



Dzibugu na u vhala - ifa li sa fheli

Muṭa muṅwe na muṅwe u na zwiṭori zwine wa nga zwi anetshela! Zwiṅwe zwa zwenezwi zwiṭori ni nga kha ḡi vha no anetshelwa zwone musi ni tshee ṅwana. Zwiṅwe zwi nga kha ḡi vha zwi zwiṭori zwine zwa tou humbulelwa kana zwa vhabvumbledzwa vha dzingano zwe zwa anetshelwa u bva kha muṅwe murafho u ya kha muṅwe, zwiṭori zwa vhufhura kana tshivhindi kana zwiṭori zwine zwa funza nga ha ndeme ya u konḡelela kana u hangwela.

U vhala ndi tshifhiwa tshe ra ṅewa tshone

"Ndo vha ndi tshi anzela u fhedza madekwana maṭanu vhege iṅwe na iṅwe ndi tshi khou anetshela kana u vhalela vhatukana vhangha zwiṭori u bva vha tshee vhaṭuku vhukuma. Musi vho no aluwa, vho vha vha tshi ḡiphina nga u ḡiitela vhabvumbledzwa na zwiitea musi zwiṭori zwi tshi khou bvela phanda u anetshelwa. Ri dovha ra vha na zwithu zwi takadzaho zwine ra zwi humbula miḡini ye ra vha ri tshi dzula khayi na vhatu vhe vha vha vhe tshipiḡa tsha vhutshilo hashu nga ṅwambo wa uri vho vha tshipiḡa tsha zwiṭori zwe ra zwi vhala na u zwi pfa. Vhana vhangha vho no aluwa zwino nahone ri kha ḡi ḡiphina nga u anetshelana zwine zwa itea vhutshiloni hashu ha ḡuvha iṅwe na iṅwe na u vhala dzibugu, thero ntswa na tshiṅwe na tshiṅwe tshine ra nga tshi vhala. U vhala hashu ho vha tshifhiwa tsho khetheaho tshine tsha ḡo fhedza tshifhinga tshilapfu!"

(David Makhuru, muṭuṭuwedzi wa zwiṭori zwa Nal'ibali)

Books and reading - a lasting legacy

Every family has stories to tell! Some of these stories might be ones that were told to you as a child. These could include stories about imaginary or mythical characters that have been passed down from generation to generation, stories about trickery or bravery, or stories that teach about the values of perseverance or forgiveness.

Reading is a gift to us

"I used to spend at least five nights each week telling or reading stories to my sons from when they were very young. As they grew older, we enjoyed making stories our own by adding characters and events to the stories as we went along. We also have great memories of the homes that we stayed in and the people who were part of our lives then because they became part of the stories we read and heard. Now, my sons are adult men, and we still enjoy sharing stories about our everyday lives and reading books, news articles and anything we can lay our hands on. Our reading adventures have really been a precious, life-long gift!"

(David Makhuru, Nal'ibali story sparker)

Zwiṭori zwa miṭa yashu a zwi fani samusi na vhatu vha re miṭani yashu vha sa fani! Ndi tshipiḡa tsha ḡivhazwakale ya muṭa muṅwe na muṅwe nahone zwi thusa vhana uri vha ḡivhe vhubvo havho na zwine vha vha zwone.

Our family stories are as unique as the people in them! They are part of each family's history and they help children to know where they come from and who they are.

U ḡidowedza u anetshela zwiṭori

John u ri: "U anetshela zwiṭori zwi ita uri vhana vha ḡivhe mvelelo na luambo lwavho. U anetshela zwiṭori zwo ḡowelea kha mvelele iṅwe na iṅwe nahone nga zwiṭori, ri ita uri vhana vhashu vha ḡivhe mirafho yo fhiraho, mikhwa na mikhuvha ye mirafho ya i bveledza. Hezwi zwi ita uri vhana vha ḡifulufhele vha ḡivhe zwine vha vha zwone na hune vha bva hone – zwi vha ṅea midzi! Midzi i thusa tshimela uri tshi ime tsho khwaṭha mavuni nahone midzi i thusa u tswonzwa zwijiwa na maḡi ya zwi isa kha zwiṅwe zwiḡiḡa zwa tshimela uri tshi kone u aluwa zwavhuḡi. Na midzi ine ra i ṅea vhana vhashu i ita zwi fanaho."

(John McCormick, muṅwali wa bugu ine ya pfi "Dad, Tell Me a Story")

Building storytelling traditions

"Storytelling connects children to their own culture and language," says John. "Every culture in the world has a storytelling tradition, and through stories, we connect our children to the generations that came before and the rituals and customs they established. This gives our children confidence in who they are and where they come from – it gives them roots! Roots help a plant to stand strong in the ground and roots help to take food and water to other parts of the plant so that it can grow and be healthy. The roots we give children do the same for them."

(John McCormick, an author of the book "Dad, Tell Me a Story")



10

MINWAHA YA 10 YA
MUḡIFHO WA ZWIṬORI



IT STARTS WITH
A STORY.
ZWI THOMA NGA
TSHIṬORI.

Tsivhudzo dza 10 dza u vhalela vhana na dzitshetshe dzibugu

1. A hu na nḡila i re yone kana i si yone ya u vhalela vhana na dzitshetshe dzibugu. Diphineni nga u ṭwa noṭhe.
2. Arali zwi tshi konadzea, khethani bugu dza luambo lune ṛwana waṅu a lu shumisa hayani.
3. Khethani bugu dzo fhambananaho. Khethani na bugu dzine dza amba nga ha vhana na nga zwithu zwo ḡowealeaho zwine zwa itea ḡuvha ḡiṛwe na ḡiṛwe. Dzitshetshe dzi funesa bugu dzi re na zwirendo na dzine dza vha na masiatari ane a tou tibulwa.
4. Dzulani ni ḡigeḡe no takula ṛwana waṅu kana e nga tsini na inwi.
5. A zwi na ndavha uri ni vhala tshifhinga tshingafhani – nahone a zwi vhuyi zwa ṭḡa uri ni vhale bugu yoṭhe! Vhalani noṭhe bugu u ya nga hune na zwi takalela ngaho.
6. Sumbdzani ṛwana waṅu zwifanyiso ni ambe nga zwithu zwo sumbedzwaho, vhabvumbedzwa na zwine zwa khou itea kha bugu. Sumbani muṛwe muthu kana tshiṛwe tshithu ni ambe uri tshenetsho tshithu ndi mini kana vhenevho vathu ndi vhonnyi na zwine vha khou zwi ita.
7. ḡimvumvuseni nga dzibugu! Itani mibvumo na phosho dza vhabvumbedzwa kana zwithu zwi re kha bugu. Litshani vhana vhaṅu vha kwame na u nukhedza dzibugu; vha nga kha ḡi ita na u dzi luma!
8. Vhudzisani mbudziso nga ha zwine zwa khou itea kha bugu. Dzi fhinduleni kana ni litshe ṛwana waṅu a fhindule, arali a tshi kona nahone a tshi ṭḡa u ita nga u ralo.
9. Sumbani maipfi musi ni tshi khou vhala. Hezwi zwi thusa ṛwana waṅu uri a gude maipfi na vhubvo ha maipfi ane na khou a bula.
10. Ni songo ḡala arali ṛwana waṅu a vhonala e si na dzangalelo! Lingedzani nga vhuya kana nga ṛṛwe nḡila— kana ni vhale ṛṛwe bugu.

10 tips for sharing books with babies and toddlers

1. There's no right or wrong way to use books with babies and toddlers. Just enjoy the time you spend together.
2. Choose books in your child's home language, wherever possible.
3. Choose a variety of books. Include some stories that have other children in them and some that are about familiar everyday experiences. Rhyme and lift-the-flap books are very popular with toddlers.
4. Relax and sit comfortably with your child on your lap or next to you.
5. It doesn't matter for how long you read – and you don't have to finish the book! Just share a book together for as long as you both want to.
6. Draw your children's attention to the pictures and talk about what is happening in the book. Point to someone or something and say what or who they are and what they are doing.
7. Be playful with books! Make the sounds and noises of the characters or objects in the book. Let your children touch and smell the books; they may even bite it!
8. Ask questions about what is happening in the book. Answer them yourself or allow your child to answer, if she or he can and wants to.
9. Point to the words as you read them. This helps your child learn what words are and where the words you are saying come from.
10. Don't give up if your child seems disinterested! Try again later, or in another way – or try another book.

Khetshi tshirendo tshine na nga tshi ita na ṛwana waṅu

Nḡe Muvhuḡa
Maṭo ndi ṭwa ndo ruḡa
Nde ndi dzule-ha nda khuda

Thi na vhuyo
Ndo tambula musi uyo
Ndo u pfa mmbwa dzi tshi huvha,
Nda mbo shavha nda yo vhubva

Vhusiku ndi magoya,
Magwitha na maṅowa
Zwi ḡo fhela
Nḡe Muvhuḡa nda awela

Musi ni tshi khou vhalela ṛwana waṅu hetshi tshirendo, mu humbeleni uri a ḡiite Muvhuḡa nga u ita zwine wa khou zwi ita. Zwiṛwe hafhu, u tea u lingedza u edzisa mibvumo ya zwithu zwine na khou zwi vhala kha tshenetshi tshirendo.

Here is a rhyme to act out with your child

Five little monkeys jumping on a bed,
One fell off and bumped his head.
Daddy called the doctor and the doctor said,
"No more monkeys jumping on the bed!"

Four little monkeys jumping on a bed,
One fell off and bumped his head.
Daddy called the doctor and the doctor said,
"No more monkeys jumping on the bed!"

Count down the number of monkeys jumping on the bed. When you get to one little monkey, replace the last line with: "Put those monkeys straight to bed!"

Khuda ya kilabu ya u vhala



Reading club corner

Gudisani vhana vhanu vhatuku u nwala

Vhana vha bebiwa vha sa qivhi luambo naho lu lufhio. Nga zwenezwo, nga zwiṭuku nga zwiṭuku, musi vho lavhelesa, vho thetshesela na nga u edzisa vhaiwe vhatu, vha thoma u amba. Vha a khwinisa nga nwambo wa u thuswa nga vhatu vhahulwane musi vha tshi amba navho na u vha thetshesela. U guda u nwala a zwo ngo tou fhambana nga u tou ralo na u amba!

Musi dzitshetshe dzi tshi vhona fhethu ho nwala nwaliwa nahone vha tshi vhona vhatu vhane vha vha funa vha tshi nwala quvha jirwe na jirwe, zwi ita uri vha ṭogṭe u qivha nga ha u nwala. Vha nga kha qṭi thoma nga u talatadza vha “qṭiita u nga vha khou nwala”, fhedzi enea ndi maga a u thoma a u guda u nwala.

Khedzi ngila tharu dzi leluwaho dza u thusa nwana waṅu a sa athu dzhena tshikolo uri a gude u nwala.

- ✓ **Mu sumbedzeni uri zwine ra zwi amba zwi nga nwalwa nahone zwa vhaliwa.** Musi nwana waṅu o ola tshifanyiso, mu vhudziseni arali a tshi nga takalela uri ni mu thuse u nwala tshiṅwe tshithu nga hatsho. Nwalani maipfi ane a ni vhudza one nga fhasi ha tshifanyiso tshawe nahone ni mu vhalele one.
- ✓ **Mu sumbedzani zwithu zwo fhambananaho zwine na zwi nwala.** Itani uri nwana waṅu a ni vhone musi ni tshi khou nwala – musi ni tshi khou nwala zwithu zwine na ṭogṭa u zwi renga, musi ni tshi khou nwala fhethu hune na tea u ya hone kha khalenda kana musi ni tshi khou nwala vhurifhi kana imeili.
- ✓ **Mu sumbedzeni uri ni dzhiela nṭha zwine a zwi nwala.** Arali nwana waṅu a ni nwalala tshiṅwe tshithu, mu fhinduleni nga u mu nwalala. Zwiṅwe hafhu, ṭanani zwithu zwe a zwi ola na zwe a zwi nwala hayani.



Get your little ones writing

Babies start off not being able to use any language at all. Then, bit by bit, by watching, listening to and copying those around them, they begin to talk. They get better at it because the adults in their lives help them by talking and listening to them. Learning to write is not very different from learning to talk!

When toddlers see writing around them and see how the people they love use writing in their daily lives, they become curious about writing. Their first squiggles may just be “pretend writing”, but these are the first steps in learning to write.

Here are three easy ways to help develop your pre-school children’s writing:

- ✓ **Show them that what we say can be written down and then read.** When your child has drawn a picture, ask if they would like you to help them write something about it. Write down the words they tell you under their picture and then read the words back to them.
- ✓ **Show them different things you use writing for.** Let your children see you writing – making a shopping list, writing appointments on a calendar or writing a letter or an email.
- ✓ **Show them that you value what they write.** If your child writes something to you, write back to them. Also, display their drawings and writing at home.

U shumisa zwiṭori zwashu nga ndila dzi sa fani

- 1. Anetshelani nwana waṅu tshiṭori.** Vhalani ni qṭidowedze u anetshela tshiṭori. Nga murahu ni shumise ipfi jaṅu, tshifhaṭuwo na muvhili uri mubvumbudzwa muṅwe na muṅwe a nge muthu wa vhukuma.
- 2. Vhalelani nwana waṅu tshiṭori.** Ambani nga ha zwifanyiso. Vhudziseni uri, “Ni humbula uri hu qṭo itea mini nga murahu?” kana “Ni vhona u nga ndi ngani mubvumbudzwa o amba zwenezwo kana o ita zwenezwo?”
- 3. Vhalani tshiṭori na nwana waṅu.** Ni sielisane musi ni tshi vhala tshiṭori. Ni songo mu khakhulula, ni mu khakhulule arali fhedzi o humbela u thusiwa.
- 4. Thetshesani musi nwana waṅu a tshi vhala.** Thetshesani ni sa mu dzheni haṅwani. Ni mu vhudze uri zwi a takadza musi a tshi vhalela nṭha no mu thetshesela.
- 5. Itani mishumo ya Itani uri tshiṭori tshi nyanyule!** U ita zwenezwi na vhana vhanu zwi fanela u ni takadza noṭhe.



How to use our stories in different ways

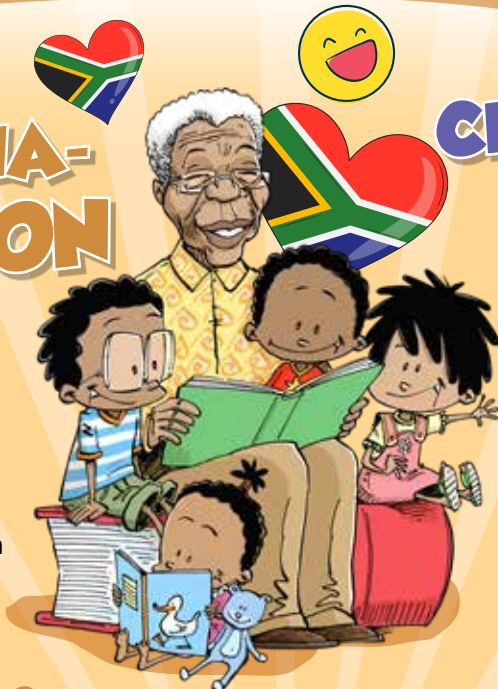
- 1. Tell the story to your child.** Read and practise telling the story. Then use your voice, face and body to bring the story to life.
- 2. Read the story to your child.** Talk about the pictures. Ask, “What do you think happens next?” or “Why do you think the character said or did that?”
- 3. Read the story with your child.** Take turns to read the story together. Don’t correct their mistakes, and only help if they ask for it.
- 4. Listen to your child read.** Listen without interrupting. Say that you enjoy hearing them read aloud to you.
- 5. Do the Get story active! activities.** This should be fun for you and your child.



PEMBELELANI DUVHA LA DZITSHA- KA LA VHO-NELSON MANDELA!

Duvha la Dzitshaka la Vho-Nelson Mandela li nga la 18 Fulwana n'waha muñwe na muñwe. Ndi duvha la u humbula u bebwa ha Vho-Nelson Mandela. Vho lwela vhulamukanyi na pfanelo dza vhatu vhothe. Ndi ngazwo ri na duvha lo khetheaho la u humbula zwe vha zwi ita.

Nga leneli duvha, vhatu shangoni lothe vha farisana u itela u lwisana na vhusayi na u ita fulo la mulalo, na u fara nga n'gila yo teaho na i ekanaho mvelelo dzothe, dzinyambo, dzitshaka, matsinde na dzithendo.



CELEBRATE NELSON MANDELA INTERNATIONAL DAY!

Nelson Mandela International Day is on 18 July every year. It is the anniversary of the birth of Nelson Mandela. He fought for justice and human rights for all people. That is why there is a special day to honour his memory.

On this day, people around the world join to fight against poverty and to campaign for peace and fair and equal treatment of all cultures, languages, nations, races and beliefs.

“ Musi ri tshi
vhala ri kona u fara
lwendo ra ya fhethu
hunzhi, ra tangana na
vhatu vhanzhi na u
pfesesa shango. ”



wikipedia.org/wiki/Nelson_Mandela

“ When we read we
are able to travel to many
places, meet many people
and understand
the world. ”



Khezwi zwiñwe zwithu zwine na nga zwi ita musu ni tshi pembelela Duvha la Vho-Mandela.

- Imbani nyimbo na zwirendo nga nyambo nnzhi dza Afurika Tshipembe dzine na dzi d'vha.
- Anetshelani zwiitori zwa sialala zwa Afurika Tshipembe.
- N'walani tshirendo kana luimbo nga ha Vho-Madiba na/kana muñwe muthu we a ni thusa nga maanda.
- Humbelani dzikhonani na mirafo ya muṭa uri vha n'wale zwine vha zwi humbula nga ha Vho-Nelson Mandela. Nga murahu ha zwenezwo, ni tane zwe vha zwi n'wala uri vhañwe vha zwi vhale.
- Dzhiani bammbiri lihulwane, ni ole tshifanyiso tsha Vho-Nelson Mandela vho ambara hemmbe yavho ya mivhala. Nga fhasi ha tshenetsho tshifanyiso, n'walani zwine na zwi humbula nga ha Vho-Madiba.

Here are some ideas of how you can celebrate Mandela Day.

- Sing songs and say rhymes in as many South African languages as you know.
- Tell a traditionally South African story.
- Write a poem or song about Madiba and/or someone that has helped you in an important way.
- Ask friends and family members to write down what they think about Nelson Mandela. Then display the sentences so that everyone can enjoy reading them.
- On a large sheet of paper, draw a picture of Nelson Mandela wearing a colourful shirt. Under the picture, write what you think about Madiba.

Tangavhudzani laiburari yanu. Itani bugu MBILI dza tumula u vhulunge

1. Bvisani masiatari 5 u ya kha 12 a yeneyi thumetshedzo.
2. Bammbiri li re na masiatari 5, 6, 11 na 12 li ita bugu nthihi. Bammbiri li re na masiatari 7, 8, 9 na 10 li ita inwe bugu.
3. Shumisani bammbiri liñwe na liñwe u ita bugu. Tevhelani nyeletshedzo dzi re afho fhasi u ita bugu inwe na inwe.
 - a) Petani bammbiri nga vhukati kha mutalo mutswu u re na zwithoma.
 - b) Dovhani ni li pete nga vhukati kha mutalo mudala u re na zwithoma.
 - c) Gerani kha mitalo mitswuku i re na zwithoma.



Grow your own library. Create TWO cut-out-and-keep books

1. Take out pages 5 to 12 of this supplement.
2. The sheet with pages 5, 6, 11 and 12 on it makes up one book. The sheet with pages 7, 8, 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.

Our journey was made more difficult by wars. We ran away from three wars in Rwanda, Burundi and Congo. We saw dead people lying in a field, like leaves fallen from a tree.

Zwo vha zwi tshi konḁa u shavha ndwa. Ro pfuka nga mashangoni manzhi ri tshi ṽoḁa vhuawelo. Nga zwiṽhwe zwiṽhinga ro vha ri si na zwiṽiwa kana maḁi. Nga tshiṽhwe tshiṽhinga vhatu vho vha vhe na vhatu, nga tshiṽhwe tshiṽhinga vhe si na. Ndwadzo ita uri lwendo lwashu lu konḁe vhuḁuma. Ro shavha ndwa tharu – ndwa ngei Rwanda, Burundi na Congo. Ro vhoṽa zwiṽumbu masimuni, zwi tshi tou nga ndi maṽari o waho kha muri.

*“Journey” comes from a collection of stories written by the children of South Africa, called “Every view counts: My story – Our stories”, published by the Parliamentary Millennium Programme and Sunday Times Readright.
Story compiled by Lesley Beake. Art direction by Hybrid.*

Itani uri tshiṽori tshi nyanyule!

- ★ Olani tshifanyiso u sumbedza hetshi tshipiḁa tsha tshiṽori: *Ro pfa phosho, nga murahu ha zwenezwo mme anga na khotsi vha dzhia nḁe, khaladzi anga na murathu wanga, ra shavha.*
- ★ Kha ri ri ni kombetshedzea u yo dzula kha liṽiwe shango. Nwalani ṽḁila ine na ṽoḁa u farwa ngayo henengei.
- ★ ḁiiteni u nga no fara khaseledzo kha radio na khonani yaṽu kana muraḁo wa muṽa. Mutshimbidza nyambedzano u vhudzisa tshavhi uri ndi ngani o ḁa Afurika Tshipembe na ṽḁila ine zwa vha ngayo u dzula fhano. Ni sielisane u tamba tshipiḁa tsha mutshimbidza nyambedzano na tshavhi.

Get story active!

- ★ Draw a picture to illustrate this part of the story: *We heard a noise, and then my mother and father took me, and my brother and baby sister, and we ran.*
- ★ Imagine that you had to live in another country. Make a list of the ways in which you would like to be treated there.
- ★ With a friend or family member, role-play a radio interview. The interviewer asks the refugee why they came to South Africa and how they like living here. Take turns to play the role of interviewer and refugee.

Nal’ibali ndi fulo ḁa lushaka ḁa u vholela u ḁiphina u itela u karusa na u ṽahulela ṽḁowelo ya u vhalakha ḁa ḁoṽhe ḁa Afurika Tshipembe. U wana mafhungo nga vhuḁalo, dalelani www.nalibali.org kana www.nalibali.mobi



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

Vho vhalaha makhulu wanga. Ro pfa phosho, nga murahu ha zwenezwo mme anga na khotsi vha dzhia nḁe, khaladzi anga na murathu wanga, ra shavha.
They killed my grandfather. We heard a noise, and then my mother and father took me, and my brother and baby sister, and we ran.

Lwendo

Tshiṽori tsho anetshelwaho nga vhana vha Addington



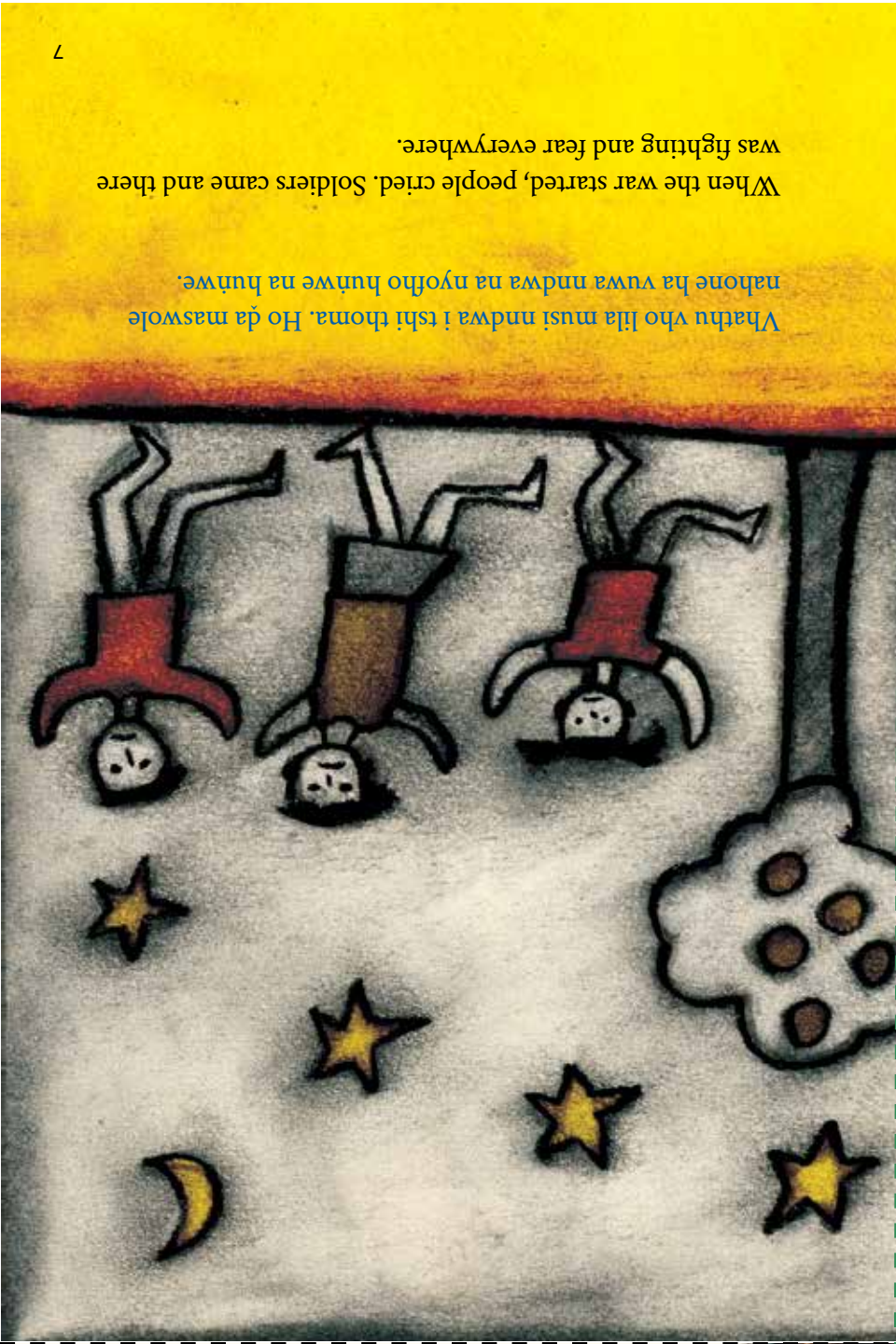
Journey

A story by the children of Addington

Marie-Jeanne, Jean Claude, Shalom, Priscilla, Tabita, Rehema, Idriss, Eden, Parfait, Maxwell, Christine, Bethell, Dumisani, Sarah, Marie-France

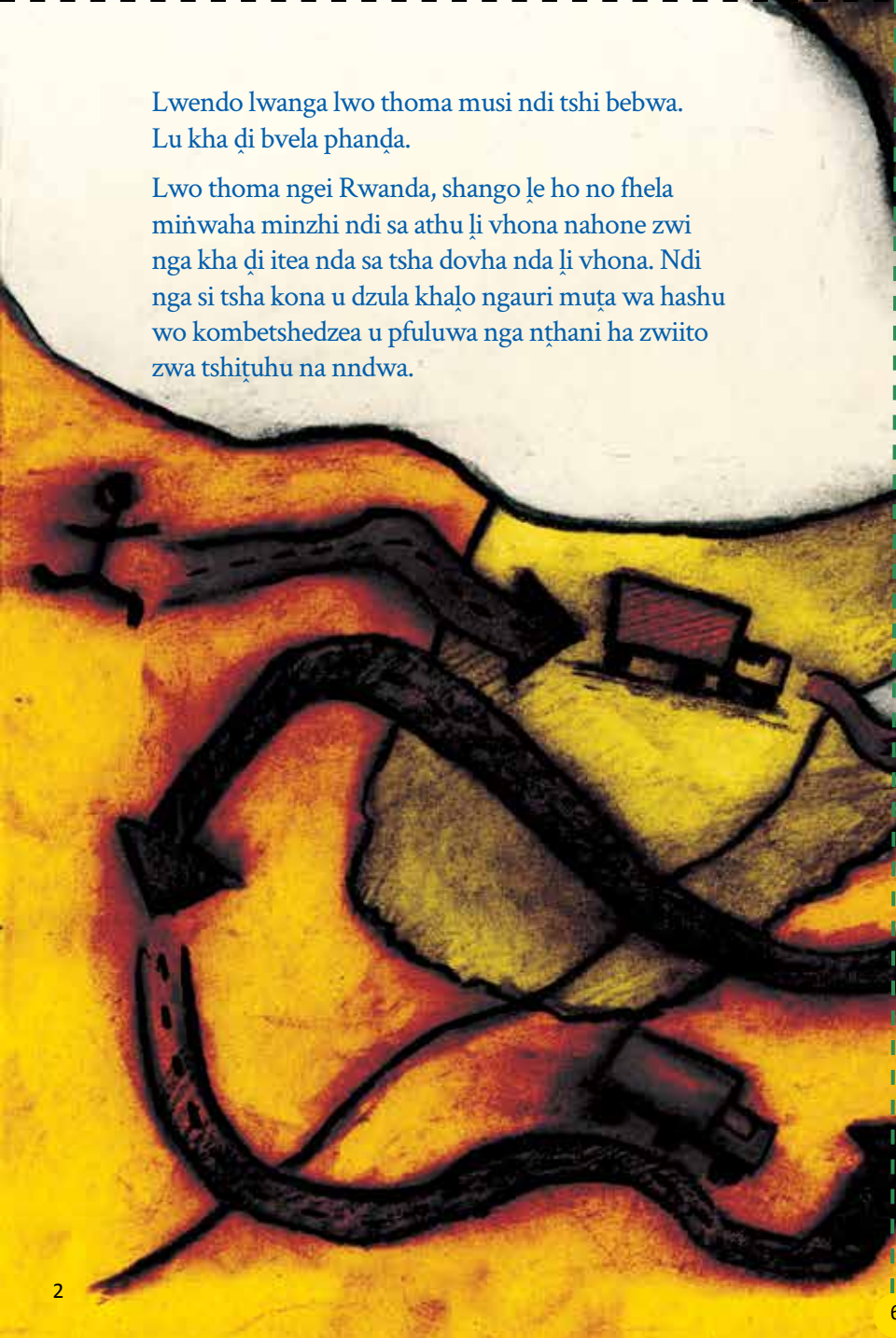
Zwine ha nga ambiwa nga hazwo: Naa no no vhuya na fara lwendo lu konḁaho? Ndi ngani lwo konḁa nahone ndi mini zwe zwa vha zwi tshi ḁo vha zwo ita uri lu leluwe? Ndi ngani ni tshi humbula uri ndi zwa ndeme u vhalakha ha vhutshilo na tshenzhelo zwa vhaṽwe vhatu?

Ideas to talk about: Have you ever been on a difficult journey? Why was it difficult, and what would have made it better? Why do you think it’s important to read about other people’s life and experiences?



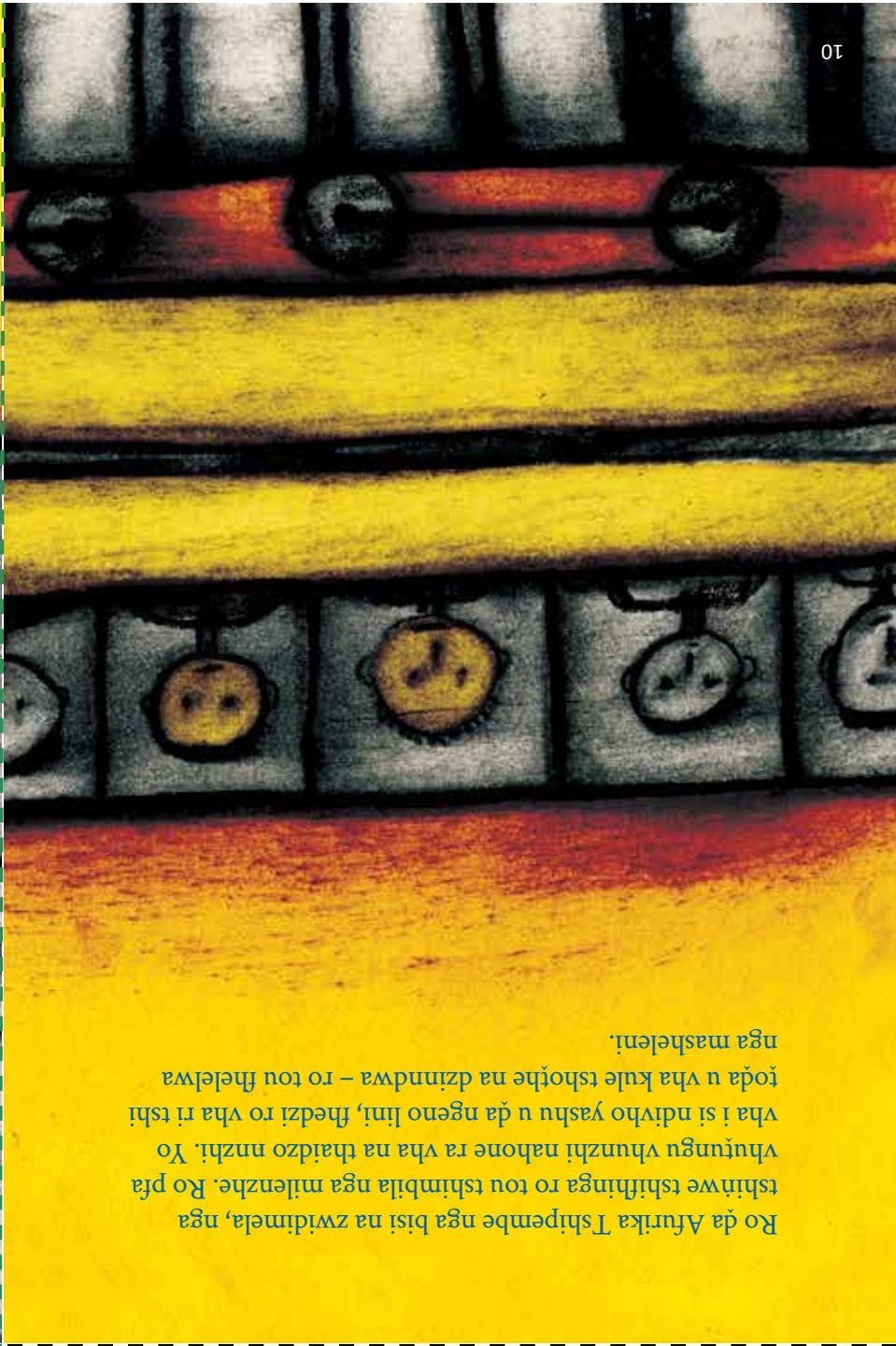
Vhathu vho lila musi ndwa i tshi thoma. Ho da maswole nahone ha vuwa ndwa na nyofoho huñwe na huñwe.

When the war started, people cried. Soldiers came and there was fighting and fear everywhere.



Lwendo lwanga lwo thoma musi ndi tshi bebwa. Lu kha di bvela phanda.

Lwo thoma ngei Rwanda, shango le ho no fhela minwaha minzhi ndi sa athu li vhona nahone zwi nga kha di itea nda sa tsha dovha nda li vhona. Ndi nga si tsha kona u dzula khalo ngauri muta wa hashu wo kombetshedzea u pfuluwa nga nthani ha zwiito zwa tshituhu na nndwa.



Ro da Afurika Tshipembe nga bisi na zwidimela, nga tshinwe tshifhinga ro tou tshimbila nga milenze. Ro pfa vhungu vhuunzhi nahone ra vha na thaidzo nuzhi. Yo vha i si ndivho yashu u da ngeno lini, fhedzi ro vha ri tshi toda u vha kule tshohe na dzindwa – ro tou fhelewa nga masheleni.



Ndi fulufhela uri wonoyo muloro u wedze. Ndi fulufhela uri linwe divha shango lothe li do dala lufuno.



I hope that dream comes true. I hope that one day love will fill the world.

“Oh no, you’re not. I’m coming to gobble you up!” shouted the monster.

“Please don’t eat me,” replied Little Billy Goat Gruff. “I’m much too skinny and bony for you. Wait until you see Middle Billy Goat Gruff. He’s bigger and fatter than me.”

“Well, be off with you then, before I change my mind!” shouted the monster.



“Hai, hai zwi nga si ite lini. Ndi khou do ni mila zwino!” hu huwela tshiguru.

“Vha songo nja wee, ndi khou tou humbela,” hu thindula Tshibokofo Tshikhu tsha Tshikhuna. “Nje ndo onda, ndi tou vha marambo fhedzi. Kha vha lindle Tshibokofo tsha Vhukati tsha Tshikhuna. Ndi tshihulwane nahone tsho nona u mphira.”

“Zwo luga, tswa phanda hanga ndi sa athu shandula muhumbulo wanga!” hu huwela tshiguru.

This is an adapted version of *The three Billy Goats Gruff*, published by Jacana Media and available in bookstores and on-line from www.jacana.co.za. This story is available in the eleven official South African languages.

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We publish what we like

Itani uri tshiṭori tshi nyanyule!

- ★ Vhana vhaṭuku vha nga ola zwifanyiso zwa zwiguru zwi ofhisaho. Irani dzina tshiguru tshiṭwe na tshiṭwe.
- ★ Tambani mutambo na vhana vhahulwane. Humbelani ṅwana muṅwe na muṅwe uri a ni ṭalutshedze zwine tshiguru tsha vha zwone ngeno inwi ni tshi khou ola zwine a khou zwi ṭalutshedza. Nga murahu ha zwenezwo, inwi ni vha ṭalutshedze zwine tshiguru tsha vha zwone vhone vha ole zwine na khou zwi ṭalutshedza.
- ★ Shumisani vumba, makhadibogisi na/kana zwitanda ni ite muratho. Shumisani hatsi kana mabambiri u sumbedza hatsi ho omaho, ha dovha ha tshenuluwa seli ha muratho nahone kha liṅwe sia ni sumbedze hatsi vhudala vhu ḡifhaho. Itani zwipopayi zwa Zwibokofo zwiraru zwa Tshikhuna na tshiguru. Dovhani ni anetshete tshenetsho tshiṭori ni tshi khou shumisa zwenezwo zwithu zwe na zwi ita.

Get story active!

- ★ Younger children can draw pictures of scary monsters. Make up a name for each monster.
- ★ Play a game with older children. Let each child describe a monster while you draw what they describe. Then swap roles and let them draw a monster you describe.
- ★ Use clay, cardboard boxes and/or sticks to build the bridge. Use grass or paper to show the dry, brown grass on one side of the bridge and the sweet, green grass on the other side. Make puppets of the three Billy Goats Gruff and the monster. Retell the story using all of the objects you have made.

Nal’ibali ndi fulo la lushaka la u vhalela u ḡiphina u itela u karusa na u ṭahulela ngowelo ya u vhalala kha loṭhe la Afurika Tshipembe. U wana mafhungo nga vhuḡalo, dalelani www.nalibali.org kana www.nalibali.mobi

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



Little Billy Goat reached the bridge first. *Click clack click clack!* went the hooves of Little Billy Goat Gruff. “Who’s that click-clacking over my bridge?” shouted the monster.

“It’s only me,” said Little Billy Goat Gruff in his bravest voice, “and I’m going up to the top of the kopie to eat the sweet, green grass.”



Tshibokofo Tshikhu tsha Tshikhuna ndi tshone tsho swika u thoma murathoni. *Klick klick klick klick!* wonoyo ndi mutsindo wa khwanda dza Tshibokofo Tshikhu tsha Tshikhuna.

“Ndi mutsindo wa khwanda dza nyi dzine dza khou ita klick klick murathoni wanga?” hu huwela tshiguru.

“Vha songo vhiela ndi nje,” hu amba Tshibokofo Tshikhu tsha Tshikhuna nga ipfi la tshivhindi, “ndi khou ya hafhala tshikwarani u fula hatsi vhudala vhu ḡifhaho.”

Zwibokofo Zwiraru Zwa Tshikhuna

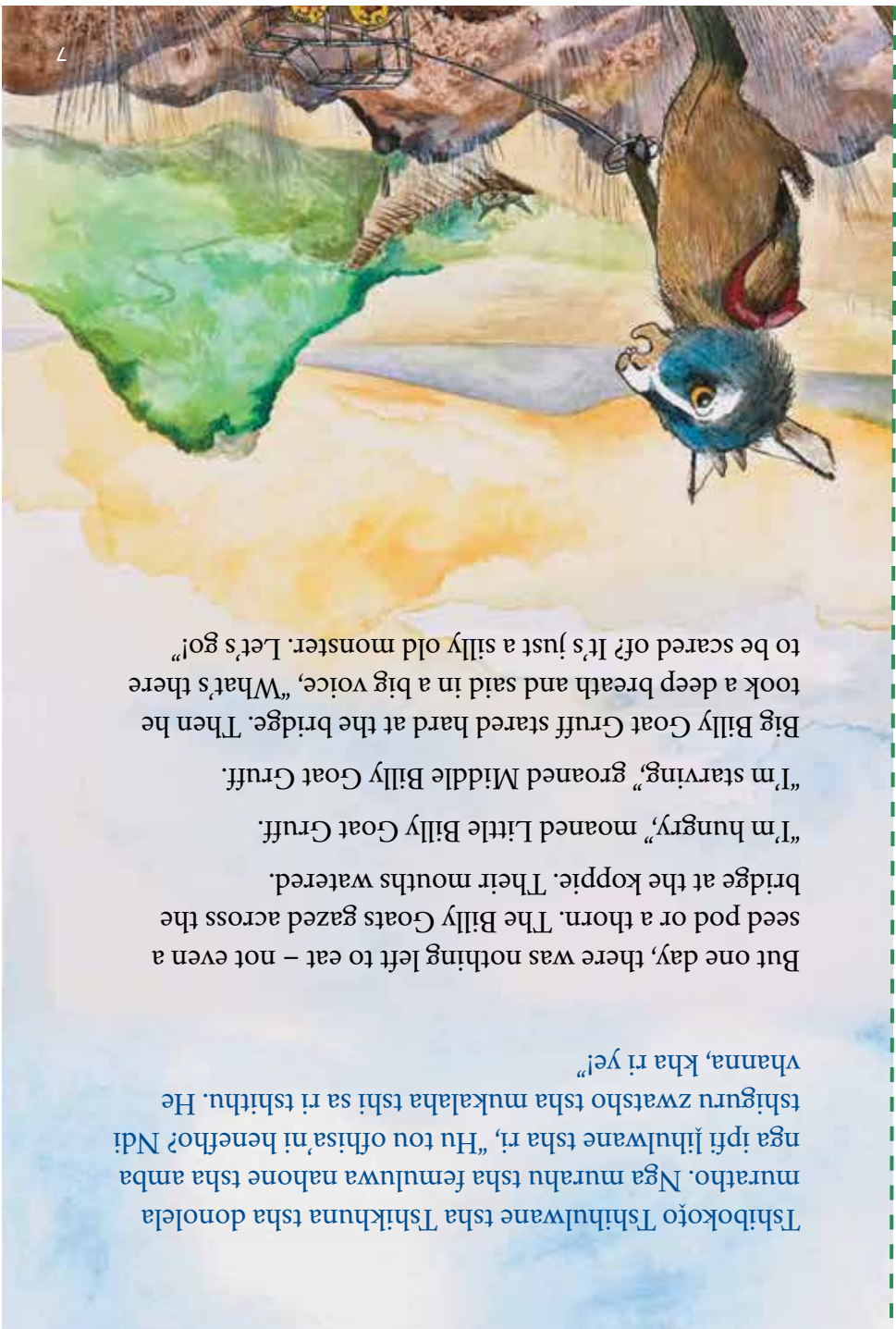


The three Billy Goats Gruff

Carole Bloch • Shayle Bester

Zwine ha nga ambiwa nga hazwo: Arali ni tshi khou shengedzwa nga muṅwe muthu a re na maanda u ni fhira, ni vhone u nga ni tea u imedzana na onoyo mushengedzi? Ndi zwifhio zwine zwithu zwine na nga tea u humbula nga hazwo ni sa athu imedzana na mushengedzi?

Ideas to talk about: If you are being bullied by someone stronger than you, do you think you should stand up to the bully? What are some things you may want to think about before standing up to a bully?



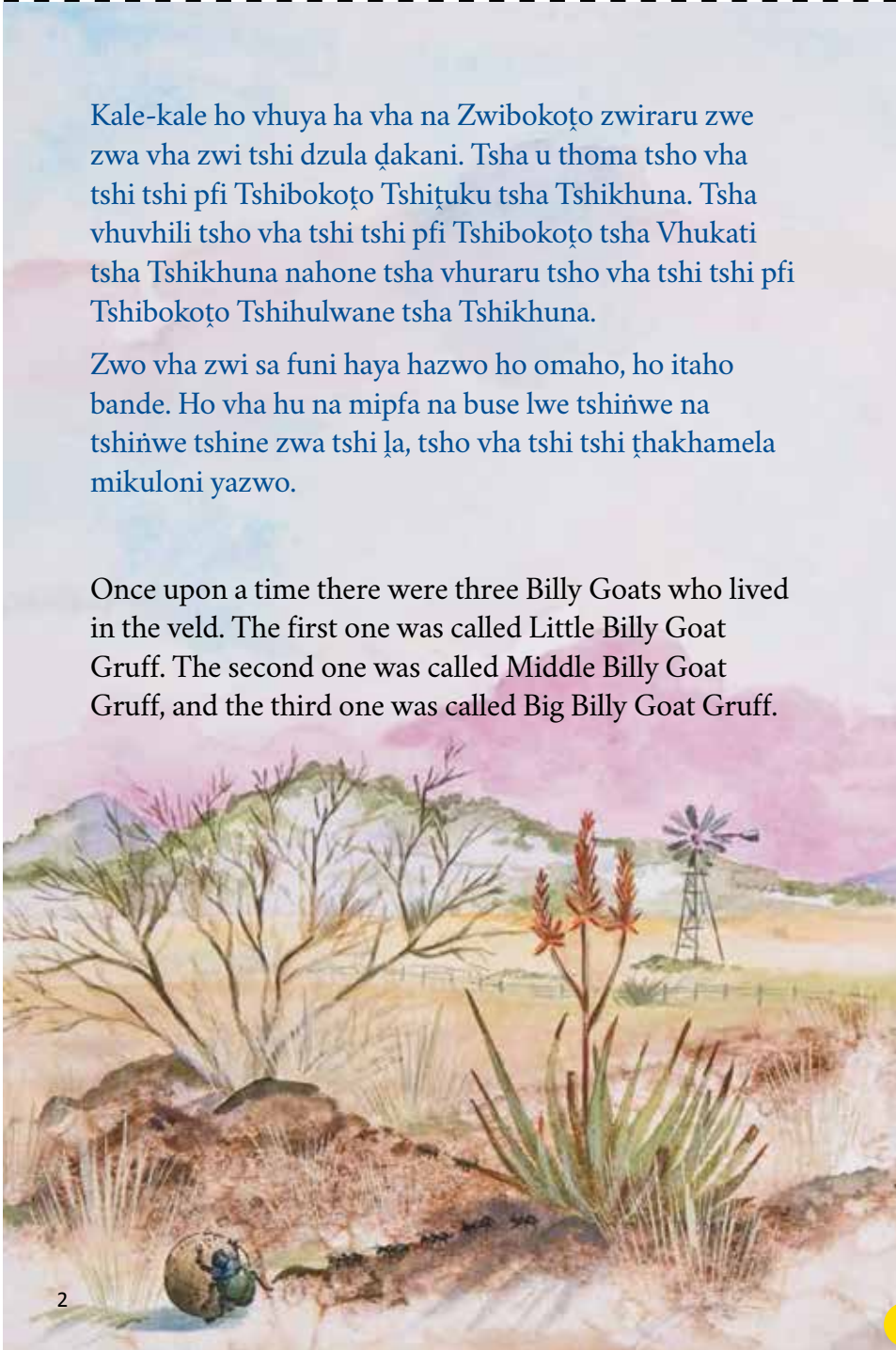
Tshibokofo Tshihulwane tsha Tshikhuna tsha donolela muratho. Nga murahu tsha femuluwa nahone tsha amba nga ipfi lihulwane tsha ri, "Hu tou ofhisa ni henehfo? Ndi tshiguruzwatsho tsha mukalaha tshi sa ri tshithu. He vhanna, kha ri ye!"

But one day, there was nothing left to eat – not even a seed pod or a thorn. The Billy Goats gazed across the bridge at the koppie. Their mouths watered.

"I'm hungry," moaned Little Billy Goat Gruff.

"I'm starving," groaned Middle Billy Goat Gruff.

Big Billy Goat Gruff stared hard at the bridge. Then he took a deep breath and said in a big voice, "What's there to be scared of? It's just a silly old monster. Let's go!"



Kale-kale ho vhuya ha vha na Zwibokofo zwiraru zwe zwa vha zwi tshi dzula dakani. Tsha u thoma tsho vha tshi tshi pfi Tshibokofo Tshituku tsha Tshikhuna. Tsha vhuvhili tsho vha tshi tshi pfi Tshibokofo tsha Vhukati tsha Tshikhuna nahone tsha vhuraru tsho vha tshi tshi pfi Tshibokofo Tshihulwane tsha Tshikhuna.

Zwo vha zwi sa funi haya hazwo ho omaho, ho itaho bande. Ho vha hu na mipfa na buse lwe tshinwe na tshinwe tshine zwa tshi la, tsho vha tshi tshi thakhamela mikuloni yazwo.

Once upon a time there were three Billy Goats who lived in the veld. The first one was called Little Billy Goat Gruff. The second one was called Middle Billy Goat Gruff, and the third one was called Big Billy Goat Gruff.



Ha mbo di tevhela Tshibokofo tsha Vhukati tsha Tshikhuna uri tshi wele muratho. *Klick klick klick* wonoyo ndi mutsindo wa khwanḁa dza Tshibokofo tsha Vhukati tsha Tshikhuna.

"Ndi mutsindo wa khwanḁa dza myi dzine dza khou ita klick klick murathoni wanga?" hu kuma tshiguru.

"Vha songo vhiela ndi nḁe," hu amba Tshibokofo tsha Vhukati tsha Tshikhuna. "Ndi khou ya hafhala tshikwarani u fula hatsi vhudala vhu difhaho," tsha ralo nga ipfi la tshivhindi.

Next it was Middle Billy Goat Gruff's turn to cross the bridge. *Click clack click clack!* went the hooves of Middle Billy Goat Gruff.

"Who's that click-clacking over my bridge?" roared the monster.

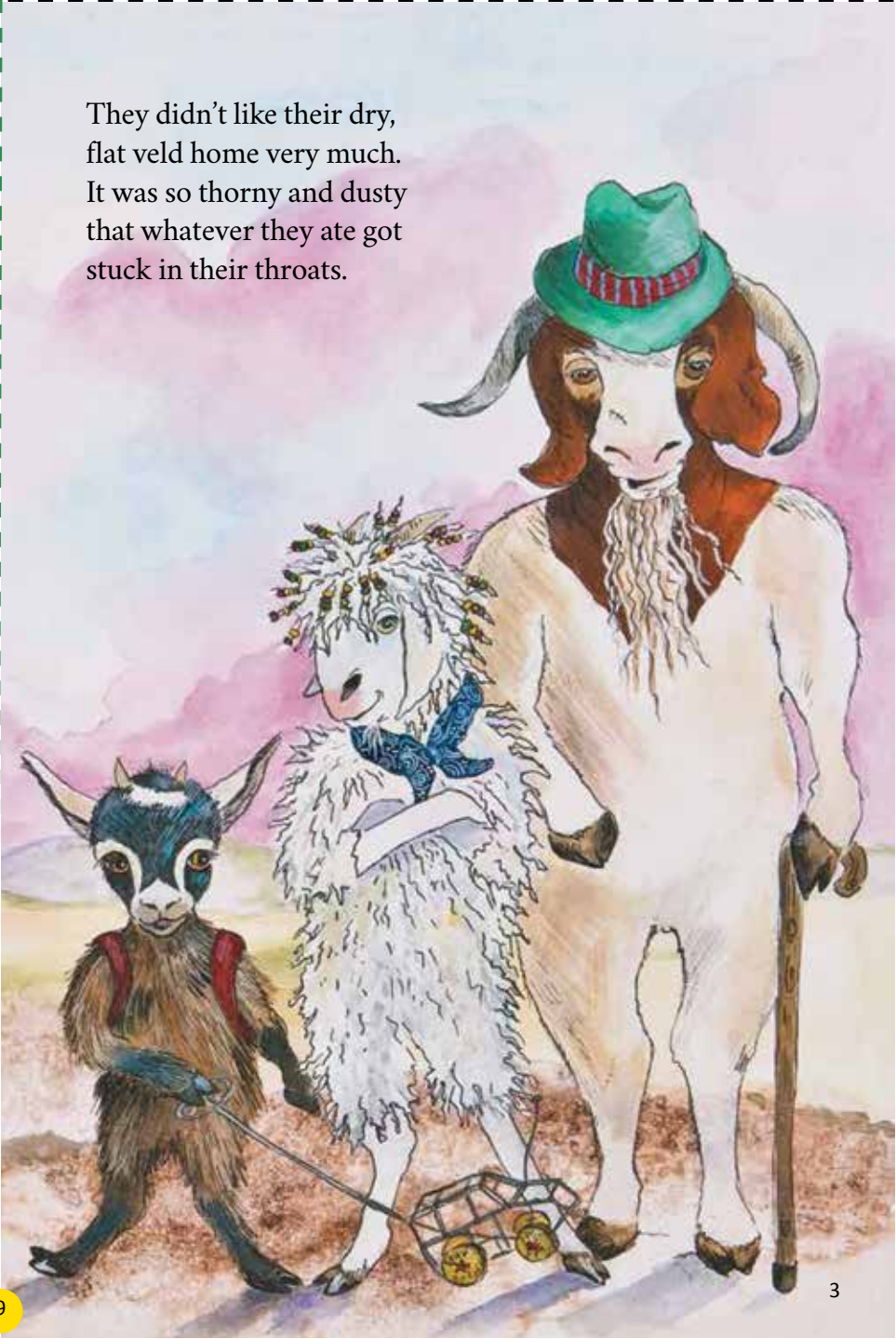
"It's only me," said Middle Billy Goat Gruff. "And I'm going up to the top of the koppie to eat the sweet, green grass," he said in his bravest voice.





Fhedzi jiniwe qvha zwiŋwa zwa fhela zwoŋhe – ha si sale naho hu mbeu kana mupfa zwawo. Zwibokoŋo zwa lavhelesa tshikwara tshi re seli ha muratho. Zwa rothisa nthe. “Ndi na nŋala,” ha lila Tshibokoŋo Tshiŋku tsha Tshikhuna. “Ndi khou sika nga nŋala,” ha gomela Tshibokoŋo tsha Vhukati tsha Tshikhuna.

They didn’t like their dry, flat veld home very much. It was so thorny and dusty that whatever they ate got stuck in their throats.



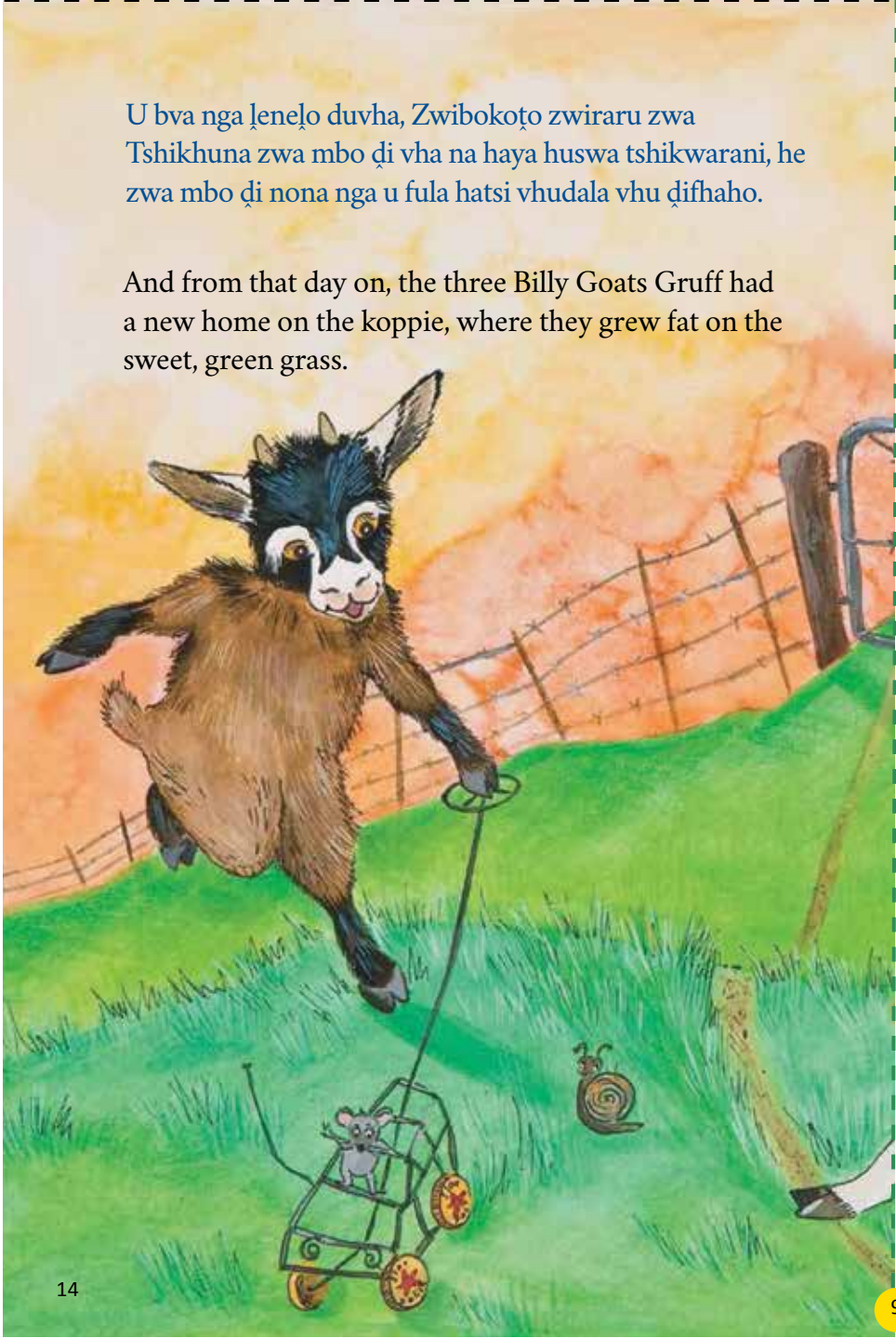
“Oh no, you’re not! I’m coming to gobble you up,” roared the monster. “Please don’t eat me,” replied Middle Billy Goat. “I’m much too skinny and bony for you. Wait until you see Big Billy Goat Gruff. He’s bigger and fatter than me.” “Well, be off with you then, before I change my mind!” roared the greedy monster.



“Hai, hai zwi nga si ite lini. Ndi khou qo ni mila zwino!” hu kuma tshiguru. “Vha songo nŋa wee, ndi khou tou humbela,” hu fhindula Tshibokoŋo tsha Vhukati tsha Tshikhuna. “Nŋe ndo onda, ndi tou vha marambo fhedzi. Kha vha lindle Tshibokoŋo Tshihulwane tsha Tshikhuna. Ndi tshihulwane nahone tsho nona u mphira.” “Zwo luga, ŋuwa phanda hanga ndi sa athu shandula muhumbulo wangal!” hu kuma tshiguru tsha tseŋa.

U bva nga lenelo duvha, Zwibokoŋo zwiraru zwa Tshikhuna zwa mbo di vha na haya huswa tshikwarani, he zwa mbo di nona nga u fula hansi rhudala vhu difhaho.

And from that day on, the three Billy Goats Gruff had a new home on the koppie, where they grew fat on the sweet, green grass.



Seli ha muratho ho vha hu na tshikwara tshi re na hatsi
vhudala vhu ðifhaho. Fhedzi nga fhasi ha yeneyo buroho
ho vha hu tshi dzula tshiguru tsha mukalaha, tshi ofhisaho.
Mafo atsho o vha a tshi penya sa manngo o vhibvaho,
ningo yatsho yo vha yo zwimba vhunga nga habu. Mushi
tshi na ndala tsho vha tshi tshi lumanya meme dza
mulomo dza ita mubvumo u tshuwisaho u ngaho lupenyo
makoleni nahone dumbu latsho jo vha ji tshi kuma sa
mutathabo. Nga murahu jo vha ji tshi huwelela ja ri,
“Arali ha vha na muthu ane a fanywa u wela nga muratho
wanga, ndi do mu mila nde kwilikiti!”
Ndi ngazwo Zwiibokofo zwiitaru zwa Tshikhuna zwi
songo vhuya zwa lingedza u wetshela seli kha tshenetsho
tshikwara tshi re na hatsi vhu ðifhaho.
Across a bridge was a koppie covered with sweet, green
grass. But under that bridge lived a fierce, old monster.
His eyes gleamed like ripe mangoes and his nose was
swollen up like a watermelon. When he was hungry he’d
smack his lips together so hard that it would sound just
like lightning cracking across the sky, and his huge belly
would rumble like thunder. Then he’d shout, “If anyone
dares to cross my bridge, I’ll gobble them up!”
No wonder the three Billy Goats Gruff had never visited
the koppie with its sweet, green grass.

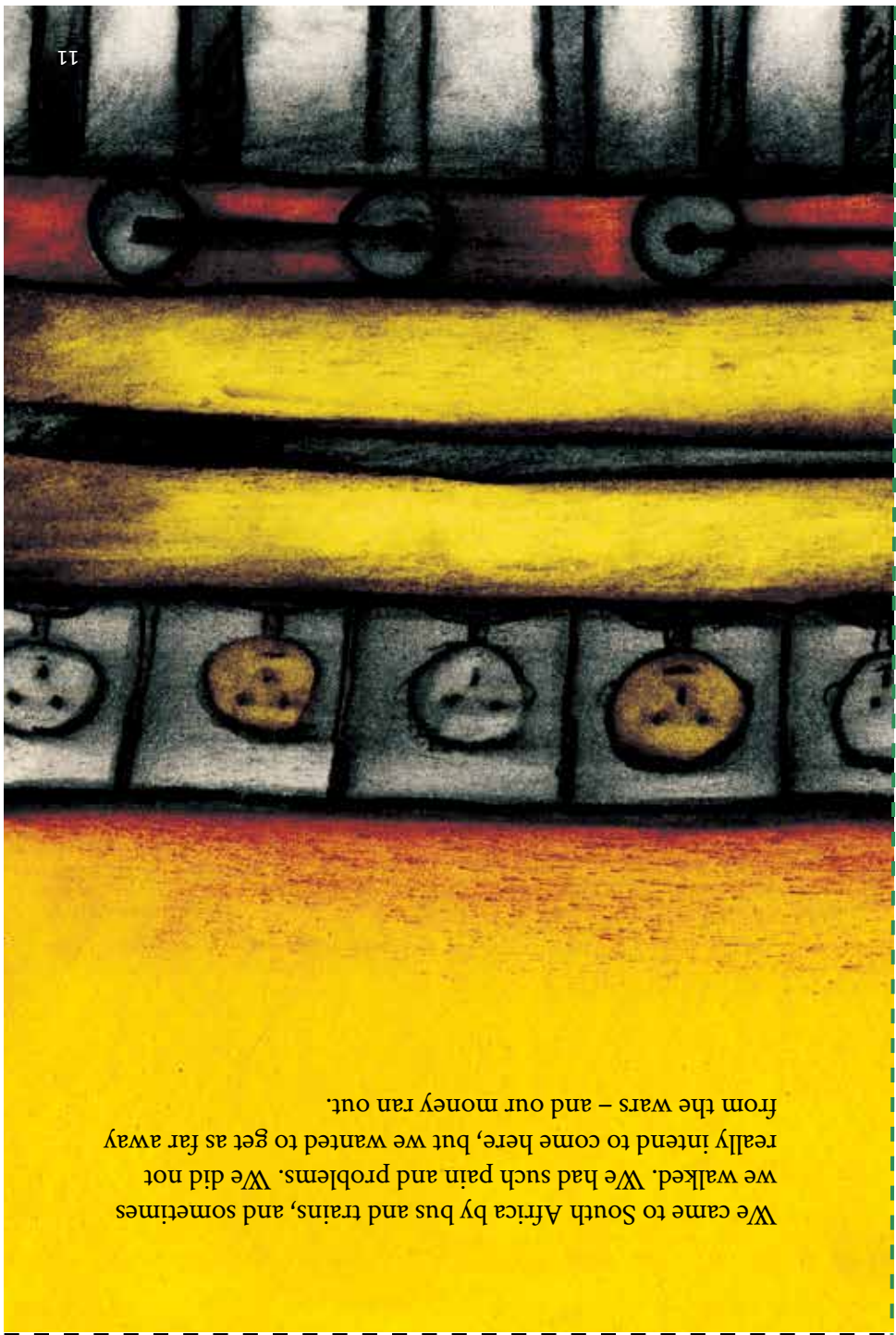


Nga tshenetsho tshihlinga ha mbo di swika Tshibokofo
Tshihulwane tsha Tshikhuna murathoni. *Klick klick klick*
klick! wonoyo ndi mutsindo wa khwandza dza Tshibokofo
Tshihulwane tsha Tshikhuna. Tshibokofo Tshihulwane tsha
Tshikhuna tsho vha tshi tshi lemela lwe muratho wa tseka na
u dzinginyea.
“Ndi mutsindo wa khwandza dza myi dzine dza khou ita
klick klick murathoni wanga?” hu vhomba tshiguru.
Just then Big Billy Goat Gruff arrived at the bridge. *Click*
click click click! went the hooves of Big Billy Goat Gruff.
The Billy Goat was so heavy that the bridge creaked and
groaned under him.
“Who’s that click-clacking over my bridge?” bellowed
the monster.



“Ndi dzanga. Nxe Tshibokofo Tshihulwane tsha
Tshikhuna,” hu kuma Tshibokofo Tshihulwane tsha
Tshikhuna nga ipfi lihulwane vhukuma.
“Ndi zwino ndo ni lindela,” hu vhomba tshiguru, tshi tshi
khou bva fhasi ha muratho. “Ndi khou do ni mila zwino!”
“Edanu lingedza, ni do vhona!” hu kuma Tshibokofo
Tshihulwane tsha Tshikhuna. Tsha kotamisa thoho
nahone tsha da nga u gidima uri tshi runge tshiguru nga
mananga atsho a re na thodzi.
“Yowee, Yowee!” hu lila tshiguru musi tshi tshi poselwa
nthu. Tshiguru tsha mbo di ngalangala, tshi si tsha dovha
tsha vhoniwa.

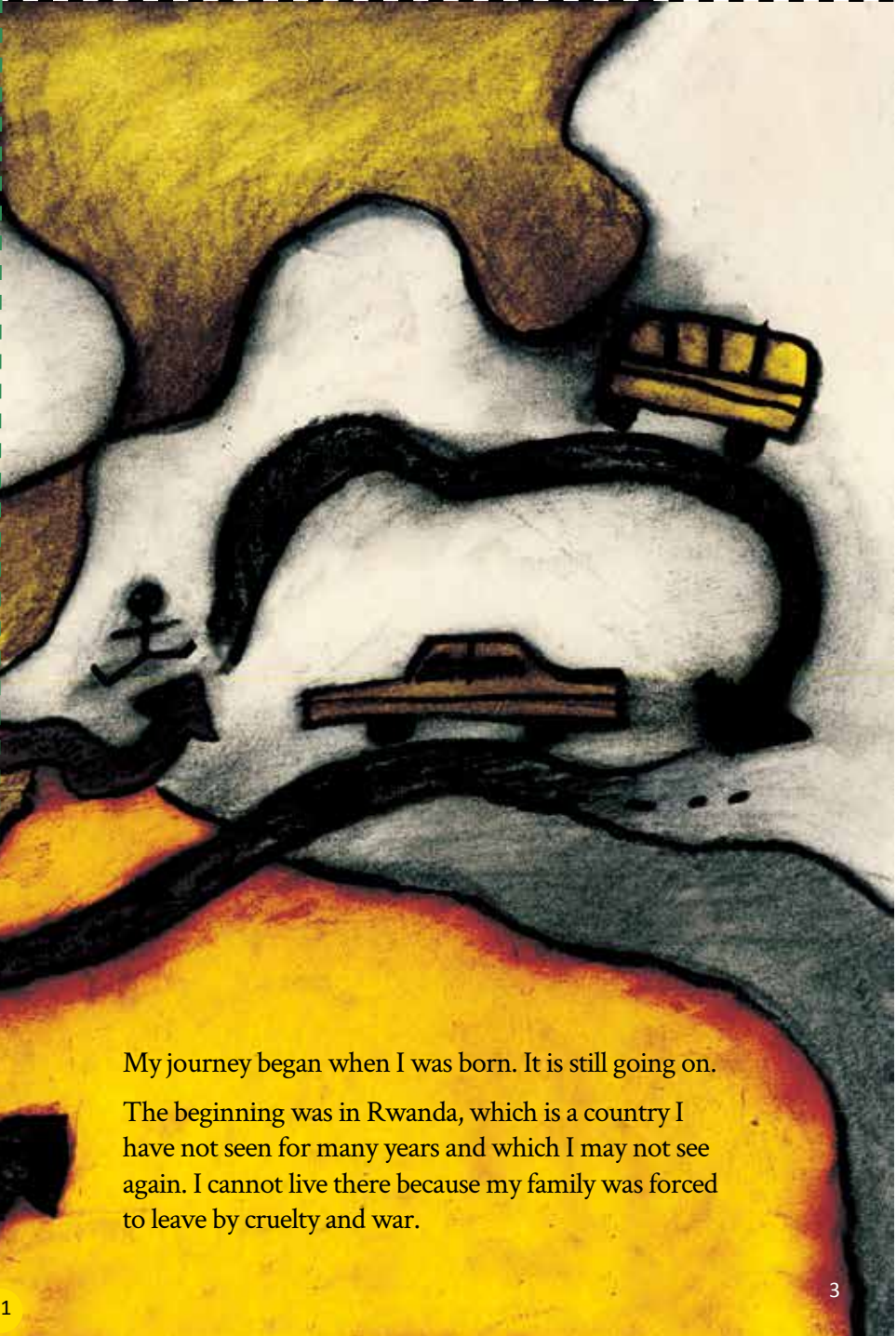
“It is I. Big Billy Goat Gruff,” boomed Big Billy Goat
Gruff in his loudest voice.
“I’ve waited long enough,” bellowed the monster, rising
up from under the bridge. “I’m coming to gobble you
up right now!”
“Oh no, you’re not!” boomed Big Billy Goat Gruff. He
put his head down and charged at the monster with his
sharp horns.
“Einaaaa!” shrieked the monster as he was tossed into
the sky. He disappeared out of sight and was never
seen again.



We came to South Africa by bus and trains, and sometimes we walked. We had such pain and problems. We did not really intend to come here, but we wanted to get as far away from the wars – and our money ran out.

Huñwe na huñwe ri țangana na vhatu vthane amba nyambo dzi sa fani. Zwi a konđa vhukuma u dzhena tshikolo na u guda musi u sa ðivhi luambo. Zwino ndi tea u guda Luisimane, lune lwa vha luambo lwanga lwa vhuraru. Fhedzi ndi ðo finya dza khwațha nahone liñwe ðuvha ndi ðo wana mushumo wavhuđi – nahone khamusi ndi ðo humela shangoni la hashu nahone nda thusa henengei.

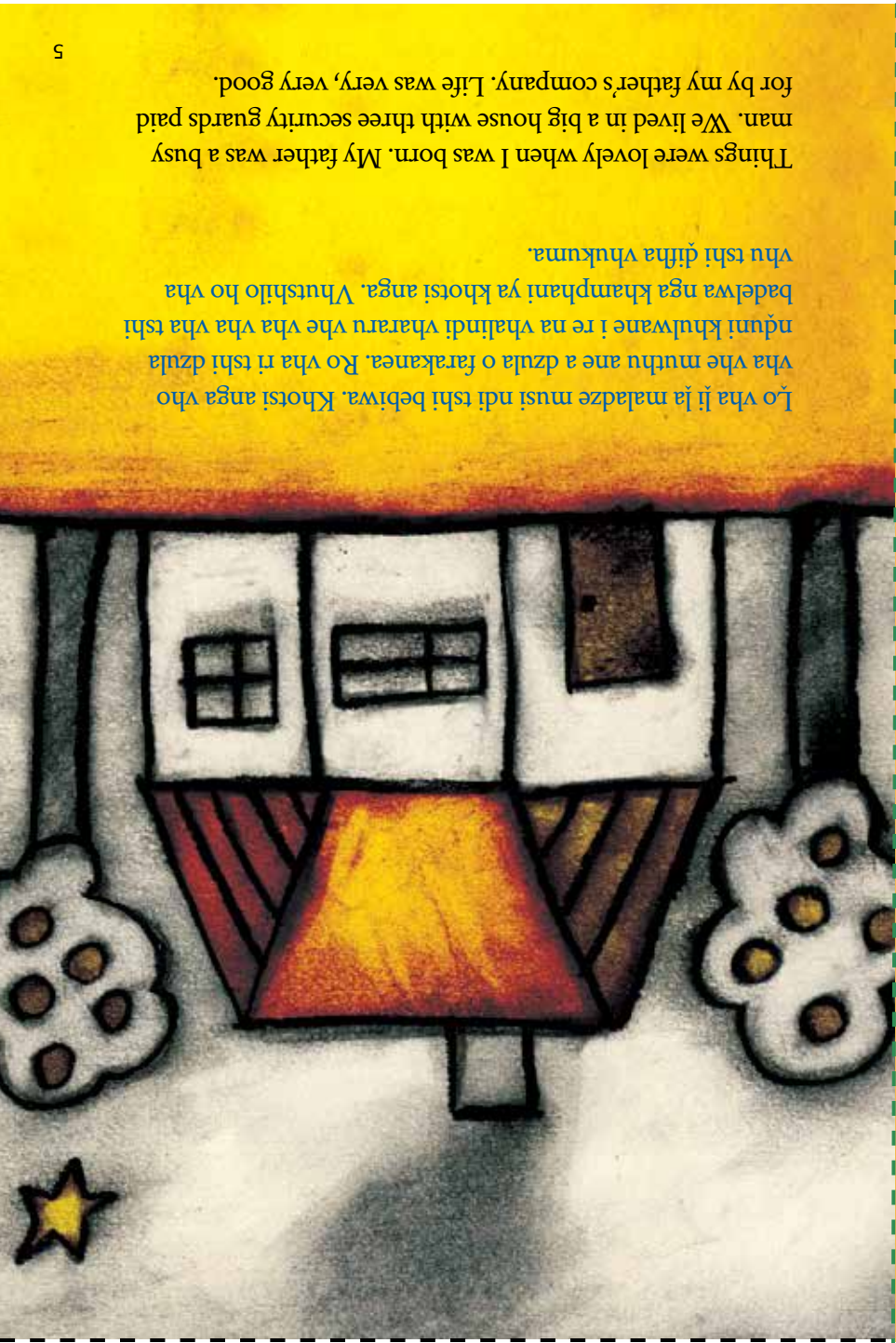
Everywhere people speak different languages. It is very hard to go to school and learn when you don't know the language. Now I have to learn in English, which is my third language. But I will work hard and one day I will have a good job – and maybe I can go back to my country and make a difference there.



My journey began when I was born. It is still going on. The beginning was in Rwanda, which is a country I have not seen for many years and which I may not see again. I cannot live there because my family was forced to leave by cruelty and war.

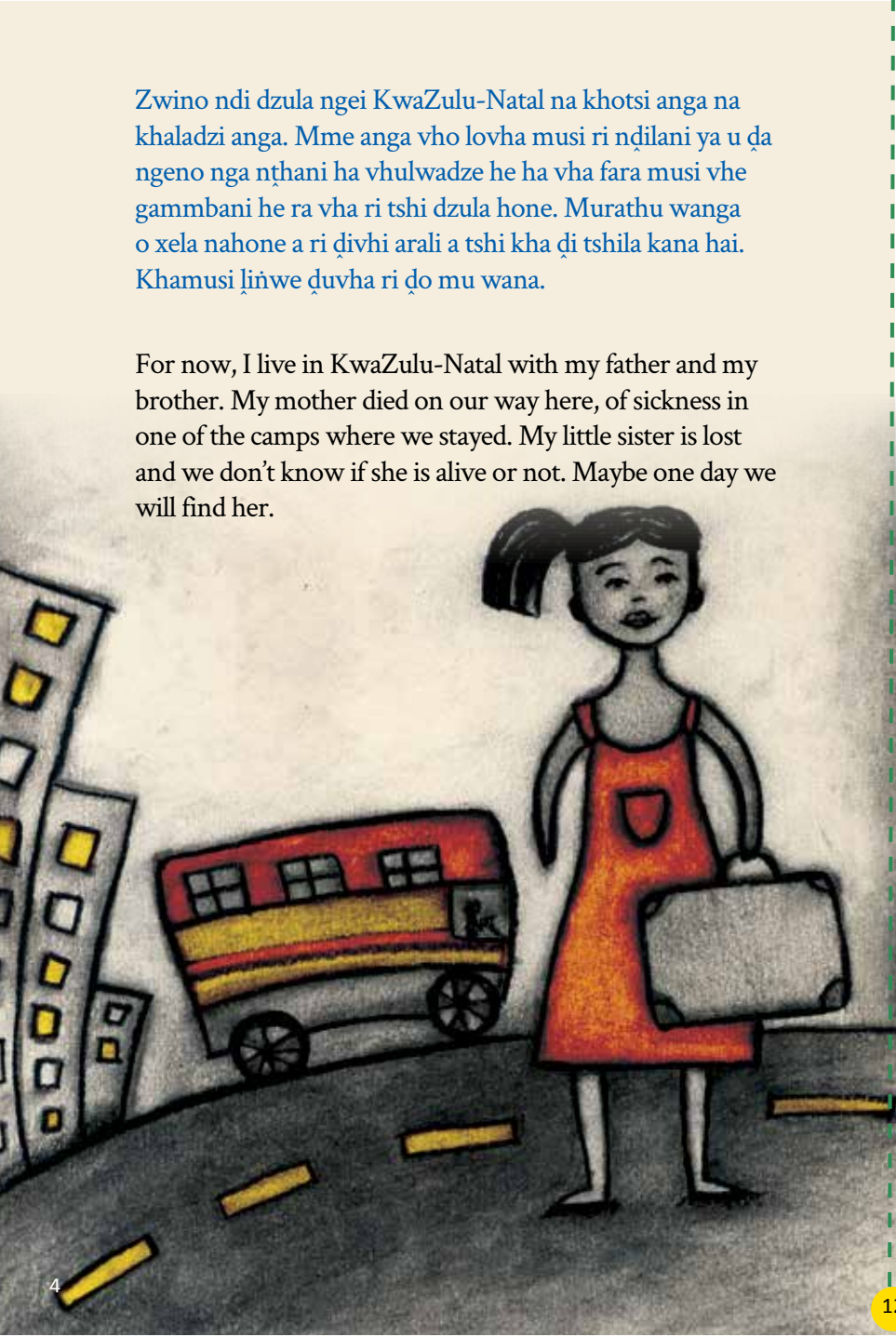
Zwithu zwa thoma u shanduka shangoni la hashu. Ha vha na țahalelo ya petirolo, zwiwiwa ... zwiſibe. Vhathu vha thoma u amba uri hu ðo vuwa ndwa. Ra dzhenwa nga nyofho. Murathu wanga o bebwa nga tshenesho tshihinga. O vha na mashudu nga ñwambo wa uri o vha e musidzana samusi vhana vha vhatukana vho vha vha tshi vhlahwa nga tshenesho tshihinga. A tho ngo vha na tshihinga tshinzhi tsha u mu ðivha zwavhuđi nga ñwambo wa uri o vha a tshi dzula e na mma. Mma vho vha vha tshi dzula vho mu beba, zwa tou nga vha a oña, na nga tshenesho tshihinga, uri u ðo ngalangala.

Then things began to change in my country. There was no petrol, no food ... no soap. People began to say that war was coming. We were afraid. My sister was born at that time. She was lucky that she was a girl because they were killing boy babies then. I didn't get to know her very well, because she was always around my mom. Mom used to carry her a lot, as if she was afraid, even then, that we would lose her.



Things were lovely when I was born. My father was a busy man. We lived in a big house with three security guards paid for by my father's company. Life was very, very good.

L-o vha i! la maladze musi ndi tshi bebiwa. Khotsi anga vho vha vhe muthu ane a dzula o farakanea. Ro vha ri tshi dzula nduni khulwane i re na vhalindi vhararu vhe vha vha tshi badelwa nga khamphani ya khotsi anga. Vhutshilo ho vha vhu tshi diffha vhekuma.



Zwino ndi dzula ngei KwaZulu-Natal na khotsi anga na khaladzi anga. Mme anga vho lovha musi ri ndilani ya u da ngeno nga nthani ha vhwadze he ha vha fara musi vhe gammbani he ra vha ri tshi dzula hone. Murathu wanga o xela nahone a ri divhi arali a tshi kha di tshila kana hai. Khamusi linwe duvha ri do mu wana.

For now, I live in KwaZulu-Natal with my father and my brother. My mother died on our way here, of sickness in one of the camps where we stayed. My little sister is lost and we don't know if she is alive or not. Maybe one day we will find her.

Hu na vhatu vhanzhi kha la Afrika vhe vha kombeshedza u tshela mahaya avho. Hu dzula hu na vhatu vane vha khou pfuwa, vane vha vha khou foa fethu ho tsireledzeaho, vane vha khou foa mushumo.

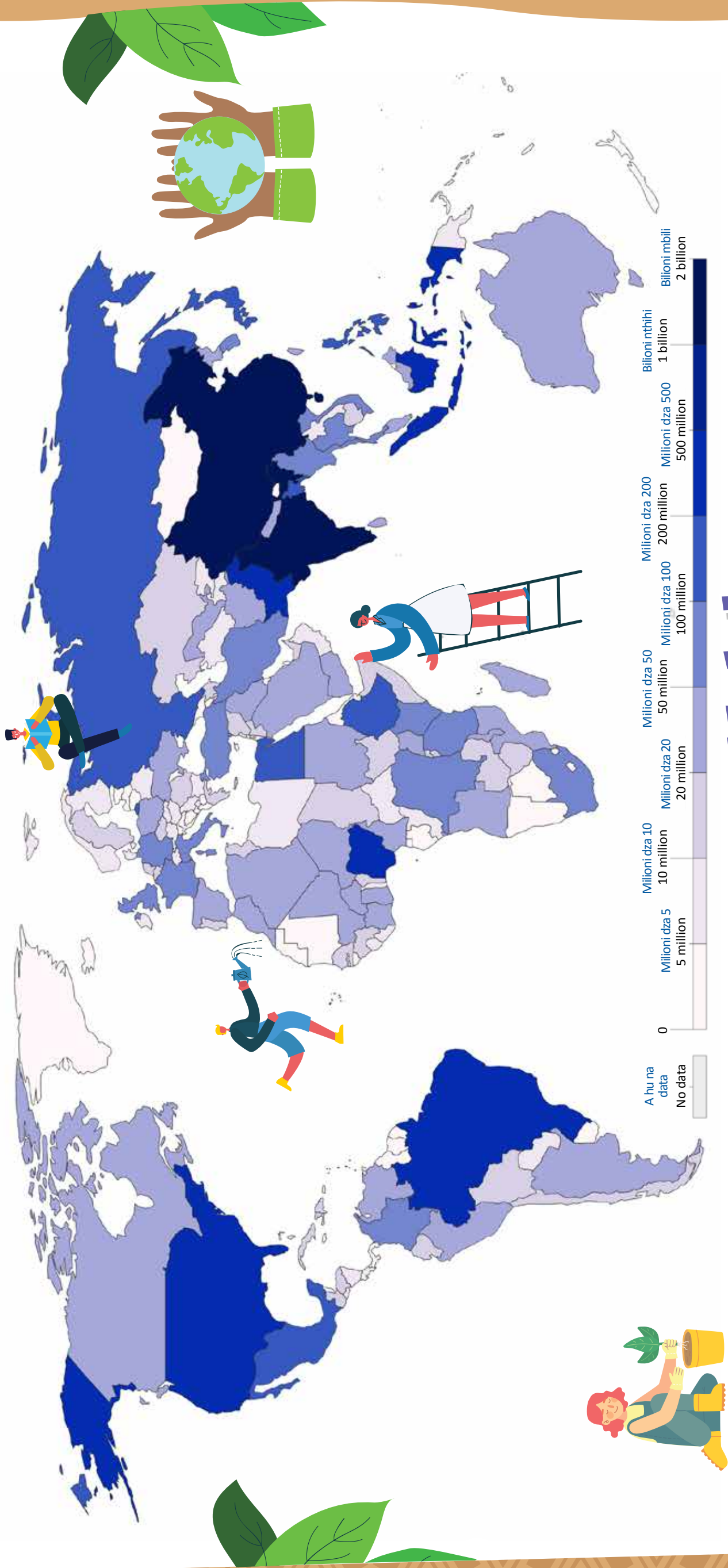
There are many people in Africa who have been forced to leave their own place. Always there are people moving and moving, looking for a place to be safe; looking for work.

Khotsi anga a vho ngo wana mushumo, ndi ngazwo ro da Afrika Tshipembe. Musi ri tshi swika Afrika Tshipembe, vhatu vho ri vhidza nga madzina na u ri sema. Ro sokou kondelela, ra bvela phanda na vhutshilo.

There were no jobs for my father, so we came to South Africa. When we got to South Africa, people called us names and used bad language. We just coped and we survived.

Duvha la Lifhasi la Vhadzulapo: 11 Fulwana

URI PULANETE YASHU I KONE U ̐HOGOMELA VHATHU VHANZI, VHUNZHI HAVHO VHA TEA U ̐HOGOMELA PULANETE YASHU.



World Population Day: 11 July

FOR OUR PLANET TO CARE FOR MANY PEOPLE, MANY PEOPLE MUST CARE FOR OUR PLANET.

Source: Gapminder (v6), HYDE (v3.2), UN (2019) Note: Historical country data is shown based on today's geographical borders. OurWorldInData.org/future-population-growth • CC BY



Vhuthu a vhu rengwi



Nga Zahida Wahab ■ Zwifanyiso nga Heidel Dedekind

Kha muñwe muḡana u re kule, ho vha hu tshi dzula muñwe mutukana we a vha a tshi shaya vhukuma we a vha a tshi lisa nngu uri a kone u wana masheleni a u ṭhogomela muṭa wa hawe. O vha e na vhuthu tshifhinga tshoṭhe nahone a tshi thusa vhahura vhawe, o vha a tshi tou vha phaṭutshedzo kha vhomakhulu wawe vhe vha mu alusa u bva vhuṭukuni. O vha a tshi pfi Thabo nahone a tshi funwa nga muñwe na muñwe.

“Auvhoni-ha, duka-duka ṭanga! Ndo livhuwa Thabo nge na nthengela vhurotho vhengeleni,” vha ralo Vho-Abbas. “Ni nga dzhia tshintshi muḡuhulu wanga.”



Fhedzi Thabo o vha a tshi zwi ḡivha uri yeneyo tshintshi yo vha i tshi ḡo thusa vhukuma Vho-Abbas. “Vha songo vhuya vha ḡidina nga u nṅea tshintshi lini Vho-Abbas,” a ralo a tshi khou ṛwethuwa. “Vhuthu a vhu rengwi.”

Ṭiñwe ḡuvha rabulasi ane Thabo a shuma khae, a vhuya hayani na muḡuhulu wawe ane a pfi Simphiwe. Simphiwe o vha o diela nga zwiambaro zwavhuḡi nahone a tshi amba Tshikhuwa nga u tou suvhelela, tshi tshi tou bva nga dziningo.

“Thabo, hoyu ndi Simphiwe,” a ralo rabulasi. “Simphiwe u dzula ḡoroboni, fhedzi o ri dalela lwa tshifhinganyana. Ndi fulufhela uri ni ḡo anḡana na u borolosana.” Thabo o takadzwa nga u ṭangana na thangana yawe. Ri fulufhela uri vha ḡo vha madele mapfani.

Fhedzi dakalo ṭa Thabo ṭo mbo ḡi fheleledza nga u ḡisa maṭungu. Zwi re zwone ndi uri Simphiwe o vha e si na mikhwa nahone o vha a tshi ḡihudza. O vha a sa ṭhonifhi malume awe kana vhañwe vhashumi vha bulasini. “Havha vhathu vha ita zwithu zwa tshikale,” u ralo Simphiwe, a tshi khou setshela nṅha musi a tshi vhona vhanana vho ṅamela zwikosikara zwi kokodzwaho nga donngi musi vha tshi bva hayani vha tshi ya mushumoni. “A thi pfesesi uri zwi ḡa hani uri vhathu vha ḡe u dzula heneffha fhethu hune ha vha kule nga u rali?”

Simphiwe o vha a sa tendi na luthihi u thusa nga u ita mishumo ya ḡuvha na ḡuvha ine ya itwa bulasini. “Ndo funzea badi hezwi ndi hafha. Ni humbula uri ndi nga ya tshikoloni nda fheleledza nga u ita mishumo wa zwanda? Ndi nga si ite heyi mishumo nṅe!”

Nṅhani ha uri Simphiwe a thuse, o vha a tshi ṭwa masiari oṭhe o ganama o ḡinavhela milenzhe fhasi ha muri, a hana u thusa musi hu tshi lugiselelwa zwiliwa zwa nga matsheloni kana zwa nga masiari kana u ita mishumo naho i ifhio. Zwenezwo zwo ita uri Thabo a kulee nungo vhukuma ngauri onoyo mutukana ane vha vha thangana dza murole o vha e na vhubva nga u ralo nahone e si na vhuthu. “Ndi dzhena tshikolo heneffha muḡanani. Heneffho ri funzwa uri ndi zwa ndeme u vha na vhuthu na u vha mushumi wa biko. Simphiwe ha athu guda zwenezwi zwithu zwa mutheo,” ndi Thabo a tshi khou ambela mbiluni. “Ndi tsilu arali a vhona u nga a bvela phanda na vhutshilo na yeneyi mikhwa yawe mivhi nga yeneyi nḡila.”

Ṭiñwe ḡuvha Simphiwe o vha a tshi khou borea nahone a mbo ḡi takuwa uri a onyolose milenzhe nga u ya ḡakani ṭi re heneffho bulasini. Vhathu vho mu sevha uri hezwi zwi na khombo, samusi hu na mmbwa dzine dza mona-mona heneffho ḡakani. Dzi dzula dzi na nḡala nahone dzi a luma badi. Fhedzi Simphiwe a sokou fa nga zwiseo. “Ni ḡivha’ni vhoiwe mara?” a ralo nga tshiambela. “Ndo ṭalifha lune ndi a kona u ḡiṭhogomela.”

Thabo o vha o ṭuwa na rabulasi u yo renga zwithu. Musi a tshi vhuya, vhashumi vha mu vhudza uri Simphiwe o ṭuwa uri u kha ḡi ya u onyolosa milenzhe ḡakani e eṭhe. Thabo a mbo ḡi dzhia thanda, bogisi ṭa metshisi a gidima a ya u ṭoḡa Simphiwe.

“Ha zwi vhoni uri u khomboni khulwane.” Ndi Thabo a tshi khou ambela mbiluni musi a tshi khou fuḡa heneffho ḡakani nga luvhilo luhulwane. “Naho vhañwe vho mmbudza uri ndi litshe onoyo mutukana a si na mikhwa a bvaho ḡoroboni uri a pfe vhuṭungu nga nṅhani ha u konyolela matanda nḡevheni, fhedzi a thi ṭoḡi uri Simphiwe a dzhene khomboni. Ṭi ḡo swifhala hu si kale nahone hu na khombo ḡakani, zwiuhululu kha vhatukana vha ngaho Simphiwe we a ḡowela vhutshilo ha ḡoroboni fhedzi.”

Thabo o vha o no fhedza tshifhinga tshilapfu a tshi khou mu ṭoḡa musi a tshi pfa mukosi we wa mu tshuwisa. A gidima o livha fhethu he a pfa mutzhemo nahone a vhona Simphiwe o tangwa nga dzimmbwa. Dzenedzo mmbwa dzo vha dzo sema maṅo, dzi tsini na u mu dzhongonedza. Thabo a mbo ḡi ḡelwa nga muñwe muhumbulo. A mbo ḡi funga thanda ye a vha o i fara nahone a gidima o livha dzenedzo mmbwa.



Lwa tshifhinganyana, dzenedzo mmbwa dzo shushedza u luma vhenevho vhatukana, fhedzi dza fheleledza dzo vha furala dza ṭuwa.

Simphiwe o vha a tshi khou tetemela nga nyofho. O vha a tshi vho ṭudza na u pfa vhuṭungu nge a fhirea mulenzhe musi a tshi khou lingedza u shavha dzenedzo mmbwa. Nge a vha e mushumi wa biko bulasini, Thabo o vha e na maandḡa nga zwenezwo a beba Simphiwe vha vhuya vha swika bulasini.

Simphiwe o mbo ḡi fhola nga murahu ha maḡuvha a si gathi a vho kona u tshimbila zwavhuḡi, fhedzi o vha o no shanduka. O vha o no vha na vhuthu nahone u ḡihudza hawe ho vha ho no fhungudzea. O vha a sa tsha ambesa nahone a tshi vho ṭhonifha vhukuma malume awe na vhashumi vhoṭhe. Musi a tshi vhona Thabo, a mu livhuwa nge a mu tshidza nahone a mu ṅea luṭingothendeleki lwawe u sumbedza u livhuwa hawe, fhedzi Thabo ho ngo ṭanganedza tshenetsho tshifhiwa. O mbo ḡi ṛwethuwa nahone a ri, “Mafunda ha rengwi,” a bvela phanda na u ṭanzwa tshikosikara tshi kokodzwaho nga donngi.

Itani uri tshitori tshi nyanyule!

★ Olani tshifanyiso tshi sumbedzaho hetshi tshipiḡa tsha tshitori: *Vhathu vho mu sevha uri hezwi zwi na khombo, samusi hu na mmbwa dzine dza mona-mona heneffho ḡakani. Dzi dzula dzi na nḡala nahone dzi a luma badi. Fhedzi Simphiwe a sokou fa nga zwiseo.*

★ Dovhani ni vha tshitori. Ṽwalani mutevhe wa zwithu zwoṭhe zwi sa fani zwine Thabo a ḡivhelwa zwone ni dovhe ni ṛwale na mutevhe wa zwithu zwine Simphiwe a ḡivhelwa zwone. Thomani nga heyi nḡila: Thabo ndi ... Simphiwe ndi ...

★ Vhalelani nṅha yeneyo mitevhe mivhili—mutevhe wa Thabo na mutevhe wa Simphiwe. Vhalani zwe na zwi ṛwala nga ipfi ṭine ṭa bvisela khagala zwine ipfi ṭine na khou ṭi vhalala ṭa amba zwone.



There is no price for being kind

By Zahida Wahab ■ Illustrated by Heidel Dedekind

Story
corner



In a village far away, there lived a very poor boy who herded sheep to feed his family. He was always kind and helpful to his neighbours and was a blessing to his grandparents who raised him from a little boy. His name was Thabo and he was loved by everyone.

“Aah! Thank you, Thabo, for going to the shop for my bread,” Mrs Abbas said. “You can keep the change.”



But Thabo knew that Mrs Abbas needed every cent she had. “That’s all right, Mrs Abbas,” he said, smiling. “There is no price for being kind.”

One day, the farmer who Thabo worked for arrived home with his nephew Simphiwe. Simphiwe was dressed in smart clothes and spoke English fluently.

“Thabo, come and meet Simphiwe,” said the farmer. “Simphiwe lives in the city but will be visiting us for a while. I hope that you two will get along and be company for each other.” Thabo was excited to meet someone his age. Hopefully, they would become good friends.

But Thabo’s excitement soon turned to sadness. As it turned out, Simphiwe was rude and arrogant. He showed no respect for his uncle or any of the other workers on the farm. “These people are so old-fashioned,” Simphiwe said, laughing loudly at the men who rode to work and back home on donkey carts. “And why would anyone choose to live here in the middle of nowhere, anyway?”

Simphiwe also refused to help out with the daily chores on the farm. “I’m a well-educated person. Do you think I go to school just to end up doing manual labour? I’m not going to do any of these chores!”

Rather than helping, Simphiwe spent his days lazing under a tree, refusing to help prepare the breakfast or lunch or to do any of the chores. Thabo was very disappointed that a boy his age could be so lazy and unkind. “I attend the local village school. There we are taught the value of kindness and hard work. Simphiwe hasn’t learnt these basic things,” thought Thabo. “He is foolish to think that he can go through life like this.”

One day, Simphiwe was bored and decided that he would like to go for a walk in the bush surrounding the farm. Everyone warned him that this was

dangerous, as there were stray dogs living in the bush. They were always hungry and not friendly at all! But Simphiwe just laughed. “What do you know?” he said rudely. “I’m smart enough to look after myself.”

Thabo had gone out with the farmer to buy supplies. When he got back, the workers told him that Simphiwe had decided to go for a walk in the bush all by himself. Thabo immediately grabbed a stick and a box of matches and ran to look for Simphiwe.

“He doesn’t realise how much danger he is in,” Thabo whispered to himself while moving through the bush as quickly as possible. “The others told me to leave the rude city boy to learn a lesson, but I don’t want anything bad to happen to Simphiwe. Soon it will be dark, and the bush is a dangerous place, especially for a boy like Simphiwe who has never been out of the city before.”

Thabo had been searching for a long time when suddenly he heard a scream that jolted him. He ran in the direction of the scream and saw Simphiwe in the middle of a pack of stray dogs. The dogs were baring their sharp teeth and getting ready to pounce. Thabo had to think fast. He lit the stick that he had brought and charged at the dogs.

For a while, the dogs still threatened to attack the boys, but eventually they turned around and trotted away.



Simphiwe was shivering with fear. He had twisted his ankle trying to run away from the dogs and was limping in pain. Thabo was strong from all the hard work on the farm, so he carried Simphiwe all the way back to the farm.

Simphiwe was back on his feet a few days later, but something was different about him. He was kinder and less boastful. He was quieter and more respectful to his uncle and all the workers. When he saw Thabo, he thanked him for saving his life and offered him his cellphone as a token of his appreciation, but Thabo refused to accept this gift. He just smiled and said, “There is no price for being kind,” and carried on washing the donkey cart.

Get story active!

- ★ Draw a picture to illustrate this part of the story: *Everyone warned him that this was dangerous, as there were stray dogs living in the bush. They were always hungry and not friendly at all! But Simphiwe just laughed.*

- ★ Read the story again. Make a list of all the different qualities that Thabo has and make a separate list of Simphiwe’s qualities. Start like this: Thabo is ... Simphiwe is ...
- ★ Read your two lists – the list about Thabo and the list about Simphiwe – aloud. Use your voice to say the words on your lists in ways that put across what they mean.

Zwi takadzaho nga ha Na'ibali

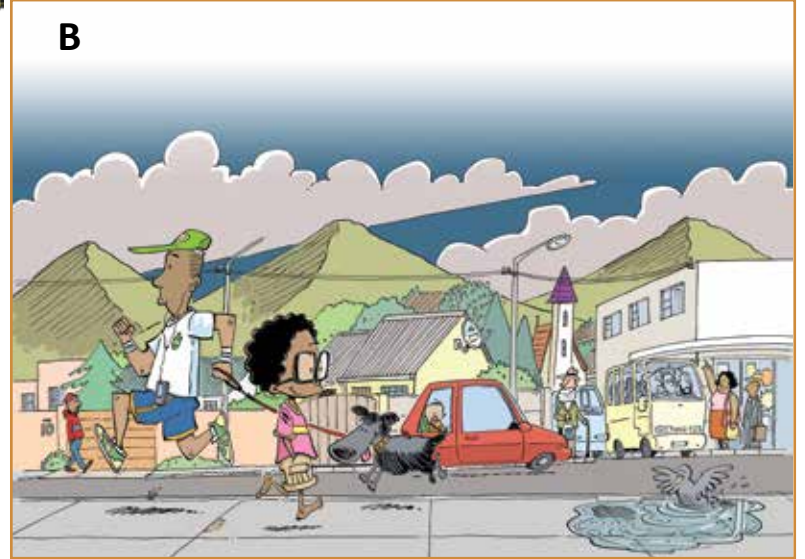
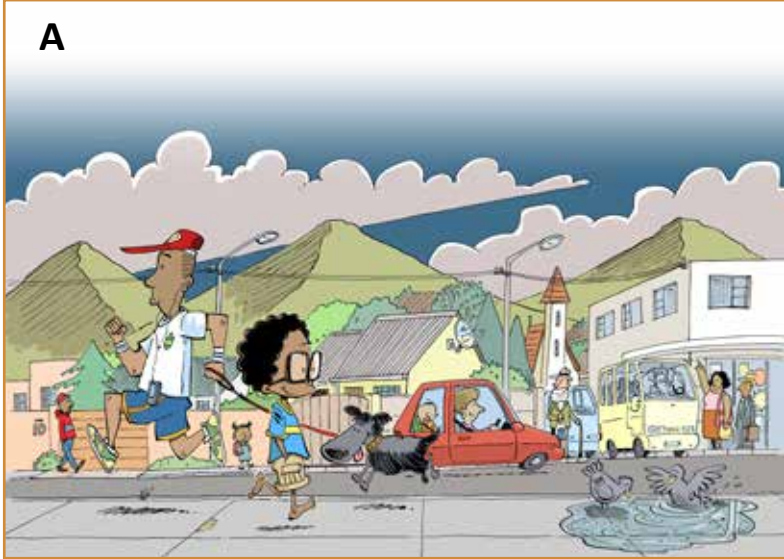
Na'ibali fun



1. Naa ni nga wana zwithu zwa 8 zwi sa fani kha zwenezwi zwifanyiso zwivhili?

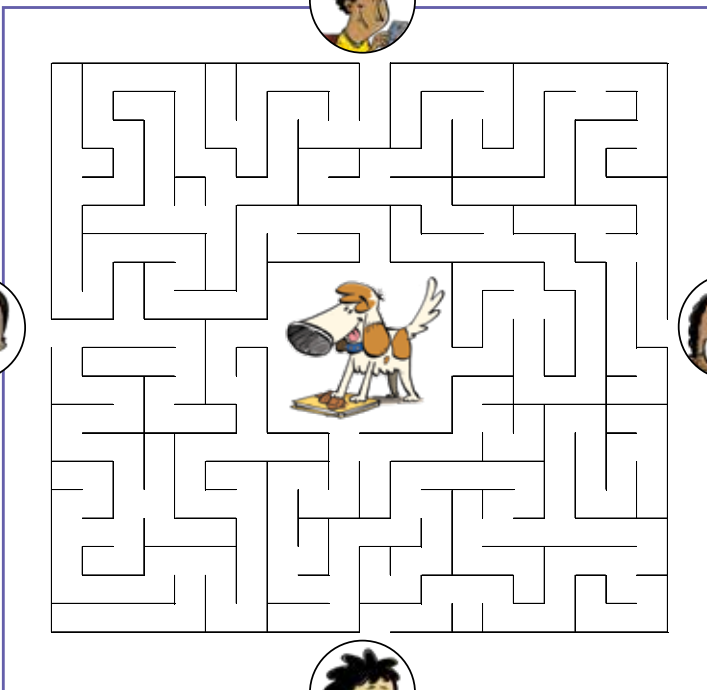


Find 8 differences between these two pictures.



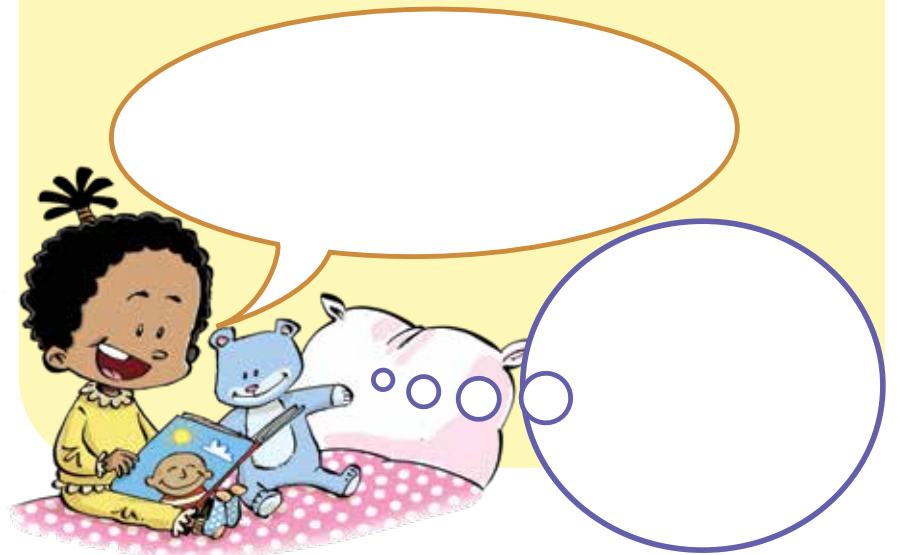
2. Noodle yo xela! Thusani vhabvumbedzwa vha Na'ibali uri vha wane mmbwa yavho.

Noodle is lost! Help our Na'ibali characters to find their furry friend.



3. Mbali ndi murathu wa Neo, u na minwaha mivhili. U funa dzibugu dzi re na zwirendo, fhedzi u dovha a diphina nga u diita u nga u khou vhala bugu dza Neo. U dovha a vhalela mupopi wawe na mmbwa ya Bella, ine ya pfi Noodle. Ni humbula uri ndi tshifhio tshiṱoho tsha bugu ine Mbali a khou i vhala kha tshenetshi tshifanyiso? Nwalani zwine a khou zwi amba kha pulo la maipfi ni tshi fhedza ni ole tshifanyiso kana ni nṱwale tshiṱwe tshithu kha pulo la maipfi u sumbedza zwine zwa khou humbulwa nga mupopi wawe.

Mbali is Neo's sister, and she is two years old. She loves books with rhymes in them, but she also enjoys pretending to read Neo's books. She often reads to her teddy bear and to Bella's dog, Noodle. What do you think the title of the book is that Mbali is reading in the picture? Write what she's saying in the speech bubble and then draw a picture or write something in the thought bubble to show what her teddy bear is thinking.



Na'ibali yo itelwa u ni ṱṱuwedza na u ni tikedza. Ri kwameni nga inṱwe ya dzenedzi ndila:

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UMLAZI
EYETHU

EASTERN CAPE
RISING SUN

POLOKWANE
OBSERVER

Na'ibali