What about dads who aren’t comfortable reading?

Dads who don’t feel comfortable reading can still contribute to improving literacy in the home. Knowing that you care about literacy will encourage your children to practice and grow their reading and writing skills. How can you do that?

- Tell stories about when you were young.
- Recite nursery rhymes or sing simple tunes.
- Ask your children about their day. When children have conversations with adults, they learn new words and how language works.
- Explain what you are doing when doing chores with your child, like washing the car.
- Read the print around you, like road signs, the names of products you buy, and so on.

What about writing?

Writing becomes more meaningful to children when they write because they want to rather than because an adult told them what to write about.

- Ask what they would like you to write about their pictures.
- Talk about their pictures and express their ideas and feelings.
- Conventional writing. Later, children start using conventional writing. They usually choose letters that they think match the sounds in words they are trying to write. Over time, they use conventional spelling and punctuation more and more.

Conventional writing.

- Early writing. When children start to write, they usually scribble on a page. They then move on to using symbols that look like letters. Next, they use real letters (even though they may be back to front sometimes). These first steps show that children are aware of a difference between drawing and writing.
- Drawing and painting allow young children to express their ideas and feelings. Talk about their pictures and ask what they would like you to write about their pictures.

Drawing.

- Conventional writing. Later, children start using conventional writing. They usually choose letters that they think match the sounds in words they are trying to write. Over time, they use conventional spelling and punctuation more and more.

Go thwe’ng ka go nwala?

Go nwala go ba bohlokwa kudu go bana ge ba nwala gabane ba rata go dira bjalo ka babona go e na le ge motho yo mogolo a ba botsa gore ba nwale eng.

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## Bana ba fihleletšwego / Children reached per province

<table>
<thead>
<tr>
<th>Province</th>
<th>Bana ba fihleletšwego / Children reached</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kapa Bohlabela / Eastern Cape</td>
<td>174 513</td>
</tr>
<tr>
<td>Free State / Free State</td>
<td>165 858</td>
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<tr>
<td>Gauteng / Gauteng</td>
<td>671 789</td>
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<tr>
<td>KwaZulu-Natal / KwaZulu-Natal</td>
<td>1 094 517</td>
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<td>Limpopo / Limpopo</td>
<td>671 598</td>
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<td>Mpumalanga / Mpumalanga</td>
<td>583 128</td>
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<td>267 856</td>
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<tr>
<td>Kapa Lebowa / Northern Cape</td>
<td>38 608</td>
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<tr>
<td>Kapa Bokodela / Western Cape</td>
<td>221 899</td>
</tr>
<tr>
<td>PALOMOKA / TOTAL</td>
<td>3 889 766</td>
</tr>
</tbody>
</table>

## Wbaloša Lentšu / Lefase la 2024!

### Re kgonne – mmogo!

Ngwaga le ngwaga ka Letšatši la go Bala ka go Hlaboša Lentšu ia Lefase, Na’ibali e eteleta pele go tišeng diphetogo tabeng ya go bala le go ngwala Afrika Borwa ka go tlhololetša batho ba bagolo gore ba bale mmogo le bana ba bana. Re fihleletše malapoa, bahlokomedi ba bana, setšhaha le mekgatlo ya thuto go gopotša bohle mo Afrika Borwa ka mehola ya go balela bana ka go hlaboša. Ngwageng wo le re thulitše go thula bana ba go feta dimilione tšie 3,8 go rata dikanengelo le go bala. Ye ke katlela e kgao!

### World Read Aloud Day 2024!

We did it – together!

Each year on World Read Aloud Day, Na’ibali leads literacy change in South Africa by motivating adults to read with their children. We have reached out to families, caregivers, community organisations and learning institutions to remind everyone in South Africa about the benefits of reading aloud to children. This year you helped us spread the love of stories and reading to more than 3,8 million children. What a success!

### Go bala le go ngwala go thoma ka gae – ka leleme ia ka gae

Ge re be re iokiseletša Letšatši la go Bala ka go Hlaboša Lentšu ia Lefase ka di 7 tša February 2024, re de ra Ntšana kanelela ya go ikgotla ya, Nhlasana ya go Timela ya go ngwala ke Stacey Fru le diswantsho ka Rico. E be e na le baanelega ba go rata kudu ba Na’ibali, e le lele Neo, Bella le Noodle.

### Literacy starts at home – in the home language

In preparation for World Read Aloud Day on 7 February 2024, we produced a special story, The lost kitten, written by Stacey Fru and illustrated by Rico. It featured the well-loved Na’ibali characters, Neo, Bella and Noodle.

Seholo sa Na’ibali sa KwaZulu-Natal se ketekile #WRAD2024 le barutwana ba dikolong tšie go fapafapana tša phorsemari tša Butterworth disfising tšie Lefapha la Thuto ya Mothea disfising tša Sefako sa Amathole East.

The Na’ibali Eastern Cape team celebrated #WRAD2024 with learners from various primary schools in Butterworth at the Department of Basic Education, Amathole East District offices.
Go fihleletšwe batho ba 875 000 ka mekero ya dipoledišano

875 000 people reached via social media

Go bila le 4,5% ya dipoledišano mekerong ye ya
dipoledišano (katlego ke 1,5%) 4,5% social media engagement rate (benchmark is 1,5%)

Batho ba 15 892 ba tsene letlakaleng la inthanete la WRAD ga 34 650 34 650 page visits from 15 892 visitors on the WRAD web page

Go taoneloutilwe dikanegelo tša WRAD tše 24 300 24 300 WRAD story downloads via the website and WhatsApp platform

The story was made available in the 11 official South African written languages as well as in South African Sign Language, thanks to a partnership with SLED (Sign Language Education and Development).

Read-aloud sessions – big and small – were planned nationally. Some community sessions were led by Nal’ibali, and others were organised by members of the public, schools, libraries, fellow literacy organisations and other nonprofit organisations.

Partners who lent a hand to ensure that more children than ever before were read to included the Department of Basic Education, the Department of Social Development, Volkswagen South Africa, the City of Cape Town, Standard Bank South Africa and libraries throughout the country.

Every read-aloud session, whether it is with one child or a thousand children, helps to kick-start a culture of reading in South Africa.

Nal’ibali celebrated World Read Aloud Day with the City of Cape Town and 200 learners from various primary schools in the Western Cape.

Nal’ibali-Lesedi Project recently celebrated World Read Aloud Day 2024 and International Book Giving Day with learners from Postmasburg at Boichoko Library.

Otto Foundation South Africa celebrating #worldreadaloudday2024 by sharing the #nalibaliwrad2024 special story, The lost kitten.

The Yizani Sifunde team celebrated #NalibaliWRAD2024 with learners, parents, and teachers from four pre-schools and three primary schools at the Dr Rubusana College, Mdantsane.

Mekero ya dipoledišano ya Nal’ibali e phatlalatša lesolo la rena la go bala le go ngwala!

Go fihleletšwe batho ba 875 000 ka mekero ya dipoledišano 875 000 people reached via social media

Go bila le 4,5% ya dipoledišano mekerong ye ya
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Bana ba thabeli se go gekanekane ka Neo! The children loved hugs from Neo!

Mokete ofe goba ofe a swanelsa ka khekele! Every celebration deserves cake!

Nal’ibali social media platforms accelerate our literacy campaign!
Go Lokolwla ga Puku ya lingqondi zeQhagqiwa
Project on the Nal’ibali VW Literacy and Book Launch: Go lokolwla mo ga ala le go ka Puku mo go bala go ka Puku go bana go ka Puka diikotlogi.

Go Lokolwla ga Puku ya lingqondi zeQhagqiwa

The Nal’ibali VW Literacy Project enjoyed a highly successful book launch as children from seven VW-sponsored schools gathered at the Khabirwa Story Festival to celebrate the launch of lingqondi zeQhagqiwa, which means Critical Thinkers of Qhagqiwa. This is a collection of stories, letters, poems and illustrations by children from Melumzi, Hombakazi Combined, Phakamile, Mthonjeni, Sikhotthana, Alex Jayiya and Stephen Nkomo Primary Schools. The enthusiasm of the children, their parents, and their teachers was clearly visible at the jam-packed VW People’s Pavilion in Qweqwe on 14 September last year.

The programme started with panel discussions by literacy activists on literacy activism and the importance of mother language. Some of the key points discussed were the importance of literacy programmes in keeping learners involved with education and challenging them to read regularly. The benefits of reading from a young age were described as an investment that would help learners succeed academically and build their futures, as well as leave a legacy of reading for generations to come.

Grow your own library.
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 and 9 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.

Molomaganyi wa Projeke ya Nal’ibali ya VW Literacy
Project Coordinator
Madoda Ndlakuse

Nothando ya Pedi

5.

Pedi

Mikayla Joy Brown • Carlos Amato

Wendy and the wamentjie

(Continued on page 13)
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.

What point is there in trying when you can't win a race? Wendy and Joel will have to finish the race to find out.

This story was specially created for Nal'ibali to spark children's potential through storytelling and reading for enjoyment.

Get story active!

Draw a picture of yourself and a friend or family member playing with a waentjie. Would you push the waentjie or sit in it?

Make a list of the things you would need to build a waentjie. Tell someone how you would build it.

Draw a starting line and a finish line on the ground. Hold hands with one other person and run from start to finish. Next, hop from start to finish while holding hands.

Dira gore kanegelo e be le bophelo!

Terowa seswantsho sa gago o raloka ka karikana le magwera wo gago gaga sethu sa la pa. Naa o tla kgetha ka karikana goba le gobo wena?

Ngwala tla tlo o tlo di tlo gore o tlo di e tlo gore le gobo?

Thala mothaladi wa mathomong le wa mafelelong mo fase. Swarana ka diatla le manqo le xewa ka diatla.

Wendy and the waentjie

Mikayla Joy Brown • Carlos Amato

Ideas to talk about: Have you ever been pushed in a waentjie? Do you think it is a fun game to play? What do you think this story is about?

Dikgapolo tle la ka bolela ka tšoana: Naa o kile wa kgarametšwa ka karikana? Naa o nagana gore ke papadi e base go ka e raloka? O nagana gore kanegelo ye e bolela ka eng?
So Wendy and Joel pushed the waentjie across the finish line.

Wendy le Joel ba kgarametša karikana go feta mothaladi wa mafelelo.

All the neighbourhood children were gathering for the race of the waentjies!

"Enjoy the race, Wendy," said her mother. "Have fun."

Bana ka moka ba motseng ba be ba kgobokane go bagela phadišano ya lebelo la dikarikana!

"O laphane ka lebelo, Wendy," a realo mmagwe. "O laphane!"
Imagine discovering a place that was built thousands of years ago! You never know what might be hidden beneath your feet.

This story was specially created for Nal’ibali to spark children’s potential through storytelling and reading for enjoyment.

Nagana o hwetša lefelo le le agilwego mengwageng e diketekete e feltlelo! O ka se tsebe gore ka mo tlase ga lefase go na le eng.

Kanegelo ye e hlamilwe ka go kgethega bakeng sa Nal’ibali go hlohleletša bana go dirišwa dikanegelo le go balela boipshino.

Get story active!

- Have you heard about any of these places before? Which place seemed most exciting to you?
- Draw a picture of an interesting place you have visited before. Write a sentence or two about that place.
- Now imagine that you found a hidden place near your home. What would you find there? Write a paragraph about the place you found.

Dira gore kanegelo e be le bophelo!

- Naa o kile wa kwa ka mafelo a? Wena o nagana gore ka lefelo lefe le ko bogo le kgahliša kudu?
- Terowa seswantšho sa lefelo le le kgahliša go o kilego wa le etela. Nigwola lefelo ka tse ka lefelo le e ka gaba o mabedi ka lefelo leo.
- Bjalte ipone o hweditšile lefelo le le utegilego kgaswili go e ka geno. O nagana gore o fio hwetša eng moo? Nigwola sapasa ka lefelo le o le hweditšilega.

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.

On the west bank of the Nile river in Egypt, lies the ancient Dendera Temple complex. The complex is massive and the buildings were built thousands of years ago. However, the main temple, called the Temple of Hathor, has been well preserved and parts of it have been carefully restored.

Lešing la ka bodikela la noka ya Nile kua Egepeta, go na le motse wa kgalekgale wa Ditempele wa Dendera. Motse wo ke o mogologolo gomme meago ya gona e agilwe mengwageng e diketekete e fetilego. Lega go le bjalo, tempele e kgolo go di feta, yeo e bitšwago Tempele ya Hathor, e šireleditšwe gabotse gomme dikarolo tša yona di tsošološitšwe ka kelohloko.

The Terracotta Army

Many ancient places stay hidden underground for thousands of years. One of these is the Terracotta Army in Xi’an, China.

In 1974, farmers were digging a well when they found some very old and very interesting pottery. Soon, archaeologists arrived and started carefully digging up the area. Over many decades they found a whole empire that had been built more than 2 200 years ago. Everything was made of terracotta, which is clay that has been baked in special ovens.

Lalibela churches

In the mountains in Ethiopia, near the town of Lalibela, stand 11 churches that were built more than 800 years ago during the reign of King Lalibela. What is unusual about these churches is that each one is carved into a single huge block of stone. No bricks, concrete or mortar was used in creating these churches, and each one looks different. One is in the shape of a cross.

Workers first carved the shape of the church in the top of the rock. Then they carved deep trenches around the shape until they were left with a huge block. Next, they carved into this block to make rooms, windows, doors and decorations. These were then carved deep trenches around the shape until they were in the shape of a cross.

Motse wa Derinkuyu o na le diphapoši tše dintši tše dikgolo, disetala, dipolokelo tša beine, dipolokelo tša dithoto, kereke gammogo le sekolo. O na le mašobana a go tsenya moyo wa go hiweka le sediba sa go šireletšwa sa go fa badudi meetse a go hiweka.

Motse wa Derinkuyu o na le diphapoši tše dintši tše dikgolo, disetala, dipolokelo tša beine, dipolokelo tša dithoto, kereke gammogo le sekolo. O na le mašobana a go tsenya moyo wa go hiweka le sediba sa go šireletšwa sa go fa badudi meetse a go hiweka.

Se sengwe sa dilo tša go kgahiša ke gore go na le maswika a magologola a ngokolo ao a ka kgakološetšiwa molomong wa thanelo khotong le lengwe le le lengwe. Maswika a a mejako a bulela feela ge o le ka gare gomme se se be se thuša bohle go šireletšega go manaba a ka ntle.

Mohlomongwe o ka rata go ba mosepedi yo a utollago dilo tša dingwe tša go makatša ka lefase la rena!
Derinkuyu has many big rooms, stables, cellars, storage rooms, a chapel and even a school. Ventilation shafts provided fresh air and a protected well provided fresh water for its residents.

One of the most interesting things is that there are huge stone discs that could be rolled over the opening of the tunnels on each level. These stone “doors” could only be opened from the inside and this kept everyone safe from outside enemies.

Maybe you’d like to be a traveller who discovers more about our amazing world!
There is an enormous underground city called Derinkuyu that is buried in an area of Turkey known as Cappadocia. According to history, people began building this city thousands of years ago and it grew bigger over time. In ancient times, people lived in this city to stay safe from foreign invaders.

The city has many levels that stretch 85 metres underground. More than 20,000 people and their livestock could live in this underground city for many months. The city has many rooms that stretch 5 to 6 metres underground.

The empire was built by Qin Shi Huang, who was only 13 years old when he became the first emperor of China. He wanted to live forever, so he immediately started building everything he would need for the afterlife.

He got thousands and thousands of people to build a tomb surrounded by palaces, an army of warriors, chariots to travel in, stables filled with horses and even acrobats and musicians to entertain him.

Motse waa ka tlase ga lefase wa Derinkuyu

Go na le motse a mogologolo wa ka tlase ga lefase wa go bitšwa Derinkuyu, waa o leka kholo a ka ke go tsebjago e e Cappadocia. Ga ya ka histori, batho ba thomile go aha motse waa mengwageng e dikete e fetilego gomme wa go gola ge nako e dutše e e ya. Kgalekgake, batho ba be ba dula motseng wo gore ba ithireletse go manaba.

Motse wo o na le mabato a monabo wa dimithara tše 85 ka tlase ga lefase. Batho ba go feta ba 20,000 le mohloa ya bona ba be ba kgona go dula motseng wo ka fasa ga lefase ka dikgwedi tše dintsi.
Wendy pushed the waentjie as fast as she could.

“We’re in front!” shouted Joel excitedly.

“Ke ikgobaditše mo lenaong,” Joel a realo.

“Nka se kgone go kgarametša kariki ya rena.”

O tla dula ka kariking, Joel. Nna ke tla kgarametša! Wendy a realo.

“I’ve hurt my foot,” said Joel.

“I can’t push our waentjie.”

“You sit in the waentjie, Joel. I will push!” said Wendy.

“Wendy and Joel, you did not give up!” said Uncle Henry.

“And we had a lot of fun!” they said.

“Wendy le Joel, ga se le lalele toula!” gwa realo Malome Henry.

“Gomme re pashinne kudu!” ba realo.

“Ke ikgobaditše mo lenaong,” Joel a realo.

“Nka se kgone go kgarametša kariki ya rena.”

O tla dula ka kariking, Joel. Nna ke tla kgarametša!” Wendy a realo.
"We will do the best we can," said Joel. So Wendy and Joel lined up with the other teams at the end of the street.

"Re tla dira ka fao re ka kgonago," a realo Joel. Ke moka Wendy le Joel ba ema go bapelana le dlopho tše dingwe ka mofelo le a setetata.
Enkosi kakhulu mntanam, Ndiyayibulela nalanto uyenzayo pha endlini yokusika uncamathisela amaphepha. Ndiyabulela, ndiyazingca ngawe” (Thank you so much, my child. I really appreciate what you always do at home. You always cut and you. I am so proud of you.) - Tata ka Emihle (Mthonjeni Primary School)

Nako ya go kghsahlu kudu lenameng edile go bana ba be na retse ka go kghsahlu hene go bana punkung ya Zingzong zeQhagqiwa.

The highlight of the programme was when the children’s contribution to the book Zingzong zeQhagqiwa was acknowledged.

Go tloko go le magale go ya go le go ja: Yokwelwa Massie, Dimpho Mosala, Nkosinathi Clay, Madoda Ndlakuse, Nandipha Kolisile, Lerato Voolpad se Sesona Mafaa.

Madoda Ndlakuse conceptualised the creation of ingonzon Zehlaghvwa and then organised and conducted creative writing workshops with the child writers. His Nalibali colleague, Nandipha Kolisile, and the Nalibali interns reviewed the stories and drawings and selected the final pieces that were included in the book, which was edited by Ndlakuse and Mzoli Mavimbela.

Enkosi kakhulu mntanam, Ndyiyabulela nalanlo yenzayo pha endini yokuuka umncathisile amaphetha. Ndyiyabulela, ndiyazincenga ngwe” (Ke leboga kudu ngwana.) - Tatago Lilitha (Sekolo sa Phoraemari sa Phakamile)

Nduve komandi kakhu, ndive komandi nokubha ndleze kuubhala inkholwa.” (Ke thabile kudu, ke tloko ke thabile kudu gore gabo gore kghsahlu pukse.) - Inathi Matebesi (Sekolo sa Phoraemari sa Hembakazi Combined)

Nduve komandi kakhu, ndive komandi nokubha ndleze kuubhala inkholwa.” (I am very excited. I am very happy that I can now write a book.) - Inathi Matebesi (Hembakazi Combined Primary School)

Nkosinathi Clay, Madoda Ndlakuse, Nandipha Kolisile, Lerato Voolpad and Sesona Matiso.

Book Launch

Iingqondi zeQhagqiwa

The children’s writing revealed the trauma the majority of the children experienced in their daily lives. They wrote candidly about the trials and tribulations their families experienced and how they were affected. Their stories showed how truly resilient children are and how they are able to thrive on very few resources.

Enkosi kakhulu mntanam, Ndyiyabulela nalanlo yenzayo pha endini yokuuka umncathisile amaphetha. Ndyiyabulela, ndiyazincenga ngwe” (Thank you so much, my child.) - Tata ka Lilitha (Phakamile Primary School)

Kudala ndambona uNoeseka ukupha ubucwa, ubucwa nabucwa, ukuza olyalo olyalo, anakholwa na ngq Watkins, anakholwa na ngq Watkins, no thsanana. Lale bongile le ruli a Noeseka, a Noeseka, a Noeseka, a Noeseka, a Noeseka, a Noeseka, a Noeseka, a Noeseka.

Kudala ndambona uNoeseka ukupha ubucwa, ubucwa nabucwa, ukuza olyalo olyalo, anakholwa na ngq Watkins, anakholwa na ngq Watkins, no thsanana. Lale bongile le ruli a Noeseka, a Noeseka, a Noeseka, a Noeseka, a Noeseka, a Noeseka, a Noeseka, a Noeseka.
Letatana le le bego le sa rate pula

Ka Nosicelo Darly Dongwana  Diswantšho ka Jiggs Snaddon-Wood

Kgalekgeng go be go na le mm a wa letata o ya be o na a le bana ba tšhela ba bakhen. Bo be ba dula ka litingo e nyenyele polaeng, ephasa matatana ao a be a belegwe ka sekemo raokeng ya go go føši kudu, go omile. Go be go se na pula ye ba ka ralokela go yona le setsele ba ka hakhangela go sana. “Ke durna eka pula e ka na,” gwa realo Mma Letata a bošša matatana a gawwe. “Go baxo kudu ga ralokela puleng.” Ke a tešše go le tšo rata pula. Matatana ka moka a rata puleng?

Ke moka ge selono se dutše se seye e se fetoga se s MPU, pula ya thoma go na! Mma Letata o ile a tsoga se a ekwē marathi a pula ka godimo tšhaken. O ile a bhitla bana ba gagwe, a re, “Ebenje le bumelele pula!” O be a thabile kudu, gomme agogoblešše bana ba gagwe ga moka moka ka pepana. Ga moka ba letata Mmago bo no ya puleng.

Ephasa ngwana no mopyenyenya wa Letata o ile a gomele morago ka lebelo. “Molatša ke’ng!” gwa botša Mma Letata. “Eli go kwe balse bo pula.”

“Aowa, ke a leboga,” gwa realo ngwana no mopyenyenya. “Go ke rate puleng. Go ke rate go kabanā, e bumelele pula ba e dira go mafalana ka a ke a masorobane a ngomangane.”

Mma Letata go sa nka a kolaša aitše tša gagwe. O ile a phuphutša maphego a gagwe gomme a re, “O kile wa kwa kae ka lela ya go se rate puleng? Mo ke swanetše go logo leaono!”

Mesong ya go letata, Mma Letata o ile a ya go go Mma Pudi e lego Mafhubzi, yo a be o na no le lebeneke la go rekisā dilo ka moka polaiseng yeo. “Mafhubzi, ngwana no mopyenyenya ga a nyakhe go ralokela puleng. O re ga a rey ka kabanā. Noa a kile a kwa ka lela ka go se rate puleng? Ke swanetše go logo leaono?”

Mafhubzi o ile a sega, ke moka moka a re, “Ke ka gagwe ba e se a ngwana gomme ga sa nka a bumelele pula?” Ke moka Mafhubzi o ile a pulakwa ka ralokela ya gagwe gomme a hwelltša šešitša ka gagwe. “Swana,” a reko go Mma Letata. “Mo nee patšana ya e tešše ka gagwe gomme a eke ka puleng.”

Mma Letata o ile a lebogā Mafhubzi gomme a re ya go a swere patšana ya puleng.

Matatana a sega ka ma o morago, pula e ile ya na ga pula. Mma Letata o ile a nea ngwana no mopyenyenya wa gagwe gomme a eke go a apare. Ke moka moka a re, “Agaa, a o re tšwele ka ntle re ya ipshina ka pula.”

Mmatatana ka moka a ile a šala Mmago wana morago ka go ba puleng. Ephasa ka gagwe go nbakwa, Mma Letata o ile a lebogā gagwe ngwana yola wa gagwe ya mopyenyenya o lešešše. O ile a ma tošhe gomme matatanga a m o hwelltša a tešše a mokhā ka gomme ga go šitša. “Gore’ng o ušše mo a mokhā?”

Mmatatana ka moka a ile a akangene, gomme a re, “Matatana ka moka a rata puleng. Ga a tšhinavengy e mafalo a ona a lešša gomme a ona a eba le marago! Mo ke swanetše go logo leaono!”

Mesong ya go letala, Mma Letata o ile a beoila go Mafhubzi gore a mo thuše. “Mafhubzi, ngwana no mopyenyenya o re go a rata puleng ka gobane leraga le tšanya go a gagwe. Ke dina?”

Mafhubzi o ile a sego ga pula, ke moka moka a re, “Ke ka gagwe e se a ngwana gomme a makte go gagwe ke a mopyenyenya kudu.” Ke moka Mafhubzi o ile a isa disšešše tša gagwe gomme a hwelltša ipshina tša puleng tša dinyenyenya tša tšalatong. “Swana,” a reko go Mma Letata. “Mo nee ipshina tša tšalatong gore a di ake ka go na ga pula.”

Mma Letata o ile a leboga Mafhubzi gomme a ya go a le puleng tša puleng.

Mesong ya go letala, Mma Letata o ile a bošša go Mafhubzi gore a mo thuše. “Mafhubzi, ngwana no mopyenyenya o re go a rata puleng ka gobane leraga le tšanya go a gagwe. Ke dina?”

Mafhubzi o ile a sego ga pula, ke moka moka a re, “Ke ka gagwe e se a ngwana gomme a makte go gagwe ke a mopyenyenya kudu.” Ke moka Mafhubzi o ile a isa disšešše tša gagwe gomme a hwelltša ipshina tša puleng tša dinyenyenya tša tšalatong. “Swana,” a reko go Mma Letata. “Mo nee ipshina tša tšalatong gore a di ake ka go na ga pula.”

Mma Letata o ile a leboga Mafhubzi gomme a ya go a le puleng tša puleng.

Mma Letata le bana ba gagwe ba bangwe ba ile ba lebela le ketla. Bana ka moka ba ile ba mokatšwa le ko ba bana se sakonkiko se a se sebotšo se se belebola.

“Ke mokatšwa!” gwa realo Mma Letata a nyamokela. “O balela ka puleng e se a ke a bumelele borileng. E polaeng ke a bumelele borileng, ke a bumelele borileng, ke a bumelele borileng.”

“Tjo, ke rata mokatšwa le ka bumelele borileng. O na le lebela ka go swana ya ke a puleng, dišelese le mofalo!” gwa realo ngwana no mopyenyenya wa letata a thabile. Bana ba bangwe ba bangwe ba İla ba ile ba le bumelele borileng e nyala ka go puleng. Bana ya go swana go ile ya nekwa ka ralokela go le swana ya phuphutša maphego a bangwe ba bangwe ba bangwe ba bangwe ba bangwe ba bangwe.

Ge letšatši le sobetše gomme mokatšwa o nnyamokela, Mma Letata le bana ba gagwe ba ile ya na ba. “Ke bumelele borileng, ka bumelele borileng!”

Ke mokatšwa ka bumelele borileng, ngwana no mopyenyenya wa letata o be a fela pelo ya go puleng e ne go puleng ka ile go mokatšwa le mokatšwa. Ge go mokatšwa, ge puleng e ne go puleng, ge lesa le gophetše, ge puleng e se na swana, o ile a thaba kudu ka bana mokatšwa mokatšwa e go ka le bumelele borileng a le gophetše. Ga bumelele borileng e se go swana le la ka swana le ka bumelele borileng.

“Ke bumelele borileng!” gwa realo Mma Letata. “Ke bumelele borileng, ka bumelele borileng!”

Mma Letata o ile a thaba kudu le go iswana a leleše. Bana ba bangwe ba bangwe ka moka ba ile ba bumelele borileng, go rala ka go puleng, go no swana le le mokatšwa ka moka a swanetše go a balelē!}

Dira gore kanegele bo le bophelo!

Terowa seswantšo sa go bontšha se o ratago se go se dira go pula e ena. Ka fase go seswantšo, ngwala lefoko ka go hlatlosa seswantšho se.

Ngwala dišo tše o di ratago go pula e ena, le dilo tše o sa di ratago go pula e ena.

Naga go na le kosa ya e e tšeboga ya go bošša ka pula gaba mokatšwa? Tirele kosa goba seko gomme a e opelele tša le ka leba.
Once upon a time, there was a mother duck who had six small, yellow ducklings. They lived in a small house on a farm, but the ducklings hatched during a dry, hot summer. There was no rain to play in and no puddles to splash in. “I wish it would rain,” Mother Duck said to her ducklings. “It is such fun to play in the rain. I know you will love the rain. All ducks love the rain!”

Then, as summer turned to autumn, it finally started to rain! Mother Duck woke up when she heard the rain tip-tapping on the roof! She called her ducklings, “Come and see the rain!” She was so excited and quickly gathered all the ducklings. Then they all followed Mother Duck out into the rain.

But the smallest duckling quickly went back inside. “What is the matter?” Mother Duck asked. “Come outside and feel the lovely rain.”

“No, thank you,” said the smallest duckling. “I don’t like the rain. I don’t like getting wet, and the rain makes my yellow feathers stick to me.”

Mother Duck could not believe her ears. She flapped her wings and said, “I have you ever heard of a duck who doesn’t like the rain? I will have to make a plan!”

The next morning, Mother Duck went to talk to Mother Goat MaMbuzi, who had a shop on the farm that sold everything. “MaMbuzi, my smallest duckling does not want to go out when it rains. She says she doesn’t like getting wet. Have you ever heard of a duck who doesn’t like the rain? We have to make a plan!” said Mother Duck.

MaMbuzi laughed. “It is because she is still young and has not seen rain before,” she said. Then MaMbuzi searched in her cupboards and found a small, blue raincoat. “Here you go,” she said to Mother Duck. “Give her this little, blue raincoat to wear when it rains again.” Mother Duck thanked MaMbuzi and went home with the raincoat.

A few days later, it rained again. Mother Duck gave her smallest duckling the raincoat to wear. “Now, let’s go outside and enjoy the rain,” she said.

All the ducklings happily followed Mother Duck outside into the rain. But after a while, Mother Duck noticed that the smallest duckling was no longer with them. She searched everywhere and eventually found her all alone inside the house. “Why are you sitting here all alone? You have a raincoat now, so come outside and enjoy the rain,” said Mother Duck.

“No, thank you,” said the smallest duckling. “I don’t like the rain. The mud sticks to my feet.”

Mother Duck was very confused. “All ducks like the rain,” she said. “They don’t mind when their feathers get wet and their feet get muddy! I will have to make a plan!”

The next morning, Mother Duck went back to MaMbuzi to ask for her help. “MaMbuzi, my smallest duckling says she does not like the rain because the mud sticks to her feet. What am I supposed to do? We have to make a plan.”

MaMbuzi laughed again. “It is because she is still young and her feet are very small,” she said. Then MaMbuzi searched on her shelves and found a small pair of green rainboots. “Here you go,” she said to Mother Duck. “Give her these little, green rainboots to wear when it rains again.” Mother Duck thanked MaMbuzi and went home with the boots.

When it rained again, Mother Duck gave her smallest duckling the raincoat and rainboots to wear. “Now, let’s go outside and enjoy the rain,” she said.

The smallest duckling was much happier now. Her feathers were dry, and her feet weren’t muddy. Mother Duck smiled and felt very relieved as she watched all her ducklings play in the rain together.

When the rain stopped and the sun came out, a huge rainbow appeared in the sky. “Look, Mama,” said the smallest duckling pointing at the rainbow. “What is that colourful thing?”

Mother Duck and the other ducklings looked up at the sky. The little ducklings were all amazed at the beautiful, colourful ribbon they saw there. “That is a rainbow,” smiled Mother Duck. “It comes out when the rain stops, and the sun comes out. If you look carefully, you will see it has seven different colours.”

“Oh, I really love the rainbow. It has the same colours as my raincoat, boots and feathers,” said her smallest duckling excitedly. The other five ducklings flapped their wings in agreement.

When the sun went down and the rainbow disappeared, Mother Duck and her ducklings went home.

After that day, the smallest duckling couldn’t wait for it to rain again so that she could see another rainbow. In fact, she was so excited to see a rainbow, that she completely forgot to wear her raincoat and rainboots the next time it rained. When the rainbow appeared, she said to Mother Duck, “No longer mind if my feathers get wet and my feet get muddy when it rains because after the rain, the sun will come out and then I will see the most beautiful thing in the world – a colourful new rainbow. I love the rain, but most of all I love rainbows!”

Mother Duck could not be happier, nor more relieved. Now all her ducklings loved the rain, just like ducks are supposed to do!
Boipshino bja Nal’ibali
Nal’ibali fun

1. Ke moriti ofe wa go tsamaisana le seswantšho se?
Can you match the correct shadow to the picture?

2. Hwetša maina a baenegwa ba ba Nal’ibali karolong ye ya go tsoma mantšu.

3. Eba lefokisi la go tsoma mantšu gomme o hwetše dilo tše di latelago kanegelong ya Letatana le le bego le sa rate pula.

Be a word detective and find these things in the story The duckling who didn’t like rain.

a) mehuta e mebedi ya diphedi: ________________________________
   ________________________________
b) dihla tše pedi: ________________________________
   ________________________________
c) mebala e meraro: ________________________________
   ________________________________
d) dinomoro tše tharo: ________________________________
   ________________________________
e) dilo tše pedi tše kua keratedimeng: ________________________________
   ________________________________

a) two kinds of animals: ________________________________
   ________________________________
b) two seasons: ________________________________
   ________________________________
c) three colours: ________________________________
   ________________________________
d) three numbers: ________________________________
   ________________________________
e) two things that are in the sky: ________________________________
   ________________________________

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