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 Languages and Literatures, University of Cape Town.

Dipuo tsa rona, ngwaboSwa ya rona

Ka Somikazi Deyi

Dipuo di mme le kagarelo e bopileng ba bontsi ba rutiwang ka loleme lo e seng lwa bone. Se se baya dipuo tsa Seforika mo bagarong jwa puisano ya boscitho ba ka go tlhu. Go rula ka dipuo tsa Seforika go bontsi. Go ka thusa bathuthi go thwara megapolo bonako, ba fola seneta, le go tsebogeng ka kagarelo ya bona ma nokeng e liang e botsile. Mme fa a le gore bana ba file go nyaka ka dipuo tsa Seforika, ba file go thika dikola. Ka tshela ka tshela ka dipuo tsa Seforika, go tsho tsho le gore bana. Se se baya dipuo tsa Seforika mo bophi ya xaba ya bonta ya rona ya more ya bane ya bone ya rona ya motho ya rona ya more ya bane.

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

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.

In every country, the language(s) a child speaks is a determining factor for their development. Children who are taught in their mother language are more likely to pass well in school and succeed 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 Languages and Literatures, University of Cape Town.
11 South African ways to become a better reader
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 fulfillment.

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.

Dinaledi tsa mainane

Go rotloetsa bana

Moh Cecilia Kabai ke Thhogo ya Lefapha la Dipuo kwa Sekologang sa Poraemari sa Chief Bambata kwa Bophirima jwa Evaton, Gauteng. O rata thatha go tokaletsa kitso ya go buisa le go kwala ya bana ka go ba bontsha mainane a mantsi ka mo ga Igonekeng ka dipuo tsa bona tsa selegae go tlaga bonyeng. Re buisane le Moh Kabai ka bontlokwa jwa mainane le go buisa mo merafeng ya rana.

O rata eng thatha ka tiro ya gago?
Ke rata go dira ka bana, ka jalo se se nletsatsa kgotsofalo thatha.

O okanyo gore ke goreng re na le bothata jwa go itse go buisa le go kwala mo Aforika Borwa?
Kitso ya go buisa le go kwala ke bothata ka gonne go buisa ga go rotloediwe mo baneng pele ga ba simošla sekolo. Bana ba bannye go ba elete dikaeaboran go ya go buisa ka gonne dikaeaborani go di di dibuka tsa bana ba ka ikamanyang le tsone ka dipuo tsa bona tsa la gae.

Fa o ne o le maqonisi, ke eng sola se le seengwe se o neng o ka se dira go tša phetogo mo kitsong ya go buisa le go kwala?
Ka ne ke fia ga dikaeaborani mo mafelong a rona mma ke tša dikaeaborani tsa mabaele kwa bana ba ka lagonang ya go kwala le go tsone go buisa ma mafelong o beke.

Ke mang yo o neng a go thabela mainane fa o ne o le ngwana?
Nikoko wa me o ne a re thabela mainane ka Setswana.

A go na le motho ya o neng a go buisetse fa o ne o le ngwana?
Mme o ne a mpuisetsa mainane fa le le monnye. Boitši jwa one e ne e ka Sekgola.

Ke goreng fa o buisetse bana ba gago?
Ke ba buisetse gantsi ka gonne ke thalaganyanga gore go buisa go ba thusa go nna ba khwadi le dibue tsa maemo o a kwedimo.

O buisa ka dipuo dife?
Ke buisa ka Sekgola le Sesotho.

Tsweetswe telelethe polele e.
Ngwana mongwe le mongwe e tsawonetse go buisa ... buka letsatsi le leetsatsi.
Lelefala le le ka go buisa ke ... go nna ka tša go setlhare kgotso mo lefeleng le le didimetseng.
Ga jaana ke buisa ... Things Fall Apartika Chhina Achebe.
Botselo ntle le mainane bo ka nna ... lefife le basula.

Will you be SA’s next Story Bosso?
Go to www.nalibali.org or www.nalibali.mobi to enter the Nal’ibali Story Bosso storytelling talent search for the chance to win great prizes – and to find stories in all 11 South African languages.

A ke wena Story Bosso ya nthla ya Aforika Borwa?
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.

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.

Create TWO cut-out-and-keep books

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.

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

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!

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.

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

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.

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?

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!

Celebrate TWO cut-out-and-keep books

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.

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

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!

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.

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

Go 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.

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?

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!

Celebrate TWO cut-out-and-keep books

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.

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

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!

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.

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

Go 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.

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?

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!

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.

Itirele dibuka tsa sega- o-boloke tse PEDI

1. Ntsha ditsebe 5 go fitlha ka 12 tsa tlaleletseng e.
2. Lethlhare la ditsebe 5, 6, 11 le 12 le dilo bula ka le ngwane. Lethlhare la ditsebe 7, 8, 9 le 10 le dilo bula ka le ngwane.
3. Dirisa letlhare e le bula ka le ngwane. Le bula ka le ngwane le dilo bula ka le ngwane. Le bula ka le ngwane le bula ka le ngwane. Le bula ka le ngwane le bula ka le ngwane.
   a) Mena leethlhare ka bogare go lebago le mola wa dikholotse tse dintsho.
   b) Le mene ka bogare go lebago le mola wa dikholotse tse dina.
   c) Sega go lebago le mola ya dikholotse tse dikhididi.
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.
Pula e ne e na le dingwaga di le dintsi e sa ne lewa Bolobedu. Dinoka tsotho di ne di kgadhile r'ne lefatshe le ne le phanyegile e bile le le mantsubu jaaka sa mosadimogolo yo o tsofetseng go gaitsa boitumelo mme ba tabogela mo puleng. Ba ne ne bina, ba tshega e bile ba bina. Ba ne ba taboga, ba tlolatlola e bile ba ithabuetsa mo makadibeng.

Bananyana ba ne ba goa ka boitumelo mme ba tabogela mo puleng. Ba ne ne bina, ba tshega e bile ba bina. Ba ne ba taboga, ba tlolatlola e bile ba ithabuetsa mo makadibeng.

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.
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.

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
Lazy Ant was lying on his back on top of a rock basking in the sun.

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.

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.

Bagolo ba Toropokgolo ya Ditshoswane ba ne ba bile ba keteka phetogo ya maitshwaro a ga Tshoswane wa Setshwala le ena.

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.

The next morning, Lazy Ant was the first one to wake up and he prepared breakfast. He made le baus la le Tshoswane wa.

Ditshoswane tsotlhe di ne di tshositwe ke phetogo ya matshwaro a ga Tshoswane wa Setswakga. O ne a ya godimo le tlase a ithaopa go thusa tshoswane nngwe le nngwe e e neng e tlhoka thuso.

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.
Bomogolwaabone le bokgaitsediabone ba bagolwane ba ne ba bua ka dinako tsa fa maru a ne a lokomoga a nna mantsho e bile a galefile, mme lerumo la molelo o mosweu le ne le tshabalala ka mma marung, mme pula e bo e ne ka malatsi a mantsi le masigo a mantsi. Ba ne ba bua ka dinako tsa fa ba ne ba ithabuetsa mo makadiheng le go pitikologa mo bojamnyeng jo botala le go mma metsi a a tsiditsana go tswa mo nologeng e e elelang.

Bananyana ba ne ba reeditse se se buiwang ke bomogolwaabone. Ba ne ba leba kwa loaping mme ba eletsa e kete ba ka bona marumo ao a molelo o mosweu le maru ao a magolo, a mantsho. Ba ne ba eletsa e kete ba ka utlwa marohodi a pula a magolo a ba tshela mo difathelakong. Ba ne ba eletsa e kete ba ka ithabuetsa mo makadiheng le go latsa metsi a a tsiditsana a a phepa ka melomo ya bone.

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.

Morago ke fa ba leba mosadi yo montle thata yo o kgonang go bua le maru le go dira gore a tshatsho a bo a tlae pula. Ba ne ba mma metsi a re, “O mang e bile o kgona jang go dira digalagamatsa tsemo?”

O ne a re, “Ke nna Modjadji. Ke tswa kwa lefatshe le leetsatsi. Fa bagaeno ba ne ba ralela pula, leetsatsi le ne le le maatla moo re; Modimo wa Letsatsi, o neng a utlwa ditlapelo tsa lona. O ne a mpha dibaga tsa malepa le molemo wa malepa a bo a mpomoshia ditsela tsa sephiri tsa go dira pula. Go tswa foo o ne a nthomela kwa lefatshe le Bolobedu gore ke nne KgosiGadi ya lona ya 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 language learning 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.

Go buisetswa ka puo ya gago ga gago a tsbwanelo ga nna tlaeleletsy ya boithophelo mo baneng. E tolo a le karolo ya boithokwa e e maafela ya go ithuta pue le go tokafatsa kitso ya go buisa le go kwala. Fa o buisetsa bana ka gale ka di/puo ya bana ya fa gae, o ba fa maletse o a tšhla wa pue o o dirang gore go ithuta pue go nne bononolo.

Fa o sa tlhoganye se o o se busing, se o sela gore go o buse – le fa o ka tše go buisa mabo ka a mo tšebang setšentse jang! Ga tieysa dingwagangwaga go ithuta pue e ingwena setšentse. Ka pito, ka ganner ga tlhoganye go boithokwa go buisiwa, bana ba tšhwanetse go ufuwa mainane ane leka ka di/puo ya bana ya kwa gae. Ba ka reetsa ka tlhaphofelo thetelo ya leinaane ga na le gare bo leke ka thata go tlhoganye ya pue e ba sa e tsentse setšentse.

Gape o ka buisetsa bana mainane a mangwe ka puo ya bana ya tlaeleletsy – se se ka buse ka go buisa pue e nthwana.

Fa o na le dipuo tse dipintsi mo phaposarontseleleng ya gago le ma sekolo, le go le gratis mso o dirisa metswedithuselo e le mentsi! Keleka le go dirisa dipuo tsoletho ka dingwe tsa ditsetsa tse.

Opela dipina mme o bue ditsema tse o o dia le mafoko tse dipuo tsoletho tse bana, mme ka ikieletse o ba di o tše le pua ya tlaeleletsy le go buisa.

Dikaganyetsa bana ka dikwale ka dipuo tse o tšo kale tse mabo go ka tše tshwane lehlobo. Pula se o ditsema tse o o tšo kale tse le mafoko tse dipuo tse o tšo kale tshwane lehlobo. Pula se o ditsema tse o o tšo kale tse le mafoko tse dipuo tse o tšo kale tshwane lehlobo.

Difisa dipuo tsoletho tse o kganang o go di bua le go di kwala, go di buisetsa go dina. Fa bana balela bana ka tše dipuo tse, difisa mafoko mongwe ya mafoko go le tolikela le go go randelo go o le tšo ka go buisa tsebe ningwe le mafoko.

Difisa seletswa ka gotsa metsiwa ka botesa, bonako go baro mafoko le boithokwana go balela go bana. Fa bana botlhokwana go balela go bana. Fa bana go tšo kale tse tseke, difisa mafoko mongwe ya mafoko go le tolikela le go go randelo go o le tšo ka go buisa tsebe ningwe le mafoko.

Difisa seletswa ka gotsa metsiwa ka botesa, bonako go baro mafoko le boithokwana go balela go bana. Fa bana go tšo kale tse tseke, difisa mafoko mongwe ya mafoko go le tolikela le go go randelo go o le tšo ka go buisa tsebe ningwe le mafoko.

Difisa seletswa ka gotsa metsiwa ka botesa, bonako go baro mafoko le boithokwana go balela go bana. Fa bana go tšo kale tse tseke, difisa mafoko mongwe ya mafoko go le tolikela le go go randelo go o le tšo ka go buisa tsebe ningwe le mafoko.

Difisa seletswa ka gotsa metsiwa ka botesa, bonako go baro mafoko le boithokwana go balela go bana. Fa bana go tšo kale tse tseke, difisa mafoko mongwe ya mafoko go le tolikela le go go randelo go o le tšo ka go buisa tsebe ningwe le mafoko.

Difisa seletswa ka gotsa metsiwa ka botesa, bonako go baro mafoko le boithokwana go balela go bana. Fa bana go tšo kale tse tseke, difisa mafoko mongwe ya mafoko go le tolikela le go go randelo go o le tšo ka go buisa tsebe ningwe le mafoko.

Difisa seletswa ka gotsa metsiwa ka botesa, bonako go baro mafoko le boithokwana go balela go bana. Fa bana go tšo kale tse tseke, difisa mafoko mongwe ya mafoko go le tolikela le go go randelo go o le tšo ka go buisa tsebe ningwe le mafoko.

Difisa seletswa ka gotsa metsiwa ka botesa, bonako go baro mafoko le boithokwana go balela go bana. Fa bana go tšo kale tse tseke, difisa mafoko mongwe ya mafoko go le tolikela le go go randelo go o le tšo ka go buisa tsebe ningwe le mafoko.

Difisa seletswa ka gotsa metsiwa ka botesa, bonako go baro mafoko le boithokwana go balela go bana. Fa bana go tšo kale tse tseke, difisa mafoko mongwe ya mafoko go le tolikela le go go randelo go o le tšo ka go buisa tsebe ningwe le mafoko.

Difisa seletswa ka gotsa metsiwa ka botesa, bonako go baro mafoko le boithokwana go balela go bana. Fa bana go tšo kale tse tseke, difisa mafoko mongwe ya mafoko go le tolikela le go go randelo go o le tšo ka go buisa tsebe ningwe le mafoko.

Difisa seletswa ka gotsa metsiwa ka botesa, bonako go baro mafoko le boithokwana go balela go bana. Fa bana go tšo kale tse tseke, difisa mafoko mongwe ya mafoko go le tolikela le go go randelo go o le tšo ka go buisa tsebe ningwe le mafoko.
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. She had to learn slowly how to use her power. 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.
Modirapula

Kanelosešwa ka Kgosi Kgosi Ditshwantsho ka Magriet Brink le Leo Daly

Bogologolotata kwa Kgalagadi, go ne go no le monnamogolo yo o maatla a bidwla Rapula. Rapula o ne a na le mpho a kgo lo thata mo lefatšheng. O ne a na le maatla a go tšisa maru mmogo fa a ne a kgaoane. O ne a na le maatla a go tšisa pula. O na le a itsege naga yo tšothe jaaka Rapula, modirapula.

Go Rapula, go dira pula a ne e le tšothe e e bothoko thata. Go ne go tša ya maikatlapelo otlhe a o neng a na le ona, fela gape go ne go mo itumedisa go bona batho ba ga gagwe ba ungwa metsi a a foloango kwa looping. Fa pula a ne e na, batho ba ne ba kgobokanyo metsi mmee ba a dirisetsa go rwa le go apaya. Matamo a ne a tšala mme diphologolo le tšona di ne di tša le metsi a go rwa. Pula gape e ne e fepa dipolasa tša Kgalagadi.

Morago ga dingwaga tse dintši tsa go dira pula, Rapula, modirapula, o ne a lwalwa mme maatla a gagwe a fokotsa. Naga ya Kgalagadi ya simolola go omelela ka iketo. Mājang a matala le dithlhe tša simolola go nyelela. Le fa e le gore monnamogolo o ne a leka, o ne a kgona fela fa go dira pula e ringo. Mme nako le nako fa a leka, o ne a koafalela pele.

Ka bonako monnamogolo a lwalwa thata a tša bokhutlong moo e leng gore o ne a sa kgone go go dira pula gothlele. Fa se se ne se diragala, go ne go na le komelelo a kgo. Naga e ne ya omelela le dijalo tsa palo go gola. Go ne go se na dilo tse di lekaneng. Diphologolo tsa swa, dimela tsa swa, le batho ba swa.

Batho ba Kgalagadi ba leta. Ba ne ba sa tša ne na le tshepo ya gore modirapula o tša folo gape. Fa ba tša ne tšetle, ba ne ba a raganga bonnuye jo ba neng ba na le bona mme ba fa modirapula dijo tše di monaténate tsa bona. “Gongwe o tša bona maatla a gagwe mo nakong e e sa fediseng polò,” ba riało.

Kwa bokhutlong batho ba lemoga gore Rapula a ka kitla a tsamava a tokafala. Bannna ba ba bothile ba motse ba itse gore se ba ka se dirang ka nako e, e ne e le go emela gore Rapula a fe mongwe o sele maatla a gagwe a a kgogedleng.

Fa Rapula, modirapula, a ne a sa, batho ba Kgalagadi ba ne ba a utšwile bothoko. Ba ne ba latšhegetsewe ke lekoło la bothokhwa la morafe wa bona. Mme jaanong, bagodi ba motse ba ne ba gnomodiwa ke go itse gore mpho ya atha Rapula a ka la patlhe, e e tšwane petše e e neetswe mošwa mongwe.

Go ne go na nna phitho e kgo lo tolola modirapula yo o fetang ba bangwe. Batho ba ba tša le tša kwa kwa dikoralong tše di kgalaka ta Kgalagadi go nna teng. Ba ne ba tšisa bonnyo jwa dijo se le dino tše ba neng ba na le tšona go kgaoganya le ba bangwe.

Pele ga Rapula, modirapula, a ka fitlhwa mo mmungo go ikhotsetsa ruti, se lo se se ga tšagamatsa sa direga – se lo se ne se tša bontšha batho ba Kgalagadi gore modirapula yo mošwa ke mang. Mmala wa malagodimo o ne wa tšngela mmele wa monnamogolo wa modirapula mme wa tšena mo mmeleng wa mosetsanyana yo o bidiwang Mapula, yo e neng e le setšogrwa sa ga Rapula. Se e ne e le se se se makatsang thato se se kiling sa bonwa, mme tša tengwe e le tšwane le mongwe e ne a itse gore ka tšela e badirapula ba neelanang ka yone maatla a bone. Se se se diragala seelowo thata gonne badirapula ba tšhela dingwaga tše dintši, tše dintšinsi.

Mapula jaanong e ne e le modirapula yo mošwa wa Kgalagadi. Malatsi morogo ga phitho, batho ba ba ba keteka maatla a mašwa a mosetsanyana. Ba ba ba keteka ka mmino le dijo. Mongwe e le tšwane mo Kgalagadi o ne a mo tšetsetsa dimpho tša diaparo tše dintšiswa, malorno, dijo tše di kgogedleng le dilo tše dingwe.

Go tšeile malatsinyana gore Mapula a tšwelele maatla a gagwe, mme moragonyana a maatifa. Jaanong o ne a tšwane tše go dirisa mpho ya gagwe sentle. Fa a tšenégi ka nako ya go dira pula, o ne a ka dira pula ya matlakadibe le mmonwalela. Se se se ka se nanga morafe wa gagwe otlhhe.

Le fa Kgalagadi e ntša le go dirisa maatla a gagwe. Pele, o ne a ithuta go dira maatla a gagwe. Pele, o ne a ithuta go dira maatla a gagwe e ne ka go kopanyo maaru a mannye. O ne a ikatsu go dira se gona se gona ka beke. Fela jaaka raagwemogologolo, o ne a lapa thata morago ba ga go dira pula. Ka dinako dingwe o ne a tšwane le go robela malatsi a mabedi a a latelanggo go bolela ke maatla a gagwe.

Batho ba Kgalagadi ba ne ba le bothile. Ba ne ba itshu a mekgwa a mešwa ya go boloka metsi a tšhekekang thato a a. Ba ne ba itshu a go aga matamato le go dira ditanka tše dikgolo go bolela metsi mo go tšone.

Morago ga dikgewedi tše dintši tsa go ikatsia, kwa bokhutlong Mapula o ne a kgona go tšisa dipula tše di neneng gape mo Kgalagadi. Batho ba keteka pula e kgo lo ka go bina le go opela. Go ne go nnila dingwaga tše dintši thato ba sa bone pula e e kana mme ba ba itse gore komelelo e fedidle. Ba ba la itumelese gore go na le modirapula yo mošwa – modirapula yo o tša tokafatsang maštšelo a batho bothe.
Nal’ibali fun
Monate wa Nal’ibali

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

Dirisa kakanyo ya gago go feleletsa leinane. Bolelela tsala kgotsa motsadi leinane la gago.

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 …

Tshabo

Bogologolotala, dimo yo o sa siamang o ne a utswa bana ba babedi mme a ba dira makgoba a gagwe. Letsatsi lofithe ba ne ba apaya le go phapalofelo go thatswa dia pako tsaa gagwe tse di nkgang.

Dimo o ne a se nke a setswa setswa sa gagwe, ka gonne o ne a itse gore legakabe la gagwe le o neng a le rule le ne le se kika le lefela le bana ba go tsaba. Nonyane e ne e na le matha a a bogle, e bike e ne e bolelela dimo sengwe le sengwe se e neng e se bana.

Bosigo bongwe, fa dimo a qetela lwa godimo, bana ba ne ba dutse ba sebaseka mmago. “Ke ka se kgane go tshabo!” Neo a sebela Nunu. “Nonyane ele e tla bolelela dimo fela fa re ka leka!”

Ba akanya nakonyana. Jaanong Nunu a re, “Ke a itse! A re …

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 ne ba anelana leinane. O akanya gore gore bo ka ba ba ne ba anela mainane ka ga eng? Kwala tshimologo ya mainane a bona mo dipuduleng tsu 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.

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

Lwetse ke kgwedi ya Story Boss mo Nal’ibali. Ke mokete o o kguthegileng wa go anela mainane! Tse ke ditirwana tse di tla go thusang go rna karolo ya monate wa go anela mainane!

Visit us on Facebook:
www.facebook.com/nalibaliSA
Re etele go Facebook:
www.facebook.com/nalibaliSA

O se ka wa lebola gore re tla be re le mo baikhuso go fithelela ka beke ya 14 Diphalane 2018. Itumele malatsi a baikhuso, mme nna le rona morago ga malatsi a baikhuso go bona methelo e mengwe ya Nal’ibali ya go busua! Go sa le jolo, etelela www.nalibali.org kgotsa www.nalibali.mobi go bona mainane le tihotheleletho ya go buisetso-go-ntumela.

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