ta mitsheketo swin'we eka mitlawa.
-  Endla khumbi ra mahungu laha vadyondzisi na vana va nga tsalelanaka kona mahungu hi ririmi leri va ri tsakelaka.

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



Endla ku hlayela ku titsakisa ku va xiphemu xa xikolo xa wena! Ku kuma vuxokoxoko na vuleteri ku endla tano, yana eka www.storypowerschools.org.

Putting stories at the heart of your school ✨ Ku endla mitsheketo yi va ya nkoka eka xikolo xa wena



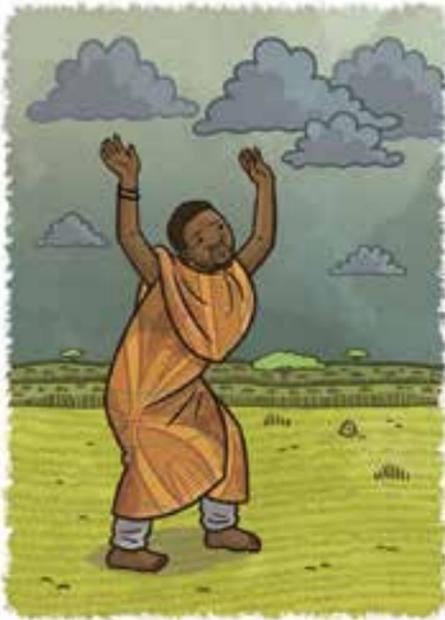
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The rainmaker

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.

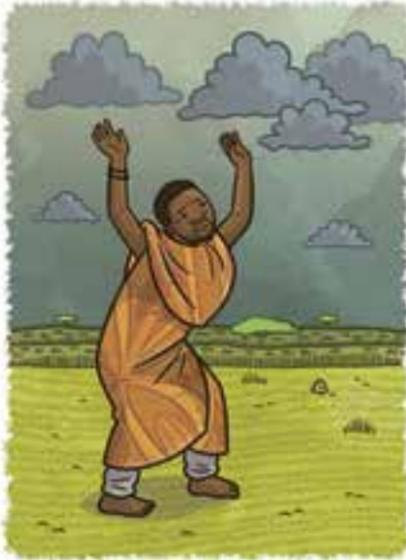
Even though the Kgalagadi had been without rain for so long, Mapula had to learn slowly how to use her power. First, she learnt to make it rain a little by bringing small clouds together. She practised doing this once a week. Just like her great-grandfather, she became very tired after making the clouds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



Xi hlamuseriwa nakambe hi Kgosi Kgosi ★ Mikombiso hi Magriet Brink na Leo Daly



Khale wa khaleni eKgalagadi, a ku ri na mukhalabye wa matimba loyi vito rakwe a ku ri Rapula. Rapula a ri na yin'wana ya tinyiko letikulu swinene emisaveni. A ri na matimba yo khuvanganisa mapapa loko ya ri kule na le kule. A ri na matimba yo nisa mpfula. Etikweni hinkwaro a tiveka tanihi Rapula, munisi wa mpfula.

Eka Rapula, ku nisa mpfula a ku ri mhaka yo

vava swinene. A swi teka matimba yakwe hinkwawo, kambe a swi tlhela swi n'wi nyika ntsako ku vona vanhu va ka vona va vuyeriwa hi mati lama a ya na ya suka emapapeni. Loko yi nile, vanhu a va ka mati va ya tirhisa ku nwa na ku sweka. Milambu a yi hobomulana naswona swiharhi a swi kuma mati yo nwa. Mpfula a yi tlhela yi phamela masimu ya Kgalagadi.

Endzhaku ka malembe yo tala yo nisa mpfula, Rapula, munisi wa mpfula, u sungule ku vabya kutani matimba yakwe ya tsana. Katsongotsongo tiko ra Kgalagadi ri sungule ku oma. Byanyi bya rihlaza na misinya yi sungule ku nyamalala. Hambiloko mukhalabya a tshamela ro ringeta, a kota ku endla ntsena swimpfulana switsongo. Nakambe, nkarhi hinkwawo loko a ringeta, a ya a nyanya ku tsana.

Hi xinkadyana mukhalabye a sungula ku vabya swinene na ku tsana lero a nga ha swi koti ku nisa mpfula na katsongo. Loko leswi swa ha ri tano, ku vile ni dyandza lerikulu. Tiko ri oma swibyariwa naswona swi fa. A ku ri na nkayivelo wa swakudya. Swifuwo swi fa, swimilani swi fa, na vanhu va lova.

Vaaki va le Kgalagadi va rindzela. A va ha ri na ntshembho wa leswaku munisi wa mpfula u ta hola nakambe. Loko va ha rindzerile, a va avelana switsongo leswi a va ri na swona nakambe a va nyika munisi wa mpfula swakudya swa xiyimo xa le henhla leswi a va ri na swona. "Kumbexana u ta vuyela eka xiyimo xa yena a va na matimba ku nga ri khale," a va vula.

Ekuheteleleni vanhu va lemukile leswaku Rapula a nge pfuki a antswile. Tinlthari ta tiko ti swi tivile leswaku lexi va nga xi endlaka sweswi, a ku ri ku yimela Rapula a hundzisela matimba lamo hlawuleka eka wun'wana munhu.

Loko Rapula, munisi wa mpfula, a lova, vanhu va le Kgalagadi va twile ku vava swinene. A va lahlekeriwile hi xirho xa nkoka xa tiko ra vona. Hambiswiritano, vakulukumba va tiko a va tichavelela hi ku tiva leswaku nyiko ya Rapula a yi lahlekangi. Yi ta va yi hundziseriwile eka wun'wana lontsongo.

Ku vile ni nkosi lowukulu ku xixima munisinkulu wa mpfula. Vanhu a va suka etindhawini ta le kule ta Kgalagadi ku va kona. A va ta na swakudya switsongo na swo nwa leswi a va ri na swona ku ta avelana na hinkwavo.

Loko Rapula, munisi wa mpfula, a nga si lahliwa ehansi leswaku a wisela makumu, ku humelele xilo xo hlamarisa – xin'wana lexi a xi ta komba vanhu va Kgalagadi leswaku hi wihi munisi wa mpfula lontshwa. Mihlovo ya nkwangulatilo yi suka eka miri wa munisi wa mpfula wa khale yi nghena eka nhwana lontsongo loyi vito rakwe a ku ri Mapula, loyi a ri ntukulu xindhuwe xa Rapula. Leswi a ku ri nchumu wo hlamarisa swinene leswi va nga si tshamaka va swi vona, kambe mani na mani a swi tiva leswaku leyi hi yona ndlela leyi vanisi va mpfula va hundziselaka hi yona matimba ya vona. Leswi a swi humelele hi xitalo hikuva vanisi va mpfula a va hanya malembe yo leha, yo hlaya swinene.

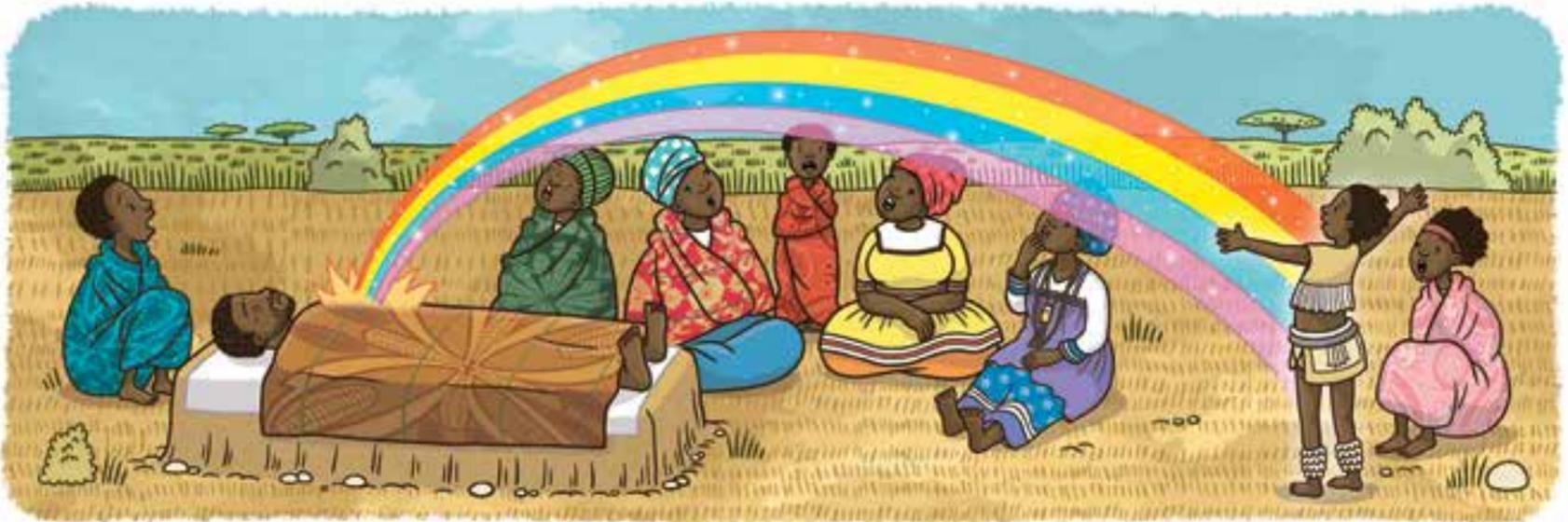
Sweswi Mapula a ri yena munisi wa mpfula lontshwa wa le Kgalagadi. Eka masiku ya le ndzhaku ka nkosi, vanhu va tlangerile matimba mantshwa lawa nhwana a ri na wona. A va tlangela hi vunanga na hi swakudya. Wun'wana na wun'wana wa le Kgalagadi u n'wi tisele tinyiko ta swiambalo leswintshwa, swiluva, swakudya swo hlawuleka na swin'wana swilo.

Swi tekile masakunyana ku va Mapula a tolovela matimba yakwe, kambe ku nga ri khale ya sungule ku va ya tiya. Sweswi a fanele ku tirhisa nyiko ya yena hi mfanelo. Loko o hlundzuka loko a ri karhi a endla mpfula, a ta tisa ku baleka ka tilo kumbe nkukhulo. Leswi a swi ta hlasela tiko hinkwaro.

Hambileswi Kgalagadi a ri nga ri na mpfula ku ringana nkarhi wo leha, Mapula a fanele ku dyondza hi katsongotsongo ku tirhisa matimba yakwe. Xosungula, u dyondzile hi ku nisa mpfula yitsongo hi ku khuvanganisa mapapa matsongo. A titoloveta hi ku endla leswi kan'we hi vhiki. Tanihi kokwani wa kokwani wakwe, endzhaku ko endla mapapa yo nisa mpfula a twa a karhele swinene. Hi mikarhi yin'wana a fanele a etlela masiku mambirhi leswaku matimba ya yena ma vuyelelana.

Vanhu va le Kgalagadi a va tlarihile swinene. Va dyondzile tindlela tintshwa to hlayisa mati lawa ya nxavo wa le henhla. Va dyondzile ku aka madamu na ku endla mathangi lamakulu ku hlayisa mati eka wona.

Endzhaku ka tin'hweti to tala to titoloveta, Mapula a swi kota ku nisa timpfula ta kahle eKgalagadi nakambe. Wun'wana na wun'wana a tlangela mpfula leyikulu hi ku cina na ku yimbelela. A ku ri malembe yo tala va vone mpfula yo tala naswona a va swi tiva leswaku dyandza ri herile. A va tsakile hikuva se a ku ri na munisi wa mpfula lontshwa – munisi wa mpfula loyi a nga ta antswisa vutomi bya wun'wana na wun'wana.





STORY BOSSO



September is Story Bosso month at Na'ibali. It's a special celebration of storytelling! Here are some activities to help you join in the storytelling fun!

Ndzati i n'hweti ya Story Bosso eka Na'ibali. I ku tlangela ko hlawuleka ka ku rungula ntsheketo! Hileyi yin'wana migingiriko leyi nga ku pfunaka ku va xiphemu xa ku nghenelela eka ku tsakisa ka ku rungula ntsheketo!



Na'ibali fun Swo tsakisa hi Na'ibali

1.

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

Tirhisa leswi u swi anakanyaka ku tsheketa ntsheketo. Tsheketela munghana kumbe mutswari wa wena.

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 ..."



Ku baleka

Khale wa khaleni, xihontlovila xa tihanyi xi yivile vana vambirhi xi va endla mahlonga ya xona. Siku hinkwaro a va sweka na ku basisa na ku hlantswa swiambalo swa yena leswa risema.

Xihontlovila a xi nga khiyi rivanti, hiku tiva leswaku vukuvuku ra xona ri nge pfumeli leswaku vana lava va baleka. Xinyenyani lexi a xi ri na mahlo yo vona swinene, naswona a xi byela xihontlovila hinkwaswo leswi xi swi voneke.

Eka vusiku byin'wana, loko xihontlovila xi ri karhi xi bela swingoro ehenhla, vana a va tshamile va ri karhi va hlevetela. "Hi nge swi koti ku baleka!" ku hlevetela Neo a byela Nunu. "Xinyenyani lexiya xi ta byela xihontlovila hi xihatla loko ha ha ringeta!"

Va ehleketile swa nkarhinyana. Kutani Nunu a ku, "Ndza swi tiva! A hi ..."

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.

Wun'wana na wun'wana eka Neo na Bella u tsheketa ntsheketo. Xana u ehleketile leswaku va tsheketa mitsheketo yihi? Tsala masungulo ya mitsheketo ya vona eka swivandla swa mbulavulo.

Speech bubble for Neo with horizontal lines for writing.

Speech bubble for Bella with horizontal lines for writing.



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 Na'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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U nga rivali leswaku hi ta va hi wisile ku fikela hi vhiki ra ti 14 Nhlangua 2018. Tiphine hi nkarhi wo wisa, va na na hina endzhaku ka nkarhi wo wisa ku kuma swo tala hi masingita ya Na'ibali yo hlaya! Eka nkarhi wa sweswi, endzela www.nalibali.org kumbe www.nalibali.mobi ku kuma mitsheketo na nhlohotelo wo hlayela ku tiphina.

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