

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.

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Dipuo tsa rona, ngwaoboswa ya rona

Ka Somikazi Deyi

Dipuo di na le karolo e e botlhokwa thata mo matshelong a rona. Ke tsone tse di tlang setso le boitshupo jwa rona. Puo nngwe le nngwe ga e se fela motselsetsele wa mafoko. E buisana ka maitemogelo a a rileng le go tlhologanya lefatsho. Ka jalo, puo e gokagane le maikutlo a go amogelesega jaaka karolo ya sengwe, se e leng se se gokaganeng le setšhaba le melao ya sona ya motheo.

Ke dingwagosome tse dintsi Aforika e ntse e le lefelo le le nosi fela mo lefatsheng le mo go lone bana ka bontsi ba rutiwang ka lolame lo e seng lwa bone. Se se baya dipuo tsa Seaforika mo bogareng jwa puisano ya bošetšhaba ka ga thuto.

Go ruta ka dipuo tsa Seaforika go botlhokwa. Go ka thusa baithuti go tshwara megopolo bonolo, ba falola sentle, le go tshetsetsa katlego ya bona mo nakong e e tlang ya botshelo. Mme fa e le gore bana ba tilele go rutiwa ka dipuo tsa Seaforika, ba tilele go tlhoka dibuka tsa sekolo tsa maemo a a kwa godimo le dipotso tsa tshakatsheko mo dipuong tseo. Go tokafatsa didiriswa tse di leng teng go le gantsi go raya go ranola go tswa mo Sekgoeng

go ya kwa puong ya Seaforika, e seng go simolola didiriswa kwa tshimologong ka puo ya Seaforika.

Nngwe ya dipotso tse gantsi go ganetsanwang ka tsona ke e: a dipuo tsa Seaforika di na le tlotsotlo le mareo a a lekaneng go ka nna dipuo tsa go ruta le go ithuta go tloga kwa diithutong tsa kwa tlase go fitlha kwa diyunibesithing? Ee go a kgonega! Dipuo tsa Seaforika di humile ka kitso. Fa e le gore re itlamile ka go ntsha bokoloniale mo thutong ya rona, badirisi ba dipuo tsa Seaforika ba tlhoka go tsaya karolo e e kwa pele ya go dira lenaneo la kharikhulamo e e akaretsang dipuo tsa bona.

Phitlhelelo ya didiriswa tse di gatisitsweng ka dipuo tsothe tsa rona e botlhokwa thata go boloka le go tswelletsa pele maemo a dipuo tsa Seaforika. Nal'ibali e tswelletsa pele tiriso ya dipuo tsa gae jaaka karolo e e botlhokwa ya go buisetsa go itumela. E dumela gore rotlhe re tshwanetse go buisa le go reetsa mainane ka dipuo tse re di buang le go di tlhologanya.

Nal'ibali e motlotlo ka moo e nang le seabe mo go tswelletseng pele kitso ya dipuontsi mo Aforika Borwa. Beke le beke, ditlaleletso tse 53 000 tsa go buisetsa-go-itumela di neelwa mahala kwa diithopheng tsa puiso, kwa mekgatlong ya setšhaba, dilaborari, dikolo le badirimmogo ba bangwe kwa Kapa Botlhaba, Kapa Bophirima, Gauteng, Foreisetata, Limpopo, Bokone Bophirima le KwaZulu-Natal. Palo e e lekanyeditsweng ya ditlaleletso tsa mahala jaanong di fitlhelwa kwa dikantorong tsa poso tse di tlhopilweng kwa diporofenseng tsa Limpopo le Bokone Bophirima.

Motho mongwe le mongwe mo lefatsheng o ithalosa ka di/puo e a e buang le batho ba ba buang di/puo tse di tshwanang. Melao ya rona ya motheo, ditsela tsa go itsane le seriti sa rona di tshwerwe mo dipuong tsa rona. Ngwaoboswa ya rona e bonagadiwa mo dipuong tsa rona.

Somikazi Deyi ke mothatlheledi mo School of Languages and Literatures: Lefapha la Dipuo tsa Seaforika, University of Cape Town.

INSIDE!

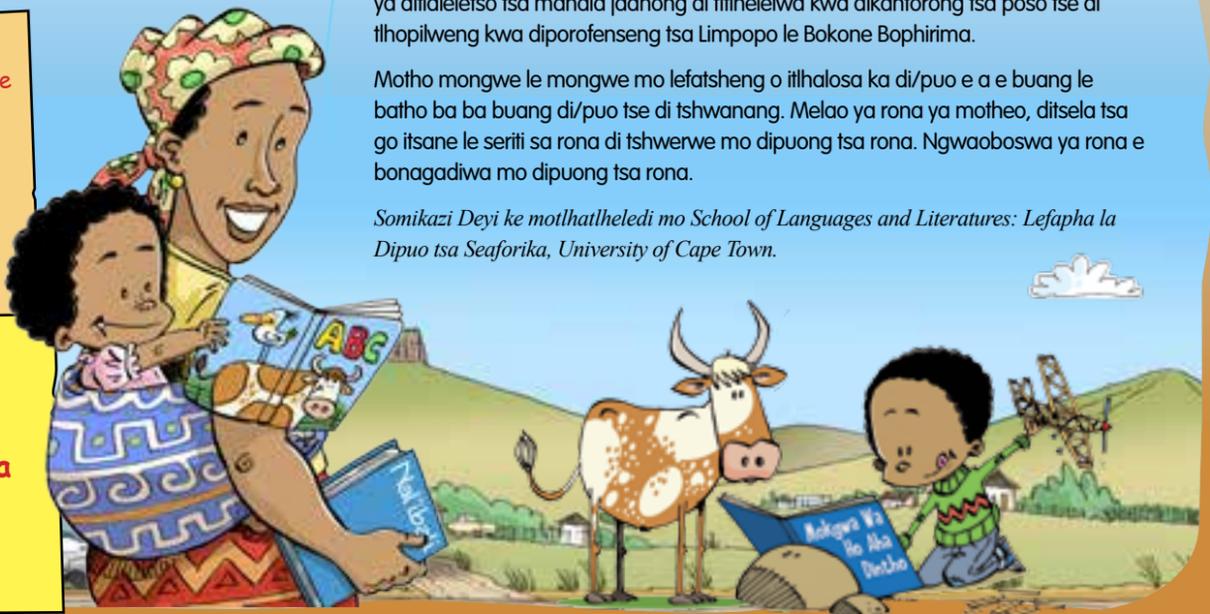
★ A bilingual poster on page 2 to help you create a print-rich environment for your children.

MO GARE!

★ Phousetara ya dipuo tse pedi mo tsebeng ya 2 go go thusa go aga tikologo e e humileng ka dikwalo ya bana ba gago.

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

Re tla be re le mo boikhutsong mo bekeng ya 14 Diphaleane 2018. Nna le rona gape mo nakong e e tlang go itumelela metlholo ya go buisa ya Nal'ibali!



Join us. Share stories in your language every day.
Nna karolo ya rona. Arogana mainane ka puo ya gago letsatsi le letsatsi.



Ditsela tse 11 tsa Aforika Borwa



go nna mmuisi yo o botoka



Buisang!

Hayani!

BALANG!

FUNDANI!

Fundani!

Fundani!

BALANG!

Fundzani!

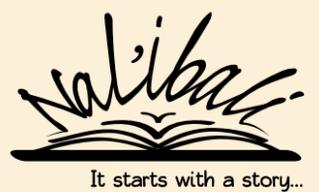
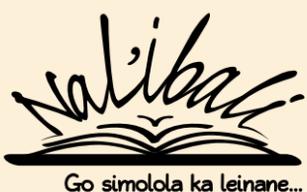
Vhalani!

LEES!

Read!



11 South African ways to become a better reader



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 tsa mainane

Go rotloetsa bana



Moh Cecilia Kabai ke Tlhogo ya Lefapha la Dipuo kwa Sekolong sa Poraemari sa Chief Bambata kwa Bophirima jwa Evaton, Gauteng. O rata thata go tokafatsa kitso ya go buisa le go kwala ya bana ka go ba bontsha mainane a mantshi ka mo go kgonegang ka dipuo tsa bona tsa selegae go tloga bonnyeng. Re buisane le Moh Kabai ka ga botlhokwa jwa mainane le go buisa mo merafeng ya rona.

O rata eng thata ka tiro ya gago?

Ke rata go dira ka bana, ka jalo se se ntlisetsa kgotsofalo thata.

O akanya gore ke goreng re na le bothata jwa go itse go buisa le go kwala mo Aforika Borwa?

Kitso ya go buisa le go kwala ke bothata ka gonne go buisa ga go rotloediwe mo baneng pele ga ba simolola sekolo. Bana ba banye ga ba etele dilaborari go ya go buisa ka gonne dilaborari ga di na dibuka tse bana ba ka ikamanyang le tsone ka dipuo tsa bona tsa fa gae.

Fa o ne o le mopresidente, ke eng selo se le sengwe se o neng o ka se dira go tlisa phetogo mo kitsong ya go buisa le go kwala?

Ke ne ke tla aga dilaborari mo mafelong a rona mma ke tlise dilaborari tsa mobaele kwa bana ba ka kgonang go ya kwa go tsone go buisa mo mafelong a beke.

Ke mang yo o neng a go tlhabela mainane fa o ne o le ngwana?

Nkoko wa me o ne a re tlhabela mainane ka Setswana.

A go na le motho yo o neng a go buisetsa fa o ne o le ngwana?

Mme o ne a mpusetsa mainane fa ke le monnye. Bontsi jwa one e ne e ka Sekgoa.

Ke goreng fa o buisetsa bana ba gago?

Ke ba buisetsa gantsi ka gonne ke tlhologanya gore go buisa go ba thusa go nna bakwadi le dibui tsa maemo a a kwa godimo.

O buisa ka dipuo dife?

Ke buisa ka Sekgoa le Sesotho.

Tsweetswee feleletsa polelo e.

Ngwana mongwe le mongwe o tshwanetse go buisa ... buka letsatsi le letsatsi.

Lefelo la me la go buisa ke ... go nna fa tlase ga setlhare kgotsa mo lefelong le le didimetseng.

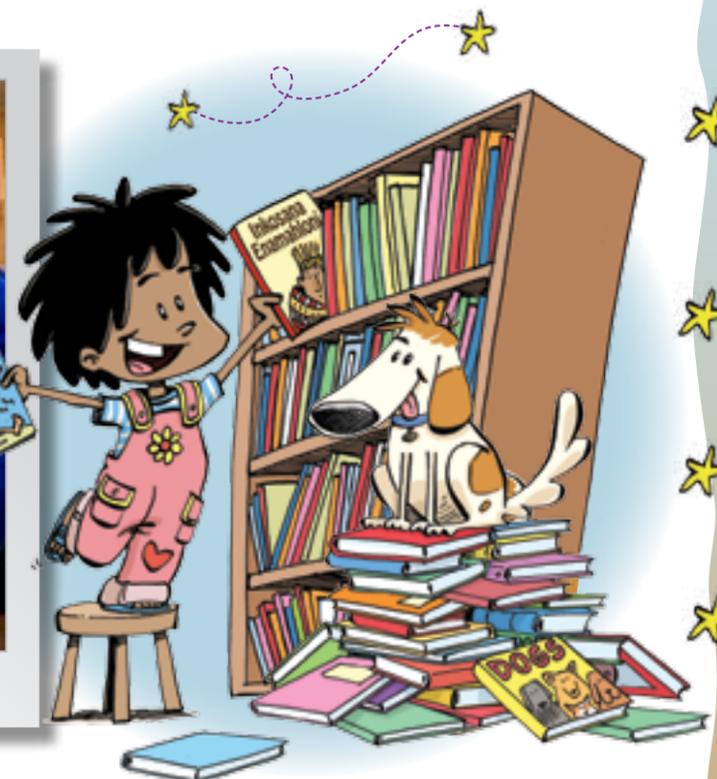
Ga jaana ke buisa ... *Things Fall Apart* ka Chinua Achebe.

Botshelo ntle le mainane bo ka nna ... leffi le bosula.



Daniel Barn

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.



A ke wena Story Bosso ya ntlha ya Aforika Borwa?

Etela www.nalibali.org kgotsa www.nalibali.mobi go tsenela patlo ya talente ya go anela mainane ya Nalibali Story Bosso go nna le tšhono ya go gapa dimpho tse dintle thata - le go bona mainane ka dipuo tsothe tse 11 tsa Aforika Borwa.

Get creative!



Here are some ideas for using the two cut-out-and-keep picture books as well as the Story Corner story in this supplement, as well as some fun Heritage Month activities to grow your children's creativity and encourage them to have fun with reading and writing. Remember to choose the activities that are best suited to your children's ages and interests.

- ★ 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.



- ★ Fa o fetsa go buisa, *Modjadji, Kgosigadi ya Pula* (ditsebe 5, 6, 11 le 12), rotloetsa bana ba gago go taka ditshwantsho tsa ga Modjadji kgotsa karolo ya bone ya leinane e ba e ratileng thata. Fa o tsamaisa setlhophisa sa puiso, o ka kopa bana go anela sešwa leinane ka tsela ya bona ka go se diragatsa.

- ★ 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!



- ★ Fa o fetsa go buisa, *Modirapula* (tsebe 15), tshithshinya gore bana ba gago ba dire ditshwantsho tsa pula. Ba ka dirisa khothenewulu go dira maru mme ba sege marothodi a pula ka pampiri ya mmala wa botala jwa legodimo. Kgotsa, ba ka taka maru le pula ka menwana. Ba ka nna ba tsenya melagodimo mo ditshwantshong tsa bona!

- ★ 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.

- ★ Mmogo le bana ba gago, tshwantshanya *Modjadji, Kgosigadi ya Pula* le *Modirapula*. Ke eng ditshwano le dipharologano magareng ga mainane a? Ke dilo dife tse bana ba gago ba di ratang thata mo mainaneng a? Ba rotloetse go itirela mainane a bona a a akaretsang dilo tse.



- ★ 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.



- ★ Fa o fetsa go buisa *Tshoswane ya setshwakga* (ditsebe 7 go ya go 10), laletsa bana ba gago go dirisa tege e e tshamekang kgotsa mmopa go dira toropokgolo ya ditshoswane kwa bontsintsi jwa ditshoswane bo dirang ka natla mmogo.

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

Kwala tshokatsheko ya leinane le mme o bone tšhono ya go ikgapela dibuka! Bona dintlha mo tsebe 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 Ngwaoboswa ka kgwedi ya Lwetse, arogana leinane le bana ba gago, le o le anetsweng kgotsa le mongwe a go le boleletseng fa o ne o le ngwana. Kgotsa, arogana leinane la sengwe se se go diragatseng fa o 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?



- ★ Dipuo tsa rona ke karolo ya ngwaoboswa ya rona. Bua ka ga phousetara e e mo tsebeng 2 le bana ba gago. Dipotso tse o ka di botsang ke tse.

- ⊙ O itse mafoko a le kae mo mafokong a?
- ⊙ A o ka leka go buisa mafoko a o sa a itseng? O akanya gore a raya eng?
- ⊙ Go na le mafoko a le kae? [Karabo: 11]
- ⊙ O akanya gore ke goreng mafoko a mangwe a boelediwa? [Karabo: "Buisa" ke lefoko le le tshwanang mo dipuong dingwe tsa Aforika Borwa.]
- ⊙ A o itse go re "Buisa" ka dipuo tse dingwe?



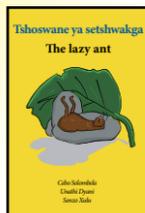
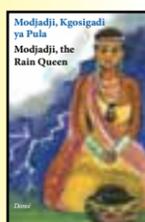
- ★ Celebrate our natural heritage at your reading club by creating your own "tree" stories. Divide the children into groups of three or four. Give each group a large sheet of paper and crayons. Ask them to draw a picture which tells a story that includes a tree. Ask the groups to swap pictures and talk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



- ★ Keteka ngwaoboswa ya rona ya tlhologo kwa setlhopheng sa gago sa puiso ka go itirela mainane a "dithhare". Kgaoganya bana ka dithlopha tsa boraro kgotsa bone. Fa setlhophisa sengwe le sengwe lelhare le legolo la pampiri le dikherayone. Ba kope go taka setshwantsho se se anelang leinane le le akaretsang setlhare. Kopa dithlopha go refosanya ditshwantsho le go bua ka setshwantsho se ba se filweng. Jaanong ba letle go se dirisa go anela leinane la bona. (Bana ba bagolwane ba ka kwala leinane, fa ba batla.) Bontsha ditshwantsho (le mainane) go itumedisa batho botlhe!

Create TWO cut-out-and-keep books

1. Take out pages 5 to 12 of this supplement.
2. The sheet with pages 5, 6, 11 and 12 on it makes up one book. The sheet with pages 7, 8, 9 and 10 on it makes up the other book.
3. Use each of the sheets to make a book. Follow the instructions below to make each book.
 - a) Fold the sheet in half along the black dotted line.
 - b) Fold it in half again along the green dotted line.
 - c) Cut along the red dotted lines.



Itirele dibuka tsa sega- o-boloke tse PEDI

1. Ntsha ditsebe 5 go fitlha ka 12 tsa tlaleletso e.
2. Letlhare la ditsebe 5, 6, 11 le 12 le dira buka e le nngwe. Letlhare la ditsebe 7, 8, 9 le 10 le dira buka e nngwe.
3. Dirisa lengwe le lengwe la matlhare a go dira buka. Latela ditaello tse di fa tlase go dira buka nngwe le nngwe.
 - a) Mena lelhare ka bogare go lebagana le mola wa dikhutlo tse dintsho.
 - b) Le mene ka bogare gape go lebagana le mola wa dikhutlo tse di tala.
 - c) Sega go lebagana le mela ya dikhutlo tse dikhibidu.

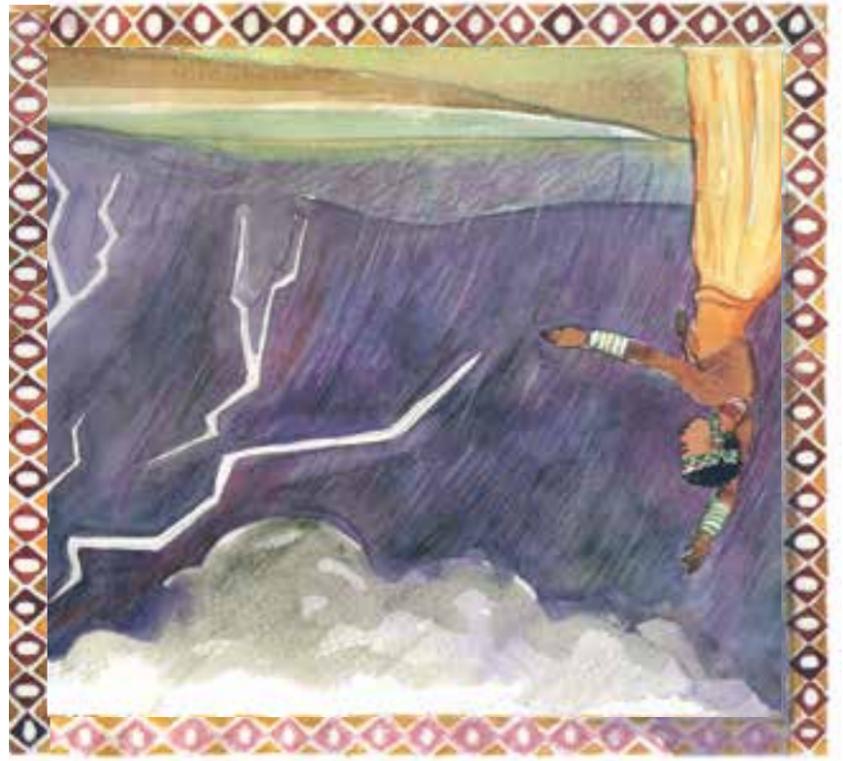
The beautiful woman looked at the big, black clouds and she ordered the lightning to brighten the darkness. Arrows of white fire came shooting across the sky and the smell of rain filled the air. The clouds burst open, and big, fat raindrops began to fall.

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.

Ka letsatsi le le latelang, mosadi mongwe wa moditshaba e bile a le monte o ne a tla kwa letatsheng la Bolobedu. Thamo ya gagwe e ne e tsetse megala e mentsi ya dibaga tsa mchabala le kgetsana e diweng ka letalo la mmuda. Fa a bua, lentse la gagwe le ne le le boletsa, jaaka modumo wa molatswana wa thaba.

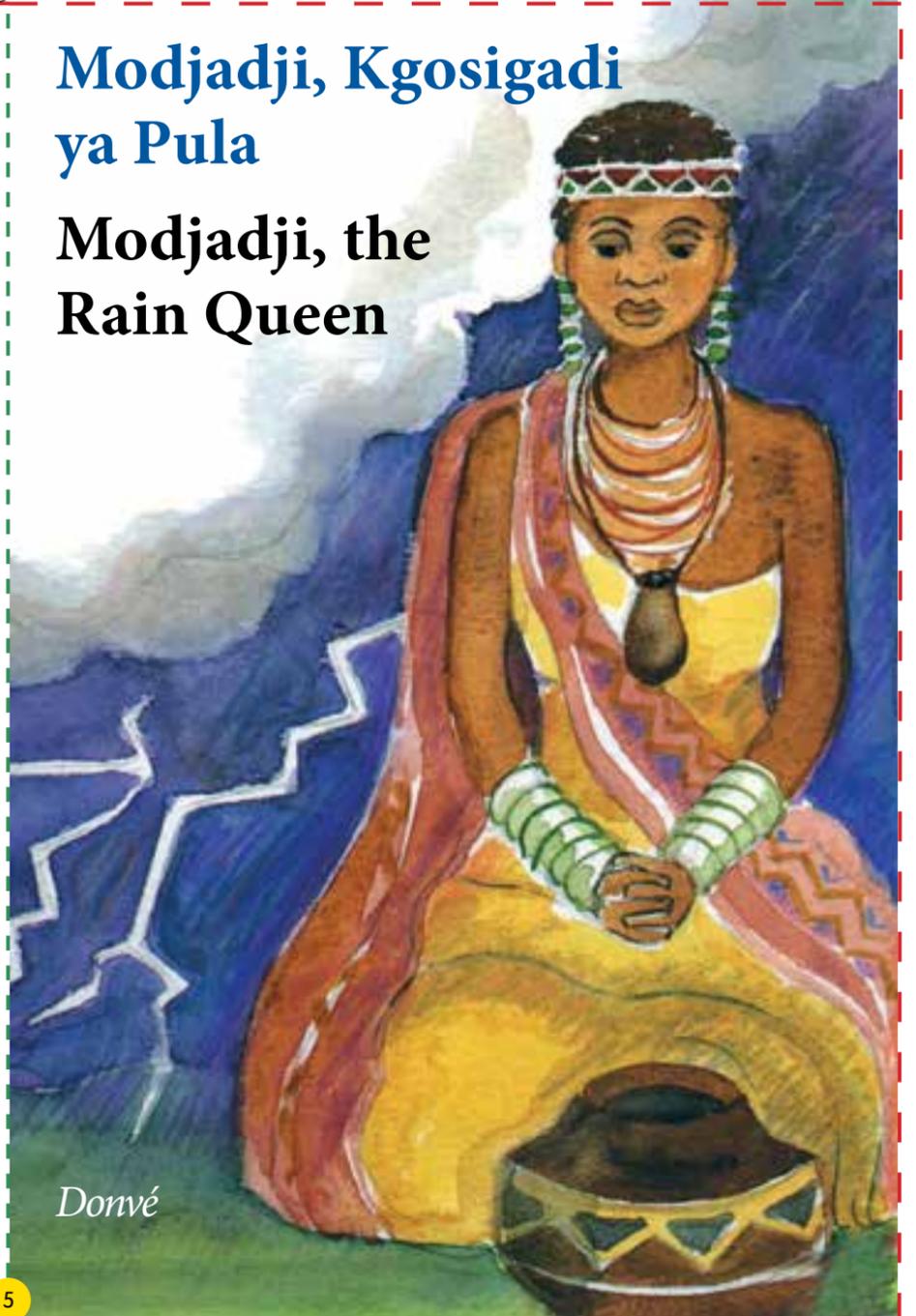
O ne a leba maru a neng a ikadile ka ditshaba mme o ne a laela gore a thadoge mme a tlele metsi. Go ne ga nna le setu se segolo mo letatsheng ka lobakanyana. Go tswa foo, ka bonako tla, maru a ne a thadoga mme a nna mantsho e bile a nna bokete le go dala metsi, mme go rota go go tshwanang le modumo wa ditau di le lekgolo o ne wa utwagala mo letatsheng lotlhe.

Mosadi yo monte o ne a leba maru a magolo, a mantsho mme a laela gore legadima le phatsima mo lefihing. Marumo a molelo o mosweu a ne a tla a phatsima mo loaping mme monkwa pula o ne wa dala mo moweng. Maru a ne a bulega, mme marothodi a makima a magolo a pula a ne a simolola go na.



Modjadji, Kgosigadi ya Pula

Modjadji, the Rain Queen



Dorvé



Se ke phetolelo ya tlhagiso ya *Modjadji, Kgosigadi ya Pula* e e phasaladitsweng ke New Africa Books mme e bonwa kwa mabenkeleng a dibuka le mo inthaneteng mo www.loot.co.za le www.takealot.com.

Leinane le le fitlhelwa ka dipuo tse somenngwe tsa semmuso tsa Aforika Borwa mme ke karolo ya motseletsele wa Dikgang Tse Dintshwa Tsa Aforika – motseletsele wa mainane a a tshwantshitsweng bontle a bana a a kgobokantsweng go ralala Aforika.

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.

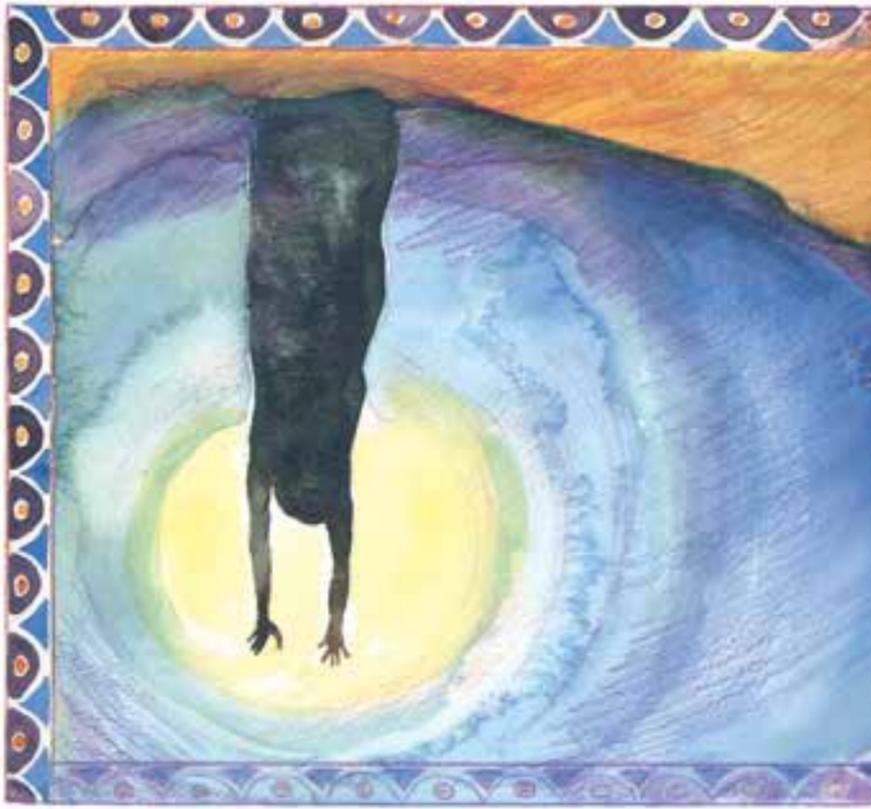
dp davidphilip

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Nalibali is a national reading-for-enjoyment campaign to spark and embed a culture of reading across South Africa. For more information, visit www.nalibali.org or www.nalibali.mobi



Nalibali ke letsholo la bosetshaba la go buisetsa monate e le go rotloetsa le go jala mowa wa go buisa go ralala Aforika Borwa. Go bona tshedimosetso ka botlalo, etela mo www.nalibali.org kgotsa mo www.nalibali.mobi



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.



Pula e ne e na le dingwaga di le dintsi e sa ne kwa Bolobedu. Dinoka tsotlhe di ne di kgadile mme lefatshe le ne le phanyegile e bile le le matsutsuba jaaka sefatlhego sa mosadimogolo yo o tsofetseng go gaisa botlhe mo lefatsheng.

Bananyana ba mo Bolobedu ba ne ba sa itse pula. Ba ne ba itse fela letsatsi le le mogote, le le serolwana le le neng le thuthafatsa mebele ya bone le go gotetsa lefatshe le go fetola mebala ya dithunya le matlhare. Bananyana ba ne ba tshwerwe ke tlaala le lenyora. Ba ne ba sa nyenye kgotsa go tshoga go tshamekela mo letsatsing.

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 ne ba goa ka boitumelo mme ba tabogela mo puleng. Ba ne ba tshoga, ba opela e bile ba bina. Ba ne ba taboga, ba tlalola e bile ba thabetsa mo makadibeng. Ba ne ba bula diatla tsa bone le melomo, ba leka go tshwara marothodi 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.





Mmaagwe o ne a tengile mme a mo othaya.
 Mme a mmolela gore a tlase kgetsi ka dijo ka bonako.
 Tshoswane wa Setshwakga a ngongorega fa a simolola go dira. O ne a itse gore ga a kida a fwa dijo fa a sa dire.
 His mother was angry and she punished him.
 Then she told him to quickly fill a sack with food. Lazy Ant grumbled as he began working. He knew that he would not be getting any food if he didn't work.



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Ka letsatsi lengwe mmaagwe Tshoswane wa Setshwakga o ne a mo fithela a ntse mo godimo ga letlapa jaaka gale.
 One day Lazy Ant's mother found him sitting on a rock as usual.

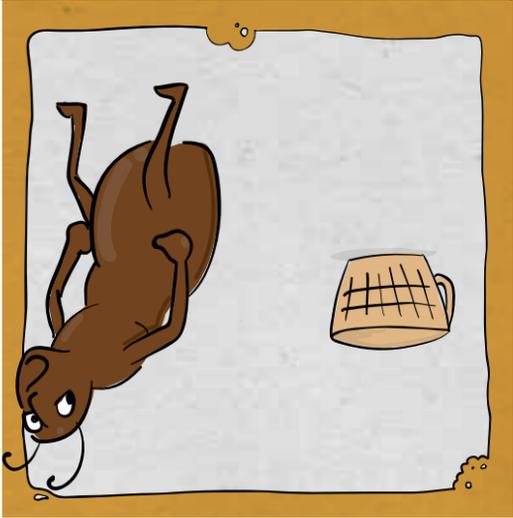
Tshoswane ya setshwakga

The lazy ant



Cebo Solombela
 Unathi Dyani
 Senzo Xulu

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.



Tshoswane wa Setshwakga o ne a ngongorega fa a ne a fwa tiro. Sentlele, o ne a le setshwakga mo e leng gore o ne a lehl!
 Go na le gore a dire, Tshoswane wa Setshwakga o ne a bua a sa fese, ka jalo fa e le nako ya go ya gag, tiro ya gagwe e ne sa fela.

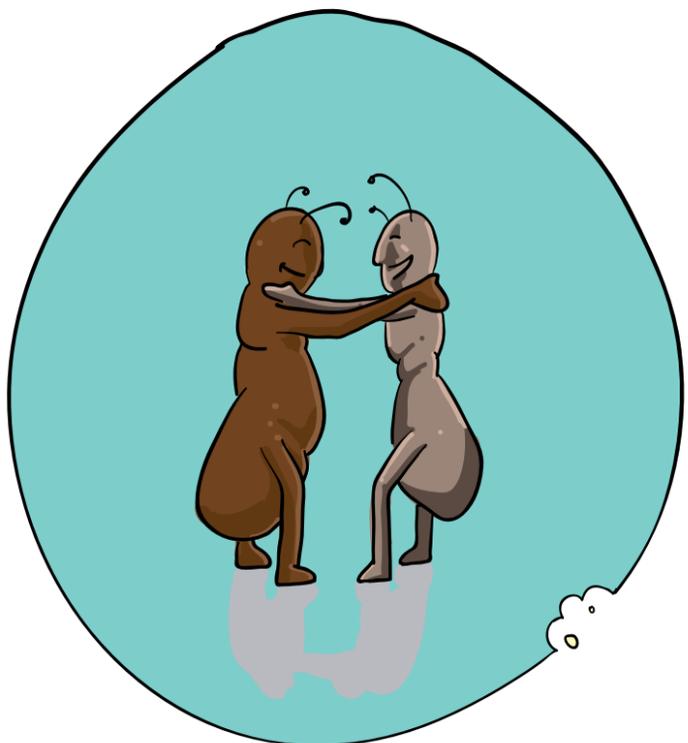
E ne e le nako ya selemo mme ditshoswane tse dintsi tsa kwa Toroponggolo ya Ditshoswane di ne di kgobokanya dijo. Mme Tshoswane wa Setshwakga ena o ne a rapaletse ka mokwatla mo godimo ga letlapa a arametse letsatsi.

It was summer time and most of the ants in Ant City were collecting food. But Lazy Ant was lying on his back on top of a rock basking in the sun.



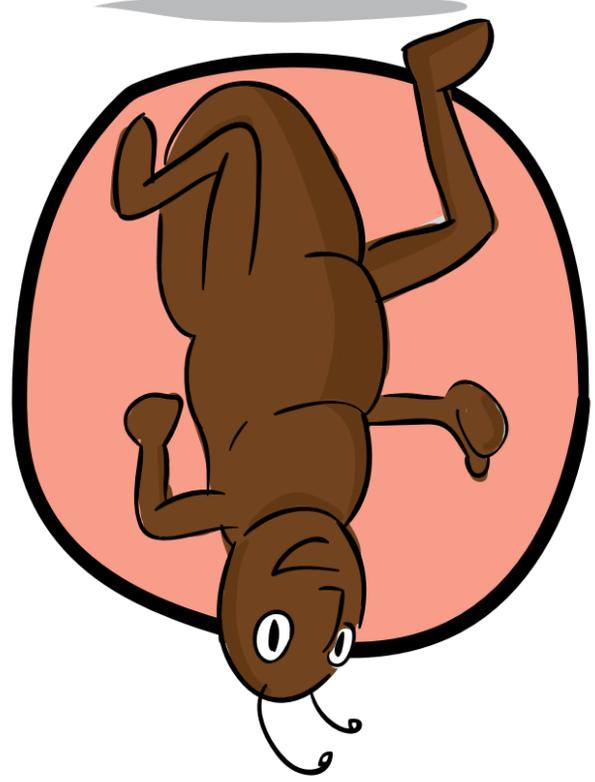
Kwa bokhudong jwa letsatsi, kgetswana ya ga Tshoswane wa Setshwakga e ne e fese. Mmaagwe o ne a itumetse thata go bona gore morwae o dirile ka thata.
 By the end of that day, Lazy Ant's sack was full. His mother was very happy to see that her son had worked so hard.

Go tloga ka letsatsi leo, Tshoswane wa Setshwakga a bona botlhokwa jwa go dira mmogo le ba bangwe. Go dira mmogo go baka kagiso, boitumelo le kutlwano.



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

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



Mme fa e ne e le nako ya dijo, Tshoswane wa Setshwakga o ne a tlola ka bonako.

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.



Mmagwe Tshoswane wa Setshwakga o ne a apaya dijo tsa bosigo tse di kgethegileng jaka kabo ya go leboga morwa. O ne a itumela dijo le ditshoswane tse dingwe tse di dirileng ka thata letsatsi lotlhe.

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

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



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

Fa mme le boausi ba ga Tshoswane wa Setshwakga ba tsweletse go kgobokana difo, o ne a ba lebelela fela a letsa molodi a emetse gore ba fetsa.



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

Mo mosong o latelang, Tshoswane wa Setshwakga e ne e le ena wa ntlha go tsoga mme a baakanyetsa mmaagwe sefihlo.



Ditshoswane tsothe di ne di tshositswe ke phetogo ya maitshwaro a ga Tshoswane wa Setshwakga. O ne a ya godimo le tlase a ithaopa go thusa tshoswane nngwe le nngwe e e neng e tlhoka thuso.

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

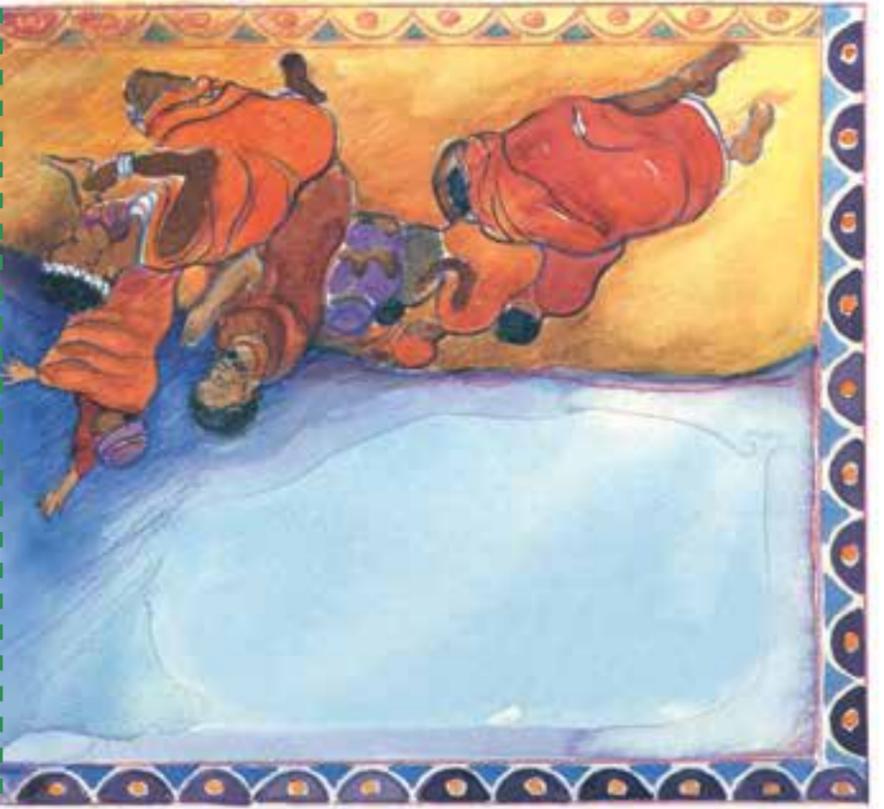


The old people watched their children dancing in the rain too, and started dancing and singing and splashing in the puddles with their children.



Bagolio ba ne ba lebile bana ba bone ba ntse ba binela mo puleng. Go tswa foo, ka bonako fela,omme le borre le borakgadi le bomalome le bonkoko le borremogolo boithe ba ne ba tabogela mo puleng le bone, ba simolola go dina le go opela le go ithabetsa mo makadibeng le bana ba bone.

Bagolio ba ne ba leba bana ba bone, ba ba neng ba tshwerwe ke tala le lenyora e bile ba ise ba ke ba bone pula. Ba ne ba leba loapi le le bullegleng, le le botala jwa legodimo, le letsatsi le legolo, le le seroswana mme ba simolola go rapela. Ba ne ba rapela medimo gore e nosetse letatsho la bone. Ba ne ba rapela medimo gore e tase dinoka le go tlamele letatsho gore le dimela di gole le gore bana ba bone ba kgone go ja le go nwa le go nyenya le go tshenga 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.

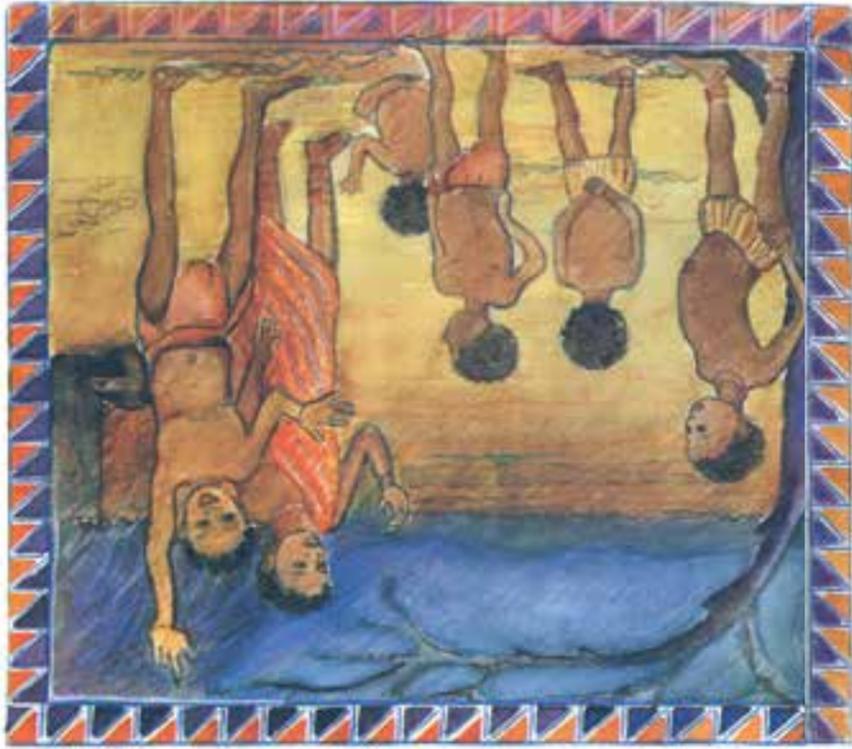
The little children of Bolobedu did not know the rain. They only knew the hot, yellow sun that warmed their bodies and baked the earth and robbed the flowers and leaves of their colours. The little children were hungry and thirsty. They did not smile or laugh or play in the sun.



Batho ba lefatshe la Bolobedu ba ne ba ratile Modjadji yo montle ka gonne o ne a le bothale e bile o ne a kgona go dira gore dipula di ne ka mere ya gagwe ya malepa le dibaga tsa malepa le ka lentswe la gagwe le le neng le utlwagala jaaka modumo wa molatswana mo thabeng.

Ka jalo, Modjadji o ne a nna mmusi wa lefatshe la Bolobedu. Ngwaga le ngwaga o ne a bua le maru e bile o ne a dira gore a tlatloge le go tala pula. Mme ngwaga le ngwaga dipula di ne di na malatsi a mantsi le masigo a mantsi, mme lefatshe le ne la talafala, mme bana ba ne ba tshameka mo dinokeng le go pitokologa mo bojannyeng jo botala mme ba simolola go nona le go itekanela mo mebeleng.

Modjadji o ne a na le barwadi ba le bantsi mme o ne a ba ruta bothle malepa a go dira pula. O ne a ba naya dibaga tsa malepa le molemo wa malepa, mme o ne a ba romela kwa mafelong a a omileng a a se nang metsi mo lefatsheng gore bana bothle ba kgone go ja le go nwa le go nyenya le go tshenga gape.

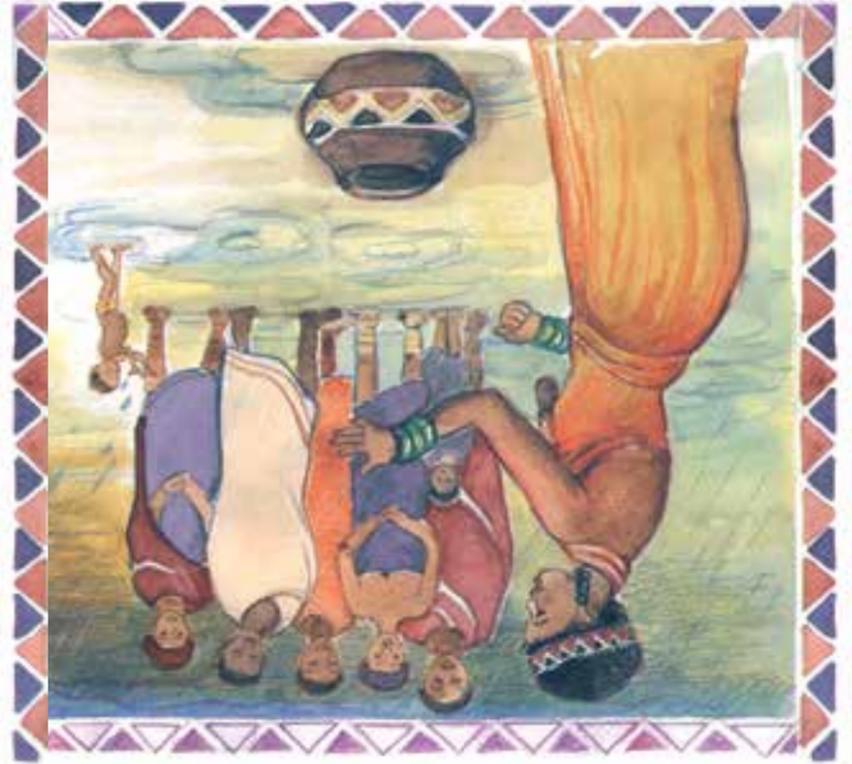


Bomogolwaabone le bokgaitseabone ba bagolwane ba ne ba bua ka dinako tsa fa maru a ne a kokomoga a nna mantsho e bile a galefile, mme lerumo la molelo o mosweu le ne le tsabakela kwa marung, mme pula e bo e na ka malatsi a mantsi le masigo a mantsi. Ba ne ba bua ka dinako tsa fa ba ne ba ithabuetsa mo makadibeng le go pitikologa mo bojannyeng jo botala le go nwa metsi a a tsiditsana go tswa mo nokeng e e elelang.

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

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

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



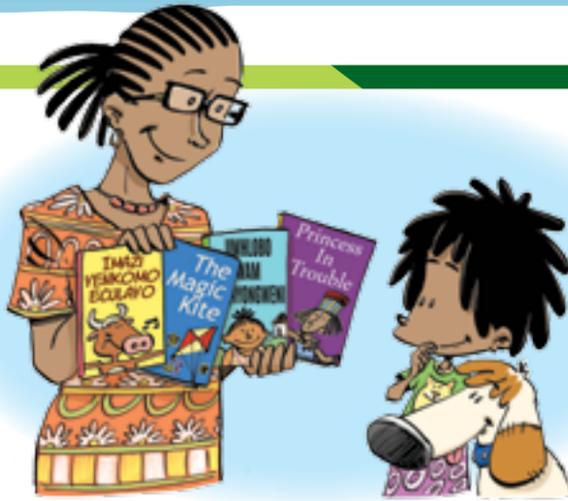
Morago ke fa ba leba mosadi yo montle thata yo o kgonang go bua le maru le go dira gore a tlhatloge a bo a tlae pula. Ba ne ba mo raya ba re, “O mang e bile o kgona jang go dira digakgamatso tseno?”

O ne a re, “Ke nna Modjadji. Ke tswa kwa lefatsheng la letsatsi. Fa bageano ba ne ba rapelela pula, letsatsi le ne le le maatla moo rre, Modimo wa Letsatsi, o neng a utlwa dithapelo tsa lona. O ne a mpha dibaga tsa malepa le molemo wa malepa a bo a mpontsha ditsela tsa sephiri tsa go dira pula. Go tswa foo o ne a nthomela kwa lefatsheng la Bolobedu gore ke nne Kgosigadi ya lona ya Pula.”

And then they looked at the beautiful woman who could talk to the clouds and make them rise up and fill with rain. They said to her, “Who are you and how are you able to do this wonderful thing?”

“I am Modjadji,” she said. “I come from the land of the sun. When your people prayed for rain, the sun was so strong that my father, the Sun God, heard your prayers. He gave me the magic beads and the magic medicine and showed me the secret ways of making rain. Then he sent me to Bolobedu to be your Rain Queen.”

More languages, more resources



Dipuo tse dintsi, metswedithuso e mentsi

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 buisetswa ka puo ya gago ga go a tshwanela go nna tlaletso ya boithophelo mo baneng. E tota e le karolo ya botlhokwa e e maatla ya go ithuta puo le go tokafatsa kitso ya go buisa le go kwala. Fa o buisetsa bana ka gale ka di/puo ya bona ya fa gae, o ba fa motheo o o tiileng wa puo o o dirang gore go ithuta go nne bonolonolo.

Fa o sa tlhologanye se o se buisang, seo se raya gore ga o buise – le fa o ka itse go buisa mafoko a a mo tsebeng sentle jang! Go tsaya dingwagangwaga go ithuta puo e nngwe sentle. Ka jalo, ka gonne go tlhologanya go botlhokwa fa go buisiwa, bana ba tshwanetse go utlwa mainane a anelwa ka di/puo ya bona ya kwa gae. Ba ka reetsa ka tlhoafalo thelelo ya leinane go na le gore ba leke ka thata go tlhologanya puo e ba sa e itseng sentle.

Gape o ka buisetsa bana mainane a mangwe ka puo ya bona ya tlaletso – se se ba thusa go go ithuta puo e ntshwa.

Fa o na le dipuo tse dintsi mo phaposiborutelong ya gago le mo sekolong, ke go le gantsi moo o dirisang metswedithuso e le mentsi! Keteka le go dirisa dipuo tsothe ka dingwe tsa ditsela tse.

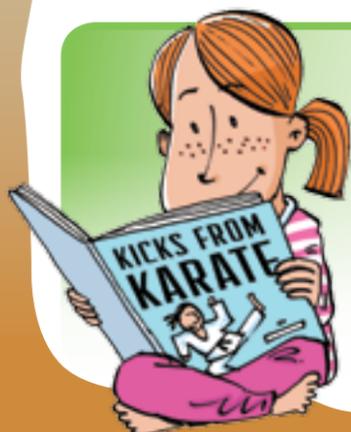
-  Opela dipina mme o buie ditemana tse di nang le morumo tsa maboko ka di/puo tsothe tsa bana, mme ka iketlo o ba di itsise ka puo ya tlaletso gape.
-  Dikaganyetsa bana ka dikwalo ka dipuo tsa bona tsothe ka go itirela phousetara ya gago ya puopedi kgotsa dipuo tse dintsi ka ditlhogo tse di itumedisang bana. Kgotsa, kwala ditemana tse di nang le morumo tsa maboko, dipina le dithamalakwane ka dipuo tse di farologaneng mo matlhareng a magolo a dipampiri mme o di bontshe.
-  Dirisa dipuo tsothe tse o kgonang go di bua le go di kwala, go di buisetsa godimo go bana. Fa bana botlhe ba sa itse dipuo tse, dirisa motho mongwe yo mogolo go go tolokela le go go ranoela fa o fetsa go buisa tsebe nngwe le nngwe.
-  Dirisa selefounu go gatisa mantswe a batsadi, bonkoko le borremogolo le batlhokomedi ba bangwe fa ba anela le/kgotsa ba buisa mainane ka di/puo ya bona ya fa gae – jaanong letla bana go reetsa mainane a.
-  Letla bana ba ba buang puo e e tshwanang ya fa gae, ba buise le go bua ka dibuka tsa mainane mmogo ka setlhopha.
-  Dirisa molaetsa wa lebota moo bana le barutabana ba ka kwalelanang melaetsa ka puo ya tlhopho ya bona.

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 buisetsa monate go nne karolo ya sekolo sa gago! Go bona tshedimosetso ka bottalo le kaelo ya go dira se, etela mo www.storypoweredschools.org.

Putting stories at the heart of your school ★ Go eteletsa pele botlhokwa jwa mainane kwa sekolong sa gago



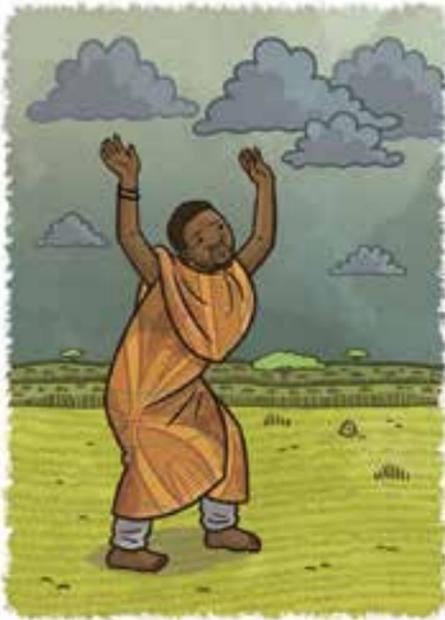
For a chance to win some Book Dash books, write a review of the story, *The lazy ant* (pages 7 to 10), and email it to team@bookdash.org, or take a photo and tweet us at [@bookdash](https://twitter.com/bookdash). Remember to include your full name, age and contact details.

Go bona tshono ya go gapa dibuka tsa Book Dash, kwala tshekatshoko ya leinane, *Tshoswane ya setshwakga* (ditsebe 7 go ya go 10), mme o le romele go team@bookdash.org, kgotsa tsaya setshwantsho mme o se romele ka twitter go [@bookdash](https://twitter.com/bookdash). Gakologelwa go tsenya maina a gago ka bottalo, dingwaga le dintlha tsa gago tsa kgolagano.



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.

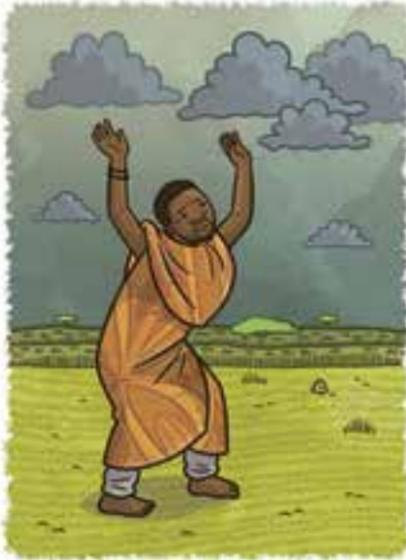
It took a few days for Mapula to get used to her power, but soon they became stronger. Now she had to use her gift properly. If she was angry while making rain, she could create a thunderstorm or a flood. This could destroy her entire community.

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.





Bogologolotala kwa Kgalagadi, go ne go na le monnamogolo yo o maatla a bidiwa Rapula. Rapula o ne a na le mpho e kgolo thata mo lefatsheng. O ne a na le maatla a go tlisa maru mmogo fa a ne a kgaogane. O ne a na le maatla a go nesa pula. O ne a itsege naga yotlhe jaaka Rapula, modirapula.

Go Rapula, go dira pula e ne e le tiro e e botlhoko thata. Go ne go tsaya

maikatlapelo otlhe a o neng a na le ona, fela gape go ne go mo itumedisa go bona batho ba gagwe ba ungwa metsi a a fologang kwa loaping. Fa pula e ne e na, batho ba ne ba kgobokanya metsi mme ba a dirisetsa go nwa le go apaya. Matamo a ne a tlaa mme diphologolo le tsona di ne di nna le metsi a go nwa. Pula gape e ne e fepa dipolasa tsa Kgalagadi.

Morago ga dingwaga tse dintsi tsa go dira pula, Rapula, modirapula, o ne a lwala mme maatla a gagwe a fokotsega. Naga ya Kgalagadi ya simolola go omelela ka iketlo. Majang a matala le ditlhare tsa simolola go nyelela. Le fa e le gore monnamogolo o ne a leka, o ne a kgona fela go dira pula e nnye. Mme nako le nako fa a leka, o ne a koafalela pele.

Ka bonako monnamogolo a lwala thata a nna bokoa moo e leng gore o ne a sa kgone go dira pula gotlhelele. Fa seo se ne se diragala, go ne go na le komelelo e kgolo. Naga e ne ya omelela le dijalo tsa pala go gola. Go ne go se na dijo tse di lekaneng. Diphologolo tsa swa, dimela tsa swa, le batho ba swa.

Batho ba Kgalagadi ba leta. Ba ne ba sa ntse ba na le tshepo ya gore modirapula o tla fola gape. Fa ba ntse ba letile, ba ne ba arogana bonnye jo ba neng ba na le bona mme ba fa modirapula dijo tse di monatenate tsa bona. "Gongwe o tla bona maatla a gagwe mo nakong e e sa fediseng pelo," ba rialo.

Kwa bokhutlong batho ba lemoga gore Rapula ga a kitla a tsamaya a tokafala. Banna ba ba botlhale ba motse ba itse gore se ba ka se dirang ka nako eo, e ne e le go emela gore Rapula a fe mongwe o sele maatla a gagwe a a kgethegileng.

Fa Rapula, modirapula, a ne a swa, batho ba Kgalagadi ba ne ba utlwile botlhoko. Ba ne ba latlhegetswe ke leloko la botlhokwa la morafe wa bona. Mme jaanong, bagodi ba motse ba ne ba gomodiwa ke go itse gore mpho ya ga Rapula ga e a latlhega. E tshwanetse e be e neetswe mošwa mongwe.

Go ne ga nna phitlho e kgolo go tlotla modirapula yo o fetang ba bangwe. Batho ba ne ba tla go tswa kwa dikarolong tse di kgakala tsa Kgalagadi go nna teng. Ba ne ba tlisa bonnye jwa dijo le dino tse ba neng ba na le tsona go kgaoganya le ba bangwe.

Pele ga Rapula, modirapula, a ka fitlha mo mmung go ikhutsetsa ruri, selo se se gakgamatsang sa direga – selo se se neng se tla bontsha batho ba Kgalagadi gore modirapula yo mošwa ke mang. Mmala wa molagodimo o ne wa tlogela mmele wa monnamogolo wa modirapula mme wa tsena mo mmeleng wa mosetsanyana yo o bidiwang Mapula, yo e neng e le setlogolwana sa ga Rapula. Se e ne e le selo se se makatsang thata se se kileng sa bonwa, mme fela mongwe le mongwe o ne a itse gore ke ka tsela e badirapula ba neelanang ka yone maatla a bone. Se se diragala sewelo thata gonne badirapula ba tshela dingwaga tse dintsi, tse dintsi.

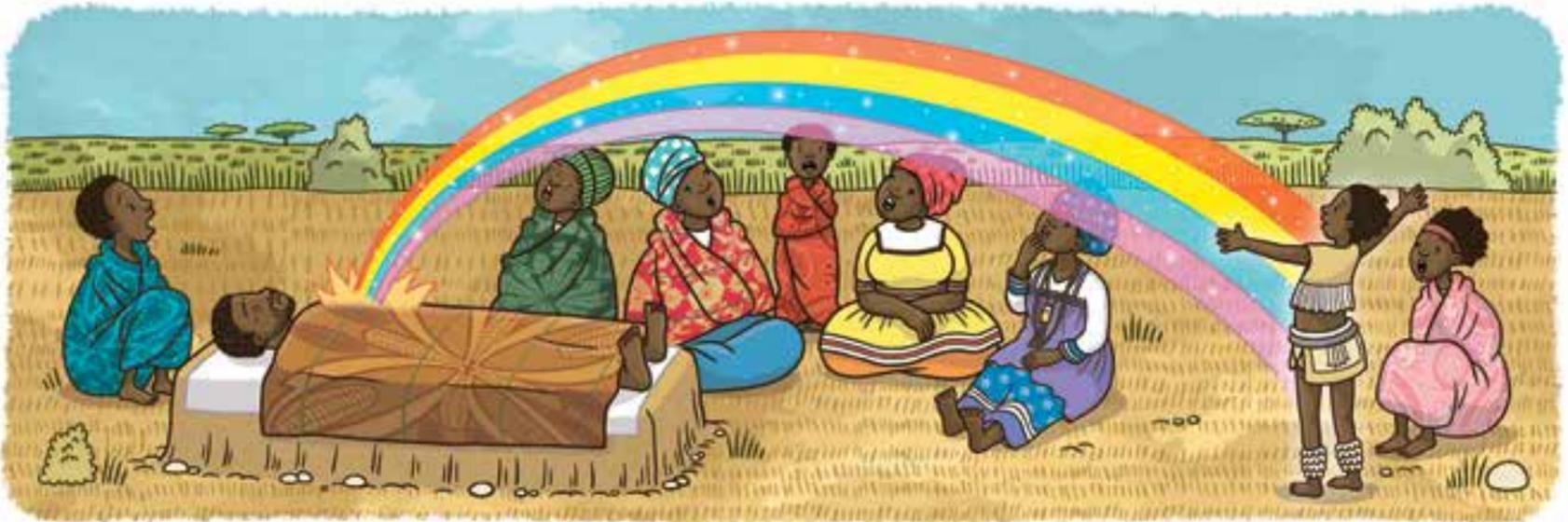
Mapula jaanong e ne e le modirapula yo mošwa wa Kgalagadi. Malatsi morago ga phitlho, batho ba ne ba keteka maatla a mašwa a mosetsanyana. Ba ne ba keteka ka mmimo le dijo. Mongwe le mongwe mo Kgalagadi o ne a mo tlisetsa dimpho tsa diaparo tse dintšhwa, malomo, dijo tse di kgethegileng le dilo tse dingwe.

Go tseile malatsinyana gore Mapula a tlwaele maatla a gagwe, mme moragonyana a maatlafala. Jaanong o ne a tshwanetse go dirisa mpho ya gagwe sentle. Fa a tenegile ka nako ya go dira pula, o ne a ka dira pula ya matlakadibe le morwalela. Se se ka senya morafe wa gagwe otlhe.

Le fa Kgalagadi e ntse e se na pula nako e telele, Mapula o ne a ithuta ka bonya go itse go dirisa maatla a gagwe. Pele, o ne a ithuta go dira gore pula e ne ka go kopanya maru a mannye. O ne a ikatisa go dira se gangwe ka beke. Fela jaaka rraagwemogologolo, o ne a lapa thata morago ga go dira pula. Ka dinako dingwe o ne a tshwanela go robala malatsi a mabedi a a latelanang go boelwa ke maatla a gagwe.

Batho ba Kgalagadi ba ne ba le botlhale. Ba ne ba ithuta mekgwa e mešwa ya go boloka metsi a a tlhokegang thata a. Ba ne ba ithuta go aga matamo le go dira ditanka tse dikgolo go bolokela metsi mo go tsone.

Morago ga dikgwedi tse dintsi tsa go ikatisa, kwa bokhutlong Mapula o ne a kgona go tlisa dipula tse di nonneng gape mo Kgalagadi. Botlhe ba keteka pula e kgolo ka go bina le go opela. Go ne go nnile dingwaga tse dintsi thata ba sa bone pula e e kana mme ba ne ba itse gore komelelo e fedile. Ba ne ba itumetse gore go na le modirapula yo mošwa – modirapula yo o tla tokafatsang matshele a batho botlhe.





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

Lwetse ke kgwedi ya Story Bosso mo Na'ibali. Ke mokete o o kgethegileng wa go anela mainane! Tse ke ditirwana tse di tla go thusang go nna karolo ya monate wa go anela mainane!



Na'ibali fun Monate wa Na'ibali

1.

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

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

The escape

Long ago, a wicked giant stole two children and made them his slaves. All day they cooked and cleaned and washed his smelly clothes.

The giant never locked the door, because he knew his pet crow wouldn't let the children escape. This bird had very sharp eyes, and it told the giant everything it saw.

Late one night, as the giant snored loudly, the children sat whispering together. "We'll never escape!" whispered Neo to Nunu. "That bird will tell the giant as soon as we try!"

They thought for a while. Then Nunu said, "I know! Let's ..."



Tshabo

Bogologolotala, dimo yo o sa siamang o ne a utswa bana ba babedi mme a ba dira makgoba a gagwe. Letsatsi lotlhe ba ne ba apaya le go phepafatsa le go tlhatswa diaparo tsa gagwe tse di nkgang.

Dimo o ne a se nke a notlela setswalo sa gagwe, ka gonne o ne a itse gore legakabe la gagwe le o neng a le ruile le ne se kitla le letlelela bana ba go tshaba. Nonyane e ne e na le matlho a a bogale, e bile e ne e bolelela dimo sengwe le sengwe se e neng e se bona.

Bosigo bongwe, fa dimo a gonela kwa godimo, bana ba ne ba dutse ba sebaseba mmogo. "Re ka se kgone go tshaba!" Neo a seabela Nunu. "Nonyane ele e tla bolelela dimo fela fa re ka leka!"

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

2.

Neo and Bella are each telling a story. What do you think they could be telling stories about? Write the beginning of their stories in the speech bubbles.

Neo le Bella ba ne ba anelana leinane. O akanya gore gore ba ka bo ba ne ba anela mainane ka ga eng? Kwala tshimologo ya mainane a bona mo dipuduleng tsa puo.



Don't forget that we will be taking a break until the week of 14 October 2018. Enjoy the holidays, and join us after the holiday for more Na'ibali reading magic! In the meantime, visit www.nalibali.org or www.nalibali.mobi to find stories and reading-for-enjoyment inspiration.



O se ka wa lebala gore re tla be re le mo boikhutsong go fitlhelela ka beke ya 14 Diphlane 2018. Itumelele malatsi a boikhutso, mme nna le rona morago ga malatsi a boikhutso go bona metlholo e mengwe ya Na'ibali ya go buisa! Go sa le jalo, etela www.nalibali.org kgotsa www.nalibali.mobi go bona mainane le tlhotlheletso ya go buisetsa-go-itumela.

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