



Our languages, our heritage

By Somikazi Deyi

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

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

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

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



African languages have a wealth of knowledge in them. If we are committed to decolonising our education system, African language users need to play a leading role in designing a curriculum that is inclusive of their languages.

Access to printed materials in all our languages is equally important in preserving and promoting African languages. Nal'ibali promotes the use of mother language as an essential part of reading for enjoyment. It believes that we should all be able to read and listen to stories in the languages we speak and understand.

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

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

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

Dipolelo tša rena, bohwa bja rena

Ka Somikazi Deyi

Dipolelo di bapala karolo e bohlokwa maphelong a rena. Ke mothopo wa setšo le boitsebišo bja rena. Polelo ye nngwe le ye nngwe ga se fela tlhatlhamano ya mantšū. E fetiša maitemogelo a itšego le kwešišo ya lefase. Ka fao polelo e kgokagane le maikutlo a go ba go gongwe, gomme e tswalane le setšhaba le mehola.

Mengwageng ye mentiši Afrika e bile yona lefelo le tee lefaseng leo bana ba bantši ba rutwago ka polelo ye e sego ya gabobona. Se se bea dipolelo tša seAfrika gare ga poledišano ya bošetšhaba ya thuto.

Go ruta ka dipolelo tša seAfrika go bohlokwa kudu. Go ka thuša baihuti go kwešiša dikgopolo gabonolo, ba tšwelele gabotse gomme ba thekge dikatlego tša bona tša ka moso bophelong. Efela ge eba bana ba tlo rutwa ka dipolelo tša seAfrika, ba tlo nyaka dipuku tša go bala tša boleng bjo bobotse le dipotšišo tša tekolo le ka dipolelo tšeo. Go kaonafatša didirišwa tše di lego gona gantši ke ka go fetolela go tšwa go Seisemane go ya polelong ya seAfrika, e sego go hlabolla didirišwa tša polelo ya setlogo ya seAfrika.

INSIDE!

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

KA GARE!

★ Phousetara ya letlakala la 2 ya dipolelopedi go go thuša go hlama bana ba gago tikologo ya go-huma-ka-kgatišo.

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

Re tla ba maikhutšong go fihla ka beke ya di 14 Diphlane 2018. E ba le rena morago ga fao go hwetša maleatlana a go bala a Nal'ibali a mantšil!

Ye nngwe ya dipotšišo tše go ngangišanwego ka tšona gantši ke ye: dipolelo tša seAfrika di na le mareo le tlotlontšū ye e lekanego go ka ba dipolelo tša go ruta le go ithuta go thoma dikolong tša digotlane go fihla dithutong tša yunibesithi? Ee di na le tšona! Dipolelo tša seAfrika di na le lehumo la tsebo ka gare ga tšona. Ge re ikgafile go hlabolla mokgwa wa thuto ya rena, badiriši ba dipolelo tša seAfrika ba swanetše go eta pele go akanyetša lenaneothuto la go akaretša dipolelo tša bona.

Phihlelelo ya didirišwa tša go gatišwa e bohlokwa le yona go babalela le go godiša dipolelo tša seAfrika. Nal'ibali e godiša tirišo ya polelo ya letswele bjalo ka karolo ya bohlokwa ya go balela boipshino. E dumela gore ka moka re swanetše go kgona go bala le go theeletša dikanegelo ka dipolelo tše re di bolelago le go di kwešiša.

Nal'ibali e ikgantšha ka tsela ye e tšeago karolo kgodišong ya dipolelontši Afrika Borwa. Beke ye nngwe le ye nngwe, ditlaleletšo tša go-balela-boipshino tše 53 000 di abelwa dihlopha tša go bala, mekgatlo ya setšhaba, makgobapuku, dikolo le badirišanimmogo ba bangwe Kapa Bohlabela, Kapa Bodikela, Gauteng, Frei Stata, Limpopo, Leboa Bodikela le KwaZulu-Natal mahala. Palo ye nnyane ya ditlaleletšo tša mahala bjale e gona diposong tše itšego Limpopo le Profenseng ya Leboa Bodikela.

Batho bohle ka tlase ga letšatši ba ithaloša ka di/polelo tše ba di bolelago le batho ba go bolela po/dipolelo tšeo. Ditumelo tša rena, ditsela tša go gwerana le seriti di rwelwe ke dipolelo tša rena. Bohwa bja rena bo itaetša dipolelong tša rena.

Somikazi Deyi ke mofahloši Sekolong sa Dipolelo le Dingwalwa: Department of African Languages, University of Cape Town.



Drive your imagination

Join us. Share stories in your language every day.

Ebang le rena. Bala le go anegela bana ba gago dikanegelo tšatši ka tšatši ka polelo ya ka gae.



Ditsela tša Afrika Borwa tše 11
★ tša go ba mmadi o mokaone ★

Buisang!

Hayani!

BALANG!

FUNDANI!

Fundani!

Fundani!

BALANG!

Fundzani!

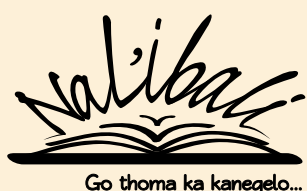
Vhalani!

LEES!

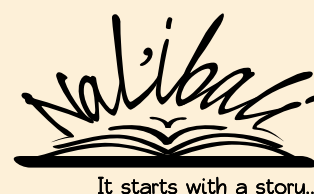
Read!



★ 11 South African ways to ★
become a better reader



Go thoma ka kanegelo...



It starts with a story...

Setswana Sesotho Sepedi IsiXhosa IsiZulu IsiNdebele Siswati Xitsonga Tshivenda Afrikaans English

Story stars

Inspiring children



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

What do you enjoy most about your work?

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

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

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

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

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

Who told you stories when you were a child?

My grandmother used to tell us stories in Setswana.

Did anyone read to you when you were a child?

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

Why do you read to your children?

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

What languages do you read in?

I read in English and Sesotho.

Please complete these sentences for us.

Every child should read ... a book every day.

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

At the moment I'm reading ... *Things Fall Apart* by Chinua Achebe.

Life without stories would be ... gloomy and boring.

Dinaledi tša Dikanegelo



Go tutuetša bana

Moh Cecilia Kabai ke Hlogo ya Kgoro ya Dipolelo kua Sekolong sa Phoraemari sa Chief Bambata go la Evaton Bodikela, Gauteng. O rata go hlabolla mabokgoni a bana a go bala le go ngwala ka go dira gore ba fihlelele dikanegelo tše dintši ka mo go kgonegago ka dipolelo tša bona tša gae go thoma ba sa le ba bannyane. Re boletše le Moh Kabai ka ga bohlokwa bja go bala le dikanegelo ditšhabeng.

Ke eng se o ipshinago kudu ka sona mošomong wa gago?

Ke rata go šoma le bana, gomme go mpha kgotsofalo ye kgolo.

Ke ka lebaka la eng o nagana gore re na le bothata bja tsebo ya go bala le go ngwala Afrika Borwa?

Tsebo ya go bala le go ngwala ke tlhotlo ka gobane go bala ga go hlohleletšwe mengwageng ya pele ga ge bana ba eya sekolong. Bana ba bannyane ga ba etele makgobapuku go balela boipshino ka ge makgobapuku a se na dipuku tše di lekanego tšeo bana ba ka itswalanyago le tšona ka polelo ya bona ya gae.

Ge nkabe o le mopresidente ke selo sefe se setee se o bego o ka se dira go hlola phetogo tsebong ya go bala le go ngwala?

Ke be ke tlo aga makgobapuku ditšhabeng tša rena gomme ka ba ka tsebagatša makgobapuku-thethi fao bana ba ka yago ba bala mafelelong a beke.

O be o anegelwa ke mang dikanegelo ge o be o sa le ngwana?

Koko o be a re anegela dikanegelo ka Setswana.

Go na le motho yo nkilego a go balela ge o be o sa le ngwana?

Mma o be a mpalela ge ke be ke sa le yo monnyanenyana. E be e le kudu ka Seisemane.

Ke ka lebaka la eng o balela bana ba gago?

Ke ba balela gantši ka gobane ke kwešiša gore go bala go ba thuša go ba bangwadi le baboleli ba hlwahlwa.

O bala ka dipolelo dife?

Ke bala ka Seisemane le Sesotho.

Hle feleletša mafoko a.

Ngwana yo mongwe le yo mongwe o swanetše go bala ... puku lešatši le lengwe le le lengwe.

Lefelo leo ke ratago go bala go lona ke ... ke dutše ka tlase ga mohlare goba ke dutše lefelong la go se be le lešata.

Gabjale ke bala ... *Things Fall Apart* ka Chinua Achebe.

Bophelo ntle le dikanegelo bo tlo ... tiba bja ba bodutu.



Daniel Born

Cecilia Kabai



Will you be SA's next Story Bosso?

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



Naa o tla ba Story Bosso wa go latela wa Afrika Borwa?

Eya go www.nalibali.org goba www.nalibali.mobi go tsenela phadišano ya go setšha talente ya go anega kanegelo ya Nalibali Story Bosso go thopa difoka tše dibotse – le go hwetša dikanegelo ka dipolelo ka moka tše 11 tša Afrika 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.



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.



Morago ga go bala *Modjadji, Kgošigadi ya Pula* (matlakala a 5, 6, 11 le 12), hlohleletša bana ba gago go penta goba go thala diswantšho tša Modjadji goba karolo ya kanegelo ye ba e ratago. Ge o na le sehlopha sa go bala, o ka kgopela bana go anega kanegelo leswa ka bobona ba e diragatša.



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!



Morago ga go bala *Monešapula* (letlakala la 15), šišinya gore bana ba gago ba hlame diswantšho tša pula. Ba ka dira maru ka leokodi gomme ba ripe marothi a pula pampiring ye talalerata. Goba, ba pente maru le pula ka menwana. Ba ka nyaka go tsenya molalatladi diswantšhong tša bona gape!



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.



Gammogo le bana ba gago, bapetšang *Modjadji, Kgošigadi ya Pula* le *Monešapula*. Dikanegelo tše di swana le go fapana ka eng? Ke dilo dife tše bana ba gago ba di ratago dikanegelong tše? Ba hlohleletše go itlhamela dikanegelo tša bona tša go akaretša dilo tše.



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



Morago ga go bala *Tšhošane ya go tšwafa* (matlakala a 7 go fihla go 10), laletša bana ba gago go diriša tege ya go bapadiša goba letsopa go bopa toropo ya dišhošane fao dišhošane tše dintši di šomago mmogo.

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

Ngwala tshekatsheko ya kanegelo ye gomme o be le monyetla wa go thopa dipuku tše dingwe! Bona dintlha letlakaleng la 13.



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.



Go keteka Kgwedi ya Bohwa ka kgwedi ya Lewedi, anegela bana ba gago kanegelo ye o ilego wa e anegelwa goba ye o e balešwego o sa le yo monnyane. Goba, anega ka ga se sengwe se se go diragatšego ge o be o sa le ngwana.



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?



Dipolelo tša rena ke karolo ya bohwa bja rena. Bolela le bana ba gago ka phousetara ya letlakaleng la 2. Fa ke dipotšišo tše o ka di botšišago.

- ☉ O tseba a makae go mantšu a?
- ☉ O ka leka go bala mantšu a o sa a tsebego? O nagana gore a ra go reng?
- ☉ Go na le mantšu a makae? [Karabo: 11]
- ☉ Ke ka lebaka la eng o nagana gore mantšu a mangwe a boeletšwa? [Karabo: "Bala" lentšu la go swana dipolelong tše dingwe tša Afrika Borwa.]
- ☉ O tseba go re "Bala!" ka dipolelo tše dingwe?



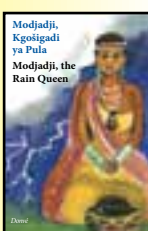
Celebrate our natural heritage at your reading club by creating your own "tree" stories. Divide the children into groups of three or four. Give each group a large sheet of paper and crayons. Ask them to draw a picture which tells a story that includes a tree. Ask the groups to swap pictures and talk 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!



Ketekang bohwa bja rena bja tlhago sehlopheng sa gago sa go bala ka go itlhamela dikanegelo tša "mohlare". Arola bana ka dihlopha tša ba bararo goba ba bane. Efa sehlopha se sengwe le se sengwe letlakala le legolo la pampiri le dikherayone. Ba kgopele gore ba thale seswantšho sa go bolela ka kanegelo ya go ba le mohlare. Kgopela dihlopha go šielana ka diswantšho gomme ba bolele ka seswantšho se ba se amogetšego. Ka morago ba se diriše go anega kanegelo ya bona. (Bana ba bagolwane ba ka ngwala kanegelo ge ba nyaka.) Laetša diswantšho (le dikanegelo) gore bohle ba ipshine ka tšona!

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.



Itlhamela dipuku tša ripa-o-boloke tše PEDI

1. Nišha matlakala a 5 go fihla ka 12 a tlaleletšo ye.
2. Letlakala la pampiri la go ba le matlakala a 5, 6, 11 le 12 le dira puku e tee. Letlakala la pampiri la matlakala a 7, 8, 9 le 10 a dira puku ye nngwe.
3. Diriša letlakala la pampiri le lengwe le le lengwe go dira puku. Latela ditaelo tša ka tlase go dira puku ye nngwe le ye nngwe.
 - a) Mena letlakala ka bogare go bapela le mothladi wa marontho a maso.
 - b) Le mene ka bogare gape go bapela le mothladi wa marontho a matalamorogo.
 - c) Ripa go bapela le methladi ya marontho a mahubedu.



Drive your imagination

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.

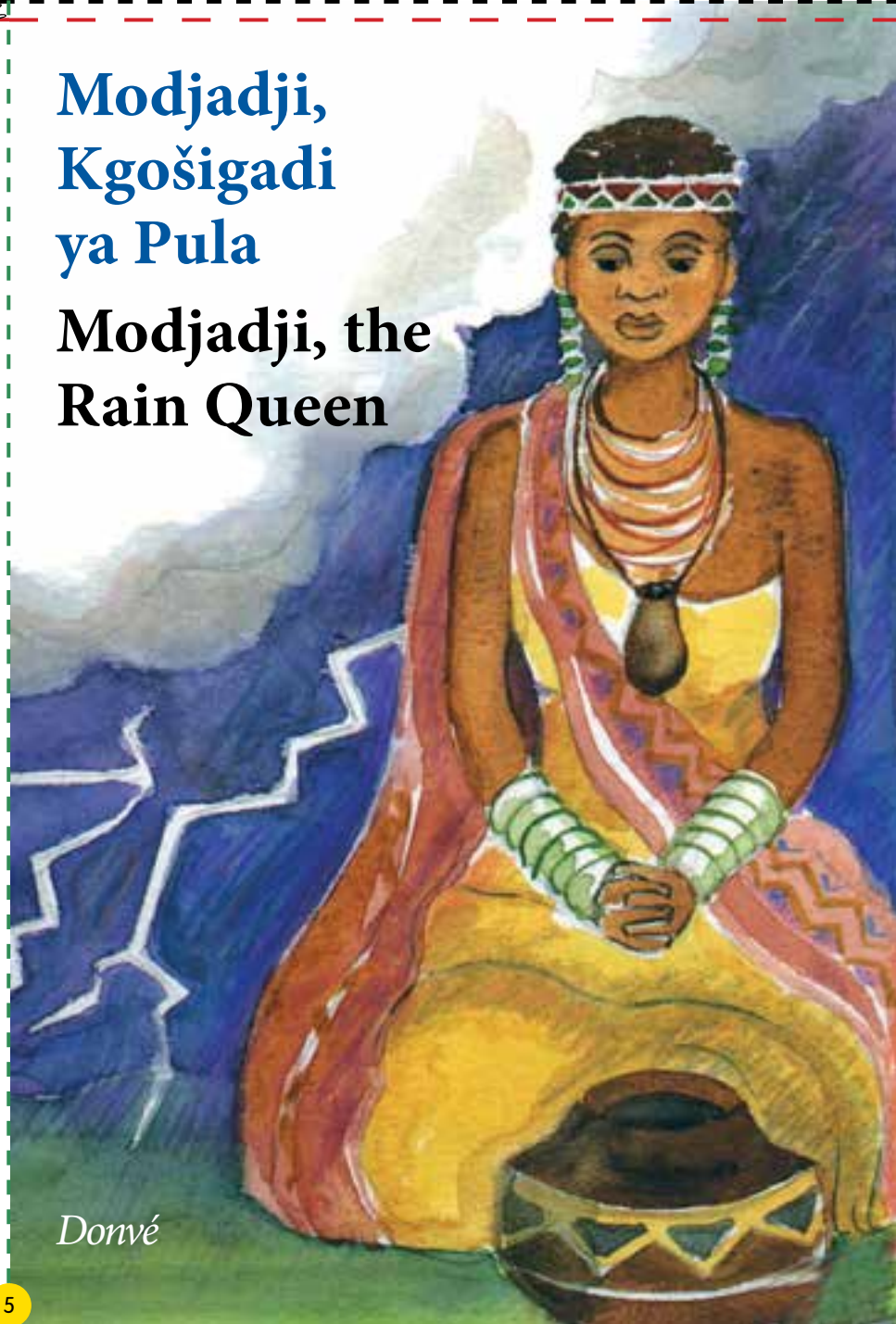
The next day, a strange and beautiful woman came to Bolobedu. Around her neck were many strings of coloured beads and a small pouch made of rabbit skin. When she spoke, her voice was gentle, like the song of a mountain stream. She looked at the clouds that were resting on the mountains and she ordered 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.

Letšatsing la go latela, mosadi yo mobotse wa moeng e tla nagenng ya Bolobedu. Go dikologela molala wa gagwe go be go na le dithapo tše dintsi tša dipheta tša mebalabala le sekhwama se semnyane sa go dirwa ka letlalo la mmutha. Ge a bolela, lentšu la gagwe le be le le bonolo la botho, go swana le košana ya moela wa nokana ya thaba. O ile a lebelela maru ao a bego a ithhekgele ka dithaba, gomme a laela gore a hlallog, mme a tlele meetse. Mo nakwaneng ye anyane, lefaseng gwa kwagala setu se segolo. Ka moragonyana, ka potlako, maru a rotoga gomme ya ba a maso, a boima, ebile a tlele ka meetse, gomme modumo wo o ka rego go rota ditau tše lekgolo wa kwagala nagenng ka bophara. Mosadi yo mobotse a lebelela maru a maso, a magolo, gomme a laela legadima gore le tagise leswiswi. Mesebe ya mollo wo mošweu ya tla e thutšha go phatša leratadima, gomme monkgo wa pula wa dala moyo. Maru a bullega, gomme marothi a magolo a pula a thoma go rotha.



Modjadji, Kgošigadi ya Pula

Modjadji, the Rain Queen



Donvé



Ye ke phetolo ya go amantšhwa ya *Modjadji, Kgošigadi ya Pula* ya go phatlalatšwa ke New Africa Books gomme e hwetšwa mabenkeleng a dipuku le inthaneteng go www.loot.co.za le www.takealot.com. Kanegelo ye e hwetšagala ka dipolelo tša Afrika Borwa tša semmušo tše lesometee gomme ke karolo ya tlhatlamano ya Dikanegelo Tše Mpsha Tša Afrika tše – tlhatlamano ya dikanegelo tša bana tša diswantšho tša botse tše di kgobokeditšwego go selaganya Afrika.

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

dp davidphilip

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It starts with a story...

Nal'ibali ke lesolo la go balela-boipshino la bosetšhaba la go utulla le go tšenyetša setšo sa go bala go selaganya Afrika Borwa ka bophara. Go hwetša tshedimošo ye nngwe, etela www.nalibali.org goba www.nalibali.mobi



Drive your
imagination



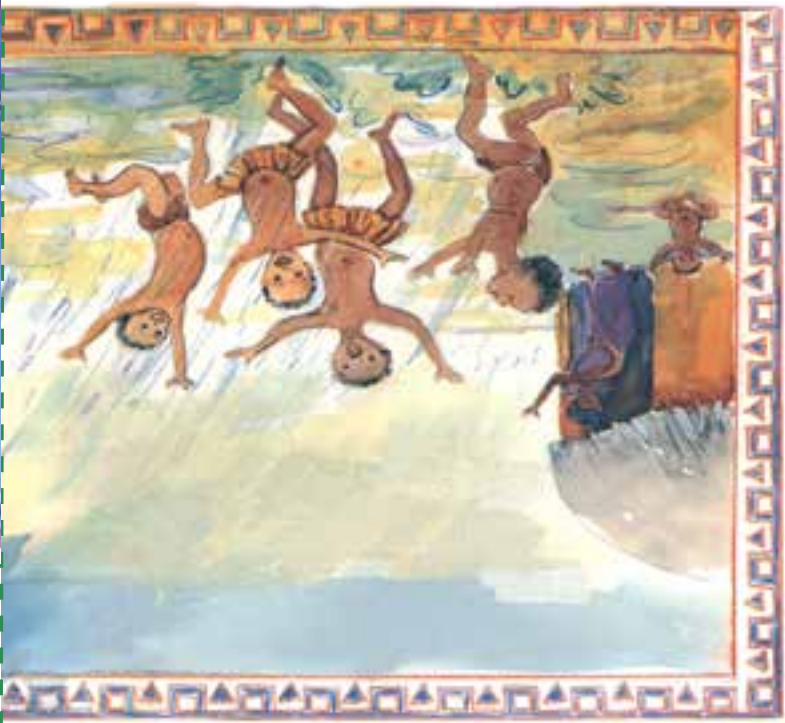
The old people looked at their children, who were hungry and thirsty and had never seen the rain. They looked at the clear, blue sky and the big, yellow sun, and they began to pray. They prayed to the gods to water their land. They prayed to the gods to fill the rivers and feed the earth so that the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



Go be go hlokega pula kua nageng ya Bolobedu mengwaga ye mentšhi. Dinoka ka moka ga tšona di be di omile ebile lefase le lesehla le palegile ebile le šošobane, go swana le mokgekolo wa kgalekgale mo nageng.

Bana ba bannyane ba naga ya Bolobedu ba be ba sa tsebe pula. Ba be ba tseba fela letšatši la go fiša, le le serolwane, leo le tuteditšego mebele ya bona la ba la apea lefase le go utswetša matšoba le mahlare mebala ya yona. Bana ba bannyane ba be ba swerwe ke tlala ebile ba nyorilwe. Ba be ba sa myemyele goba go sega goba go raloka letšatšing.

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



Bana ba hlabja lešata ka lethabo gomme ba kitimela ntle puleng yeo e bego e ena. Ba be ba sega ba opela le go bina. Ba be ba kitima, ba fofafofa, ba hlapahulha ka gare ga leraga. Ba be ba bula diatla tša bona, ba bula melomo ya bona, ba leka go kaba marotha a pula.

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.





6

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

His mother was angry and she punished him.

Gomme a mmotša gore a dātše lesaka ka dījo ka pela.
Tšhošane ya go tšwafa a ngumanana ge a thoma go šoma.
O be a tsebaga gore a ka se hwetše dījo ge a se a šome.

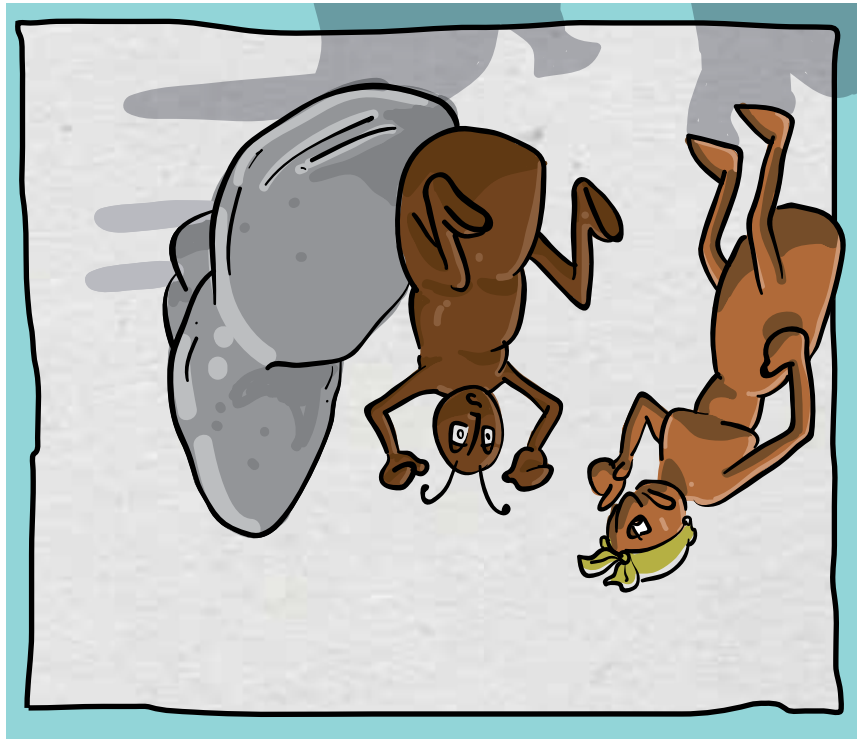
Mmagwe o be a bēfētšwe gomme a mo oła.



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Nal'ibali ke lesolo la go-balela-boipshino la
bosetšhaba la go utulla le go tsenyeletša setšo
sa go bala go selaganya Afrika Borwa ka
bophara. Go hwetša tshedimošo ye nngwe,
etela www.nalibali.org goba www.nalibali.mobi



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

Ka letšatši le lengwe mmago Tšhošane
ya go tšwafa o mo hweditše a dūtše
leswikeng bjalo ka mehlang.

Tšhošane ya go tšwafa The lazy ant

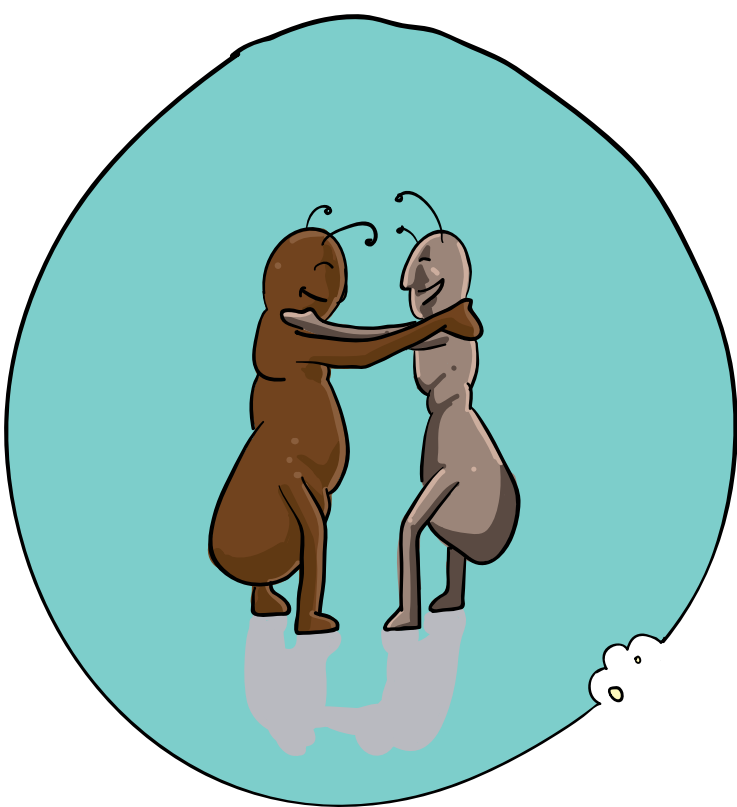


Cebo Solombela
Unathi Dyani
Senzo Xulu

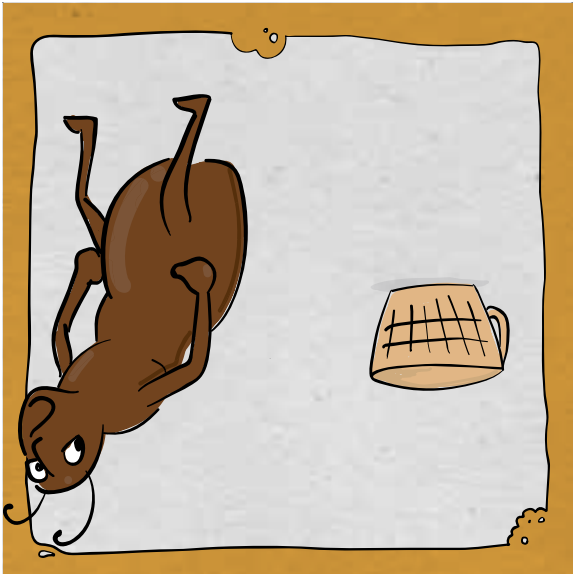


Efela mafelelong a letšatsi ke ge lesaka la Tšhošane ya go Tšwafa le tše. Mmagwe o be a thabisišwe ke go bona ngwana wa gagwe a šomile ka tsela ye. By the end of that day, Lazy Ant's sack was full. His mother was very happy to see that her son had worked so hard.

Gomme go tloga letšatsing leo, Tšhošane ya go Tšwafa a bona bohlokwa bja go šoma mmogo le ba bangwe. Tšhomišano e hlola khutšo, lethabo le kwano.



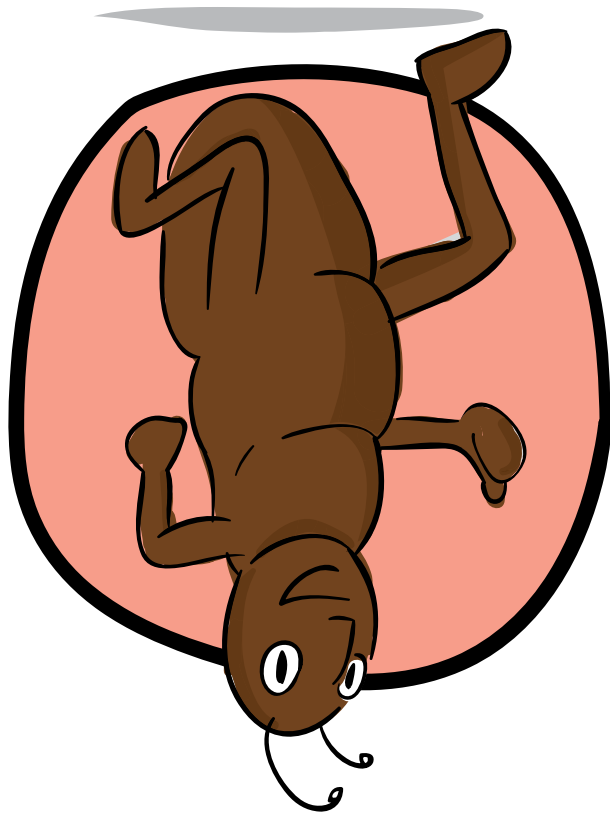
And from that day, Lazy Ant saw the importance of working together with others. Working together creates peace, joy and harmony.



Tšhošane ya go Tšwafa o be a belaela ge a filwe mošomo. O be a tšwafa ka fao a tlo bago a lla! Go na le gore a šome, Tšhošane ya go Tšwafa o tlo boela a sa fetše, gomme ge nako ya go ya gae e fhla, mošomo wa gagwe ga se wa fela.

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

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



Efela ka nako ya goja, Tšhošane ya go Tšwafa o tlo fofa ka bjako.

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



Mmago Tšhošane ya go Tšwafa a apela dijo tša bose tša go lalela a leboga ngwana wa gagwe. O ipshinne ka dijo le ditšhošane tše dingwe. tše di šomilego ka maatla.

Bagolo ba Toropo ya Ditšhošane le bona ba keteka le Tšhošane ya go Tšwafa phetogo go maitshwaro a gagwe.



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



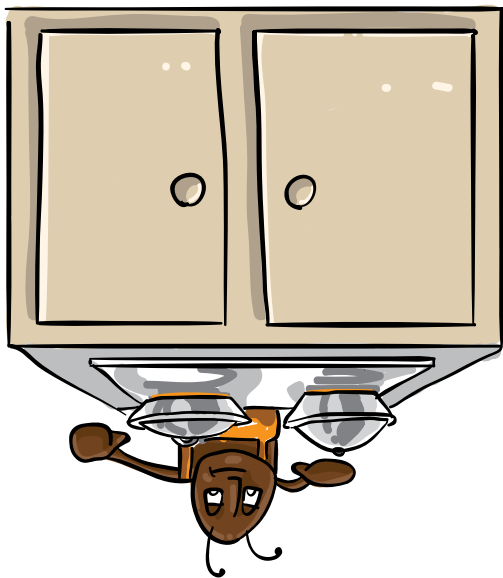
As Lazy Ant's mother and sisters were busy collecting food, he just glanced at them, whistling and waiting for them to finish.

Ge mmago T'shošane ya go Tšwafa le bosesi ba gagwe ba be ba kgoboketša dijo, o no ba lebelela, a letša molodi a emetše gore ba fetshe.



Mesong ya go latela T'shošane ya go Tšwafa ya ba mathomo wa go tsoga gomme a direla mmagwe dijo tša go fhlola.

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



Ditšhošane tše dingwe di ile tša makatšwa ke maitshwaro a T'shošane ya go Tšwafa. O be a emaema a nyaka go thuša mang le mang yo a hlokago thušo.

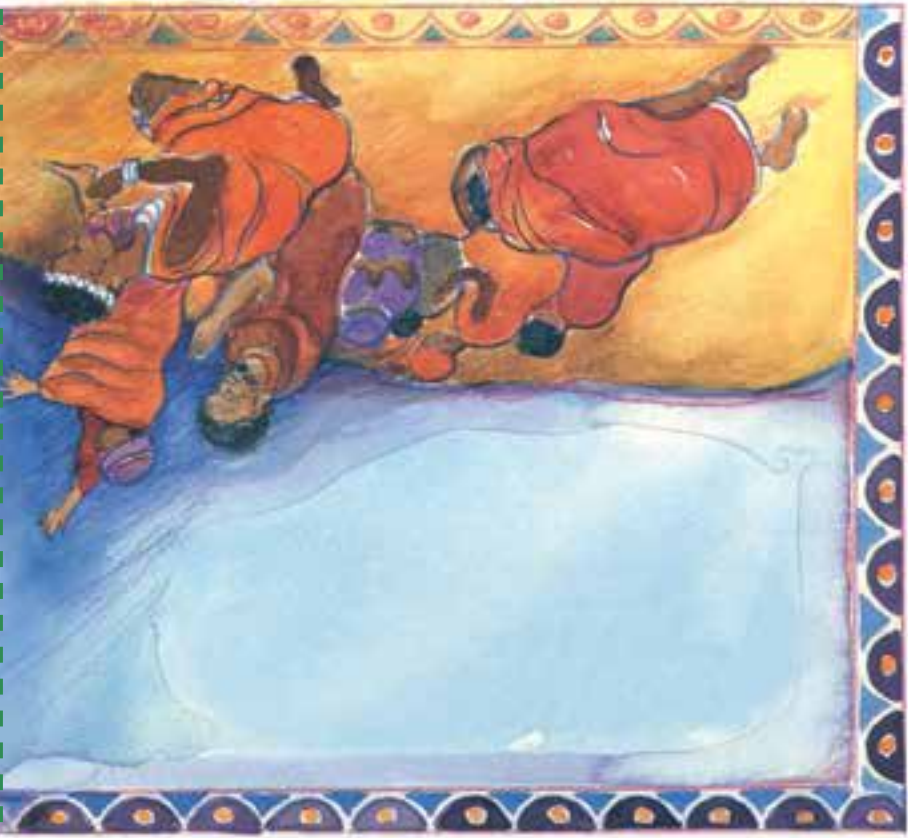
All the other ants were shocked by the change in Lazy Ant's behaviour. He went up and down offering help to any ant who needed it.



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



Batho ba bagolo ba be ba lebelele ba bana ba bina puleng. Ka moragonyana, ka podako, boma le botatse, bora kgadi le bomalome, bokoko le borakgolo le bona ka moka ga bona ba kitimela puleng, ba thoma go opela le go bina, ba hlaphuhla ka gare ga maraga le bana ba bona.



Batho ba bagolo ba be ba lebelele bana ba bona, bao ba bego ba swewe ke dala ebile ba nyorlwe, ba se ba ka bona pula. Ba lebelela leratadima la go hlweka le letala, letšatši le legolo le serolwane, gomme ba thoma go rapela. Ba rapela medimo gore e nošetse naga ya bona. Ba rapela medimo gore e datše dinoka e be e fepe letase, gore dimela di kgone go mela, di gole, le bana ba kgone goja, ba nwe, ba myemyle, ba sege gape.



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.



Bagolo ba bona ba bašemane le ba basetsana ba be ba bolela ka ga nako yela maru a bego a gotše e le a magolo, a maso ebile a befetšwe, ka mosebe wa mollo wo mošweu wo o tšwilego o thuntšha leratadima, gomme pula ya na matsatši a mantši le mašego a wona a mantši. Ba be ba bolela ka nako yela ba bego ba hlapuhla ka gare ga leraga ebile ba kgokologa bjanyeng bjo botala, ba enwa meetse a go fola go tšwa nokeng ya go ela.

Bana ba bannyane ba be ba theeditše mantšu a bagolo ba bona. Ba be ba lebeletše leratadima ba kganyoga gore ba ka bona mesebe yela ya mollo wo mošweu le maru a magolo, a maso. Ba be ba kganyoga go ka phophola marothi ale a magolo difahlegong tša bona. Ba be ba kganyoga gore ba hlapuhle ka gare ga maraga ba be ba kwe tatso ya meetse a go fola a go hlweka ka melomong ya bona.

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

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

Gomme ka morago ba lebelela mosadi yo mobotse yoo a bego a kgona go bolela le maru, gomme a a dira gore a hlatloge, a tlale ka pula. Ba mmotšiša gore, “Ke wena mang, ebile o kgona bjang go ka dira taba ye ya go makatša ka tsela ye kaaka?”

“Ke nna Modjadji,” a realo. “Ke tšwa nageng ya letšatši. Nako ye batho ba lena ba rapelela pula, letšatši le be le fiša kudu fao tate, Modimo wa Letšatši, a ilego a kwa dithapelo tša lena. O mphile dipheta tša maleatlalana le sehlare sa maleatlana a ba a mpontšha sephiri sa go neša pula. Gomme ka morago a nthomela nageng ya Bolobedu go tla go ba Kgošigadi ya lena 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.”

More languages, more resources



Dipolelo
tše dintši,
didirišwa
tše dintši

Being read to in your own language should not be an optional extra for children. It is really an essential and powerful part of learning language and developing literacy. When you regularly read to children in their home language/s, you give them a strong language foundation that makes all learning easier.

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

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

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

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

Go balelwa ka polelo ya geno ga gwa swanela go ba kgetho baneng. Ke karolo ye bohlokwa ye maatla ya go ithuta polelo le go hlabolla tsebo ya go bala le go ngwala. Ge o balela bana ka mehla ka po/dipolelo tša ka gae, o ba fa motheo wa polelo wa go tia wa go nolofatša go ithuta.

Ge o sa kwešiše se o se balago, ga o bale le gatee – le ge o ka bolela mantšu ao a lego lephepheng gabotse! Go tšea mengwaga ye mentši go ithuta polelo ye nngwe gabotse. Ka gobane go kwešiša ke karolo ya go bala, bana ba swanetše go theeletša dikanegelo tša go balwa ka po/dipolelo tša ka gae. Ba kgona go ela šedi gabotse go kelelo ya kanegelo, go na le go katana ka go kwešiša polelo ye ba sa e tsebego gabotse.

O swanetše go balela bana dikanegelo tše dingwe ka polelo ya tlaleletšo ya bona – se se ba thuša go ithuta polelo ye mpsha.

Ge go na le dipolelo tše dintši ka phapošiborutelong ya gago goba sekolong sa geno, o swanetše go diriša didirišwa tše dintši! Keteka le go diriša dipolelo tše ka tše dingwe tša ditsela tše.

- Opelang dikoša le bolele merumokwano ka po/dipolelo tša ka gae go bana bohle, gomme o di tsebiše ka polelo ya tlaleletšo ya bona gape.
- Bana ba dikologwe ke dikgatišo tša dipolelo tšohle tša bona ka go itirela diphousetara tša polelopedi goba polelontši ka ga ditaba tše di ba kgahlago. Goba, o ngwale merumokwano, dikoša le dithai ka dipolelo tša go fapana letlakaleng le legolo la pampiri gomme o di laetše.
- Diriša dipolelo ka moka tše o ka di bolelago le go di ngwala, go balela bana o hlaboša lentšu. Ge eba go na le bana bao ba sa tsebego dipolelo tše, diriša motho yo mongwe yo mogolo bjalo ka mohlatholli gomme a fetolele ge o fetša go bala letlakala le lengwe le le lengwe.
- Rekhotla batswadi, borakgolo le baabathokomelo ba bangwe ka sellathokeng ba bolela/anega dikanegelo ka po/dipolelo tša bona tša ka gae – gomme o re bana ba theeletše dikanegelo tše.
- E re bana bao ba bolelago polelo ya ka gae ya go swana, ba bale mmogo goba ba bolele ka dipukukanegelo ka dihlopha.
- Hlamba leboto la melaetša fao bana le barutiši ba ka ngwalelanago melaetša ka polelo ye ba e ratago.

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



Dira gore go balela boipshino e be karolo ya sekolo sa geno! Go hwetša tshedimošo ye nngwe le tlhahlo ya ka mo o ka dirago se, eya go www.storypoweredschools.org.

Putting stories at the heart of your school ★ Go dira gore dikanegelo e be selo se bohlokwa sekolong sa geno

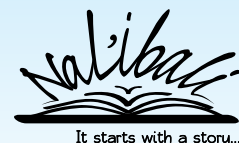


For a chance to win some Book Dash books, write a review of the story, *The lazy ant* (pages 7 to 10), and email it to team@bookdash.org, or take a photo and tweet us at @bookdash. Remember to include your full name, age and contact details.

Go hwetša monyetla wa go thopa dipuku tša Book Dash, ngwala tshekatsheko ya kanegelo ya, *Tšhošane ya go tšwafa* (matlakala a 7 go fihla ka 10), o e emeile go team@bookdash.org, goba tšea senepe o re romele tweet go @bookdash. O gopole go akaretša maina a gago ka botlalo, ngwaga le dintlha tša kgokaganyo.



The rainmaker



Retold by Kgosi Kgosi ★ Illustrations by Magriet Brink and Leo Daly



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

For Rapula, making rain was a very painful process. It took all the energy he had, but it

also gave him joy to see his people benefit from the water falling from the clouds. When it rained, the people would collect the water and use it for drinking and cooking. The rivers would fill up and so the animals had water to drink. The rain also fed the farmlands of the Kgalagadi.

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

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

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

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

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

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

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

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

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

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

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

After many months of practise, Mapula was finally able to bring good rains to the Kgalagadi again. Everyone celebrated the big rain with dancing and singing. It had been many years since they had seen that much rain and they knew that the drought was finally over. They were happy that there was a new rainmaker – a rainmaker who would make everyone's life better.





Kgalekgale kua Kgalagadi, go be go na le mokgalabje yo maatla a bitšwa Rapula. Rapula o be a na le ye nngwe ya dimpho tše dikgolo lefaseng. O be a na le maatla a go kgobokanya maru ge a phatlaletše. O be a na le maatla a go neša pula. O be a tsebiwa nageng yohle ka la Rapula, monešapula.

Go neša pula e be e le tshepedišo ya bohloko kudu go Rapula. Go tšere maatla ohle ao a bego a na le ona,

efela a thabišwa ke go bona batho ba gagwe ba holwa ke meetse a go tšwa marung. Ge pula e ena, batho ba be ba beeletša meetse ba a diriša gonwa le go apea. Dinoka di be di tlaa gomme diphoofole di eba le meetse a gonwa. Pula e be e thuša le dipolasa tša Kgalagadi.

Morago ga mengwaga ye mentši ya go neša pula, Rapula, monešapula o ile a lwala gomme maatla a gagwe a ba bokoa. Naga ya Kgalagadi e ile ya thoma go oma gannyanegannyane. Bjang bjo botalamorogo le mehlare tša thoma go nyamelela. Le ge mokgalabje a be a leka, o be a neša pula ye nnyane fela. Gomme nako le nako ge a be a leka o be a eba bokoa le go feta.

E se kgale mokgalabje a lwala le go ba bokoa ka fao a bego a se sa kgona go neša pula. Ge se se direga go be go na le komelelo ye kgolo. Naga e omile gomme dimela tša se mele. Go be go se na dijo tše di lekanego. Diphoofole di ile tša hwa, dimela tša hwa, gomme le batho ba hlokofole.

Batho ba Kgalagadi ba ile ba ema. Ba be ba na le kholofelo ya gore monešapula o tlo fola. Ge ba sa eme ba be ba abelana seo ba nago le sona gomme ba efa monešapula dijo tše di kaone tše ba bego ba na le tšona. “Mogongwe maatla a gagwe a tlo kokotlela ka pejana,” ba realo.

Mafelelong batho ba ile ba lemoga gore Rapula a ka se kaonafale. Banna ba bohlale ba motse ba lemoga gore se ba ka se dirago bjale, ke go emela gore Rapula a fe yo mongwe maatla a gagwe a go kgethega.

E rile ge Rapula, monešapula, a hlokofole, batho ba Kgalagadi ba nyama kudu. Ba lobile leloko la setšhaba sa bona le le kaone kudu. Le ge go le bjalo, bagolo ba ikhomoditše ka gore ba ka se lobe mpho ya Rapula. E be e tlo be e filwe moswa.

Go bile le tirelo ye kgolo ya poloko go hlomphe monešapula yo mogolo. Batho ba tlile fao go tšwa mathoko ohle a Kgalagadi. Ba tlile le dijonjana le dino gore ba abelane.

Pele Rapula, monešapula, a bolokwa mmung, go diregile semaka – selo sa go bontšha batho ba Kgalagadi gore monešapula yo moswa e tlo ba mang. Mebala ya molalatladi ya tšwa mmeleng wa monešapula wa mokgalabje ya tsena mmeleng wa mosetsana yo monnyane wa go bitšwa Mapula, yo e bego e le motlogolokhukhu wa Rapula. Ke selo sa go makatša se nkilego sa bonwa, efela bohle ba be ba tseba gore ke tsela ya banešapula ya go fetiša maatla. E direga ka morago ga sebaka se setelele ka gobane banešapula ba phela sebaka se se telele kudu.

Mapula bjale ke monešapula yo moswa wa Kgalagadi. Ka morago ga poloko, batho ba feditše matšatši ba keteka maatla a maswa a mosetsana o monnyane. Ba ketekile ka mmimo le dijo. Batho bohle ba Kgalagadi ba tlišitše dimpho tša diaparo tše diswa, maloba, dijo tša go kgethega le dilo tše dingwe.

Mapula o tšere matšatši a mmalwa pele a tlwaela maatla a gagwe, efela ka pejana a matlafala. Bjale o swanetše go diriša mpho ya gagwe gabotse. Ge a be a ka befelwa a neša pula, o be a tlo hlama medumo goba mafula. Se se ka senya setšhaba sohle.

Le ge Kgalagadi e feditše sebaka se setelele e se na pula, Mapula o ile a ithuta go diriša maatla a gagwe ka go nanya. La mathomo, o ithutile go neša pula ye nnyane ka go kgobokanya maru a mannyane. O be a itlwaetša se gatee mo bekeng. Bjalo ka rakgolokhukhu wa gagwe, morago ga go neša pula o be a lapa kudu. Ka nako ye nngwe o be a robala matšatši a mabedi gore maatla a gagwe a boye gape.

Batho ba Kgalagadi ba be ba le bohlale kudu. Ba ithutile ditsela tše diswa tša go boloka meetse. Ba ithutile go aga matamo le go dira ditanka tše dikgolo tša go bolokela meetse.

Morago ga dikgwedi tše dintši tša go itlwaetša, Mapula a kgona go neša dipula tše dibotse gape mo Kgalagadi. Bohle ba keteka ka go opela le go bina. Ke mengwaga ye mentši ba bone pula ye bjalo gomme ba tseba gore komelelo e fedile. Ba thabetše gore go na le monešapula yo moswa – monešapula yo a tlo kaonafatšago maphelo a bohle.





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

Lewedi ke kgwedi ya Story Bosso mo Nal'ibali. Ke moketeko wa go ikgetha wa kanego ya dikanegelo! Fa ke mešongwana ya go o thuša go tšea karolo boipshinong bja kanego ya dikanegelo!



Nal'ibali fun Boipshino bja Nal'ibali

1.

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

Diriša kgopolo ya gago go feleletša kanegelo. Aneela mogwera wa gago goba motswadi wa gago kanegelo.

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 ...



Tšhabo

Kgale, lekgema le lebe le ile la utswa bana ba babedi la ba dira makgoba. Letšatši lohle ba be ba apea ba hlwekiša ebile ba hlatswa le diaparo tša lona tša go nkga.

Lekgema le be le sa ke le nothlela lebatl, ka ge le tseba gore legokobu la lona le be le ka se dumelele basetsana ba tšhaba. Nonyana ye e be e na le mahlo a bogale kudu, gomme e be e botša lekgema tšohle tše e di bonego.

Bošego bjo bongwe, e rile ge lekgema le se gona, bana ba dula ba hebaheba. "Re ka se tsoge re tšhabile!" Neo a sebela Nunu. "Ge re ka leka, nonyana yela e tlo botša lekgema!"

Ba nagana sebakanyana. Gomme Nunu a re, "Ke a tseba! 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 anega dikanegelo. O nagana gore ke dikanegelo tša go bolela ka eng? Ngwala mathomo a dikanegelo tša bona ka gare ga dipudula tša polelo.





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.



O se lebele gore re tlo ba maikhutšong go fihla ka beke ya di 14 Diphale 2018. Ipshine ka maikhutšo, gomme o tle o be le rena gape ka morago ga maikhutšo go hwetša maleatlana a go bala a Nal'ibali a mantši! Gabjale, etela www.nalibali.org goba www.nalibali.mobi go hwetša dikanegelo le tutuetšo ya go-balela-boipshino.

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