



Stories of Africa

By Gcina Mhlophe

My grandmother was the first person to tell me stories. She encouraged my imagination to run wild, and I really believed in those laughing crocodiles and flying tortoises that she told me about. I loved her tales about the scary *amaZimzim* – the man-eating ogres – and many more fantastic creatures. Because of the way my grandmother told those stories to me, I learnt at a very young age to love language and to understand its power. But sometimes, when I have to express myself in English, which is the language I now use most often, I find that some things are not possible to say. Then I get frustrated and catch myself wishing that everyone spoke my mother tongue. Yet that never stops me from continuing to tell the wonderful stories of my people and share their imaginative richness with others.

Many of the stories I tell are taken from well-known traditional tales that the people of Africa have been telling to each other since the world began. Some of these stories from my childhood I have found in stories told and written in many other parts of the world. This is proof to me of the way in which people have always tried to make sense of life's mysteries and used stories to explain them to each other.

Is there still room for these ancient stories in our lives today? I say, "Yes!" Because any of these stories can be retold in different ways, so that it is possible for people of different ages and cultures to find what they need in it.

One of my favourite stories is about the woman who went down to the bottom of the sea to look for stories to bring back for the human world. I have told this tale to audiences in different countries all over the world, and so many times I have had the response: "You know, that story has made me realise that to find the answers I am looking for in my life, I need to look deep inside myself. I must search the depths of the ocean that is my own heart and soul." Now what does a storyteller say to that?

Let's keep passing on the magic of Africa!



This article is adapted from the "Author's note" of *Stories of Africa* by Gcina Mhlophe, and published by University of KwaZulu-Natal Press.

Dikanegelo tša Afrika

Ka Gcina Mhlophe

Makgolo wa ka ke motho wa mathomo wa go mpošša dikanegelo. O hlohleditše kgopolo ya ka go naba gomme ke ile ka tšhepa tšeo a nkanegitšego tšona, gore dikwena di ka sega le gore dikhudu di ka fofa. Ke be ke rata dinonwane tša gagwe ka go *amaZimZim* a go boifiša – makgema majabatho - le diphedi tše dingwe tše dintši tša go makatšša. Ka lebaka la ka fao makgolo a bego a mpošša dikanegelo, ke ile ka ithuta ke sa le yo monnyane go rata polelo le go kwešiša maatla a yona. Efela ka dinako tše dingwe, ge ke swanetše go bolela ka leleme la Seisimane, leo e lego le ke le šomišago gantši gabjale, ke hwetša e le gore go bothata go bolela dilo tše dingwe. Ke moka ke ikhwetša ke gakanegile, ke duma o ka re batho ka moka nkabe ba bolela leleme la gešo. Efela seo ga se nthibele go tšwela pele go anega dikanegelo tše botse tša batho ba gešo, le go abelana lehumo la dikgopolo tša bona le ba bangwe.

Dikanegelo tše dintši tšeo ke di anegago di tšerwe go tšwa go dinonwane tšeo di tumilego tša setšo, tšeo batho ba Afrika ba bego ba di anegelana go tloga kgale. Tše dingwe tša dikanegelo tša go tšwa bobjaneng bjaka ke di hweditše ka dikanegelong tša go anegwa le go ngwalwa dikarolong tše dingwe tše dintši tša lefase. Se go nna ke bohlatse bja gore batho batho ba be ba dula ba leka go kwešiša makunutu a bophelo, gomme ba diriša dikanegelo go dira seo.

Aa e kaba go sa na le sekgoa sa dikanegelo tša bogologolo ka gare ga maphelo a rena lehono? Ke re, "Ee!" Ka lebaka la gore dikanegelo tše di ka anegwa leswa ka ditsela tša go fapana, go kgontšha batho ba mengwaga ya go fapana le ditšo tša go fapana go hwetša seo ba se nyakago ka gare ga tšona.

Ye tee ya dikanegelo tšeo ke di ratago kudu ke ya mosadi yo a ilego a sobelela fasefase lewatleng go ya go nyaka dikanegelo go tla go di anegela batho. Ke ile ka anegela batheeletši nonwane yeo dinageng tša go fapana lefaseng ka bophara, gomme ke gantši kudu ke ekwa diphetolo tša gore: "Wa tseba kanegelo yeo e ntemošitše gore go hwetša dikarabo tšeo ke di nyakago bophelong bja ka, ke swanetše go inyakišiša ka bonna. Ke swanetše go nyakišiša boteng teng bja lewatle bjoo e lego pelo le moya wa ka." Ga bjale moanegi o reng ka ga seo?

A re tšweleng pele go fetiša maleatlana a Afrika!



Sengwalwa se se tšwa go "Lentšu la mongwadi" wa *Dikanegelo tša Afrika* ka Gcina Mhlophe, gomme ya phatlalatšwa ke Yunibesithi ya KwaZulu-Natal Press.



Drive your imagination

Story Power.
Bring it home.
Tliša maatla a kanegelo ka gae.



The Nal'ibali bookshelf

Africa Day is celebrated each year on 25 April. It is the day on which we celebrate the start of the Organisation of African Unity (OAU) in 1963, as well as the freedom fought for by African countries. Here are a few of the latest children's books that celebrate Africa, published by some South African publishers.



Šelefo ya dipuku ya Nal'ibali

Letšatši la Afrika le ketekwa ngwaga o mongwe le o mongwe ka di 25 Aporele. Ke letšatši leo ka lona re ketekago mathomo a Mokgatlo wa Kwano ya Afrika (OAU) ka 1963, le tokologo ya go lwelwa ke dinaga tša Afrika. Fa ke dipuku tše mmalwa tša bana tše o sego tša kgale, tša go keteka Afrika, tša go phatlalatšwa ke ba bangwe ba baphatlalatši ba Afrika Borwa.

The African Orchestra

Author: Wendy Hartmann
Illustrator: Joan Rankin
Publisher: Jacana

With magical illustrations from Joan Rankin, and poetry from masterful storyteller, Wendy Hartmann, the rhyme lyrically captures the magic of the African sounds of nature. From the clicking of crickets to the crackle of the fire, follow the journey that celebrates these sounds, in the rhythm and music of Africa. *The African Orchestra* is also available in Afrikaans, isiXhosa and isiZulu.



The African Orchestra

Mongwadi: Wendy Hartmann
Moswantšhi: Joan Rankin
Mophatlalatši: Jacana

Ka diswantšho tša maleatlana go tšwa go Joan Rankin, le theto go tšwa go moanegi wa dikanegeto wa bokgoni bjo bogolo, Wendy Hartmann, morethetho wa mantšu o swana le medumo ya seAfrika ya tlhago. Go thoma ka go thuthupa ga dikrikhete le go thathapa ga mollo, latela leeto la go keteka medumo ye, morethethong le mminong wa Afrika. *The African Orchestra* e hwetšagala le ka seAfrikaanse, seXhosa le seZulu.

To stand a chance of winning a copy of *The African Orchestra* send your name, address and the title of the book in the language you would like it in to info@nalibali.org.



Go hwetša sebaka sa go ithopela khophi ya *The African Orchestra* romela leina la gago, atese le thaetlele ya puku ka polelo ye o e ratago go info@nalibali.org.



Dudu's Basket

Author: Dianne Stewart
Illustrator: Elizabeth Pulles
Publisher: Jacana

When Dudu finishes weaving her first basket, by the light of the plump full moon, her uncle Jojo tells her that a first basket should always be given away ... This is the story of Dudu's basket and its journey through a number of cultures. It is also available in Afrikaans, isiXhosa and isiZulu.



Dudu's basket

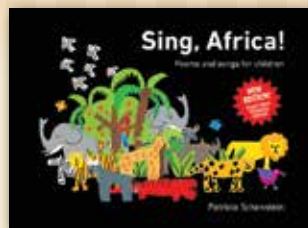
Mongwadi: Dianne Stewart
Moswantšhi: Elizabeth Pulles
Mophatlalatši: Jacana

E rile ge Dudu a feiša go loga seroto sa gagwe, ka seetša sa ngwedi wa go tlala, malome wa gagwe Jojo a mmoiša gore ka mehla seroto sa mathomo se fiwa motho yo mongwe ... Ye ke kanegelo ya seroto sa Dudu le leeto la yona go kgabaganya diišo tše dintši. E hwetšagala gape ka seAfrikaanse, seXhosa le seZulu.

Sing, Africa!

Author: Patricia Schonstein
Publisher: African Sun Press

This is a vibrant and magical collection of poems and songs based on themes of Africa, animals, peace and nature. It contains hand-action and counting rhymes and has a strong focus on ecology to stimulate in children a joyful awareness of the world around them. The drawings inside were done by children.



Sing, Africa!

Mongwadi: Patricia Schonstein
Mophatlalatši: African Sun Press

Wo ke mokgobo wa maleatlana le matšato, wa direto le dikoša tša go thewa go direrwa tša Afrika, diphoofole, khutšo le tlhago. Di na le tirwana-atla merumokwano ya dipalelo gape di nepišitše kudu thutatikologo go hlohletša temogo ya lethabo baneng ka ga lefase leo le ba dikologilego. Dithalwa tša ka gare di dirilwe ke bana.

To stand a chance of winning a copy of *Sing, Africa!* send your name, address and the title of the book to info@nalibali.org.



Go hwetša sebaka sa go ithopela khophi ya *Sing, Africa!* romela leina la gago, atese le thaetlele ya puku ka polelo ye o e ratago go info@nalibali.org.

How Dassie Missed Getting a Tail

Author: Sindiwe Magona
Illustrator: Nicole Blomkamp
Publisher: David Philip

All was well in the big, big forest. The king of the animals was very happy; his subjects were happy and they served him very well indeed. They served him so well that the king asked himself what he could do to make his people happier still. But one of the animals misses out on this opportunity. This story is available in all eleven official languages.



Ka fao Pela e Paletšwego ke go Hwetša Mosela

Mongwadi: Sindiwe Magona
Moswantšhi: Nicole Blomkamp
Mophatlalatši: David Philip

Tšohle di be di sepela gabotse ka lešokeng le legologolo. Kgoši ya diphoofole e be e thabile kudukudu; balatedi ba gagwe ba be ba thabile ebile ba mo šomela gabotse. Ba be ba šoma gabotse ka fao kgoši a ilego a ipotšiša gore a ka ba direla eng gore ba thabe le go feta fa. Efela ye nngwe ya diphoofole e ile ya hlaelwa ke monyetla wo. Kanegelo ye e hwetšwa ka dipolelo tše lesometee tša semmušo ka moka.

Maggie, Mango and Scottie

Author: Patricia Schonstein
Illustrator: Leigh Banks
Publisher: African Sun Press

Maggie, the Victorian doll, is tired of sitting all day in the toy shop window. When the shopkeeper isn't looking, she creeps out with her friends, Mango and Scottie. They catch a taxi into deepest Africa, where they have a wonderful adventure. "Earth Notes" at the end of the story give short descriptions of the animals, birds and insects that Maggie and her friends encounter on their adventure.



Maggie, Mango and Scottie

Mongwadi: Patricia Schonstein
Moswantšhi: Leigh Banks
Mophatlalatši: African Sun Press

Maggie, mpopi wa seVictoria, o lapišitšwe ke go dula lefesetereng la lebenkele la dibapadišwa lešatši ka moka. Ge ralebenkele a se a lebelele, o tšwa le bagwera ba gagwe, Mango le Scottie. Ba namela thekisi go ya garegare ga Afrika, fao ba bago le bohlagahlaga bja botse. "Dinoutse tša Lefase" mafelelong a kanegelo di fa ditlhalošo tše dikopana ka ga diphoofole, dinonyana le dikhunkhwane tšeo Maggie le bagwera ba gagwe ba kopanago le tšona bohlagahlageng bja bjona.

Stories of Africa and Our Story Magic

Author: Gcina Mhlophe
Illustrators: Various
Publisher: University of KwaZulu-Natal Press

Stories of Africa and Our Story Magic are collections of enchanting tales, steeped in the richness of the African oral tradition. Each book features well-known and original stories told by South Africa's renowned storyteller, Gcina Mhlophe. The stories are beautifully illustrated by a variety of local artists. Although these books have been available for some time in English, they are now also available in all eleven official languages.



Dikanegelo tša Afrika le Dikanegelo tša Rena tša go Makatša

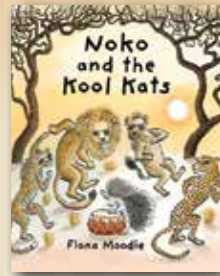
Mongwadi: Gcina Mhlophe
Baswantšhi: Ba bantši
Mophatlalatši: University of KwaZulu-Natal Press

Dikanegelo tša Afrika le Dikanegelo tša Rena tša go Makatša ke mokgobo wa dinonwane tša go thabiša, tšeo di innwego ka gare ga lehumo la setšo sa dikanegelo tša seAfrika. Puku ye nngwe le ye nngwe e na le dikanegelo tša pele tša go tuma tša go anegwa ke moanegi wa dikanegelo wa go tuma Afrika Borwa, Gcina Mhlophe. Dikanegelo di swantšhitšwe ka bokgwari ke boratiroatlha ba selegae ba go fapanafapana. Le ge e le gore dipuku tše ke sebakanyana di le gona ka Seisemane, bjale di gona le ka dipolele tše lesometee tša semmušo ka moka.

Noko and the Kool Kats

Author: Fiona Moodie
Illustrator: Fiona Moodie
Publisher: Tafelberg

It is the end of a long, hot day. The village friends had been in the fields planting mielies, and are now on their way home. But there is a big surprise waiting for them. There, on the road near the village, a great big bus is stuck in the sand. It is the Kool Kats rock band's bus!



Noko and the Kool Kats

Mongwadi: Fiona Moodie
Moswantšhi: Fiona Moodie
Mophatlalatši: Tafelberg

Ke mafelelo a lešatši la go fiša le letelele. Bagwera ba mo motseng ba be ba bjala mafela ka tšhemong, gomme bjale ba lebile gae. Efela ba emetše ke semaka se segolo. Kua, tseleng kgauswi le motse, pase ye kgologadi e tantšwe ke mohlaba. Ke pase ya pente ya mmimo wa roko ya The Cool Kats!

Today, We Plant a Chief

Author: Sindiwe Magona
Illustrator: Nicole Blomkamp
Publisher: David Philip

Nyaniso hates Sunday School. He knows all the Bible stories that the Sunday School teacher tells them. He heard those stories long before he was old enough to go to Sunday School – from his grandmother. Nyaniso used to like going to Sunday School, but that was before Lunga arrived ... This story is available in all eleven official languages.



Lehono, Re Bjala Kgoši

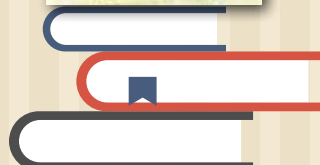
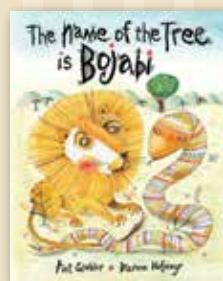
Mongwadi: Sindiwe Magona
Moswantšhi: Nicole Blomkamp
Mophatlalatši: David Philip

Nyaniso o be a sa rate Sekolo sa Sontaga. O tseba dikanegelo ka moka tša Bebele tšeo ba di aneglwago ke morutiši wa Sekolo sa Sontaga. Ke kgale a kwele dikanegelo tše pele a thoma Sekolo sa Sontaga – a anegelwa ke kokoagwe. Nyaniso o be a rata go ya Sekolong sa Sontaga, efela seo ke pele ga ge Lunga a fihla ... Kanegelo ye e hwetšwa ka dipolele tše lesometee tša semmušo ka moka.

The Name of the Tree is Bojabi

Author: Dianne Hofmeyr
Illustrator: Piet Grobler
Publisher: Human & Rousseau

The animals are so, so hungry. Then they see a beautiful tree, covered in ripe fruit smelling of the sweetest mangoes, fat as melons, juicy as pomegranates ... But wrapped around the tree is the largest python they have ever seen. And Python will only let the animals eat of the fruit if they can tell him the name of the tree. What could it be? Only the King of the Jungle knows, and he is far, far away ...



The Name of the Tree is Bojabi

Mongwadi: Dianne Hofmeyr
Moswantšhi: Piet Grobler
Mophatlalatši: Human & Rousseau

Diphoofole di swerwe ke tlala kudu. Di ile tša bona mohlare o mobotse, o tletše dienywa tša go butšwa, tša go nkga bjalo ka dimenko tše dibose, tša go nona bjalo ka magapu, tša go ba le toti ya digarenate ... Efela hlware ya bogolo bjo ba sa kago ba bo bona e be e itatile mohlareng. Gomme hlware e be e dumelela diphoofole goja dienywa ge fela di ka e botša leina la mohlare woo. Naa e ka ba eng? Kgoši ya Lešoka ke yona fela ye e tsebago, gomme e kua kgolekgole ...



Get creative!

Here are some fun activities to grow your children's creativity and encourage them to have fun with reading and writing.

- ✿ After you've read *Kasanko's dream*, talk about some of these things with your children.
 - ☉ How did Kasanko, King Dabulamanzi and Senzo each behave in good ways in the story?
 - ☉ Who do you think the real hero of the story is? Why?
 - ☉ Who of all the characters would you want as a friend? Why?
- ✿ Can you retell the story *I will help you* in your own way? Begin with, "Once upon a time there was a mother heron ..." and then let everyone have a turn to add a piece of the story. Add your own interesting details and words to the story as you retell it.
- ✿ Suggest that your children use scrap materials, Plasticine or playdough, glue and paint to recreate the glass mountain, magic dassie and the purple flowers he was sitting on from *The glass mountain*. Encourage them to think of ways to make the mountain look as if it is made of glass.
- ✿ 25 May is Africa Day and 1 June is International Children's Day. Celebrate these days together by encouraging your children to make their own "Children of Africa" poster (like the one on page 13) with their friends. They will need a large sheet of paper or cardboard, smaller pieces of paper or photographs, glue, scissors, kokis and/or pencil crayons. Let them start by finding photographs of themselves or drawing pictures of themselves on small pieces of paper. Next, they should arrange the photographs or pictures on a large sheet of paper so that there is space to write under or next to each photograph/picture. After they have pasted down the pictures or photographs, let them take turns writing a few interesting facts about each other.
- ✿ We are all Africans and together our memories create the story of Africa! Make your own memory cards to capture your stories. You will need pieces of cardboard that are about the size of a quarter of an A4 page, sheets of paper the same size, pencil crayons or crayons, scissors and glue. Start by spending some quiet time in which you each think of a memory that is special and important to you. Now think about six to eight moments in that memory that will help you tell the story of that memory. Draw a picture on a sheet of paper for each of these moments. Paste the pictures on the cardboard to create memory cards. Let everyone have a turn to show their memory cards one at a time as they tell the story of their memory.
- ✿ Together with your children, have fun with poetry puzzles. Cut out words from magazines or newspapers, or write down some of your favourite words (including ones you have made up!) on slips of paper. Lay them out in front of you and then arrange some or all of the words in different combinations to create as many different poems as you can!

E ba le boitlhamelo!

Fa ke mešongwana ya boipshino ya go godiša boitlhamelo bja bana ba gago le go ba hlohleletša go ba le boipshino ka go bala le go ngwala.

- ✿ Morago ga go bala ka ga *Toro ya Kasanko*, bolela le bana ba gago ka ga tše dingwe tša dilo tše.
 - ☉ Naa Kasanko, Kgoš Dabulamanzi le Senzo ba itshwere botse bjang ka kanegelong?
 - ☉ O nagana gore mogale wa kanegelo wa nnete ke mang? Ka lebaka la eng?
 - ☉ Gare ga baanegwa ka moka o ka rata go gwerana le mang? Ka lebaka la eng?
- ✿ Naa o ka anega kanegelo ya *Ke tla go thuša* leswa ka tsela ya gago? Thoma ka, "Kgale go ile gwa ba le mma Heron ..." gomme o fe yo mongwe le yo mongwe sebaka sa go tsenya seripa sa kanegelo. Tsenya dintlha tša gago tša go kgahliša le mantšu kanegelong ge o e anega leswa.
- ✿ Šišinya gore bana ba gago ba diriše maratha, Plastisine goba tege ya go bapala, sekgomaretši le pente go bopa-leswa thaba ya galase, pela ya maleatlana le matšoba a maphepolo ao a bego a dutše go ona godimo ga *Thaba ya galase*. Ba hlohleletše go nagana ka ditsela tša go dira gore thaba e lebelele e ka e dirilwe ka galase.
- ✿ Di 25 Mei ke Letšatši la Afrika gomme di 1 June ke Letšatši la Bana la Boditšhabatšhaba. Ketekang letšatši le mmogo ka go hlohleletša bana ba gago gore ba dire phousetara ya "Bana ba Afrika" (ya go swana le ye e lego letlakaleng la 13) le bagwera ba bona. Ba tla hloka letlakala le legolo la pampiri le khatepote, diripana tša pampiri goba dinepe, sekgomaretši, dikero, dikoki le/ goba dikherayone tša phensele. E re ba thome ka go hwetša dinepe tša bona goba ba thale diswantšho tša bona diripaneng tša pampiri. Morago ga fao ba beakanye dinepe goba diswantšho letlakaleng le legolo la pampiri gore ka tlase goba kgauswi le senephe/seswantšho se sengwe le se sengwe go be le sekgoba sa go ngwalela. Morago ga go kgomaretša dinepe le diswantšho, a ba šielane ka go ngwala dintlha tša go kgahliša tše mmalwa ka ga yo mongwe.
- ✿ Ka moka re maAfrika gomme dikgopolo tša rena ka moka di aga kanegelo ya Afrika! Itirele dikarata tša digopotšo go tšweletša dikanegelo tša gago. O tla hloka diripa tša khatepote tša go lekana le kotara ya letlakala la A4, matlakala a pampiri a bogolo bjoo, dikherayone goba dikherayone tša phensele, dikero le sekgomaretši. Thomang ka go ba le nako ya setu fao yo mongwe le yo mongwe a naganago ka digopotšo tša go kgethega gape tša bohlokwa go yena. Bjale nagana ka makga a tshela goba a šupa segopotšong seo, ao a tla go thušago go anega kanegelo ya segopotšo seo. Thala seswantšho sa le lengwe le le lengwe la makga a letlakaleng la pampiri. Kgomaretša diswantšho khatepoteng go hlama dikarata tša digopotšo. Efa yo mongwe le yo mongwe sebaka sa go bontšha karata ya gagwe ya segopotšo ge ba anega kanegelo ya segopotšo sa bona.
- ✿ Wena le bana ba gago ipshineng ka marara a theto. Ripang mantšu dimakasineng, dikuranteng le be le ngwale mantšu a mangwe a lena a mmamoratwa (go akaretšwa le ao le a dirilego!) dipampiring. A ale pele ga lena gomme o beakanye mantšu a mangwe goba ka moka ga ona ka ditswakano tša go fapana go hlama direto tša go fapana ka mo le kgonago!

NAL'IBALI ON RADIO!

Tune in to your favourite SABC radio station and enjoy listening to children's stories! To find out the days and times that Nal'ibali is on the radio, go to www.nalibali.org/audio-downloads/.

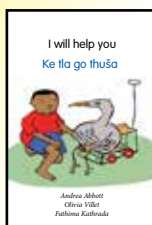
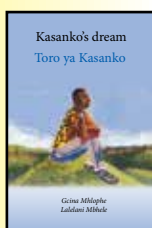


NAL'IBALI DIYALEMOYENG!

Bulela seteišene sa seyalemoya sa SABC sa mmamoratwa o ipshine ka go theeletša dikanegelo tša bana! Go hwetša matšatši le dinako tšeo Nal'ibali e bago seyalemoyeng, eya go www.nalibali.org/audio-downloads/.

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.



Itlhameleng dipuku tša ripa-o-boloketše 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 mothaladi wa maronho a maso.
 - b) Le mene ka bogare gape go bapela le mothaladi wa maronho a matalamorogo.
 - c) Ripa go bapela le methaladi ya maronho a mahubedu.



Drive your imagination

Kasanko o be a dutse a rata Senzo. O ile a mmitša gore a ile a dula kgaswi ga gagwe. Ka bonako a ikhwetša a šetše a tšhollela mahata a gagwe go Senzo. Senzo o be a mo theeditše ka setu, gomme a dula a šobanitse setahle go sebaka se setelele a nagana. Ke moka a re: "Go nkabe ke le wena, Kasanko, ke be nka botša Kgoši se, ke be nka mmoiša gore go na le dilo tšeo ke di hloka go nkgonšha go hlama motho wa tšhipi yo a phelago. Go dira gore malokollo a šuthe le leleme gore le bolele – mekotla ye 50 ya meriti ya batho. Go dira gore pelo e bethe le monagano o gopole – dilihire tše 100 tša megokgo ya batho."

Kasanko ile a palelwa go tšhwara ka tsela yeo a be go a thabile. A tharollo ye boitse ga kaakang! Bapetša kgopolo ya bogaswi le ye mgwe! A dumediša Senzo ka letsogo, gomme a mo gokara, a mo atla, gomme a mo leboga leboelela. "Joo wena ka bogaswi bja gago o bohale go re fetla bohle. O pholotšise bophelo bja kai Ke a leboga Senzo mogwera wa ka. Ke a leboga."

Kasanko o ile a kitimela gae, ka pela a fetōša diparoto a itoketšetša go ya go bona Kgoši kua mošate. La mathomo ka morago ga matsatši o be a kgona go myemyela, gape o be a na le takatso ya dilo tšeo tšeo mosadi wa gagwe a mo apetišego tšona. Kua mošate, Kgoši o ile a mo amogela, gomme a dula fase go kwa ka kgatlopele yeo a e dirilego tlhamong ya motho wa go phela. Kasanko a tloša sehuba mogolong gomme a re: "Kgoši ya ka yeo e hlomphegago, ke šomile bošego le mosegare go go direla mothoštšhipi wa go phela. Ke batametiše go fetša eupša gore ke fetše mošomo ke hloka dilo tše pedi go tšwa go wena."

"Eng goba eng, mpoitše ke tla kgonthištša gore o di hwetša ka bonako!" gwa realo Dabulamanzli ka lethabo le legolo.

"Seo ke se nyakago ga se bonolo," Kasanko a mo eletša. "Eupša ntle le tšona nka se kgone go dira gore mothoštšhipi a phela. Go dira gore malokollo a šuthe le leleme le bolele – mekotla ye 50 ya meriti ya batho e a nyakega."

"Iketle, iketle," gwa goeletša Kgoši. Naa o nyaka eng se sengwe Kasanko? Bolela ka go lokologa."

"Go dira gore pelo e bethe le monagano o gopole – ke nyaka dilihire tše 100 tša megokgo ya batho."



Kasanko had always liked Senzo. He called the man over to come and sit beside him. Soon, he found himself pouring out all his troubles. Senzo listened quietly to his story, and sat frowning in thought for a long while. Then he said, "If I were you, Kasanko, this is what I would say to the King. I would tell him that in order to complete your task and make a living iron man, there are certain things you need. To make the joints move and the tongue speak – 50 bags of human hair. To make the heart beat and the mind think – 100 litres of human tears."

Kasanko couldn't contain his joy. What a brilliant solution! Match one crazy idea with another! He shook Senzo's hand, hugged him, kissed him and thanked him over and over again. "Oh you in your madness are the smartest of us all. You have just saved my life! Thank you, Senzo, my friend. Thank you."

Kasanko rushed off home, quickly changed his clothes and got ready to go to the Great Palace to see the King. For the first time in days there was a smile on his face, and he even had an appetite for the food his wife had prepared for him. At the Palace, the King welcomed him and sat down to hear what progress had been made on the creation of his living man. Kasanko cleared his throat and said, "My respected King, I have been working day and night to make you your living iron person. I am nearly there, but to finish the job, I need two things from you."

"Whatever they are, tell me and I will make sure you get them immediately!" cried King Dabulamanzli, beside himself with excitement.

"What I require is not simple," cautioned Kasanko. "But without these things, I cannot bring this iron man to life. To make the joints move and the tongue speak, I need 50 bags of human hair."

"Easy, easy," cried the King. "What else do you need, Kasanko, speak freely!"

"To make the heart beat and the mind think, I need 100 litres of human tears."

The King's smile faded. He called his servants and told them what Kasanko needed. He ordered them to shave the heads of as many people as was necessary to fill 50 bags with hair. The servants were puzzled, but they went to obey the King's orders.



Stories of Africa and Our Story Magic

by Gcina Mhlophe

The English versions of *Stories of Africa* and *Our Story Magic*, colourfully illustrated by artists from KwaZulu-Natal, continue to offer a feast of enjoyment for young and old readers alike. Steeped in the imaginative richness of African oral tradition and featuring well-known and original tales told by the popular Queen of Storytelling, Gcina Mhlophe, they are now available in translation in isiXhosa, isiZulu, Sepedi, Tshivenda, Xitsonga, Setswana, SiSwati, Sesotho, isiNdebele and Afrikaans.

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Kasanko's dream

Toro ya Kasanko

Gcina Mhlophe
Lalelani Mbhele



Kasanko o ile a botša mosadi wa gagwe a re: “Ge nkabe ke le ngwana, ke hlame motho wa go phela ka tšhipi ya kgale – wa go kgoma go nagana, go bolela, le go hema bjalo ka motho wa go phela. Ke ipotšiša gore ke nna Modimo naa?”

“Se ise pelo kgole hle tate, isa matswalo fase,” gwa rapela mogatšagwe. “Naa Kgoši a ka holofela bjang gore o dire selo seo se ka se kgonagalego bjalo ka se?”

“Naa o bona tšhipi yela ya kgale e lego ka mo ntle? Ke yona ya go dira mmele. Ga se a bolele gore dikarolo tše dingwe ke tla di dira bjang. Eupša ge nka hlowa, ke hwile.”

Kasanko o be a befedišišwe ke Kgoši ya kgang. O ile a utapelwa ya gagwe, le go le bjalo o ile a gopodišiša gore a ka dira eng go tloga fao. Matšatši a be a sepele, efele kgopolo ya gagwe ya bohale e ile ya palelwa go mo hlakodiša. Mogatšagwe o be a tshwenyegile kudu ka yena.

Ka letšatši le lengwe, Kasanko o ile a tšwa a sepelela mebotong. O ile a khutša godimo ga mmoto a thabela moya wa go fola wo o bego o mo hlabahlaba ge a le gare a maganlišiša ka mokgwa wo a ka tšwago ka gare ga tsebetebe ye a lego ka gare ga yona. Ka pejana, a bona motho yo mongwe a nyoga a mo lebile. E be e le monna yo a bitšwago Senzo, woo batho ba motse ba mmitšago, “Senzo wa segaswi”. Seo e be e le ka ge a bolela a moši, a segele godimo go se na seo a se segago, gomme ka dinako tše dingwe a dira ditlo tša go makatša. Eupša ka ge a se a ka a gobatša motho, batho ba ile ba mo tlogela ka khutšo. Ka nako ye nngwe batho ba be ba fela ba re a ka go thuša go sega ka letšatši la manyami.

Once there lived a man called Kasanko, who was a very well-liked and respected ironmonger. He made all sorts of wonderful things out of iron – tools and special metal boxes, unusual bracelets, necklaces and rings. Most of all, he enjoyed making things that others could not make. Kasanko took great pride in his work and everything he made was so special to him that he sometimes found it hard to part with his things. His work was always in demand and he was often asked to make special items for the King.

Whenever King Dabulamanzi called him to the Great Palace, Kasanko was never sure what to expect. The King often got bored and sometimes, just to amuse himself, he would ask people to do the most impossible things for him. When they failed, he chased them out of his Kingdom. So far, Kasanko had escaped this fate. He was one man the King really respected, so people said.



“You can go home now, Kasanko. The bags of hair will be delivered to your house in the next few days and the 100 litres of tears will soon follow.”

And so the King made his promise. But Kasanko could see that Dabulamanzi was not as excited as before. Kasanko said goodbye and left.

A few days later, the 50 bags of hair arrived on Kasanko’s doorstep. The King’s soldiers had gone from village to village shaving everybody – men, women and children – on the King’s orders.

Then the news spread all over the kingdom that the King needed 100 litres of tears to help make a living iron man. Big clay pots were brought for people to cry into. As commanded, everyone walked around looking very sad. Some people managed to cry as instructed, but others just could not cry on command.

So the King ordered his soldiers to beat the people up and make them cry. Yes, thousands of people were reduced to tears by the painful beatings. This soon had them fighting back. Even the soldiers hated the stupidity of what they were being ordered to do. In the end, it did not help very much anyway, because it was almost impossible to collect the tears. People wiped their tears away from habit. Or the hot African sun dried the tears on their cheeks as fast as they flowed.

Mme o be a le bonolo go etša polelo ya gagwe, ge nako e dutše e eya motse wa gabo Kasanko o ile wa tuma gohle ka go tšweletša dibetlwa tše dibotse go fetišiša. Batho go tšwa kgole le kgauswi ba ile ba romela bana ba bona go tla go ithuta mabokgoni a go loga, go betla, go bopa dipitša le go bopa ka tšhipi sekolong sa Kasanko. Kasanko o be a ikgantšha kudu ka sekolo sa gagwe le diphihlelelo tša barutwana ba gagwe ba go ba le talente. Naa o sa gopola Senzo “wa segaswi”? Ee, yena e bile yo mongwe wa bagwera ba bagolo ba Kasanko. Go tloga moo o ile a tsebege ka la Senzo wa bohale, gomme a hlompšha ke mongwe le mongwe.

Ge e le Kgoši Dabulamanzi, yena o ile a ithuta go hlompha batho ba gagwe. O ile a tlogela go ntšha ditaello tša go se kgonagale, tšeo go sego motho yo a ka di kgonago, gomme ya ba yo mongwe wa dikgoši tša go tuma tša mehleng yeo.



Keleketla, keleketla, e a fela.
Pho sa mosela wa seripa.



Mo tseleng, o ile a ema a bapala le bagwera ba gagwe ka nokeny.

On the way, he stops to play with his friends in the river.

Ka letšatši la go latela, Koko o ile a roma Lungile lebenkenleng go yo reka borotho.



The next day, Gogo sends Lungile to the shop to buy bread.

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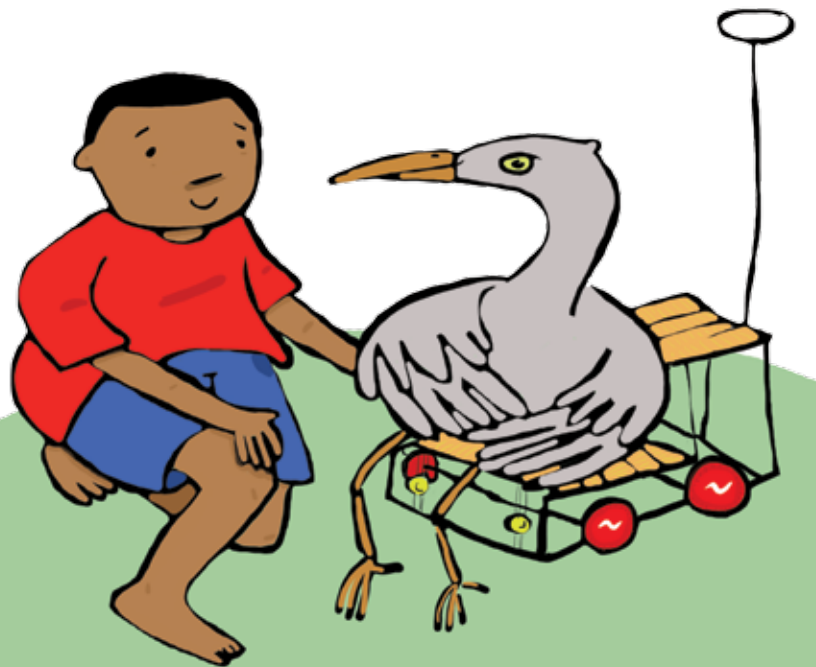
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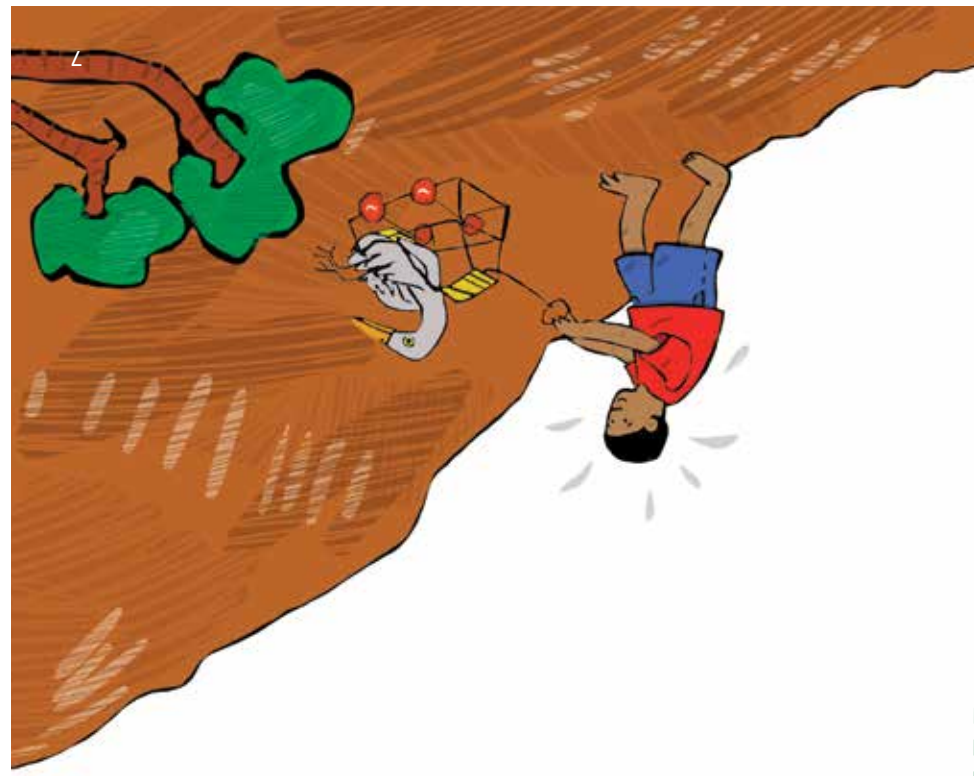
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I will help you
Ke tla go thuša



Andrea Abbott
Olivia Villet
Fathima Kathrada



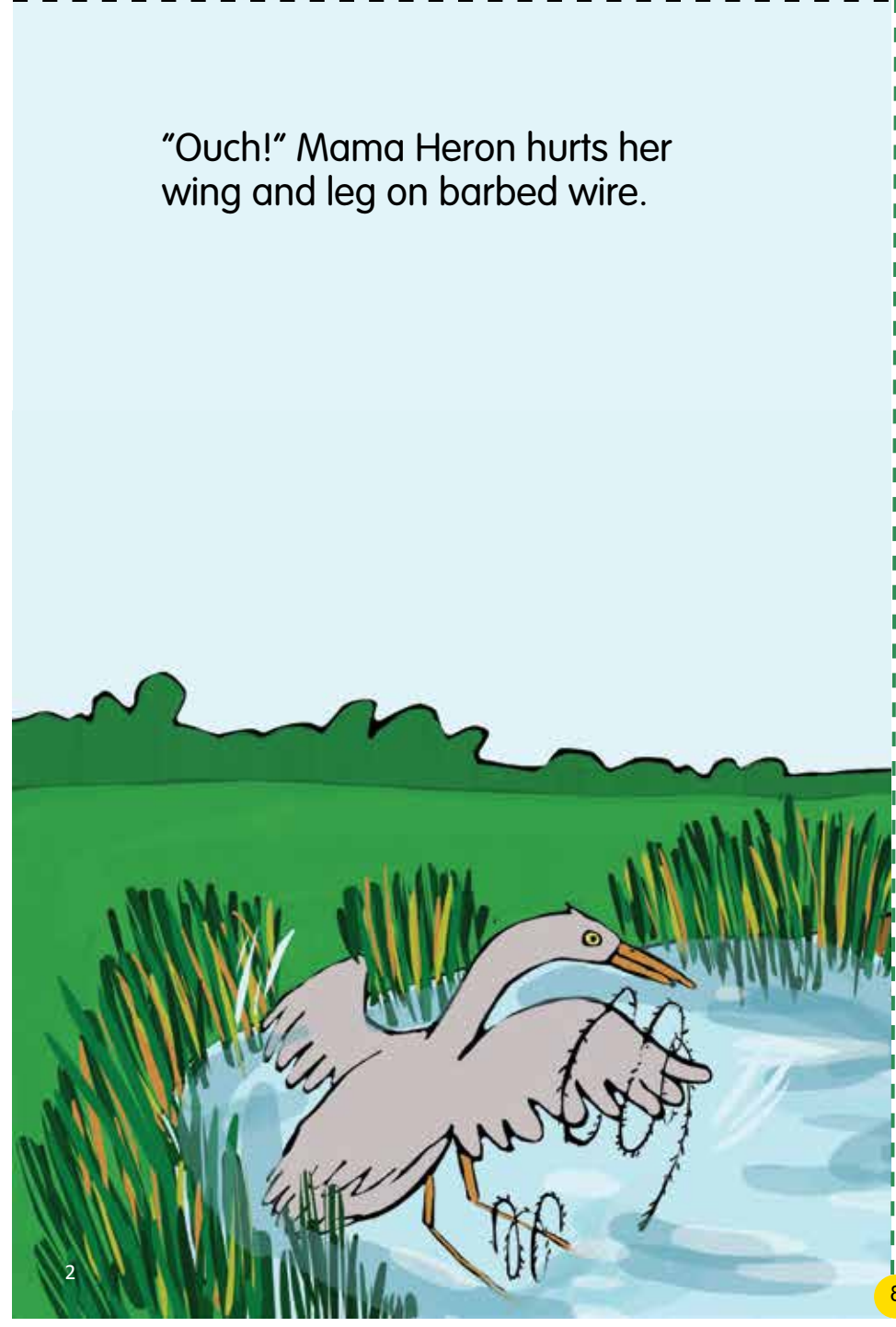


“Ke tla go thusa,” a realo Lungile.
 “Ke a leboga, Lungile!”

“I will help you,” says Lungile.
 “Thank you, Lungile!”



Eishi! Tshelete e timetse.
Eishi! The money is gone.



“Ouch!” Mama Heron hurts her
 wing and leg on barbed wire.

“Thank you, Mama Heron.”

“Ke a leboga, Mma Heron.”



“O seke wa boa gae go fihlela o
hwetša tšhelete yeo!” gwa
goletša koko.



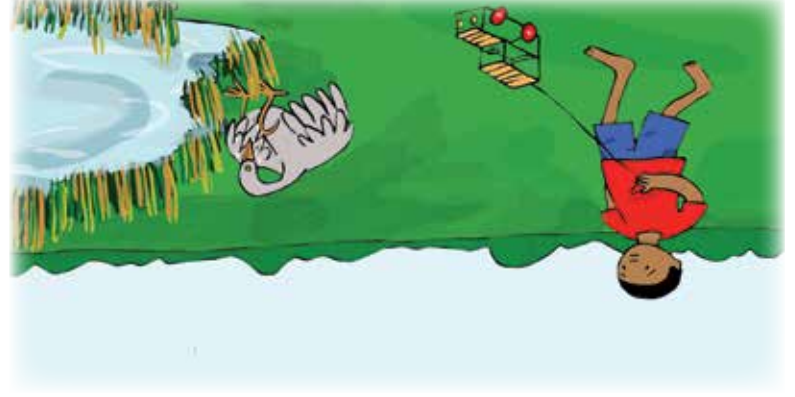
“Don't come home until you find
that money!” shouts Gogo.

Mama Heron’s sharp eyes see
the coins shining in the water.



Mahlo a bogale a Mma Heron
a ile a bona dikhoine di phadima
ka meetseng.

“O lilela eng, Mma Heron?” gwa
botšisa Lungile.
“Nkase kgone go ya gae baneng
ba ka,” a realo.



“Why are you crying, Mama
Heron?” asks Lungile.
“I can't get home to my children,”
she says.

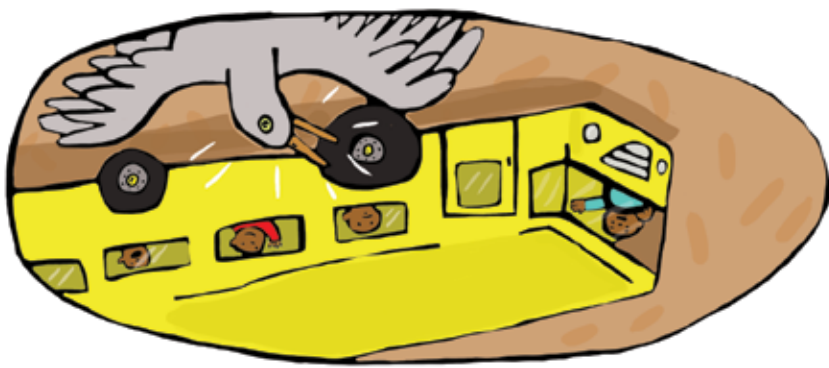
“Ijoo!” Mma Heron a gobatša
lephego la gagwe le leoto ka
lethale la meetlwa.





“Nhuše hle!”

“Please help me.”



“O lilelang, Lungile?” Mma Heron a botsiša.



“Why are you crying, Lungile?” asks Mama Heron.

“I am hurt. I can't get home to my children,” she says.

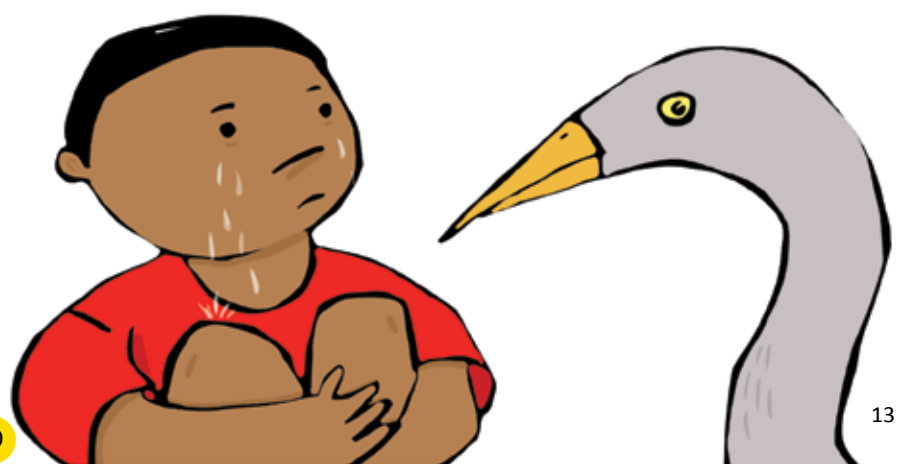
“Ke gobetše. Nkase kgone go ya gae baneng ba ka,” a realo.

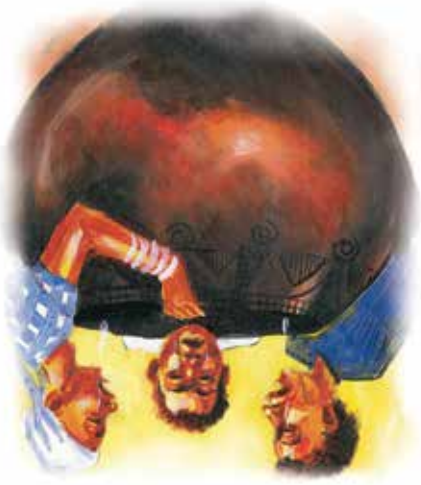
“I lost the money Gogo gave me to buy bread. We have no supper now.”

“I will help you,” says Mama Heron.

“Ke timentšhe tšhelete ya go reka borotho yeo ke e filwego ke Koko. Bjale ga re na dijo tša go lalela.”

“Ke tla go thuša,” a realo Mma Heron.





Myemelo ya nyamela sefahlegong sa Kgoši. O ile a bitša bahlanaka ba gagwe a ba botša seo Kasanko a se hlokago. O ile a ba laela go beola dihlogo tša batho ba bantši ka moo go kgonagago go ka tatša mekotla ye 50 ka meriti. Bahlanaka ba be ba tlabegele, cupša ba ya go obamela ditaelo tša Kgoši. “O ka ikela gae bjale Kasanko. Mekotla ya meriti e tla tšwa lapeng la gago mo matšatšing a se makae ao a latelago, le dilithere tše 100 tša megokgo di tla latele a se kgale.”

Kgoši o ile a tšhepiša bjalo. Eupša Kasanko o ile a lemoga gore Dabulamanzi ga a sa thabile kudu bjalo ka mathomong. Kasanko o ile a laela gomme a sepela.

Matšatši a se makae morago ga moo, mekotla ye 50 ya meriti e ile ya goroga lapeng la Kasanko. Bahlabani ba Kgoši ba sepeše moise ka moise ba beola motho yo mongwe le yo mongwe – banna, basadi le bana – ka taelo ya Kgoši.

Dikgang di ile tša phatlalala le moise ka moka gore go hlokega dilithere tše 100 tša megokgo go thušaga go dira mothoštšhipi wa go phela. Dipitša tše dikgolo tša letsopa di ile tša tšišwa gore batho ba llele ka gare ga tšona. Batho ka moka ba be ba sepela ba nyamile bjalo ka ge ba laetšwe, ba bangwe ba be ba kgoma go lla bjalo ka ge ba laetšwe, cupša ba bangwe ba be ba palelwa go lla go ya ka taelo.

Ka tšela yeo Kgoši o ile a laela bahlabani ba gagwe gore ba be the batho, ba dire gore ba lle. Ee, diketeketse tša batho di ile tša letšwa ke bohloko bja go bethwa. Seo se ile sa dira gore ba ipušeletše ka nwa. Bahlabani le bona ba be ba sa rate boštlo bja seo ba bego ba laetšwe go se dira. Matšelong seo ga se sa thušaga kudu, gobane go be go sa kgonege go kgoboketša megokgo.

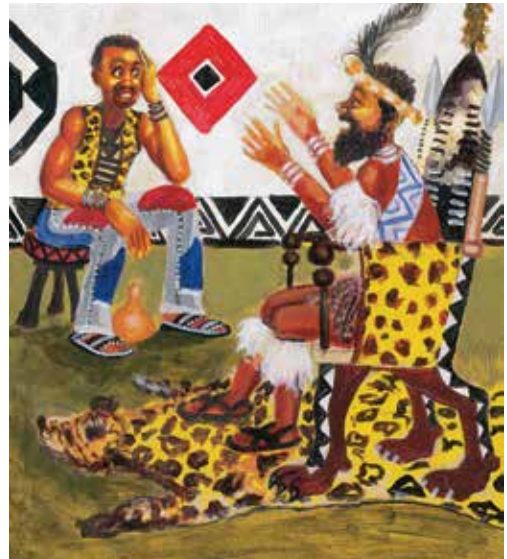
Cosi, cosi, iyaphela.
Here I rest my story.



“You see all that scrap iron outside? Well that is for the body. How he expects me to do the rest he did not say. But if I fail, I am a dead man.”

Kasanko was furious with the arrogant King. He kept his anger to himself, however, while he tried to work out what to do next. Days went by, but his usually clever imagination did not come to his rescue. His wife was desperately worried about him.

One day, Kasanko went walking alone in the hills. He sat down on a hilltop to rest, grateful for the cool breeze on his hot face as he tried to think of some way out of his dilemma. All at once, he saw someone coming up the path towards him. It was a man called Senzo, who the people of the village called “crazy Senzo”. This was because he talked to himself, laughed out loud at nothing, and sometimes did strange things. But since he never harmed anyone, everyone left him alone. Sometimes, people said, he could help you laugh on a sad day.



Kgalekgale go ile gwa ba le monna wa go bitšwa Kasanko, yo a bego a kratwa e le mmetlatšhipi wa go hlomphega. O be a dira mehuta ka moka ya dilo tše dibotse ka tšhipi – didirišwa le mapokisi ao a kgethegilego a tšhipi, maseka a go se tlwaelege, dipheta le dipalamonwana. Go feta tšohle, o be a thabela go dira dilo tšeo batho ba bangwe ba palelwago ke go di dira. Kasanko o be a itumela kudu ka mošomo wa gagwe, gomme selo se sengwe le se sengwe seo a bego a se dira o be a bona se kgethegile kudu moo a bego a ikhwetša a eba le bothata bja go kgaogana le dilo tša gagwe. Go be go dula go na le nyakego ye kgolo ya mešomo ya gagwe, moo a bego a kgopelwa gantši go direla Kgoši dilo tšeo di kgethegilego.

Nako le nako ge Kgoši Dabulamanzi a mmiditše mošate, Kasanko o be a sa ke a tseba gore a ka be a nyaka eng. Kgoši gantši o fela a jewa ke bodutu, gomme ka nako ye nngwe ge a nyaka go ithabiša o tla kgopela batho go mo direla dilo tšeo di sa kgonegego. Ge ba hlotšwe o be a ba raka Mmušong wa gagwe. Go fihla bokgole bjo, Kasanko o be a phonyokgile madimabe ao. Batho ba re e be e le monna yo Kgoši a bego a mo hlomphe e le ruri.

Tšatši le lengwe motomwa wa Kgoši o gorogile go tla go bileša Kasanko mošate, a mo laela gore a fihle mo e sa le ka pela mesong ya letšatši le le latelago. Kasanko o be a makeše a ipotšiša gore o bilešwa eng. O tsogile e sa le mesong letšatši la go laela, a leba mošate moo Kgoši Dabulamanzi a be go a mo letile. O boditše Kasanko gore o nyaka a mo direla selo se sengwe sa go ikgetha. Kgoši o napile a mo eta pele go ya ka ntle, moo go be go go le motoma ye kgolo ya ditulo tša tšhipi tšeo di robegilego, marumo, mefaka le mehuta ka moka ya diditšwa tša kgale tšeo di se sa šomago. O boditše Kasanko gore a nyaka gore a tšeye dilo tšeo, gomme a bope motho ka tšona. Ee, motho wa go ba le monagamo, lentšu la go bolela, le maswato a go hema. A swane le motho ka dilo ka moka, phapano ke fela gore o tla ba le mmele wa tšhipi, gape wa go se tšofale. Kasanko a šala a tšhogile gape a tabilwe ke kgopelo ya Kgoši. “Ke rata go go botša gona bjale gore nka se kgone go go direla mošomo woo. Kgoši, ga go kgonagale go bopa motho wa go phela ka tšhipi. O ka upša o mpolayegona bjale!” Eupša Kgoši o ile a sega mantšu a gagwe mme a re: “Aowa Kasanko, o ikokobetša kudu! Ke a tseba o ka kgona go se dira selo seo. Ke tseba talente ya gago ya go ikgetha. O ka dira sengwe le sengwe seo o se popolago. Ke go tšhepile – bjale o se ke wa nyamiša hle.” Kasanko a leka go gana go tšwela pele. Eupša Kgoši ga a ka a theleša selo sa tšeo a di bolešego. Sebakenng sa go mo theleša Kgoši o ile a laela bahlanka ba gagwe go rwalela motoma yeo ye kgolo ya ditšhipi tša kgale legaeng la Kasanko. Motse ka moka o be o hlaleše ka tšabe go ye kgolo ge sehlopha sa mošate se goroga se rwale thaba ya ditšhipi tša kgale. Mosadi wa Kasanko a lebelela sefahlego sa mogatšagwe sa go tšala manyami, gatec a tseba gore go na le sengwe se sebe seo se diragalago.



One day the King’s messenger arrived to summon Kasanko to the palace, instructing him to be there first thing the following morning. Kasanko wondered what awaited him. He rose early the next day, and went to the Great Palace, where King Dabulamanzi was waiting for him. He told Kasanko that he wanted him to do something very special for him. The King then led him outside, to a large pile of broken iron chairs, spears, knives and all kinds of old tools that were no longer used. He told Kasanko that he wanted him to take these things away, and out of them, make a person. Yes, a person – with a mind to think, a voice to speak and lungs to breathe. In every way just like a human, except that he would have an iron body which would never grow old.



Kasanko stood shocked and dismayed by the King’s request. “I must tell you right now that I can’t perform this task for you. It is impossible, O King, to make a living person out of iron. So you might as well kill me right now!”

But the King just laughed at his words and said: “Oh you are so modest Kasanko! Of course you can do this thing. I know your special talent. You can do anything you put your mind to. I am counting on you – so please, don’t disappoint me.”

Kasanko tried to protest further. But the King would not listen to anything he said. Instead, he ordered his servants to carry the big pile of scrap metal off to Kasanko’s home. The whole village stared in open-mouthed amazement as the royal party arrived bearing the mountain of old iron junk. Kasanko’s wife took one look at her husband’s distraught face and knew that something very bad was happening.

“If I was a child, I would throw myself on the ground and cry!” Kasanko told her. “The King has gone too far this time. He has ordered me to make a living being out of scrap metal – one who can think, speak and breathe like a human. Am I God, I ask myself?”

“Please, Baba, calm down, calm down,” begged his wife. “How does the King expect you to do this impossible thing?”



Then it dawned on the King what was really going on. He realised that Kasanko was asking the impossible from him, just as he had asked the impossible from Kasanko. The ironmonger had matched one crazy idea with another. There was nothing the King could do except swallow his pride and tell Kasanko to forget the whole thing. All that night the King lay sleepless, thinking many troubled thoughts. The next day, he went straight to Kasanko’s house and humbly apologised to him. “You have made me realise, Kasanko, what a cruel and thoughtless King I have been to my subjects. I have given impossible commands and harshly punished those who failed to carry them out. How can I begin to ask for forgiveness from you and the many others that I have hurt? To make it up to you, you may ask me for anything that your heart desires. Anything.” “It has always been my dream that this village of ours would become a centre of excellence, known far and wide for the quality of its crafts,” Kasanko told him. “What my heart desires most of all is to start a school, where I can pass on my skills to others and teach them to put the best of themselves into the beautiful things they make.” “I will see to it that you get everything you need,” promised the King. And he was as good as his word. In time, Kasanko’s village became famous throughout the land for the excellent crafts it produced. From far and wide people sent their children to Kasanko’s school to learn the skills of weaving, pottery, carving, and ironmongery.



King Dabulamanzi was furious. He just didn’t know what more he could do to squeeze the necessary tears out of his subjects. How could he tell Kasanko that he had failed to keep his part of the bargain? He was greatly tormented by the thought that he would not receive his living iron man, the miracle he had so desperately desired.

Batho ba be ba phumula megokgo ya bona bjalo ka ge go tlwaelegile. Goba phišo ya letšatši la Afrika e be e omiša megokgo mo marameng a bona ka lebelo ge e elela.

Kgoši Dabulamanzi o ile a befelwa. O be a se sa tseba gore bjale ke eng seo a ka se dirago go mena megokgo go bahlanka ba gagwe. Naa o tla botša Kasanko bjang gore o hlotšwe go phethagatša seripa sa kwano ya gagwe? O be a tshwentšwe kudu ke kgopolo ya gore a ka se sa hwetša mothotšhipi wa gagwe wa go phela, mohlolo wo a be go a o kganyogile ka pelo ya gagwe ka moka.



Kgoši o ile a thoma go kwešiša gore gabotse go diragala eng. O ile a lemoga gore Kasanko o be a kgopetše seo se sa kgonagalego go yena, bjalo ka ge le yena a kgopetše seo se sa kgonagalego go tšwa go Kasanko. Setsebi sa tšhipi se lebantše kgopolo ya bogaswi le ye nngwe. Go be go se seo Kgoši a ka se dirago ntle le go tlogela boikogomošo gomme a botše Kasanko go lebala ka kgopelo ya gagwe.

Kgoši o letše a hloaela bošego ka moka, a nagana megopolo ka moka ya go mo tshwenya. Ka letšatši leo le latelago o ile a leba thwi lapeng la Kasanko gomme a mo kgopela tshwarelo ka boikokobetšo.

“Kasanko, o ntemošitše ka moo ke lego kgoši ye šoro ya go se naganele bahlanka ba ka ka gona. Ke be ke efa ditaello tša go se kgonagale, gomme ke ota bao ba hlotšwe go di phethagatša go šoro. Naa nka kgopela bjang tebalelo go wena le go ba bangwe ba bantši bao ke ba kwešitšego bohloko? O ka kgopela sengwe le sengwe seo pelo ya gago e se kganyogago go phumula molato wa ka go wena. Sengwe le sengwe.”

“E be e dutše e le toro ya ka gore motse wo o ka ba lefelo la bokgoni, gwa tsebeba kgole le kgauswi ka ga boleng bja bobetli bja lona,” Kasanko a mmošša a re. “Seo pelo ya ka e se kganyogago go feta tšohle ke go thoma sekolo, moo nka kgonago go fetišetša mabokgoni a ka go ba bangwe gomme ke ba rute go tšweletša bokgoni bja bona go dilo tše dibotse tšeo ba di dirago.”

“Ke tla bona gore sengwe le sengwe seo o se hlokago o a se humana,” gwa tšhepiša Kgoši.

Children of Africa

To celebrate Africa Day on 25 May and International Children's Day on 1 June, here is a special poster of the Nal'ibali children for you to cut out and keep.



Bana ba Afrika

Go keteka Letšatši la Afrika ka di 25 Mei le Letšatši la Bana la Boditšhabatšhaba ka di 1 June, fa ke phousetara ya go kgethega ya bana ya Nal'ibali ye o ka e ripago wa e boloka.

Name: Neo
Age: 8 years
Brothers/sisters: Mbali
Languages: IsiZulu, IsiXhosa, English
Favourite colour: red
Favourite snack: ice cream
Favourite books: stories about pirates
Favourite activity: playing soccer



Leina: Neo
Bogolo: mengwaga ye 8
Bobuti/boresi: Mbali
Dipolelo: seZulu, seXhosa, Seisemane
Mmala wa mmamoratwa: hubedu
Seneke sa mmamoratwa: aesekeherimo
Dipuku tša mmamoratwa: dikanegelo tša mahoduwatle
Mošongwana wa mmamoratwa: go bapala kgwele ya maoto

Name: Dintle
Age: 9 months
Brothers/sisters: Afrika
Languages: Sesotho
Favourite colour: doesn't have one yet
Favourite snack: strawberry yoghurt
Favourite books: books with pictures of babies and animals
Favourite activity: splashing in water



Leina: Dintle
Bogolo: dikgwedi tše 9
Bobuti/boresi: Afrika
Dipolelo: Sesotho
Mmala wa mmamoratwa: ga sešo a eba le ona
Seneke sa mmamoratwa: yokate ya stroperi
Dipuku tša mmamoratwa: dipadi tša go ba le diswantšho tša bana le tša diphoofole
Mošongwana wa mmamoratwa: go pšhankgetša ka meetseng

Name: Bella
Age: 5 years
Brothers/sisters: none
Languages: IsiXhosa, English
Favourite colour: green
Favourite snack: bananas
Favourite books: stories about animals, queens and witches
Favourite activity: reading to her dog, Noodle



Leina: Bella
Bogolo: mengwaga ye 5
Bobuti/boresi: ga ba gona
Dipolelo: seXhosa le Seisemane
Mmala wa mmamoratwa: talamorogo
Seneke sa mmamoratwa: dipanana
Dipuku tša mmamoratwa: dikanegelo ka ga diphoofole, bommakgoši le baloi
Mošongwana wa mmamoratwa: go balela mpša ya gagwe Noodles

Name: Mbali
Age: 2 years
Brothers/sisters: Neo
Languages: IsiZulu
Favourite colour: pink
Favourite snack: pink cupcakes
Favourite books: rhymes
Favourite activity: dressing up



Leina: Mbali
Bogolo: mengwaga ye 2
Bobuti/boresi: Neo
Dipolelo: seZulu
Mmala wa mmamoratwa: pinki
Seneke sa mmamoratwa: dikokisana tše dipinki
Dipuku tša mmamoratwa: merumokwano
Mošongwana wa mmamoratwa: go apara

Name: Hope
Age: 10 years
Brothers/sisters: none
Languages: English, Afrikaans, IsiZulu
Favourite colour: purple
Favourite snack: cheese and tomato rolls
Favourite books: novels about children the same age as her
Favourite activity: doing karate



Leina: Hope
Bogolo: mengwaga ye 10
Bobuti/boresi: ga ba gona
Dipolelo: Seisemane, seAfrikaanse, seZulu
Mmala wa mmamoratwa: phepolo
Seneke sa mmamoratwa: dirolo tša tšhese le tamati
Dipuku tša mmamoratwa: dipadi tša go bolela ka bana ba go lekana le yena
Mošongwana wa mmamoratwa: go bapala karate

Name: Afrika
Age: 7 years
Brothers/sisters: Dintle
Languages: Sesotho, English, IsiXhosa
Favourite colour: brown
Favourite snack: watermelon
Favourite books: books about how to make things
Favourite activity: building things, and anything to do with science



Leina: Afrika
Bogolo: mengwaga ye 7
Bobuti/boresi: Dintle
Dipolelo: Sesotho, Seisemane, seXhosa
Mmala wa mmamoratwa: tsotho
Seneke sa mmamoratwa: legapu
Dipuku tša mmamoratwa: dipadi tša go bolela ka ga go dira dilo
Mošongwana wa mmamoratwa: go bopa dilo le se sengwe le se sengwe sa go amana le saense

Name: Josh
Age: 12 years
Brothers/sisters: none
Languages: Afrikaans, English, Sesotho
Favourite colour: blue
Favourite snack: salt and vinegar chips
Favourite books: teen novels and books about aeroplanes
Favourite activity: building and flying kites



Leina: Josh
Bogolo: mengwaga ye 12
Bobuti/boresi: ga ba gona
Dipolelo: seAfrikaanse, Seisemane, Sesotho
Mmala wa mmamoratwa: talalerata
Seneke sa mmamoratwa: disimpa tša letswai le binika
Dipuku tša mmamoratwa: dipadi tša bana ba go tšwa mahlalagading, le dipuku tša go bolela ka difofane
Mošongwana wa mmamoratwa: go bopa le go fofiša dikhaethe



The glass mountain

Retold by Kai Tuomi ✨ Illustrations by Natalie and Tamsin Hinrichsen

A long time ago, the place at the foot of Table Mountain that we now call Cape Town, was dry and empty. At that time, it was said that Table Mountain was made of glass and that a magic dassie who granted wishes, lived at the very top.

Men and women came from all across South Africa and tried to climb the glass mountain to get to the magic dassie, but the sides of the mountain were very slippery and no matter how hard they tried, no one could make it to the top.

One day, a young boy called Khwezi arrived in Cape Town. He wanted to get to the top of the mountain. That night, he went into the veld and found Leopard.

"Leopard," Khwezi said, "I need to ask you a favour. If you help me, I promise that I will fill this dry, empty land with plants and animals. You will never go hungry again."

Leopard looked hungrily at the boy. "Why should I help you? I could just eat you, you know," said Leopard licking his lips. And then Leopard thought some more about Khwezi's offer and said, "Actually a land filled with plants and animals sounds wonderful. I accept. What do you need?"

"You are very good at climbing, and with your sharp claws, we should be able to get to the top of the glass mountain," said Khwezi, getting onto Leopard's back.

They walked through the veld, across the dry land, all the way to the glass mountain.



At the bottom of the mountain, Leopard dug his claws into the slippery glass sides, and started to climb up. It took a long time and they had to climb very slowly. When they were about halfway up, Leopard sighed. "I'm too tired to carry on," he said, lying down against the glass. "It's impossible to get to the top, even with my claws."

Vulture, who was a big scary bird, circled in the sky above them.

"I have an idea," said Khwezi, "let's lie here and pretend to be dead."

So they lay down on the glass and pretended to be dead. Soon, Vulture landed, thinking he had found something good to eat.

"How tasty," said Vulture. "What good luck!"

"Hiya!" shouted Khwezi, jumping from Leopard's back and grabbing hold of Vulture's claws. He held on tightly. Vulture shrieked in surprise and flew into the sky, carrying Khwezi off with him. Leopard watched them go and then slid slowly back down the side of the mountain.

"What do you want with me?" asked Vulture, struggling to fly.

"Vulture," said Khwezi, "could you fly me up to the top of the mountain? If you do, I will fill this dry, empty land with plants and animals. Then you will never go hungry again."

"That sounds wonderful," said Vulture, "and I am very hungry. Okay, I'll try and fly you to the top of the glass mountain."

So Vulture flew Khwezi up through the clouds. It took a very long time, but in the end they reached the top of the mountain. Khwezi jumped from Vulture down onto the flat top of the glass mountain.

"Hello," said a silky voice.

Khwezi saw a golden dassie sitting on a cushion of small purple flowers, eating a long piece of yellow grass.

"You must be the magic dassie," said Khwezi.

"I am," said the dassie. "What is your wish? I could make you the richest person in the world, or maybe you want to be handsome, or famous."

Khwezi thought about all these things and then he thought about Leopard, and Vulture, and all the hungry people living in the place we now call Cape Town.

"No," said Khwezi, "I wish to fill this dry, empty land with plants and animals."

"If you say so," said the magic dassie, blinking.

There was a loud *POP!* and golden sparks filled the sky. Khwezi closed his eyes and when he opened them again, the mountain was no longer made of glass, it was wild and natural and filled with many wonderful plants, much as it is today. He looked out over the land further away, and he saw that it was filled with plants and animals. Vulture swooped past with a big smile on his face. Khwezi looked for the golden dassie, but he had disappeared.



On his way down the mountain, Khwezi found Leopard sleeping in the shade of a tree.

"Well done," said Leopard, half asleep.

Khwezi patted him and carried on walking down the mountain. When he reached the bottom, Khwezi was met by a crowd of people who cheered and lifted him onto their shoulders. Then they had a big party to celebrate. After a long time more and more people came to live in the land around Table Mountain, and they made a city that would later be called Cape Town.

Kgalekgale, lefelo leo le lego maotong a Table Mountain leo gabjale le bitšwago Cape Town, le be le omile le se na selo. Ka nako yeo, go be go thwe Table Mountain e dirilwe ka galase le gore kua godimo ga yona go be go dula pela ya maleatlana, ya go fa batho ditakatso tša bona.

Banna le basadi go tšwa mathokong ohle a Afrika Borwa ba ile ba leka go namela thaba ya galase go fihlelela pela ya maleatlana, efela mahlakore a thaba a be a redimoša kudu ka fao ba bego ba ka se kgone go fihla godimo, le ge ba ka leka eng goba eng.

Ka letšatši le lengwe, mošemanana wa go bitšwa Khwezi o ile a fihla Cape Town. O be a nyaka go ya ntlhoreng ya thaba. Bošego bjoo o ile nageng gomme a hwetša Lepogo.

“Lepogo,” Khwezi a realo, “ke hloka thušo ya gago. Ge o ka nthuša, ke go tshepiša go tlatša naga ye ya go oma ya go se be le selo ka dimela le diphoofole. O ka se sa swarwa ke tlaa gape.”

Lepogo le ile la lebelela mošemanane le swerwe ke tlaa. “Ke ka lebaka la eng ke swanetše go go thuša? Nka goja wa tseba,” la realo Lepogo le latswa melomo. Lepogo le ile la naganiša taba ya Khwezi la re, “Ka nnete naga ya go tlaa dimela le diphoofole e tlo kgahliša. Ke a dumela. O nyaka eng?”

“O kgona kudu go namela, gomme ka marofa a gago, re ka go kgona go fihla ntlhoreng ya thaba ya galase,” a realo Khwezi, a namela mokokotlong wa Lepogo.

Ba ile ba sepela nageng, ba putla naga ya go oma, ba ya thabeng ya galase.



Kua botlaseng bja thaba, Lepogo le ile la tsenya marofa a lona ka mahlakoreng a galase ya go redimoša, la thoma go namela. Ba tšere nako ye telele ka ge ba ile ba swanela go namela ka go nanya. E rile ge ba fihla gare, Lepogo la hemela godimo. “Ke lapile kudu go ka tšwela pele,” la realo, le ithekga ka galase. “Ga go kgonege go fihla kua godimo, le ge ke na le marofa.”

Lenong leo e bego e le nonyana ya go tšhoša, le be le fofa go ba dikologa kua godimo.

“Ke na le kgopolo ye botse,” a realo Khwezi, “a re patlame fa re itire e ke re hwile.”

Ba ile ba patlama galaseng ba itira e ke ba hwile. Gateetee, Lenong le ile la kotama le nagana gore le hweditše dijo tša bose.

“Tša bose bjang,” la realo Lenong. “Mahlatse a makaa!”

“Hiya!” gwa goeletša Khwezi, a fofa mokokotlong wa Lepogo a itshwareletša ka monatla wa Lenong. O swere a tiiša. Lenong le ile la tšhoga ka makalo gomme la fofela lefaufaug le Khwezi. Lepogo le ba lebeletše ba sobelela gomme la redimogela tlase ka thoko ga thaba ka go nanya.

“O nyakang go nna?” gwa botšiša Lenong leo le fofago ka bothata.

“Lenong,” a realo Khwezi, “o ka nkiša ntlhoreng ya thaba? Ge o ka nkiša ke tla tlatša naga ye ya go oma ya go se be le selo ka dimela le diphoofole. O ka se sa swarwa ke tlaa.”

“Ke taba ye botse yeo,” la realo Lenong, “ebile ke swerwe ke tlaa kudu. Go lokile, ke tla leka go fofa ke go iše ntlhoreng ya thaba ya galase.”

Gomme Lenong la fofišetša Khwezi lefaufaug. Ba tšere nako ye telele efela mafelong ba fihla ntlhoreng ya thaba. Khwezi o ile a fofa mokokotlong wa lenong a fofela bogodimo bja papetla bja thaba ya galase.

“Dumela,” la realo lentšu la silika.

Khwezi a bona pela ya gauta e dutše godimo ga khušene ya matšoba a maphepolo a mannyane, e eja seripa se setelele sa bjang bjo bošerolane.

“O swanetše go ba o le pela ya maleatlana,” a realo Khwezi.

“Ke nna,” a realo pela. “O lakatsa eng? Nka go dira mohumi yo mogologolo, goba mogongwe o nyaka go ba botse goba go tuma.”

Khwezi o ile a nagana ka dilo tšohle gomme a nagana ka Lepogo, le Lenong, le batho ka moka ba go dula lefelong leo gabjale re le bitšwago Cape Town.

“Aowa,” a realo Khwezi, “ke lakatsa go tlatša naga ye ya go oma ya go se be le selo ka dimela le diphoofole.”

“Ge o realo,” a realo pela ya maleatlana, a penya leihlo.

Gwa kwagala lešata la POP! Gomme malakabje a gauta a tlaa leratadima.

Khwezi o ile a tswalela mahlo a gagwe gomme ge a a bula gape, thaba e be e se sa na galase, e be e le hlaga gape le tlhago yeo e tletšego ka dimela tše dibotse tše dintši, ka fao di lego ka gona lehono. O ile a lebelela nageng kua kgojana, gomme a bona dimela le diphoofole. Lenong le ile la kgabola ka myemelo ye kgolo. Khwezi o ile a lebelela pela ya gauta, efela e be e nyameletše.



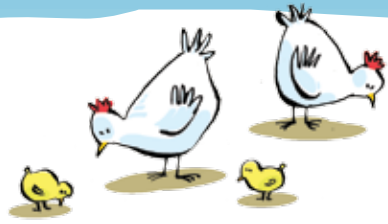
O rile ge a le tseleng ya go fologa thaba, Khwezi a hwetša Lepogo le robetše moriting wa mohlare.

“O šomile,” a realo Lepogo a otšetše.

Khwezi o ile a mo phaphatha a tšwela pele go fologa thaba. Khwezi o rile ge a fihla botlaseng a kopana le lešaba la batho le mo tumiša, la mo rwala magetleng. Ba bile le moletlo wo mogolo ba keteka. Ka morago ga nako ye telele batho ba bantši ba ile ba tla go dula nageng ya go dikologa Table Mountain, gomme ba dira toropokgolo yeo ka moso e tlo bitšwago Cape Town.

Nal'ibali fun

Boipshino bja Nal'ibali



✿ Use your imagination to tell the rest of this story.

Neo put the book under his pillow and got out of bed. He crept quietly to the front door so that he wouldn't wake anyone up. He opened the door slowly. On the front doorstep was ...

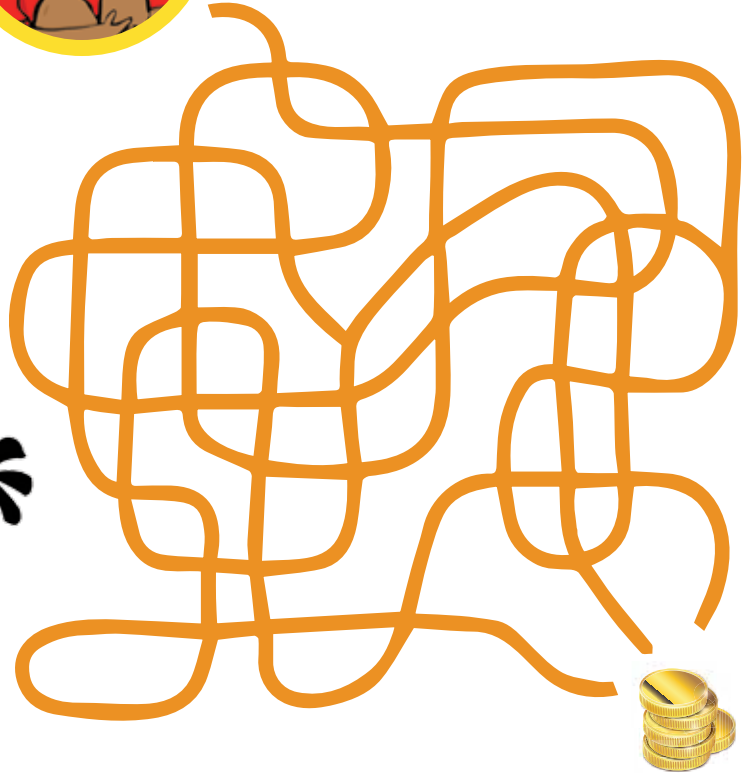
✿ Diriša kgopolo ya gago go anega kanegelo ye go ya pele.

Neo o beile puku ya gagwe ka tlase ga mosameloa a fologa mpete. O ile a khukhuna gore a se hlore motho boroko gomme a ya lebateng la ka pele. O ile a bula lebati ka go nanya. Setupung sa lebati la ka pele go be go na le ...



✿ Can you help Lungile get to his lost money?

✿ Naa o ka thuša Lungile go ya tšheleteng ya gagwe ya go timela?



✿ Be a word detective and find these words in the story, "Kasanko's dream".

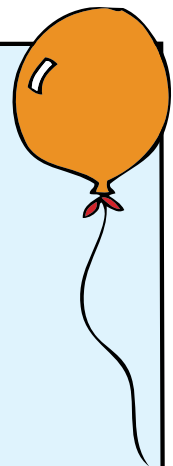
Choose any word:

- that describes Kasanko _____
- that describes Senzo _____
- that describes a feeling _____
- that names a place _____
- that rhymes with "night" _____
- that starts with the letters **pr-** _____
- that ends with the letters **-ness** _____
- with 7 letters _____
- with more than 10 letters _____
- that is new to you _____

✿ E ba letseka la mantšu gomme o hwetše mantšu ao ka kanegelong, "Toro ya Kasanko".

Kgetha lentšu le lengwe le le lengwe:

- la go hlaloša Kasanko _____
- la go hlaloša Senzo _____
- la go hlaloša maikutlo _____
- la go fa leina la lefelo _____
- la morumokwano wa "bošego" _____
- la go thoma ka diilhaka tše **se-** _____
- la go felela ka diilhaka tše **-nka** _____
- la diilhaka tše 7 _____
- la go ba le diilhaka tša go feta tše 10 _____
- le leswa go wena _____



Bookmarks, posters, activity sheets ... Download your free resources from the Nal'ibali "Resource" section on our website: www.nalibali.org.

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Diswayapuku, diphousetara le matlakala a mešongwana ... Laolla didirišwa tša gago tša mahala go karolo ya "Resource" ya Nal'ibali weposaeteng ya rena: www.nalibali.org.

Produced for Nal'ibali by the Project for the Study of Alternative Education in South Africa (PRAESA) and Times Media Education. Translation by Mpho Masipa. Nal'ibali character illustrations by Rico.

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Drive your imagination