What about the girls?

What we tell our children about girls and women is an important part of building a more equal society. And we tell them about girls and women in lots of different ways. One of these is through the stories we share with them.

STORIES HAVE THE POWER TO SHAPE THE WAY WE SEE OURSELVES AND THE WORLD.

- The stories children hear and read help them to work out who they are, what their place in the world is and how they relate to others.
- If we want to build a more equal society, the stories that we share with children should not teach them to feel inferior or superior because of their gender.
- What is left out in the stories we read, is as important as what is in them! For example, if the only characters in the stories we read are boys, then our children learn that girls and women don’t matter.
- If boys are always the heroes in the stories, our children learn that only men can be leaders. So, we need to think carefully about the books we choose to read to our children.

HERE ARE A FEW QUESTIONS TO HELP YOU WHEN YOU CHOOSE BOOKS.

- Are women (especially black women) always shown as needing help, while men are always in leadership and action roles?
- Are the achievements of girls and women based on their own initiative and intelligence? Or do they achieve because of the way they look or because a boy or man helps them?
- Do the girls or women in the story have to change to be accepted?
- Do the main female characters make decisions about how they live their lives? If they don’t, is this perhaps because the story is trying to show that treating women as inferior, is wrong?

The more children read stories with strong female role models in them, the more girls are encouraged to become strong women, and boys learn not to be threatened by strong women.


click here to scan this code and complete a 1-minute questionnaire to tell us how we can make our supplement better.

Mainane a na le maatla a go bopa tsela e re iponang ka teng le lefatshe.

- Mainane a bana ba a utlwang le go a buisa a ba thusa gore ba ikitse, le lefelo la bona mo lefatsheng ke lefe le gore ba ka tolele le ba bangwe ping.
- Fa re bala go aga setshaba se se lekanang, mainane a re a araganyang le bana ga a thwanelo ba go ruta go kithanga ba le ma moemong a a kiwa flase kgota sa a kiwa godimo ka nna ya bang iwa bona.
- Se se folsetswa mo mainane re a a baseling, se setshaba le la jaka se se mo go tsele! Seko, fa baanelwa mo mainane re a a baseling a le basimane fela, bana a re a thulwa gore basetsana le basadi go ba na mosola.
- Fa basimane ka gale re e bafa kansee no mainane ng, bana a re a thulwa gore ke banna fela ka a ka mung bateleledi.

TSE KE DIPOTSO DI SE KAE GO GO THUSA GO TLHOPA DIBUKA.

- A basadi (bogolosegolo basadi ba bantsho) ba tlhagisiwa ba tlhoka thuso, fa banna ka gale ba le ma moemong a a bateleledi le basadi ba.
- A diphikelela sa basetsana le basadi di ikaegile ka dikago sa bana le batelele? Kgotsa sa a a di tshwanelo ka nhiwa ya ditebego sa banna kgotsa ba le bafela ka le bafela ka.
- A baanelwa basetsana ka le ikaegile ka dikago sa bana le basadi? Kgotsa sa a le bafela ka le bafela ka ka tlhagisiwa?
- A diphikelela sa basetsana le basadi di ikaegile ka dikago sa bana le bafela ka le bafela ka? Kgotsa sa a le bafela ka le bafela ka. Fa se le, a le a ba a gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gape gae...
1. Getting started. It’s always easiest to start with what you know when you first start telling stories, so start with ones that you know well.

2. Think about your listeners. Choose a story that will interest your listeners and is appropriate for their ages. For example, you wouldn’t tell a ghost story to three-year-olds, but teenagers might enjoy it.

3. Paint a picture. Help to create a sense of wonder and pictures in the minds of your listeners by using interesting and expressive words and questions that invite your listeners to participate, for example, “And what do you think happened next?”

4. Practise. If you are telling a story to a group of children, practised in advance. Practise in front of a mirror and make a facial expression in your voice: you can give different characters different voices, such as a soft, squeaky voice for a mouse and a big, booming voice for a giant. Eye contact with your listeners – don’t be shy, look them in the eye! Think about your listeners. Is it always easiest to start with what you know when you first start telling stories, so start with ones that you know well?

5. Fresh and interesting. Keep storytelling exciting for yourself by finding new stories to tell – look in books or on the internet. Find more tips for telling great stories at www.nalibali.org/supplement-advertising.

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Be a star storyteller!

Telling stories can be rewarding and fun … and it’s a great way to stimulate children’s imagination and their use of language.

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Nna moanedi yo o thwathlha wa mainane!

Go ane na mainane go ka jesa monate e bile go ka nna le dipolo – e bile ka tsele e e siameng ya go tsodolola bana go ikokanye tsela litsela tse dingwe tsa tiriso ya puo.

---

1. Go simolola. Ka gale go bonolo go simolola ka allo tse a o itumelela tse simolola go ane na mainane, ka plo simolola ka mainane o a o itumelela.

2. Akanya ka baretse ba gago. Tshopho leminne le ka titumeditsa baretse ba gago mmena e bile le le mafoko le dingwago tsa bana. Seko a ka se ane le bana ba dingwago di ka hana leminne le sepetso, tsele bana ba bagolwane ba ka tselelelelele le tsephole a o mo tshakaleng.


4. Paakanyo. Fa o anela sethopho sa bana leminne, o titwametsa o paakanyo sa ka se le itumelelele. Lebatho la fine sa titwametsa tsa gago. Seka, o ka lafine le bana leminne la sepetso, o ka nafa le titufelo le sepetso.

5. Se sentlhwa e bile se jesa monate. Dira gore ka leminne la mainane e go jesa monate ka go bafa leminne la faditlisi o ka o anelang – o ka o bafa le bafa le bafa le bafa.

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Plus we guarantee an additional 1 500 monthly online views.

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Bapatsa fa!

Fitlhisa molaetsa wa gago mo malapeng go ralala Aforikaborwa.

Ngwaga le ngwaga Nal’ibali e phatlalatsa ditšwala e go mafratlhatlha tsa diketi di le 280 000 ka dipuo le di le 9 mo mogoeng le ditlhopho tsa pulo.

Gape, re khotsejwa ga lelwano ga mainane le se lefelo se 1 500 ka kgwedi.
Dear Nal’ibali ...

Nal’ibali yo o rategang ...

Dear Nal’ibali ...

I have a five-year-old son and a three-year-old daughter. They look forward to your supplements and the short stories you provide. I am also grateful for the advice that you give to parents. Thank you for a very enjoyable newspaper.

Randall Emery, Pretoria

Dear Randall ...

It’s wonderful to hear from parents and caregivers who enjoy the supplement. Reading to your children from an early age helps develop their language skills and imagination – and brings families closer together. Keep on reading for enjoyment!

The Nal’ibali Team

Dear Nal’ibali ...

I am a qualified attorney and a firm believer in reading and storytelling. I grew up poor, but my mother used to take me to the library once a month to take out books. Now I use the stories in your supplement and on your website to grow my daughter’s love of reading.

Ntombifuthi Ntuli, Ixopo, KwaZulu-Natal

Dear Ntombifuthi ...

Congratulations on your achievement! We are so pleased to play a part in your daughter’s literacy journey. It’s a gift that will last a lifetime!

The Nal’ibali Team
Get creative!

Make a story diorama

A diorama is a display that has cutout pictures or models of people, animals and natural or built objects that are pasted onto a painted setting. Many dioramas are built inside a box so that there is background scenery as well.

You will need: a cardboard shoebox, thin cardboard, paper, a pair of scissors, a pencil, coloured pens or pencils, glue, wool or pieces of material

1. On sheets of paper, draw the people, animals and objects that will be in your diorama. Add an extra piece at the bottom of each drawing for the tab. You will use the extra piece or tab as a stand when you paste the people, animals and objects in the diorama.

2. Colour in your drawings. Then paste them on thin cardboard and cut them out carefully. Fold the tab to the back of each cutout.

3. On a sheet of paper, draw and colour in backgrounds for your diorama. Paste them on the bottom and sides of the shoebox in the diorama.

4. Paste the cutouts in the diorama.

Mamaretsa manathwana a a segolole ka lebokoso.

O tle go tlhoka: khateboto ya lebokoso la ditlhako, khateboto e tshesane, pampiri, setlhophana sa dikere, phensele, dipene kgotsa diphensele tsa mebalabala, sekgomaretsi, wulu kgotsa manathwana a leseka.

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.

Nna le boithamedi!

Dira leinane la dayorama

Dayorama ke pontsho e e nang le ditlwantsho tse di segolowtsweng kgotsa ditlwantsho tsa batho, dipholokolo kgotsa didiriwa tsa thago kgotsa tsa maitirele tse di mamaretswang mo lefeloang le le pentlweng. Didayorama di le diri di diriwa ka fa gare ga lebokoso gare go rne le le morago la ditlwantsho.

O tle go tlhoka: khateboto ya lebokoso la ditlhako, khateboto e tshesane, pampiri, setlhophana sa dikere, phensele, dipene kgotsa diphensele tsa mebalabala, sekgomaretsi, wulu kgotsa manathwana a leseka.

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   c) Cut along the red dotted lines.

Itirele dibuka tsa sega- o-boloke tse PEDI

1. Ntsha ditsebe 5 go fitlha ka 12 tsa tlaleletso e.
2. Letlhare la ditsebe 5, 6, 11 le 12 le dira buka e le ngwwe. Letlhare la ditsebe 7, 8, 9 le 10 le dira buka e ngwwe.
3. Dirisa lengwe le lengwe la matlhare a go dira buka. Lotela ditaoelo tse di fa theze go dira buka ngwwe e le ngwwe.
   a) Mena letlhare ka bogare go lebogare le mola wa dikhubo tse dintho.
   b) Le mene ka bogare gape go lebogare le mola wa dikhubo tse di tala.
   c) Seg a lebogare le mela ya dikhubo tse dikhubi.
Nandi always wears the hat that her grandmother gave her and so everyone calls her Little Hat! One morning, Little Hat's mother sends her to her grandmother's house with a pot of tomato bredie. She warns Little Hat not to talk to anyone along the way, but Little Hat stops to talk to a very hungry, dishonest leopard ...

Ka metlha Nandi o rwala hutshe e a e filweng ke nkokoagwe jaanong mongwe le mongwe o mitse Hutshenyana! Moso mongwe, mmagwe Hutshenyana o mo roma kwa go nkokoagwe ka pitsa ya moro wa tshwana. O kgalama Hutshenyana gore a se le o le e folo le e folo, mme Hutshenyana o ema a bua le lebogeng ka le lebogeng ka e tla tsha tla thaba ...
There was once a little girl, so pretty and so sweet that everyone loved her. Her real name was Nandi, but everyone called her Little Hat because of the gold and fire-coloured hat, which she always wore – except when she was asleep! The hat was given to her by her grandmother, who was so old she did not know her own age. Her grandmother said that the hat was made of a ray of sunshine and a moonbeam, and it would bring Nandi good luck. And believe it or not, this was true.

One Saturday morning Nandi’s mother said, “Little Hat, you are old enough to find your way by yourself. Take this pot of tomato bredie to your grandmother for her meal tomorrow, ask her how she is and then come back at once. Don’t stop on the way and don’t talk to people that you do not know. Do you understand?”

“Oh, yes, yes,” said Little Hat happily. She was excited as she went off with the pot inside a basket. She felt proud to be going by herself.

Go kile ga bo go le mosetsanyana, a le monle a le bonolo e bile a ratiwa ke batho botlhe. Leina la gagwe la nnete e ne e le Nandi, fela mongwe le mongwe o ne a mmita Hutshenyana ka ntha ya hutshe ya gagwe ya mima la gauta le wa molele – e a e rwalang ka metla – rile fela le fa a robotse! O ne a tlhalogo hutshe e ke nkokoagwe, yo o neng a tofetse tsha e bile a sa tsa dingwaga tsa gagwe. Nkokoagwe o rile hutshe e dithwe ka marang a lebatša le leka le ngwedi, mme e tla disetsa Nandi mathogonolo. Dumela kgotsa se dumle, se e ne e le nnete.

Mo o mongwe wa Lamathatso mma o Nandi a re, “Hutshenyana, o godile gore o tshame o le esi. Tsaya pitsa e
All this time, Sindiwe studied. Her hard work paid off! She won a scholarship to study at a university in New York. She and her three small children packed their bags and flew across the sea to the United States of America. There, Sindiwe studied to become a social worker. She wanted to help families make their lives better.

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.

Lots more free books at bookdash.org.

Sindiwe and the fireflies

Sindiwe le dikhukhwane tsa molelo

Jano Strydom
Cheréne Pienaar
Tess Gadd

Nal’ibali ke letsholo ka bosetšhaba la go buisebe monate e le go rofetha le go yela mowea wa go buise go rala Mokoena Borwa. Go bona tshedo mosetsa ka botlho, etela mo www.nalibali.org lgotse ma www.nalibali.mobi.

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One day a very clever baby was born in Gungululu in the Eastern Cape. Her name was Sindiwe Magona. She was the oldest of eight children. She left the school to work as a cleaner. She worked in four different houses. Sometimes the people there treated her badly and Sindiwe became very unhappy.

When she had finished studying, she worked in the USA for twenty years. While she was there, Sindiwe told the world about South Africa and how hard it was for most people living here. People loved to listen to her stories and wanted to learn more and more about South Africans.

Everyone joined together to help to change things.
Sindiwe’s love for books and stories have helped her write piles and piles of books. And children and grown-ups love to read her stories. Many people call her “Nomabali” because she’s always writing, telling and reading stories.

At night, her grandmother told magical stories about ogres and giants, animals of the forests, great beasts, and little creatures of the veld. It was Sindiwe’s favourite time.

Bosigo, nkokoagwe o ne a anela mainane a a monate a a ka ga bo dingwe, diphologolo tsa sekgwa, dilalome tse dikgolo, le dbopho wa tsa naga. E ne e le nako e Sindiwe a neng a e rata thata.
But Sindiwe missed the country where she was born. She wanted to tell her stories to the people at home. So she packed her luggage, got on a plane and flew back over the sea to Cape Town.

Sindiwe loved school and she dreamed of being a teacher.

When Sindiwe became a teenager, her family organised a feast to celebrate. She was given special things to wear and a wise old man sang a praise song for her:

Blessings, long life!
May your ancestors guard you!

In Sindiwe's language, this means:

Fa Sindiwe a nna morweetsana, balelapa la gagwe ba ne ba rulaganya keteko moletlo. O ne a fiwa diaparo tse di kgethegileng go di apara mme tlhogoputswa o o botlhale o ne a opelela pina ya poko:

Masego, botshelo jo botelele!
A badimo ba gago ba go sireletse!
When she got back to her house, she helped Little Hat put on her shoes and socks. “It’s a good thing that you had your hat to protect you,” said Little Hat’s grandmother. “Without it, where would you be now?”

A little later she took Little Hat by the hand and together they walked back to her village. Once they got home they told Little Hat’s mother what had happened. Little Hat was scolded until the sun went down. Over and over, she had to promise that she would never talk to strangers again, until, at last, her mother forgave her.

To this day, Nandi (or Little Hat) has kept her promise. Sometimes you can see her in the village shopping for her mother. She only talks to the people she knows. And you will recognise her by the gold and fire-coloured hat that she always wears – the one that looks as if it is made of a ray of sunshine and a moonbeam.

Fa a fitlha kwa nlong, a thusa Hutshenyana go rvala ditlhako tsa gagwe le dikauas. “Ke sele ka setle gore o na le husthe ya gago go gosirleta,” ga rialo nokoagwe Hutshenyana. “Nile le yona, o ka bo o le kae jaanong?”

Moganye ka ne o tshwara Hutshenyana ka letsgo mme ba boelo kwa motseng ga gagwe. Fa ba fitlha kwa gae ba fitlha ba boldela mmagwe Hutshenyana ka se se diragetseng. Hutshenyana o ne a kgalwa ga fitlha le tshakela. Gagwe le gagwe, o ne a tshwanele go solofe gore ga a ka thola a thola a ba le batho ba a sa ba iseng gagwe, go fitlha, kwa bokhutlong, mmagwe a mo ithwaera.

Go fitlha ka letsatsi le, Nandi (kgota Hutshenyana) o diragaditsa tsholofeto ya gagwe. Ka dinako dingwe o tla mmona mo motseng a reka mmagwe dithwana tse a di tshoaneng. O bua fela le batho ba a ba iseng. Mme o tla mo lelaga ka husthe ya mmala wa gauta le molelo a e a e wlaeng ka metlh – e e bonaleng e kete e ditlwwe ka marang a leatsatsi le leedi la ngwedi.
Little Hat’s grandmother lived in the next village and Little Hat had to walk through the veld to get there. When she had gone a little way, Little Hat thought she heard something moving nearby.

“Is someone there?” she asked.

“Oh, hello,” said the leopard, “so nice to see you, Little Hat.” He had watched her leave her village alone and had followed her, hiding behind the rocks as he went. He came up to her like a friendly dog and Little Hat stopped to talk to him, which was the last thing she should have done!

“How are you, Little Hat?” the leopard asked.

“How do you know me?” asked Little Hat. “What’s your name?”

“My name is Friend Leopard. And where are you going pretty one, with your golden hat and pot of food?” asked the leopard.

Just at that moment Little Hat’s grandmother arrived home with her empty herb sack over her shoulder. She saw the leopard opening the door and quickly opened the sack and stretched it across the doorway.

“Oh no, you don’t!” she said, catching the leopard in the sack.

Then the brave old lady ran to the dam and threw the sack into it. The leopard fell head first into the water.

Ka yona nako eo nkokoagwe Hutshenyana a goroga mo gae ka kgetsana ya gagwe e e lolea ya ditlama a e beile mo legetleng la gagwe. O ne a bona lengau le bula kgoro mme ka bonako a bula kgetsana mme a e otlololela mo mojakong.

“Nnyaa, o ka se ke!” a rialo, a tshwara lengau ka kgetsana.

Jaanong mosadimogolo yo o pelokgale a tabogela kwa nokeng mme a latlhela kgetsana mo teng. Lengau la wela ka tlhogo pele mo teng ga metsi.

Nkokoagwe Hutshenyana o ne a dula mo motseng o o latelang mme Hutshenyana o ne a tshwanela go tsamaya mo gare ga naga go fitlha koo. Fa a tsamaile lobakanyana, Hutshenyana o ne a utlwa e kete o utlwile sengwe se tshikinyega gaufi.

“A go na le mongwe moo?” a botsa.

“O, dumela,” ga rialo lengau, “ke itumelela go go bona, Hutshenyana.” O ne a mmone a tswa ka motse a le esi mme a mo sala morago, a iphitlha mo gare ga majwe fa a tsamaya. O tlile mo go ene jaaka ntšwa e e botsalano mme Hutshenyana a ema go bua le ene, e le selo sa bofelo se o neng a tshwanetse go se dira!

“A go na le mongwe moo?” lengau a botsa.

“O nkitse jang?” Hutshenyana a botsa. “Leina la gago ke mang?”

“Leina la me ke Tsala Lengau. Mme o ya kae, mosetsanyana o montle, ka hutshe ya gago ya gauta le pitsa ya dijo?” ga botsa lengau.
Get story active!

Here are some activities for you to try. They are based on all the stories in this edition of the Na’l’ibali Supplement: Little Hat (pages 5, 6, 11 and 12), Sindiwe and the fireflies (pages 7 to 10) and Sefako and the singing crocodile (page 14).

**Little Hat**
- Which parts of the story could really happen and which are just make-believe? Make two lists, headed “Real” and “Make-believe”. (For example, Real: leopard; Make-believe: animals can speak.)
- Make “Wanted” posters that could help the people in the village catch the leopard.
- Draw a picture of the leopard.
- Write descriptions of his eyes, fur and claws, what he did, where he was last seen and what reward is being offered for useful information about the leopard.
- Write a letter from the leopard to Nandi and her grandmother to apologise for what he did wrong.

**Sindiwe and the fireflies**
- What questions would you ask Sindiwe Magona if you were to meet her?
- Roleplay a television interview with Sindiwe. Take turns being the interviewer and Sindiwe.
- Find out more about Sindiwe Magona on the internet or at the library. Then try reading one of her books that you have not read before. Sindiwe writes for children and adults, so there is something for everyone!
- Using the maps in an atlas, find the place where Sindiwe was born, where she went to university and where she lived when she came back to South Africa.

**Sindiwe le dikhukhwane tsa molelo**
- Ke dipotso dife tse o ka di botsang Sindiwe Magona fa o ka kopana nae?
- Diragatsa motshameko jaaka puotherisano le Sindiwe. Refosana seabe sa gago go nna mmotsolotsi le Sindiwe.
- Botlisa go le gantsa ka Sindiwe Magona mo inthaneteng kgotsa kwa leborari. Joaane leka go buisa ringuye ya dibuka tsa gaga e o iseng a e buise. Sindiwe o kwalela tse le bagolo ka jalo ba bathe ba a akarediwa?
- Ka go dirisa mmpe o o mo atlelaseng, batla lefelo le Sindiwe a tsaletsweng kwa go lona, le yo'mbeshri a o diriling difutho tsa gaga kwa go yona, le kwa o neng a nna teng Pete a Botsang go Mafikengkabona.

**Sefako and the singing crocodile**
- Sefako falls in love with a crocodile. Do you think it is possible to love a crocodile? Why or why not?
- If you could have any animal for a friend, which animal would you choose, and why?
- Draw your favourite animal. Write a song or poem about your animal.

**Sefako le kwena e e opelang**
- Sefako o ne o a rata kwena thata. A o akanya gore go a kyongapela go rata kwena? Goreng a ka e rata kgotsa wa se e rate?
- Fa e le gore o ne o ka nna tsola ya phologolo, ke phologolo e fe o e neng o ka tetshapela yona, goreng a thopho yona?
- Thola setshwantsho sa phologolo e o e ratang. Kwala pina kgotse lehloko ka phologolo e o e ratang.

**Nna le matlhagatlhaga a leinane!**

Tse ke dingwe tsa ditlwana tse o ka di lekang. Di tswa mo mainaneng otle a kgatiso e ya Tlaletse ya Na’l’ibali: Hutshenyana (ditsebe 5, 6, 11 le 12), Sindiwe le dikhukhwane tsa molelo (ditsebe 7 go ya go10) gammogo le Sefako le kwena e e opelang (tsebe 15).
Many years ago, in a faraway village, there lived a beautiful girl called Sefako. Sefako stole the hearts of many men in the village. They would write poems and songs praising her beauty. But Sefako was not interested in marrying any of them, and this made her father angry because he thought it was time for his daughter to settle down.

What Sefako did not know was that she had an unusual secret admirer! And this secret admirer was the crocodile who lived at the river where she fetched water. Every day, a few hours before sunset, Sefako would walk down to the river with her clay pot to fetch water for the evening meal.

Sefako had a habit of taking a short nap under her favourite tree after drawing water from the river. The crocodile often hid in the water watching her sleep. He longed to speak to her but had no idea as to how he could get her attention without scaring her.

One day, the crocodile found the courage to come closer to Sefako after she had fallen sleep. The lovestruck crocodile was so happy to be near Sefako that he started singing about his love for her.

Sefako heard the beautiful song and turned in her sleep, thinking that she had to be dreaming. The crocodile did not want Sefako to wake up and see him, so he slid back into the river quickly.

This happened again the next day... and the next... and the next. Sefako would hear the crocodile singing to her in her sleep but when she woke up, there was no one around. She only heard the gentle rustling of the leaves and the cattle bellowing far away.

The singing moved her heart, and Sefako wanted to see the singer more and more. So Sefako began to search for the mysterious voice among the reeds, trees and grass but she found no one.

One day, Sefako decided she would not search for the mysterious singer any longer. Instead, she planned to catch the owner of the beautiful voice!

Sefako collected water from the river as usual and went to lie down under her favourite tree pretending to sleep. As usual, the lovesick crocodile crawled out of the river to sing to her.

When Sefako heard the beautiful voice, she opened her eyes quickly and found herself gazing into the eyes of... A CROCODILE!

Sefako was very scared! Quickly, she leapt to her feet, knocking over her clay pot and spilling all the water on the ground. Then she started to run up the bank but, unfortunately, tripped over a rock and fell, hitting the ground with a heavy thud. The lovesick crocodile, who had followed her, stood nearby watching her. As he crawled closer, Sefako froze with fear.

“Don’t be afraid,” said the crocodile gently. “I have watched you sleeping under that tree for so many days, but I have not hurt you. Why would I eat you now?”

Then the crocodile started to sing a soothing song that instantly warmed Sefako’s heart.

No longer afraid, the beautiful girl sat up and listened to the voice that she was growing to love.

After that, Sefako would rush down to the river to meet the singing crocodile every evening, and after a while, she decided that she wanted to marry him.

Eventually, she found the courage to tell her father.

Sefako’s father was not pleased at all. “Does this crocodile of yours have any cattle to pay your dowry?” he asked angrily. “Will he be able to give you children and build a home for you?”

Even though Sefako’s father did not approve of her marrying the crocodile, her feelings did not change. When her father realised that his daughter was not going to change her mind, he locked her up in one of the village huts. Every day at midday, he would bring her food and check on her.

But one day Sefako’s father forgot to lock the hut’s door. Sefako waited a while to make sure it was safe before she opened the door and quickly ran down to the river.

As soon as she got there, Sefako called out, “Crocodile, Crocodile, it’s me, Sefako!” The crocodile, who had been looking for her desperately for many days, rose from under the water to greet her.

The next day, Sefako’s father discovered that she was missing, and he was furious! Filled with anger, he grabbed a thick stick and followed his daughter’s footprints to the river. He was determined to stop his daughter from marrying the crocodile.

When he reached the banks of the river, he saw Sefako swimming in the river with the crocodile beside her.

“Sefako, Sefako,” he called. “Come back here immediately! You may not marry that crocodile.”

Sefako turned her head and waved to her father before swimming away with the crocodile. The troubled father watched helplessly as his daughter and the crocodile disappeared under the water.

Some time later, Sefako returned to visit her village. Her father’s heart was filled with joy to see her. He had missed her so much, and in that moment, he knew what he had to do.

“Welcome, welcome, both of you,” he said, running to greet Sefako and the crocodile. And then he turned to the crocodile and said, “Welcome to our family.”
Dingwaga di le dintse tse di letšeng, ka wwa motšenengere o a kgakgala-kgakala, go ne ne go na le mosetseana ya monate a bidwa Sefako. Sefako o ne a gapa dipelo di le dintse tsa banna mo motseng. Ba bo ba kwada dipano le makaba bo galetseta bontle jwa gagwe. Fela Sefako o ne a se na kgatho ya go nyala ope mapele ga bana, mme se na se na Sálagatsa raqave mo go maswe ka goana o ne a akanya gore ke nako ya gore monwadi wa gagwe ga nyakele. 

Se Sefako a neng o sa se tse ke gore o ne o na le mongwe ya o tlwaeelegang ya o neng a mo rata mo sephing? Mme moketa wa sephiri ya e le kwenne e e neng e nna o rona. Ya goragwe ka kwana e va le lailele se le tse a lo sepho. E ne e lela e bo bua le e lela e sa itse gore a ka bua nozang kwena go go mo tshoas.

Ke lela ka malatsi kwenne ya ipeta sebele ya go funa Sefako morogoe ga go tshwaana ke boroko. Kwenne e e neng e phophoma lorato e ne e itumetse go nna gagwe la Sefako mmne ya simakola ya goatla a ka lorato le o mo ratang ka lona.

“O seke wa tšahe,” ga bua kwenne ka boikotse. “Ke ne ke go leba o rapame fa fise ga sephing. Mme lelela e lailele, fela go le e leke go thasele. Goreng nka felefa bontše ho vya gagwe jaanong!” Kga jalo kwenne ya simakola go apela pina e e tšhbang malakuttse. Mme lelela e lailele, fela go le e leke go thasele.

Jaaka lethšego le fidiile, mosetseana ya monate a na na fa tšatho pinoa mme a reetsa letšwele le ke neng a le ma pakona go lela. 

Morago ga fa, Sefako o ne a tabogela kwa noka go ka pafana kwenne e e opelela, a raqave phiriangere ne e tsepho ne e piona ka bokomo. Mme lelela e lela a sepho ya bokomo, a wa setšwala go boleka ka noka.

Kwa bokhutlong, a rona phiriangere ka go bokomo.

Raqave Sefako o ne a sepho go boilera ka go lela. “Mme kwenane ya o go phoerameng ya o go lela ka lo bonako!” E tšhbang malakuttse, kwa nyala le go bokomo ka lela. 

“Le le gore e raqave Sefako o na se o mo ralela ke go lela. Mme lelela e ka lela ka go lela.

Sefako o ne a tšhbang malakuttse ka bokomo, a bonako a tšhbang malakuttse ka bokomo, a lela ka bokomo go lela. Mme lelela e ka lela ka go lela, a bokomo ka bokomo.

E lelela e ka lela ka bokomo, a lela ka bokomo, a lela ka bokomo, a lela ka bokomo. 

Sefako o ne a tšhbang malakuttse ka lelakale, a lela ka bokomo ka lela. 

Mo lebala e ka lela ka bokomo, a lela ka bokomo, a lela ka bokomo, a lela ka bokomo. 

Mo lebala e ka lela ka bokomo, a lela ka bokomo, a lela ka bokomo, a lela ka bokomo. 

Mo lebala e ka lela ka bokomo, a lela ka bokomo, a lela ka bokomo, a lela ka bokomo. 

Mo lebala e ka lela ka bokomo, a lela ka bokomo, a lela ka bokomo, a lela ka bokomo.

Sefako a reetsa melo le ka lela ka bokomo ka bokomo. Sefako o ne a lesa ke gore o lela ka bokomo. 

Sefako o ne a lela ka bokomo ka bokomo ka bokomo. Sefako o ne a lesa ke gore o lela ka bokomo.
1. In the story Little Hat, Nandi’s mother tells her never, ever to talk to strangers. Imagine that one week later, Nandi, her mother and grandmother meet another leopard in the veld. Draw Nandi’s mother and grandmother. Add some speech bubbles to the drawing and write what you think Nandi, her mother, her grandmother and the leopard would say to each other.

Mo leinaneng Hutshenyana, mmaagwe Nandi o mo laela gore a seke a tsoa a bwa le batho bo a sa bo itseng. Akanya fela gore beke morago go se, Nandi, mmaagwe le nikokoagwe ba kopa ena le lelangwe lwa sekgweng. Thola setshwantshe sa go Nandi le nikokoagwe. Tsena dipudula tsa puo mo setshwantshe mme o kwele se a okanyang gore Nandi, mmaagwe, nikokoagwe le lengau ba ka bua ka sana.

2. Here’s a word challenge!

- Follow the rules in the box and use the letters in the word wheel to complete the word. (Two of the letters have already been used.)

   m _ _ a _ _ _ _

- How many other words can you make following the same rules? (Remember: The letter in the middle of the wheel MUST be in each word!)

Rules
1. Make words with two or more letters in them.
2. Use each of the letters in the wheel only once in each word.
3. Always include the letter in the middle of the wheel in your words.
4. No proper nouns allowed.

Kgaisano e and gwethang ya mafoko ke e!

- Latela melawana e e moo lebeleka mme o dikisa diphakga tse di mo leotwaneng la mafoko go fela lela lefetse ke. (Mafoko a mabedi a setse a dirisitswe.)

   m _ _ s _ _ _

- Ke mafoko afe a mangwe a o ka a dirang o latela melawana e? (Dikologelwa: Thola e e moo lefokong le lengwe le lengwe)

Melawana
1. Dira mafoko ka dikisa tse pedi kgotsa go fela mo go one.
2. Dinisa diphakga ngwe le ngwe mo leotwaneng gangwe fela mo lefokong lengwe le lengwe.
3. Ka gale akaretsa diphakga e e moo gare go fokwana mo mafokong a gago.
4. Maina a a feletseng ga go feletseng.