



It starts with a story...

## Explore the world through books

Have you noticed how naturally curious children are? Given the chance, they will ask question after question! Use books to help them discover answers to their questions and to explore different topics together – you'll find yourself asking questions too and you'll learn things together.

Different kinds of books explore topics in different ways. Here are a few examples.

- Realistic stories** focus on real-life problems which the characters have to solve, like how to stop someone from being bullied or how to escape a fire.

## Hlohlomiša lefase ka dipuku

Naa o lemogile gore bana ka tlhago ba rata go tseba bjang? Ge ba filwe monyetla ba tla botšiša dipotšišo tša go se fele! Diriša dipuku go ba thuša go hwetša dikarabo tša dipotšišo tša bona le go hlohlomiša dihlogotaba tša go fapana mmogo – le wena o tlo ikhwetša o botšiša dipotšišo gomme la ithuta dilo mmogo.

Dipuku tša go fapanafapana di hlohlomiša dihlogotaba ka ditsela tša go fapana. Mehlala ye mmalwa ke ye.

- Dikanegelo tša nnete** di nepiša mathata a nnete a bophelo ao baanegwa ba swanetšego go a rarolla, go swana le gore motho a se hlwe a kgoelwa ke ba bangwe goba go tšhaba gore o se fišwe ke mollo.
- Ditaodišophelo** di bolela ka dikanegelo tša batho ba nnete, bjalo ka dinaledi tša diopedi goba boramahlale ba go tuma. Dipuku tše di ngwadilwe ke batho bao ba iphilego nako ya go nyakišiša ka ga bophelo bja motho yo mongwe.
- Dikanegelo tša setšo** di anega dinonwane tša melaetša goba maitshwaro, bjalo ka fao re swanetšego go swara lefase le ka fao re swanetšego go swarana ka gona.
- Dipuku tša tshedimošo** di swere tshedimošo le dinnete, mohlala, ka ga ditumelo, ditlhabelo le ditlwaelo tša dihlopha tša go fapana tša sedumedi, goba ka fao dinaledi le dipolanete di hlolegilego ka gona.

- Biographies** tell the stories of real people, like pop stars or famous scientists. These books are written by authors who have spent time finding out about someone else's life.
- Traditional stories** tell tales with a message or moral, like how we should treat the earth and one another.
- Information books** contain information and facts, for example, about the beliefs, rituals and practices of different religious groups, or how stars and planets are formed.

When you read storybooks, you usually start at the beginning and read through to the end so that you get the whole story! Information books work differently. Here are some ideas on how to share them with children.

- On the cover.** Read the title and draw children's attention to the pictures on the cover. Can they

use these to predict what the book is about? Find the author's name together – this helps to remind children that all books are written by real people!

- What's inside?** Look at the contents page at the beginning of the book to help you choose sections that grab your children's interest.
- Start, stop and skip.** Start by reading the part of the book that most interests your children. If you've found the information they were looking for, or if they ask new questions, or if something else in the book interests them more, stop reading and skip to another part.
- Different types of information.** Spend time looking at and discussing pictures, photographs, maps and diagrams together – they offer as much food for thought as the words on the page.

Whatever books you choose to explore with your children, enjoy the journey of discovery together!



Ge o bala dipukukanegelo gantši o thoma mathomong wa bala go ya mafelelong gore o kwe kanegelo ka moka! Dipuku tša tshedimošo di šoma ka tsela ye e fapanego. Fa ke dikeletšo ka ga mokgwa wa ka fao o ka di abelanago le bana.

- Lekgateng.** Bala thaetlele gomme o lemoše bana diswantšho tša mo lekgateng. Ba ka diriša se go akanya gore puku e bolela ka eng? Hwetšang leina la mongwadi mmogo – se se gopotša bana gore dipuku tšohle di ngwadilwe ke batho ba nnete!
- Go na le eng ka gare?** Lebelela letlakala la diteng mo mathomong a puku go go thuša go kgetha dikarolo tša go tanya dikgahlego tša bana ba gago.

- Thoma, ema o tshale.** Thoma ka go bala ka karolo ya puku yeo e kgahlogo bana ba gago kudu. Ge o hweditše tshedimošo ye ba e nyakago, goba ge ba botšiša dipotšišo tše diswa, goba ge se sengwe ka pukung se ba kgahla kudu, emiša go bala o tshalele go karolo ye nngwe.
- Mehuta ya go fapana ya tshedimošo.** Tšeang nako le lebeletše le go boledišana ka ga diswantšho, dinepe, mebepe le dithalwa mmogo – di fana ka kgopolo go swana le mantšu ao a lego letlakaleng.

Dipuku dife goba dife tše o di hlohlomišago le bana ba gago, ipshineng ka leeto la kutullo mmogo!



Drive your imagination

Join us in taking the power of stories to the next level. Let's go!

Etla o be le rena ge re fetišetša maatla a dikanegelo maamong a godimo. Areyel





# Story stars

## A passionate literacy warrior

**Nal'ibali Literacy Mentor, Madoda Ndlakuse, is passionate about stories! He is a well-known storyteller and literacy activist – and an author too!**

Madoda took part in the book-creation event run by Book Dash in Grahamstown in November 2016. At Book Dash's book-creation events, volunteers get together to create books for children in about 12 hours!

At the Grahamstown event, Madoda worked with illustrator, Siyasanga Madyibi, and designer, Vuyisa Ngqawani, to produce an isiXhosa children's storybook called *uMshato weNtlanzi neNkukhu*. (See pages 5, 6, 11 and 12 for the Nal'ibali bilingual cut-out-and-keep version of this book.) We chatted to Madoda about his involvement in this event and about the importance of stories.

### How important are children's stories to you?

I am deeply in love with writing and telling children's stories. It is my calling!

### How important are stories in children's development?

Stories teach our children new phrases, help them to become skilled readers and enrich their vocabulary. When children grow up reading stories, it helps them build confidence in their abilities.

### Did you have to write a story especially for the Book Dash event in Grahamstown?

I always have stories that I have written tucked away somewhere! When I heard about the Book Dash event, I already had four stories completed and ready to go. I write because there is something inside me that drives me to pick up a pen and put something on paper.

### What language do you write in?

I write in my mother tongue, isiXhosa.

### What was the Book Dash experience like?

Quite a lot of wonderful things happened on that day! When I write, I don't plan how many words or paragraphs, a chapter or story will have. I just write and write and write! At the event, we were told about the number of pages that our books could be. It became clear that what I had written, needed to be reduced and some of the characters needed to be left out! As a book-creation team, we discussed which characters needed to stay and which ones had to go. We also decided together on the number of pictures we would have. And we did all of this in a very short space of time! We worked very hard, but it was very exciting because we were working on something that I loved and wanted to feel proud of.

### Why does the language we use in children's books matter?

An experienced editor, Linda Nelani, was part of our book-creation team. She patiently taught me that we need to spell words correctly and make sure that sentences are written correctly. Authors cannot just write in any way they want to, otherwise the readers of their books might not understand what they are trying to say!

Lara Salomon/Book Dash



Madoda Ndlakuse at Book Dash, Grahamstown.

Madoda Ndlakuse go Book Dash, Grahamstown.

# Dinaledi tša dikanegelo

## Lešole la go rata tsebo ya go bala le go ngwala kudu

**Moeletši wa Tsebo ya go Bala le go Ngwala wa Nal'ibali, Madoda Ndlakuse, o rata dikanegelo kudu! O tsebega kudu ka go anega dikanegelo ebile ke molwela tsebo ya go bala le go ngwala – gape ke mongwadi!**

Madoda o tšere karolo tiragalong ya tlhamo-ya-dipuku ya Book Dash kua Grahamstown ka Nofemere 2016. Ditiragalong tša tlhamo-ya-dipuku tša Book Dash, baithaopi ba a kopana ba hlalame bana dipuku ka diiri tše 12! Tiragalong ya kua Grahamstown, Madoda o šomile le moswantšhi, Siyasanga Madyibi, le moakanyetši, Vuyisa Ngqawani, go tšweletša puku ya dikanegelo ya seXhosa ya go bitšwa *uMshato weNtlanzi neNkukhu*. (Lebelela matlakala a 5, 6, 11 le 12 go mohuta wa puku ye wa ripa-o-boloke wa dipolelontši wa Nal'ibali.) Re boletše le Madoda ka ga go tšea karolo ga gagwe tiragalong ye le ka ga bohlokwa bja dikanegelo.

### Dikanegelo tša bana di bohlokwa bjang go wena?

Ke rata kudu go ngwala le go bala dikanegelo tša bana. Ke pitšo ya ka!

### Dikanegelo di bohlokwa bjang tlhabollong ya bana?

Dikanegelo di ruta bana ba rena dikafoko tše diswa, tša ba thuša go ba babadi ba go ba le mabokgoni gape tša matlafatša tlontlontšu ya bona. Ge bana ba gola ba bala dikanegelo, di ba thuša go aga boitšhepo mabokgoning a bona.

### O ile wa swanelwa ke go ngwala kanegelo ya tiragalo ya Book Dash kudu kua Grahamstown?

Ke dula ke na le dikanegelo tše ke di ngwadilego tšeo ke di bolokilego go gongwe! Ge ke ekwa ka tiragalo ya Book Dash, ke be šetše ke na le dikanegelo tše ke di feditšego tše nne. Ke a ngwala ka gobane go na le se sengwe ka gare ga ka sa go dira gore ke tšeye pene gomme ke ngwale se sengwe pampiring.

### O ngwala ka polelo efe?

Ke ngwala ka polelo ya ka gae, seXhosa.

### Maitemogelo a Book Dash a bile bjang?

Go diregile dilo tše dintši tša botse letšatšig leo! Ge ke ngwala ga ke beakanye palo ya mantšu goba ditemana, goba dikgaolo tšeo kanegelo e tlo bago le tšona. Ke no ngwala, ka ngwala ka ngwala! Kua tiragalong re boditšwe gore dipuku tša rena di ka ba le matlakala a makae. Go bonagetše gore tše ke di ngwadilego di swanetše go fokotšwa gomme baanegwa ba bangwe ba swanetše go ntšhiwa! Bjalo ka sehlopha sa go hlama-dipuku, re kwane gore re tlogela baanegwa ba bafe ra ntšha ba bafe. Gape re kwane le ka palo ya diswantšho. Gomme re dirile tše ka moka ka nako ye nnyane! Re šomile ka maatla efela go be go thabiša ka ge re be re šoma ka seo ke se ratago ebile ke nyaka go ikgantšha ka sona.

### Ke ka lebaka la eng polelo ye re e dirišago dipukung tša bana e le bohlokwa?

Mohlakiši wa go ba le maitemogelo, Linda Nelani, o be a le sehlopheng sa tlhamo-ya-dipuku. O nthutile ka go se fele pelo gore re swanetše go peleta mantšu gabotse gomme re kgonthiše gore mafoko a ngwalwa gabotse. Bangwadi ba ka se ngwale ka tsela efe goba efe yeo ba nyakago ka yona, go sego bjalo babadi ba ka se kwe gore ba nyaka go reng!

## NAL'IBALI ON RADIO!

Tune into the following radio stations to enjoy listening to stories on Nal'ibali's radio show!

**Ikwekwezi FM** on Monday, Wednesday and Friday at 9.45 a.m.

**Lesedi FM** on Monday, Tuesday and Thursday at 9.45 a.m.

**Ligwalagwala FM** on Monday to Wednesday at 9.10 a.m.

**Munghana Lonene FM** on Monday, Wednesday and Friday at 9.35 a.m.

**Phalaphala FM** on Monday to Wednesday at 11.15 a.m.

**RSG** on Monday to Wednesday at 9.10 a.m.

**SAfm** on Monday, Wednesday and Friday at 1.50 p.m.

**Thobela FM** on Tuesday and Thursday at 2.50 p.m., on Saturday at 9.20 a.m. and on Sunday at 7.50 a.m.

**Ukhozi FM** on Wednesday at 9.20 a.m. and on Saturday at 8.50 a.m.

**Umhlobo Wenene FM** on Monday to Wednesday at 9.30 a.m.

**X-K FM** on Monday, Wednesday and Friday at 9.00 a.m.



## NAL'IBALI DIYALEMOYENG!

Theeletša diteišene tše di latelago tša seyaalemoya gore o ipshine ka go theeletša dikanegelo lenaneong la seyaalemoya la Nal'ibali!

**Ikwekwezi FM** ka Mošupologo, Laboraro le Labohlano ka 9.45 a.m.

**Lesedi FM** ka Mošupologo, Labobedi le Labone ka 9.45 a.m.

**Ligwalagwala FM** ka Mošupologo le Laboraro ka 9.10 a.m.

**Munghana Lonene FM** ka Mošupologo, Laboraro le Labohlano ka 9.35 a.m.

**Phalaphala FM** ka Mošupologo go fihla ka Laboraro ka 11.15 a.m.

**RSG** ka Mošupologo go fihla ka Laboraro ka 9.10 a.m.

**SAfm** ka Mošupologo, Laboraro le Labohlano ka 1.50 p.m.

**Thobela FM** ka Labobedi le Labone ka 2.50 p.m., Mokibelo ka 9.20 a.m. le Sontaga ka 7.50 a.m.

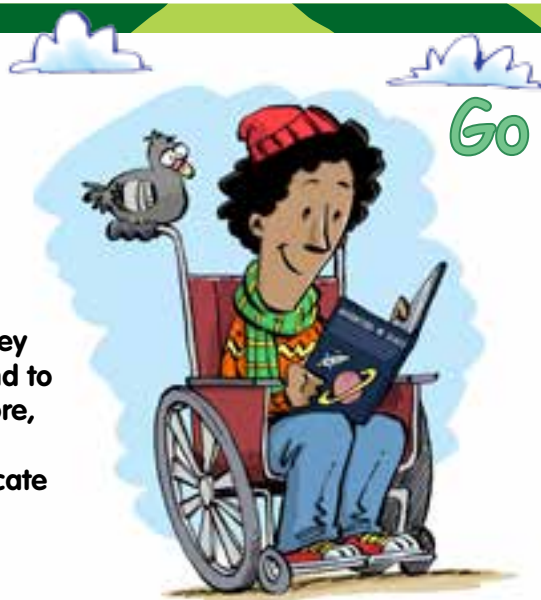
**Ukhozi FM** ka Laboraro ka 9.20 a.m. le ka Mokibelo ka 8.50 a.m.

**Umhlobo Wenene FM** ka Mošupologo go fihla ka Laboraro ka 9.30 a.m.

**X-K FM** ka Mošupologo, Laboraro le Labohlano ka 9.00 a.m.

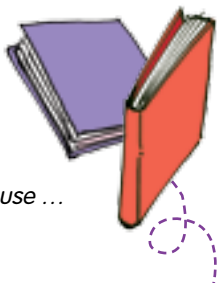
## Writing book reviews

When you ask children to write book reviews, it is a great way to get them to connect with what they read, to think critically about it and to express their opinions. What's more, writing and sharing book reviews encourages children to communicate with each other about what they are reading.



Here are some ideas of how to use book reviews in your classroom and at your reading club.

- Encourage children to write down their opinion of a book they have read. Remind them that not everybody enjoys reading the same type of books or books by the same authors.
- Good book reviews help people decide whether they want to read the book or not. In their reviews, the children should therefore give the basic story outline, but not give too much away about the story!
- Reviews can be long or short, and can also include drawings of parts of the book by the reviewer.
- You can use the children's book reviews to start conversations about books. Keep the reviews in a special folder that the children can refer to, or display them on a notice board or wall of your classroom or reading club venue. You could also attach a plastic pocket to the inside of books for children to place their reviews in.
- Remind the children to always write the title of the book, the author's name and their own name on their review. They should also include the illustrator's name, if there are pictures in the book.
- Sometimes children need a little help with what to put in a book review. Try giving them some of these sentences to complete:
  - This story is about ...
  - The main characters are ...
  - My favourite part of this book was ...
  - When ... I felt ...
  - I really liked/I really didn't like ... because ...
  - My favourite character was ...
  - You should read this book because ...
  - I think you would enjoy this book if you like stories that ...
  - My rating for this book is: ☆☆☆☆☆



Title: The mermaid's purse  
Author: Jude Daly  
Illustrator: Magriet Brink  
Reviewer's name: Siphokazi Nali

## Go ngwala ditshekatsheko tša dipuku

Ge o nyaka gore bana ba ngwale ditshekatsheko tša dipuku, ke tsela ye botse ya go ba kgokaganaya le seo ba se balago, go nagana ka tsenelelo ka ga sona le go hlagiša dikgopolo tša bona. Se segolo, go ngwala le go abelana ka ditshekatsheko tša dipuku go hlohletša bana go boledišana ka ga seo ba se balago.

Fa ke dikeletšo tše dingwe tša ka fao o ka diriša ditshekatsheko tša dipuku ka phapošiborutelong ya gago le sehlopheng sa go bala.

- Hlohletša bana gore ba ngwale dikgopolo tša bona ka ga puku ye ba e badilego. Ba gopotše gore ga se mang le mang yo a ipshinago ge a bala dipuku tša mohuta o tee goba dipuku tša mongwadi o tee.
- Ditshekatsheko tša botse tša dipuku di thuša batho go nagana gore ba nyaka go bala puku goba aowa. Ka ditshekatshelong tša bona ba swanetše go fa kakaretšo ya kanegelo ya motheo, efela ba se bolele tše dintši ka ga kanegelo!
- Ditshekatsheko di ka ba tše ditelele goba tše dikopana, gomme mosekaseki a ka tsenya le diithalwa tša dikarolo tša puku.
- O ka diriša ditshekatsheko tša dipuku tša bana go thoma poledišana ka ga dipuku. Ditshekatsheko di be ka foltareng ya go kgethega yeo bana ba tla e dirišago, goba di laetše letlapeng la ditsebišo goba lebotong la phapošiborutelo ya gago goba lefelong la sehlopha sa go bala. Gape o ka mametletša mokotla wa polasetiki ka gare ga dipuku gore bana ba tsenye ditshekatsheko tša bona ka gare.
- Ka mehla gopotša bana go ngwala thaetlele ya puku, leina la mongwadi le leina la mong mo tshekatshelong ya bona. Ba ngwale le leina la moswantšhi, ge go na le diswantšho ka pukung.
- Ka nako ye nngwe bana ba nyaka go thušwa gannyane ka ga se ba ka se tsenyago ka tshekatshelong ya puku. Leka go ba fa a mangwe a mafoko a gore ba a feleletše:
  - Kanegelo ye e bolela ka ...
  - Baanegwathwadi ke ...
  - Karolo ye ke e ratago kudu ka pukung ye e bile ...
  - Ge ... ke ikwele ...
  - Ke tloga ke ratile/ke tloga ke se ka rata ... ka gobane ...
  - Moanegwa yo ke mo ratago kudu ke ...
  - O swanetše go bala puku ye ka gobane ...
  - Ke nagana gore o tla ipshina ka puku ye ge o rata dikanegelo tša ...
  - Moakanyo wa ka pukung ye ke: ☆☆☆☆☆



Thaetlele: Sekhwama sa Mothohlapi  
Mongwadi: Jude Daly  
Moswantšhi: Magriet Brink  
Leina la Mosekaseki: Siphokazi Nali

Make reading for enjoyment part of your school! For more information and guidance on how to do this, go to [www.storypoweredschools.org](http://www.storypoweredschools.org).



Dira gore go balela boipshino e be karolo ya sekolo sa geno! Go hwetša tshedimošo ka bottlalo le tlhahlo ya go dira se, eya go [www.storypoweredschools.org](http://www.storypoweredschools.org).

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



## Get creative!

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



After you have read *The fish and chicken's wedding* (pages 5, 6, 11 and 12), discuss with your children who their favourite character in the story is. Encourage them to say why this character is their favourite. Then suggest that they try writing their own story using their favourite character as the main character.



## E ba le boithamelolo!

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



Morago ga go bala *Mokete wa hlapi le kgogo* (matlakala a 5, 6, 11 le 12), bana ba gago a ba bolele gore moanegwa wa bona wa mmamoratwa kanegelong ke mang. Ba hlohleletše go fa mabaka a gore ke ka lebaka la eng moanegwa e le mmamoratwa wa bona. Šišinya gore ba ngwale dikanegelo tša bona ba diriša moanegwa wa mmamoratwa bjalo ka moanegwathwadi.

*Champion of the night* (pages 7–10), is a story about courage and compassion. After you have read the story, spend time discussion these concepts with your children. For example, you could ask:

- ★ Ryan says that being brave is doing something even when you are afraid to do it. Do you think he's right?
- ★ Can you remember a time when you acted bravely, or you wished you had been braver?
- ★ Ryan stood up for David even though David wasn't popular. Do you think that's a difficult thing to do? Why/why not?
- ★ Have you ever had to stand up for yourself or someone else? What happened?
- ★ The story is called *Champion of the night*. Who do you think the champion of the night was?

*Thwadi ya bošego* (matlakala a 7–10), ke kanegelo ya bogale le kwelobohloko. Morago ga go bala kanegelo, e ba le nako o bolele le bana ba gago ka ga dikgopolo tše. Mohlala, o ka botšiša:

- ★ Ryan o re go ba bogale ke go dira se sengwe le ge o fšega go se dira. O nagana gore o bolela nnete?
- ★ O gopola nako ye o ilego wa ba bogale, goba o duma o kare nkabe o bile bogale kudu?
- ★ Ryan o emetše David le ge David a se a tume. O nagana gore go bothata go dira seo? Ka lebaka la eng?
- ★ Naa nkile wa ikemela goba wa emelela motho yo mongwe? Go diregile eng?
- ★ Kanegelo ya go bitšwa *Thwadi ya bošego*. O nagana gore thwadi ya bošego e bile mang?



Read the story, *The leopard, the otter and the mouse* (page 14), for a second time. As you read, invite your children to join in Leopard's cry for help. They can also mime some of the actions, like the game of "loose and tight", or when Leopard tries to grab Mouse.



Bala kanegelo, *Lepogo, moswe le legotlo* (letlakala la 15), la bobedi. Ge o bala, e re bana ba gago ba dire selo sa Lepogo sa go kgopela thušo. Ba ka ekišetša ditiro tše dingwe, bjalo ka moralo wa "nyefiša goba tliša", goba ge Lepogo le leka go swara Legotlo.

16 October is Dictionary Day. To celebrate this day, try one or more of these ideas with your children.

- ★ **Warm up:** Get used to using a dictionary by asking everyone to think of one of their favourite words, and to then look up the meaning of the word. Follow this up by taking turns to close the dictionary and then let it flip open. Read the first word (and its meaning) you see when you flip it open.
- ★ **Have a word race:** Choose any word in your dictionary and then let the children race to see who can find it first in their dictionary. (If you're doing this with groups of children, they can work alone or in pairs.) The first child (or pair) to find the word, should read out the definition. They then get to choose the next word that everyone will search for!
- ★ **Make up new words:** Challenge each of your children to make up a few new words and definitions. Let them write these words and definitions on small pieces of paper, and display them on the fridge, wall or door. Have fun making up sentences with these new words in them – or using them in everyday conversation!

16 Oktobere ke Letšatši la Pukuntšu. Go keteka letšatši le, leka e tee goba tše dintši tša dikgopolo tše le bana ba gago.

- ★ **Tutelo:** Itlwaetšeng go diriša pukuntšu ka go kgopela yo mongwe le yo mongwe go nagana ka mantšu ao ba a ratago kudu, gomme ka morago ba lebelele gore a ra go reng. Ka morago šiedišanang ka go tswalela pukuntšu gomme le e tlogele e ipule. Bala lentšu la mathomo (le tlhalošo ya lona) le o le bonago pele ge e bulega.
- ★ **Ebang le lebelo la lentšu:** Kgetha lentšu le lengwe le le lengwe ka pukuntšung gomme bana ba bakišane go bona gore ke mang yo a le hwetšago pele ka pukuntšung. (Ge o dira se le sehlopha sa bana, ba ka šoma ba le tee goba ka diphere.) Ngwana wa mathomo (goba phere) wa go hwetša lentšu, o swanetše go bala tlhalošo. Gomme ka morago ba kgethe lentšu leo le tlogo tsongwa ke bohle!
- ★ **Dirang mantšu a maswa:** Hlotla ngwana yo mongwe le yo mongwe go dira mantšu a maswa a mmalwa le dihlalošo. A ba ngwale mantšu ao le dihlalošo seripeng se sennyanane sa pampiri, gomme ba a laetše setšidifatsing, lebotong goba lebating. Ipshineng ka go bopa mafoko a go ba le mantšu a maswa a – goba le a diriše ka mehla poledišanong!



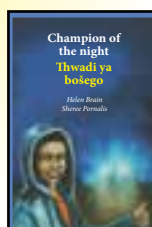
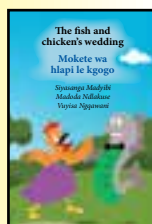
Famous South African storyteller and author, Gcina Mhlophe, celebrates her birthday on 24 October. Spend time on or near this date honouring this great South African talent by reading her stories or finding out more about her on the Internet. Watch her tell a story on YouTube, or you can read her story, *Sisanda's gift*, on the Nalibali website ([www.nalibali.org](http://www.nalibali.org)) or mobisite ([www.nalibali.mobi](http://www.nalibali.mobi)).



Moanegi wa dikanegelo wa Afrika Borwa wa go tuma gape e le mongwadi, Gcina Mhlophe, o keteka letšatši la gagwe la matswalo ka di 24 Oktobere. Iphe nako ka letšatšikgwedi le goba la kgauswi le lona o hlomphe talenta ye ya Afrika Borwa ye botse ka go bala dikanegelo tša gagwe goba o hwetše tše dintši ka ga yena Inthaneteng. Mmoge le anega kanegelo go YouTube, goba bala kanegelo, *Mpho ya Sisanda*, weposateng ya Nalibali ([www.nalibali.org](http://www.nalibali.org)) goba go mobisaete ([www.nalibali.mobi](http://www.nalibali.mobi)).

### Create TWO cut-out-and-keep books

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



### Itlhameleng dipuku tša ripa-o-boloke tše PEDI

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

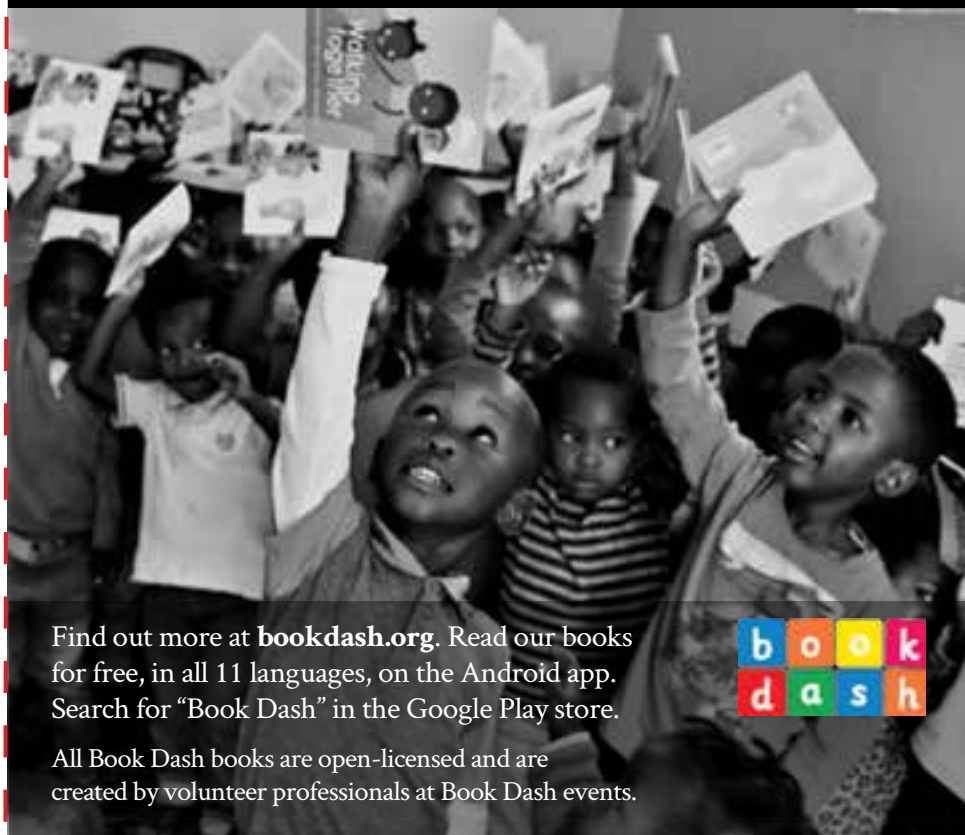


Drive your imagination





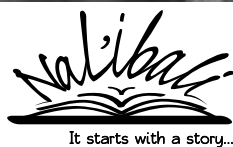
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Tšeleng ya go ya gae o ile a kopana le Gusha Bhogo. O ile go bona nku ya go loka a mo anegela ka pejana. O mmoditse gore Tlou o ile eng go yena. Gusha o ile a homotša kgogo gomme a ba a kgona go myemvela ganyabe gape.

Gomme Gusha a laletša Cikizwa go tla dilalelong gagabo. Ba laletše ka setampa sa bose se hlakane le dinawa. Ka morago, Cikizwa o ile a binela mmamo wo o bego o bapalwa ka lethabo le ba lapa la Gusha. O ile a thumšha lerole a ba a lebala ka mathata a gagwe!

On her way home, she met Gusha Bhogo. As soon as she saw the kind sheep, she poured out her heart to him. She told him about what Elephant had said to her. Gusha comforted the chicken and he was even able to make her smile a little.

Then Gusha invited Cikizwa to have supper at his home. They had tasty samp, cooked with beans for supper. Afterwards, Cikizwa danced joyfully with the Gusha family as the music played. She danced so much that she sent the dust flying and forgot all her troubles!

## The fish and chicken's wedding

### Mokete wa hlapi le kgogo

*Siyasanga Madyibi  
Madoda Ndlakuse  
Vuyisa Ngqawani*





Now, in the place where Cikizwa lived, there was a cruel elephant. Elephant often said really unkind things to Cikizwa to try and make her unhappy.

One morning, when Cikizwa greeted Elephant, he snubbed her and said, “Ha, ha, ha! Go away, you orphan! What do you want from me? You’re so skinny. It’s as if you haven’t had enough meals to eat!”

Cikizwa was heartbroken.

Bjale, fao Cikizwa a bego a du!a gona, go be go na le !dou ya sehlogo. Tlou o be a fela a botša Cikizwa d!lo tša go se be botse gore a mo kgopise.

Mesong ye mengwe, ge Cikizwa a dumediša Tlou o ile a mo folela a re, “Ha, ha, ha! Eya kua, tšhiwana ke wena! O nyaka eng mo go ma? O otile. O kare ga se wa ja mafela ao a lekane go?”

Cikizwa o kwele bohloko pelong.



There once lived a chicken, called Cikizwa, who was an orphan.

Go ile gwa ba le kgogo ya go bitšwa Cikizwa, e le tšhiwana.



The next day it rained and rained. It rained so heavily that many animals were swept away by the nearby river. Cikizwa was safe in her little coop because her father had been clever enough to build a drain nearby so that it didn't get flooded. But Cikizwa still felt sad about what had happened to some of her friends.

Once the rain stopped, beautiful, colourful flowers appeared and there was a cool breeze. Cikizwa was out enjoying the sunshine when she saw Elephant limping along and crying loudly. Kind Cikizwa quickly called an ambulance. When the ambulance arrived, Elephant got the help he needed. His leg was bandaged and he was given an injection to help with the pain. As soon as Elephant started to feel better, he thanked Cikizwa for her kindness. Then he said, “Cikizwa, my child, never change who you are. Keep on respecting and loving everyone.”

Ka lešatši ha go late!a pula e ile ya na kudu. E ne!e kudu ka fao diphoofolo tše dingwe di gogotšwego ke metse a noka ya kgauwi. Cikizwa o be a bolokegile ka gare ga falama ya gagwe ka gobane raagwe o ile a ba bohale a aga mosela kgauwi gore go se be le mafela. Efela Cikizwa o be a kwešwa bohloko ke seo se dimagalešego bagwera ba gagwe.

Pula e n!e go khula, gwa ba le maloba a maboise a mebalabala le moya wa go fola. Cikizwa o be a ipshina ka mahlasedi a lešatši ka n!e ge a bona Tlou e hloša gomme e hlabile lešata e lla. Cikizwa wa go loka o ile a bitša ampulense ka pela.

Ampulense e n!e go fihla gomme Tlou a hwetša thušo ye a bego a e nyaka. Leoto ha gagwe le be le bofihwe gomme a hlabiwa tšhiwana ya go fodiša sehlabi. Tlou o n!e go kaonafala, a leboga Cikizwa ka botho bja gagwe. Gomme a re, “Cikizwa, ngwana wa ka, o se fetoge ka seo o lego sona. O tšwele pele go hlomphele go rata batho bohle.”



Dikilometara tse mahlwa tseleng gomme ya ba sebaka sa gore ke folo. Ke ile ka folo ga ke le tee, ka leswining, gomme ka swara matolo a ka. Ke be ke tseba ka ga karo lo ye ya kampa. Buti wa ka, Wesley, o mpo di tse ka yona. O e dirile ka go Kreiti 7. O nhlutle gore ke dire eng.

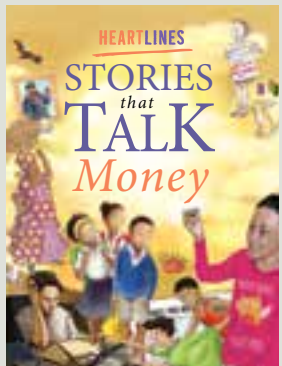
Davidi o ya bjang? ke a ipotsisa. David e be e le mošmane yo moswa. O fetsa go fihla o tswa Amerika. Ga se a ka a tswa ka toropong. Ga se a ka a ya Afrika. Ga se a ka a ya lešokeng. O be a tshaba digoko le dikhunkhwanane. Brandon le Vusi ba mmoditse gore ka kampeng go na le ditau le tshukudu. Ke a tseba gore o tshapile taba yeo. Ge ba mmoša gore go na le digoko go tsa go lekana le dipoleti gomme di folo ga dihlare bošego, ke be ke nagana gore David o tlo hlatsa, o be a tshogile kudu.

A few kilometres down the road and it was my turn to be dropped off. Alone, in the dark, I hunkered down and hugged my knees. I knew about this part of camp. My older brother, Wesley, had told me about it. He'd done it when he was in Grade 7. He'd taught me how to handle it.

How was David coping? I wondered. David was a new boy. He'd just arrived from America. He'd never been out of the city. He'd never been to Africa. He'd never been into the veld. He was scared of spiders and bugs. Brandon and Vusi had told him that lions and rhinos still roamed wild at the camp site. And I knew he believed them. When they told him that spiders as big as plates jumped out of trees at night, I thought David was going to throw up he looked so scared.

David walked to the open door like a man going to the executioner. At the door he paused, and I thought he was going to turn back, but then he jumped down into the road and crouched there as we drove away.

David a sepela a bula lebat lebatng, bjalo ka monna wa go ya thapong. O ile a ema lebatng ka nagana gore o tlo boa, efela a fofela mo tseleng e go batalala gomme ra mo dlogela.

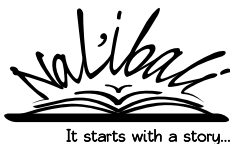


This story comes from *Stories that Talk 2*, Heartlines' second collection of stories about values.

For more information please email [orders@heartlines.org.za](mailto:orders@heartlines.org.za) or phone (011) 771 2540.

**HEARTLINES**  
The Centre for Values Promotion

Nal'ibali is a national reading-for-enjoyment campaign to spark children's potential through storytelling and reading. For more information, visit [www.nalibali.org](http://www.nalibali.org) or [www.nalibali.mobi](http://www.nalibali.mobi)



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# Champion of the night

## Thwadi ya bošego

Helen Brain  
Sheree Pornalis



Drive your imagination



Kgawusi le nna, ke kwele mošemane yo moswa,  
 David, a kudupane, a thuthumela ge pase e ema e fološa  
 Marcus. Re lebeleše kua morago ra bona Marcus a eme  
 tseleng ya mabu, gomme a nyenyetala ge re sobelala.  
 Morago ga kilometa ya ba sebaka sa Jenny-Lee, gwa  
 latela Joe, gwa latela Will. Pumla le Daisy ba šetše ka  
 paseng gomme ra ba kaela, efela ba be ba se na taba.  
 “Aga, David,” Mina Ndolo a realo, ge pase e ema la  
 bohano. “Ke sebaka sa gago.”  
 Ke kwele letšhogo la mošemane wa Amerika ge  
 pase e ema. Sefahlego sa gagwe e be e le se sešweu.  
 A phutha difeisi.  
 “O hlokomela ditau,” Brandon a tora a le  
 molokolokong wa bobedi kua morago.  
 “Le ditšhukudu,” a realo Vusi. “Afrika e galefile gape  
 e kotsi.”  
 “O ka jewa,” a realo Brandon. “Senke sa mošesa sa  
 David a retologa gomme ka bona letšhogo mahlong  
 a gagwe.  
 “Homolang lena ba babedi,” gwa laela Mina Ndolo,  
 “goba ke tla re le sepele le ye gae.”  
 “Ga re boife,” a realo Brandon.  
 “O se be le taba le bona morwa,” Mina Ndolo a realo  
 go David. “Go bolokegile. Re tla boa re go tšea morago  
 ga metsotso ye masompedi.”

Ke feditše metsotso ye masompedi ke nagana ka  
 sehlopha sa ka sa ditoto sa Mogopo wa Lefase. Gateete  
 ka bona mabone a pase, gomme ka emela ka ikodolla.  
 Go bile bonolo go feta ka fao ke bego ke nagana ka gona.  
 Ke lateše kelešo ya bui wa ka. “O se naganane ka leswiswi  
 le mašata a go makatša. Nagana ka se sengwe. Thibela  
 letšhogo ge go kgomega.” E thusitše.  
 Pase ya ema kgawusi le nna, lebatl la bulega, ka namela.  
 Setipa sa bana se be se le ka gare, ba sega, ba tumiša ka  
 kimologo gore bothata bo fedile. Ke David fela yo a bego a  
 homotše; ka sefahlego se sešweu.

I spent the twenty minutes thinking up my dream team  
 for the World Cup. It didn't seem long when in the distance  
 I saw the headlights of the school bus, and I stood up and  
 stretched. It had been easier than I thought. I had taken my  
 brother's advice. "Don't think about the dark and the funny  
 noises. Think about something else. Block out your fear if  
 you can." It had helped.  
 The bus pulled up next to me, the door swung open,  
 and I jumped aboard. It was half full of kids, laughing and  
 chattering with relief that the ordeal was over. Only David  
 sat in silence; white faced.

Every year our class goes on an adventure camp. We  
 learn about hiking, and about how to rock climb, start  
 a fire without matches, identify different kinds of  
 birds, and how to look after the environment. This  
 year I learnt something I will never forget. I learnt  
 what it means to be really brave. It started with a  
 game called, Champion of the Night.

On the second evening, when we'd had our  
 sausages and baked beans, and washed our plates and  
 cups, Mr Ndolo called us together and told us all to  
 get into the bus. We were very excited. But we didn't  
 know what lay in store for us.

“You'll learn more about yourself in these twenty  
 minutes alone in the dark, in the wild, than you will  
 all year in the classroom,” Mr Ndolo said as we drove  
 away from the camp site into the black, black night.  
 “It's perfectly safe. There are no wild animals. When  
 we drop you off, stay where you are, relax and enjoy  
 the silence.”

“You're dropping us off, alone?” squealed Meryl.

“But I didn't bring my torch,”  
 called Marcus. “Can we go back  
 and fetch it, Sir?”

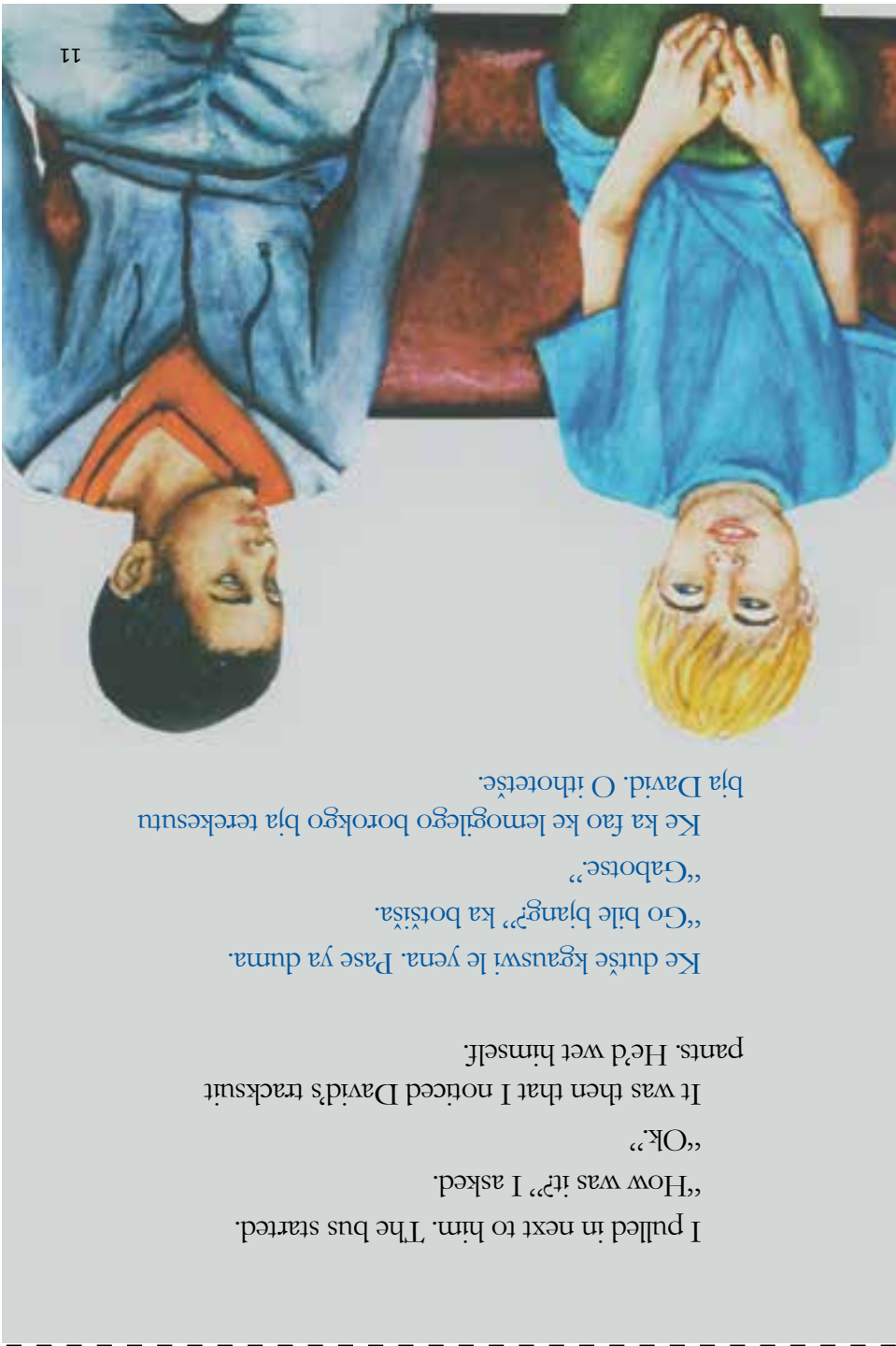


Across the campfire David lifted his head for the  
 first time that night. He caught my eye, and I knew that  
 I was looking at the bravest of us all, wet tracksuit pants  
 and all.

Go putla mollo wa kampa David a emiša hlogo la  
 mathomo bošegong bjoo. O lebantše mahlo le nna,  
 gomme ka tseba gore ke lebeleše go yo bogale go re  
 feta bohle, diterekesutu tša go thapa le tšohle.







I pulled in next to him. The bus started.  
“How was it?” I asked.

“OK?”  
It was then that I noticed David’s tracksuit pants. He’d wet himself.

Kc dutše kgauswi le yena. Pase ya duma.  
“Go bile bjang?” ka botaša.

“Gabotse.”  
Kc ka fao ke lemogilego borokgo bja terekcsutu bja David. O ithotetše.

David just sat there, looking smaller and more miserable. He looked ashamed of himself.

And then I knew what I had learnt during Champion of the Night. I put up my hand.

“Yes, Ryan,” said Mr Ndolo. “What did you learn?”

“Sir, I learnt that being brave doesn’t mean not being afraid. A really brave person is someone who is very, very scared, and who does the thing they are scared of, right through to the end, without complaining or making a fuss.”

David o dutše fale, a bonala e le yo monnyane a hlakahlakane. O be a bonala a inyatsša.

Gomme ke tseba se ke ithutilego sona ka Thwadi ya Bošego. Ka emiša seatla sa ka.

“Ee, Ryan,” a realo Mna Ndolo. “O ithutile eng?”

“Morena, ke ithutile gore go ba bogale ga se gore ga o fšege. Motho wa bogale ke motho wa go boifa kudukudu, wa go dira selo se a se boifago go fihla mafelelong, ntle le pelaelo goba bothata.”

Next to me, hunched on the seat, I could feel the new boy, David, trembling as the bus stopped and dropped off Marcus. We looked back and watched Marcus standing on the dirt road, getting smaller and smaller as we drove away. A kilometre on it was Jenny-Lee’s turn, then Joe, then Will. Puma and Daisy decided to stay in the bus, and we all teased them, but they didn’t seem to mind.  
“Right, David,” Mr Ndolo said, as the bus stopped for the fifth time. “Your turn.”  
I could feel the small American boy’s fear as he got up. His face was white. His hands clenched in tight fists.  
“Watch out for lions,” roared Brandon from two rows back.  
“And rhinos,” scoffed Vusi. “Africa is wild and dangerous.”  
“You might get eaten up,” called Brandon. “A nice tasty imported snack for a lion.”  
David turned to them, and I saw the terror in his eyes.  
“Be quiet, you two,” ordered Mr Ndolo, “or I’ll make you both walk home.”  
“We’re not scared,” scoffed Brandon.  
“Take no notice of them, son,” Mr Ndolo said to David. “It’s perfectly safe. We’ll be back to pick you up in twenty minutes.”

Mphato a rena o ya kampeng ya bohlagahlaga ngwaga ka ngwaga. Re ithuta go namela thaba le go namela maswika, go gotša mollo ntle le mankgwari, go hlaola dinonyana tša go fapana le go hlokomela tikologo. Ngwaga wo ke ithutile se nka se tsogego ke se lebetše. Ke ithutile gore go ba bogale ke eng. Re thomile ka moraloko wa go bitšwa, Thwadi ya Bošego.

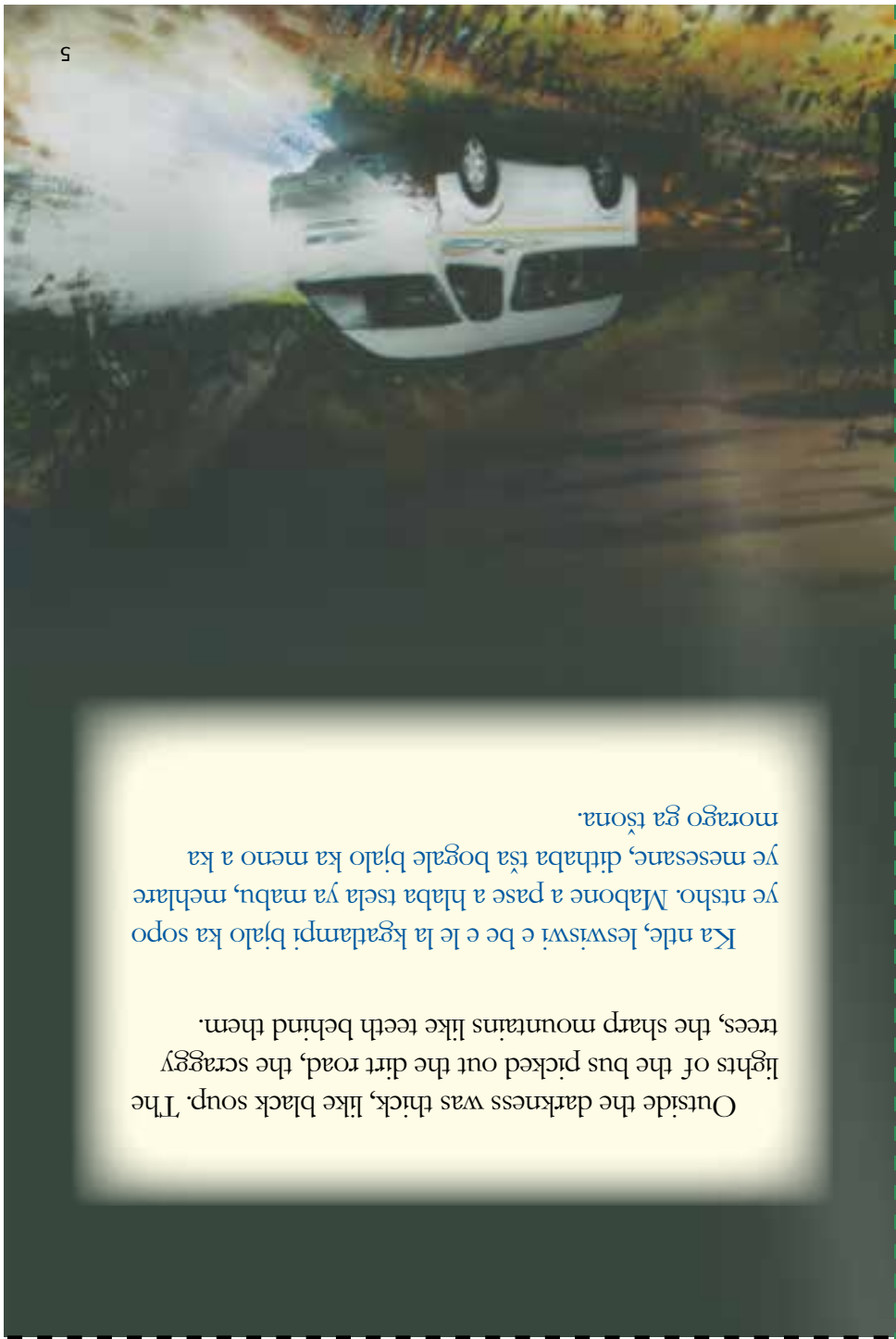
Mathapameng a bobedi ge re fetša goja disosetše le dinawa tša go pakiwa, re hlatswitše dipoleiti le dikomiki, Mna Ndolo o re biditše a re re namele pase. Re be re thabile kudu. Efela re be re sa tsebe gore re emetše ke eng pele.

“O tla ithuta tše dintši ka ga wena metsotsong ye masomepedi ka leswiswing, nageng, go feta ka phapošing ngwaga ka moka,” Mna Ndolo a realo ge re tloga kampeng re eya bošegong bjo bosoboso. “Go bolokegile. Ga go di phoofolo tša lešoka. Ge re go fološa o dule gona fao, o iketle, o ipshine ka setu.”

“O re tlogela re le tee?” a realo Meryl.

“Efela ga se ka tla le thotšhe ya ka,” a realo Marcus. “Re ka boela morago go yo e tšea, Morena?”





Outside the darkness was thick, like black soup. The lights of the bus picked out the dirt road, the scraggy trees, the sharp mountains like teeth behind them. Ka ntle, leswisi e be e le la kgatampi bjalo ka sopo ye ntsho. Mabone a pase a hlaba tsela ya mabu, mehlafe ye mesesane, ditlhaba tša bogale bjalo ka meno a ka morago ga tšona.

“The whole point of the exercise,” said Mr Ndolo, “is to experience being all alone, at night, in the veld. You’ll be surprised at how much you learn about yourself.”

At the front of the bus, Pumla and Daisy were looking scared stiff. “Do we have to do it, Sir?”

Mr Ndolo patted Daisy’s shoulder. “Of course you don’t have to. It’s voluntary. But I would encourage you all to give it a try.”

“I’m not scared,” called Vusi, from the back of the bus.

“Maikemišetšo a tiro ye,” a realo Mna Ndolo, “ke go itemogela go ba tee, bošego, nageng. O tla makatša ke tše o ithutago tšona ka ga wena.”

Kua pele ka paseng, Pumla le Daisy ba be ba bonala ba tšhogile kudu. “Re gapeletšega go dira se, Morena?”

Mna Ndolo a phaphatha legetla la Daisy. “Ga o gapeletšege. O a ithaopa. Efela ke le hlohleletša gore ka moka le leke.”

“Ga ke fšege,” a realo Vusi, kua morago ka paseng.

Later we sat around the fire drinking hot cocoa and toasting marshmallows. “Let’s talk about this exercise,” said Mr Ndolo. “What did we learn?” “I learnt that I’m never doing that again,” laughed Claudette. “I was so scared.” “Me too,” said Pumla. “I hated it. Next time I am so taking a torch with me.” “You didn’t even get off the bus,” laughed Will. “Why were you scared?” “How about you, Brandon,” asked Mr Ndolo. “How did you cope?” “I wasn’t scared.” “You’re so brave, Brandon,” said Claudette. “You’re so lucky.” Brandon pulled back his shoulders. “I could have stayed there all night,” he said. “It didn’t bother me.” “Me neither,” interrupted Vusi. “If a lion had come along, I would just have wrestled it to the ground with my bare hands.” Everyone laughed, and some people looked over at David because they knew Vusi was saying it to tease him.

Ka morago re dutše mollong ra nwa khoukhou ya go fiša re beša le dimašemelo.

“A re boleleng ka tiro ye,” a realo Mna Ndolo. “Re ithutile eng?”

“Ke ithutile gore nka se sa dira se gape,” gwa sega Claudette. “Ke be ke tšhogile kudu.”

“Le nna,” a realo Pumla. “Ke hloile se. Ka moao ke tlo ya le thotšhe.”

“Ga se o fologe ka paseng,” gwa sega Will. “O be o tšhošwa ke eng?”

“Wena, Brandon,” gwa botšiša Mna Ndolo. “O dirile bjang?”

“Ke be ke se ka tšhoga.”

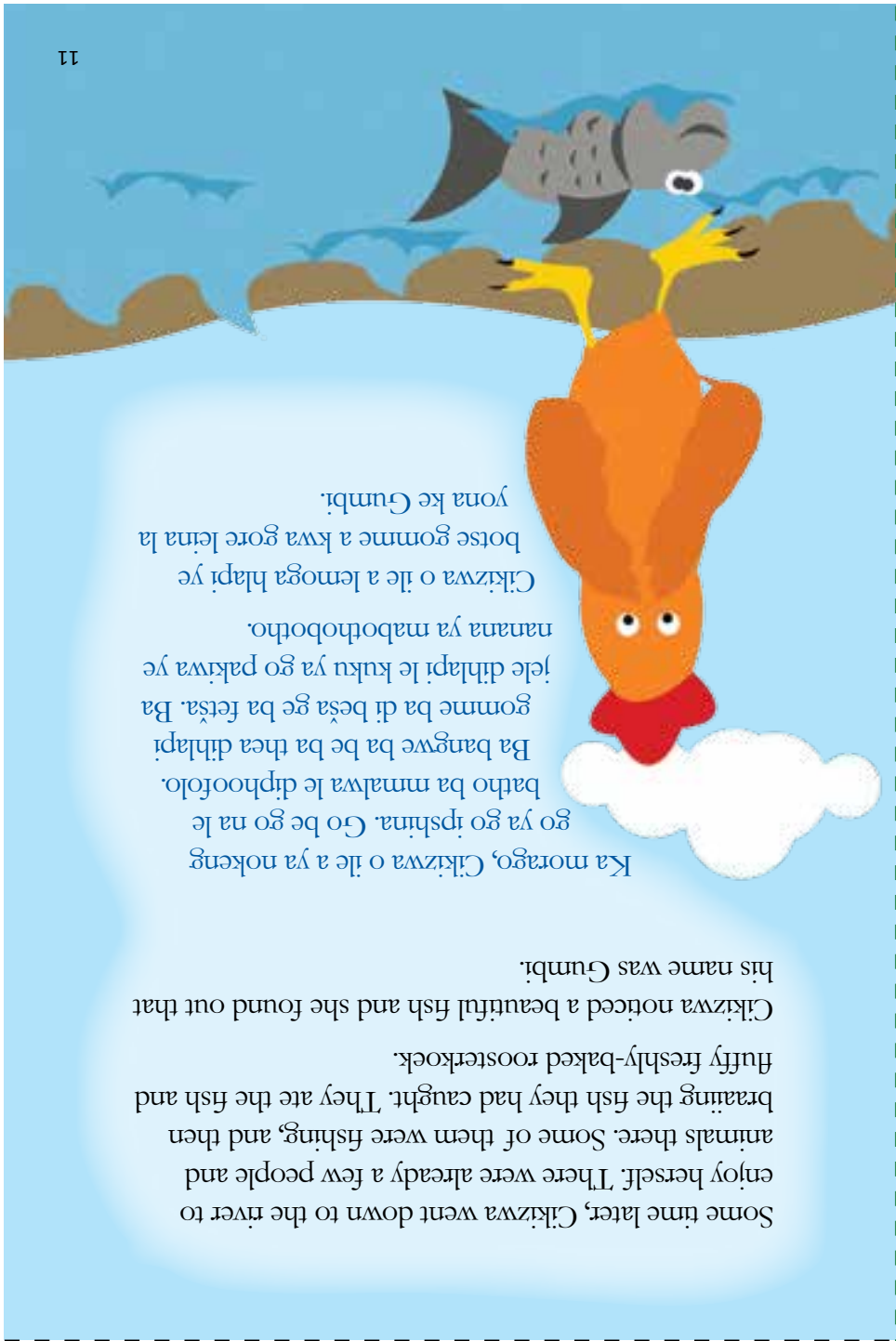
“O bogale, Brandon,” a realo Claudette. “O na le mahlatse.”

Brandon a iša magetla morago. “Ke be nka dula kua bošego bjohle,” a realo. “Ke be ke sa tshwenyege.”

“Le nna,” a mo tsena gare Vusi. “Ge nkabe tau e tšwelele, ke be ke tlo e lahla fase ka diatla tša ka.”

Ka moka ba sega gomme ba bangwe ba lebelela David ka gobane ba tseba gore Vusi o be a kaela yena.





Some time later, Cikizwa went down to the river to enjoy herself. There were already a few people and animals there. Some of them were fishing, and then braaiing the fish they had caught. They ate the fish and fluffy freshly-baked roostercock.

Cikizwa noticed a beautiful fish and she found out that his name was Gumbi.

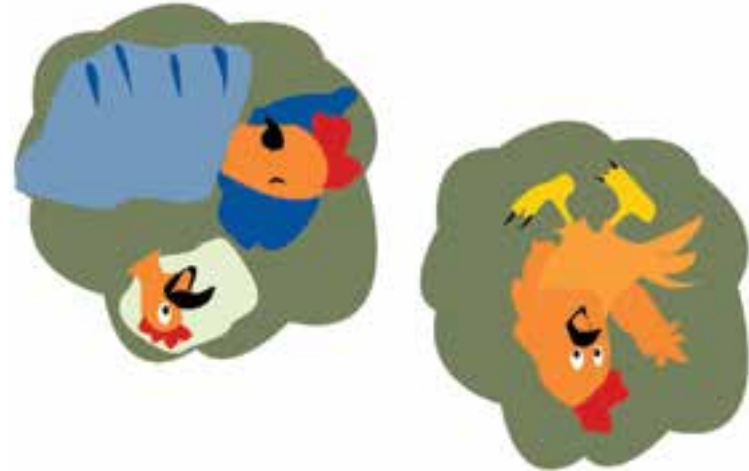
Ka morago, Cikizwa o ile a ya nokeng go ya go ipshina. Go be go na le batho ba mmalwa le diphoofole. Ba bangwe ba be ba thea dihlapu gomme ba di beša ge ba fetsa. Ba jete dihlapu le kuku ya go pakwa ye nanana ya mabothobotho. Cikizwa o ile a lemoga hlapu ye botse gomme a kwa gore leina la yona ke Gumbi.

Their wedding day arrived. The sun was blazing hot. What a wonderful wedding it was! The animal choir sang beautifully. Iguanas, whales, crocodiles, seals, sharks, dolphins, sheep, cattle, dogs, antelopes, hares, porcupines, water snakes and other animals all sang together:

*“It is enjoyable here at the wedding of the fish. It is enjoyable here at the wedding of the chicken!”*

Letšatši la mokete le ile la fihla. Go be go fiša kudu. E bile mokete wa bose! Khwaere ya diphoofolo e opetše gabotse. Diinkwana, maruarua, dikwena, dinebi tša lewatle, dišaka, ditolfini, dinku, dikgomo, dimpša, ditshepe, mebutla, dihlong, dinoga tša ka meetseng le diphoofolo tše dingwe di opetše mmogo:

*“Go bose mo moketeng wa hlapu. Go bose mo moketeng wa kgogo!”*



One evening, Cikizwa said goodbye to her friend and went home. That night, Cikizwa had a dream. She heard her mother’s voice asking, “When is Cikizwa getting married?” “Oh, I must have been dreaming,” said Cikizwa as she woke up.

One day Cikizwa was out looking for food when she saw a mole coming out of his hole. She started speaking to the mole, but he ignored her. Tears poured down Cikizwa’s face as she wept bitterly, and so the mole apologised for hurting her feelings.



Ka letšatši le lengwe Cikizwa o rile a nyaka dijo a bona serunya se etšwa ka moleteng. O ile a thoma go bolela le serunya efela a se mo šetše. Megokgo e ile ya tlala sefahlegong sa Cikizwa a lla gabohloko, gomme serunya sa kgopela tshwarelo ge se mo kgopišitše.





Then he bought some cooldrink and scones. They ate and drank them together and then they both felt much happier.

From that day on, the mole and Cikizwa became great friends. The friends often hugged each other tightly. They loved and looked after each other.

O ile a reka senotšididi le disekonse. Ba nwele ba ja mmogo gomme ba thaba kudu.

Go thoma letšatši leo serunya le Cikizwa ya ba bagwera ba bagolo. Bagwera ba fela ba gokarana ka maatla gantši. Ba be ba ratana gape ba hlokomelana.

Gumbi and Cikizwa got to know each other and quickly became friends. Cikizwa even decided to stop eating fish out of respect for Gumbi. Some of the other animals laughed at them and said, "How can a fish and a chicken be friends?" But Gumbi and Cikizwa didn't care. They became even closer. Gumbi taught Cikizwa how to swim and dive, and Cikizwa taught Gumbi how to scratch in the sand for food. Eventually Gumbi asked Cikizwa to marry him. Cikizwa agreed immediately. Together they decided to have their wedding the following Saturday at a place that they both loved near the river. Gumbi le Cikizwa ba ile ba tsebana gomme ka nakwana ya ba bagwera. Cikizwa o ile a tlogela goja hlapi e le ge a hlompaha Gumbi. Diphoofofo tše dingwe di ile tša ba sega tša re, "Hlapi le kgogo nkile ya ba bagwera?" Efela Gumbi le Cikizwa ba be ba se na taba. Segwera se ile sa gola. Gumbi o rutile Cikizwa go ruta le go sobelela ka meetseng, gomme Cikizwa a ruta Gumbi go fata dijo mohlabeeng. Mafelolong Gumbi o ile a kgopela go nyala Cikizwa. Cikizwa a dumela ka nako yeo. Ba kwane gore mokete wa bona o be Mokitelo wo o latelago lefelong leo ka bobedi ba le ratago kgauswi le noka.





Here are a few questions that some of the Na'ibali FUNda Leaders have sent us – as well as our advice to them.

- **Many people in my community don't show much interest in literacy. What can I do?**

One of the roles of a FUNda Leader is to engage with community members and parents. By demonstrating to them how reading clubs work and how storytelling works, you will slowly but surely grow their interest in reading and writing. Remember that change sometimes takes a little time, but it is individuals like you who are making it happen!

**Na'ibali is always here to support you! To get support and encouragement from other FUNda Leaders, create your own FUNda Leader profile on the Na'ibali mobisite ([www.nalibali.mobi](http://www.nalibali.mobi)).**

- **I'm struggling to create opportunities for children in my community to come and enjoy reading. What do you suggest?**

One way to overcome this challenge is to attend FUNda Leader workshops in your area, and to have a good connection with the Na'ibali Literacy Mentor in your community. Na'ibali often has local literacy activities and events. You can attend these and bring children with you.

A great way to find safe reading spaces is to partner with organisations who focus on literacy or on helping children. These organisations are often very willing to assist and help where they can!

- **We need resources, but the nearest library is far away from our village. Please help!**

You can always find free, fun stories in all South African languages on our website ([www.nalibali.org](http://www.nalibali.org)) if you run out of books to read.

- **The children I know, don't like to read. They prefer social media. How can I get them reading?**

You can use this to your advantage. Many of the Na'ibali reading resources, like stories and rhymes, can be found online and are also shared on our Facebook page.

Encourage children to write stories. They can then submit them online on the Na'ibali website ([www.nalibali.org](http://www.nalibali.org)) or post them on their own Facebook pages. Also encourage them to share information on their Facebook pages about books they have enjoyed reading. In this way, they will get responses from their friends about their stories and the things they enjoy reading – and it may motivate even more children to do the same!

- **How do I remain positive?**

Look for the small, positive changes that are happening around you. Notice the children's progress with reading and writing, and with telling stories. Also, attend workshops whenever you can and look for support from other community members.

If you ever feel alone or demotivated, remember that Na'ibali and other FUNda Leaders are simply a click away. Create your FUNda Leader profile on the Na'ibali mobisite ([www.nalibali.mobi](http://www.nalibali.mobi)). Simply click on "Register" to connect directly with Na'ibali and other FUNda Leaders.

Together, we can inspire and support each other!

Dear Na'ibali ...  
Dumela Na'ibali ...

WRITE TO US!  
RE NGWALELE!

The Na'ibali Supplement

The Na'ibali Trust  
Suite 17-201, Building 17  
Waverley Business Park  
Wyecroft Road  
Mowbray  
7700

[info@nalibali.org](mailto:info@nalibali.org)

**Fa ke dipotšišo tše mmalwa tše re di rometšwego ke boFUNda Leader ba bangwe ba Na'ibali – gape le dikeletšo tša rena go bona.**

- **Batho ba bantši setšhabeng sa gešo ga ba laetše kgahlego go tsebo ya go bala le go ngwala. Nka dira eng?**

Ye nngwe ya karolo ya boFUNda Leader ke go ikgokaganaya le maloko a setšhaba le batswadi. Ba ba bontšha gore dihlopha tša go bala di šoma bjang le gore go anega dikanegelo go šoma bjang, o tlo godiša kgahlego ya bona ya go bala le go ngwala gannyanegannyane. Gopola gore ka nako ye nngwe phetogo e tšea nakonyana, efela e hlolwa ke batho ba go swana le wena!

**Na'ibali e fa go go thekga ka mehla! Go hwetša thekgo le tlhohleletšo go boFUNda Leader ba bangwe, hlama profaele ya gago ya FUNda Leader go mobisaete wa Na'ibali ([www.nalibali.mobi](http://www.nalibali.mobi)).**

- **Ke palelwa ke go hlolela bana setšhaba sa gešo menyetta ya go tla go ipshina ka go bala. O šišinya eng?**

Tsela e tee ya go fenyha tlhotlo ye ke go ya dikopanong tša FUNda Leader tikologong ya geno gomme o kgokagane le Mohlahli wa Na'ibali Literacy setšhabeng sa geno. Na'ibali gantši e ba le mešongwana ya tsebo ya go bala le go ngwala ya selegae le ditiragalo. O ka di tsenela le bana.

Tsela ye botse ya go hwetša dikgoba tša go bala tša go bolokega ke go dirišana le mekgatlo ya go nepiša go tsebo ya go bala le go ngwala goba go thuša bana. Mekgatlo ye e rata go thuša mo e kgonago!

- **Re nyaka didirišwa, efela bokgobapuku bja kgauswi bo kgole le motse wa gabo rena. Thušang hle!**

O tla hwetša ka mehla dikanegelo tša boipshino mahala, ka dipolelo ka moka tša Afrika Borwa weposateng ya rena ([www.nalibali.org](http://www.nalibali.org)) ge o felelwa ke dipuku tša go bala.

- **Bana ba ke ba tsebago, ga ba rate go bala. Ba rata diphatlalatši tša segwera. Ke dire bjang gore ba bale?**

O ka diriša se go go hola. Didirišwa tša go bala tša Na'ibali tše dintši bjalo ka dikanegelo, merumokwano, di ka hwetšwa inthaneteng le go abelanwa gape letlakaleng la rena la Facebook.

Hlohleletša bana go ngwala dikanegelo. Ba ka di romela ka inthanete weposateng ya Na'ibali ([www.nalibali.org](http://www.nalibali.org)) goba ba di posa matlakaleng a bona a Facebook. Gape ba hlohleletše go abelana tshedimošo ka ga dipuku tše ba ipshinago ka g di bala matlakaleng a Facebook. Ka tsela ye ba tlo fetola dikanegelo tša bona le dilo tše ba ipshinago ka go di bala – gomme seo se ka hlohleletša gape bana ba bantši go dira seo!

- **Ke tla dula ke holofetše bjang?**

Lebelela diphetogo tše dibotse tše dinnyane go go dikologa. Lemoga tšwelopele ya bana ya go bala le go ngwala le go anega dikanegelo. Gape, eya dikopanong ge o kgona, gomme o nyake thekgo malokong a setšhaba a mangwe.

Ge o ikwa o le tee o se na tlhohleletšo, gopola gore Na'ibali le boFUNda Leader ba bangwe o ba hwetša ka go kgotla fela. Hlama profaele ya gago ya FUNda Leader go mobisaete wa Na'ibali ([www.nalibali.mobi](http://www.nalibali.mobi)). Kgotla "Ingwadiše" go ikgokaganya thwii le Na'ibali le boFUNda Leader ba bangwe.

Mmogo, re ka tutuetšana ra thekgana!

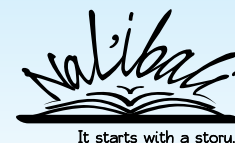
Do you have questions about how to encourage reading and writing in your community? Na'ibali will answer them for you! Email your questions to [info@nalibali.org](mailto:info@nalibali.org) or phone our call centre on 02 11 80 40 80.

O na le dipotšišo ka ga go hlohleletša go bala le go ngwala setšhabeng sa geno? Na'ibali e tlo go arabal! Emeilela dipotšišo go [info@nalibali.org](mailto:info@nalibali.org) goba o lletše lefelo la rena la megala go 02 11 80 40 80.





# The leopard, the otter and the mouse



Retold by Wendy Hartmann ★ Illustrations by Mieke van der Merwe

Once, a very long time ago, all the animals were thin. This was because there was not enough food to eat.

But Otter, his wife and all his children were quite fat. They didn't seem to be hungry at all. You see, Otter was very, very clever. He had found a shallow lake full of fish, but he told no one. Every morning he went to the lake and brought back just enough food for himself and his family.

Leopard was thin and hungry. He was always looking for something to eat. One day, he saw Otter and noticed how fat he was.

"Mmmm," said Leopard. "What is going on here? I think I should watch this otter."

So, the next morning he hid himself in the long grass near Otter's house and waited. At last Otter came along. He walked quite slowly, carrying a basket which seemed to be very heavy. Leopard sprang out of the long grass.

"WHAT have you got in that basket?" Leopard shouted.



"Oh! Ummm ... firewood! I'm carrying firewood back to my home," said Otter. But he had forgotten that Leopard had a very good nose that could smell EVERYTHING.

"Oh no," growled Leopard, "I can smell fish and I am going to eat it all."

Otter knew he was too slow to get away from Leopard, who was a very fast runner. But Otter was VERY clever.

"Okay," said Otter. "Let's sit down under this shady tree." They sat down and Otter suggested, "Why don't you make a fire while I go to my house to fetch some salt, pepper and oil, then we can have a delicious meal together."

"Good idea," said Leopard jumping up to search for dry wood for the fire.

So, Otter went off to his house. Soon he was back with the salt, pepper and oil. He also brought a long piece of strong rope. He put everything on the ground, and began frying the fish.

"Leopard," he said, "while we are waiting for the fish to cook, let's play a game. We'll use this rope. We'll tie each other to the tree. You may tie me up first. When I say, 'LOOSE', you must tighten the rope. When I say, 'TIGHT', you must loosen the rope."

Now, that was the wrong way round. Everyone knows that tight means tight and loose means loose. But Leopard was hungry. He thought the game would make the time pass more quickly until the fish was cooked.

"Good idea," Leopard said.

Otter stood with his back to the tree. "Okay, ready, LOOSE!"

Leopard jumped up and tied Otter to the tree. After a while Otter shouted, "TIGHT!" and Leopard unfastened the rope to set Otter free.

"Now, Leopard, it is your turn," said Otter.

Leopard sat with his back against the tree and called out, "LOOSE!"

Otter quickly tied Leopard tightly to the tree.

After a little while, Leopard shouted, "OKAY, TIGHT!" But instead of playing the game the way he had explained it, Otter tightened the rope around Leopard. He tied it so tightly that Leopard could not get free.

"Come on!" shouted Leopard. "I'm tired of this game now."

Otter just laughed. He sat down at the fireside and ate his meal. When he had finished, he packed up the rest of the fish for his family, and went home.

Leopard roared and roared and roared. "HEEEELPPPP!!!" For the rest of the day and the whole of that night, Leopard called out for someone to help him. No one came.

Now, luckily for Leopard that is not the end of this story. In the morning, he roared again, "HELP! HEEELPPPP!!!"

This time, Mouse came by and saw Leopard.

"What are you doing there, tied up to that tree?" asked Mouse.

"I was playing a game of loose and tight with Otter and he just left me here to starve," said Leopard. "Please, please set me free. You have such sharp teeth and you could nibble through the rope quickly."

Mouse felt sorry for Leopard, but he knew that if he let Leopard go, he would be eaten. "I'm not sure," Mouse said.

"Please," begged Leopard. "I've been here for a day and a night. I'm so thirsty and hungry."



Poor Mouse. He was kind-hearted, but very silly. He started to nibble the rope. He nibbled through a few strands and waited. Nothing happened. Leopard did not move. Mouse then nibbled through all the strands, one after the other, until at last Leopard was free.

"WRAAAAA!" roared Leopard. Instead of being thankful, he tried to grab Mouse. "WRAAAA!" he roared again as he struck out with his big paw.

Poor Mouse squeaked and dived for a nearby hole. He was quick, but not quite quick enough. Leopard's sharp claws hit his back just before he escaped into the hole.

Ever since then, otters and leopards do not talk to each other. Mice do not talk to leopards either. And mice will also not talk to otters because they blame the otters for starting the trouble.

And ever since that day, the poor, poor mouse has stripes on its fur. And everyone knows that those are the scratches once made by the leopard's claws.



Drive your  
imagination



# Lepogo, moswe le legotlo

Kanegoleswa ka Wendy Hartmann ★ Diswantšho ka Mieke van der Merwe

Sekhut-  
wana  
sa kanegelo

Kgalekgale diphoofole ka moka di be di otile. Ke ka gobane go be go se na dijo tše di lekanego.

Efela, moswe, mosadi wa gagwe le bana ba gagwe ka moka ba be ba nonne kudu. Ba be ba bonala ba se ba swarwe ke tlala le gatee. Wa bona, Moswe o be a le bohlale kudukudu. O hweditše letsha leo le sa išego la go tlala dihlapu, efela a se botše motho le o tee. Mesong ye mengwe le ye mengwe o be a eya letsheng a tla le tša go lekana yena le ba lapa la gagwe.

Lepogo o be a otile gape a swerwe ke tlala. O be a dula a nyaka dijo. Ka letšatši le lengwe o bone Moswe gomme a lemoga gore o nonne.

“Mmmm,” a realo Lepogo. “Go direga eng fa? Ke swanetše go hlokomela Moswe wo.”

Gomme, mesong ya go latela a khuta ka gare ga mabjang a matelele kgauswi le ntlo ya Moswe. Mafelelong Moswe a tla. O be a sepela ka go nanaya a swere seroto sa go bonala se le boima kudu. Lepogo o ile a taboga a tšwa ka gare ga bjang bjo botelele.

“O swere ENG ka serotong?” Lepogo a goeletša.



“Oo! Eee ... dikgong! Ke iša dikgong gae,” a realo Moswe. Efela o lebetše gore Lepogo o na le nko ya botse ya go kgona go dupelela TŠOHLE.

“Aowaowa,” gwa ngongorega Lepogo, “Ke kwa monkgo wa dihlapu gomme ke tla di ja ka moka ka tšona.”

Moswe o tseba gore ga a na lebelo bjalo ka Lepogo, wa lebelo le legolo. Efela Moswe o be a le bohlale KUDU.

“Go lokile,” a realo Moswe. “A re dule fase moriting wo wa mohlare.” Ba dutše fase gomme Moswe a šišinya, “Nkane o sa gotše mollo ge nna ke eya go tšea letswai, pepere le oli gae, gomme ra tla ra ipshina ka dijo tša bose mmogo.”

“Ke kgopolo ye botse,” a realo Lepogo a fofa go yo topelela dikgong tša mollo.

Gomme, Moswe a ya ntlong ya gagwe. Ka pejana a boa le letswai, pepere le oli. O tšile le thapo ya go tia ye telele. O beile dilo tšohle fase gomme a thoma go gadika dihlapu.

“Lepogo,” a realo, “a re bapale moraloko re sa emetše dihlapu gore di butšwe. Re tla diriša thapo ye. Re tla bofana mohlareng. O ka bofelela nna pele. Ge ke re, ‘NYEFİŠA’, o tliše thapo. Ge ke re, ‘TIIŠA’, o nyefiše thapo.”

Bjalo, ke tsela ya go fošagala ye. Bohle ba a tseba gore tliša ke tliša nyefiša ke nyefiša. Efela Lepogo o be a swerwe ke tlala. O be a nagana gore moraloko o tlo dira gore nako e sepele ka bjako go fihlela dihlapu di butšwa.

“Ke kgopolo e botse,” a realo Lepoo.

Moswe a fura lela mohlare. “Go lokile, o itokišitše, NYEFİŠA!”

Lepogo a fofela godimo a bofelela Moswe mohlareng. Ka morago Moswe a goe lela, “TIIŠA!” gomme Lepogo a bofolla thapo go lokolla Moswe.

“Bjalo, Lepogo, ke sebaka sa gago,” a realo Moswe.

Lepogo a fura lela mohlare a re, “NYEFİŠA!”

Moswe a bofelela Lepogo mohlareng a tliša.

Ka morago Lepogo a goe lela, “GO LOKILE, TIIŠA!” Efela, go na le gore a bapale moraloko ka fao a o hlalošitšego ka gona, Moswe a tliša thapo go dikologa Lepogo. A e tliša gore Lepogo a se lokologe.

“Aowa!” Lepogo a goeletša. “Bjale moraloko wo o ntapišitše.”

Moswe o ile a sega. A dula mollong a ja dijo tša gagwe. O rile go fetša a tšea dihlapu tša go šala a ya go di fa ba lapa la gagwe.

Lepogo la rora, la rora la rora. “THUŠAAAANG!!!” Lepogo a goeletša a nyaka thušo mosegare le bošego bjohle. Ga go yo a tšilego.

Bjale, go Lepogo ka mahlatse gwa se felele fao. Mesong o ile a rora gape, “THUŠANG! THUŠAAAANG!!!”

Gabjale, Legotlo le ile la tla gomme la bona Lepogo.

“O dira eng fa, o bofeletšwe mohlareng?” Legotlo la botšiša.

“Ke be ke bapala moraloko wa nyefiša le tliša le Moswe gomme o ntlogetše fa gore ke bolawe ke tlala,” a realo Lepogo. “Ka kgopelo, hle, ntokolle. O na le meno a bogale, o ka loma thapo ye.”

Moswe a kwela Lepogo bohloko, efela o be a tseba gore ge a lokolla Lepogo go tla jewa yena. “Ga ke na bonnete,” a realo Legotlo.

“Ka kgopelo, hle,” Lepogo a kgopela. “Ke bile mo mosegare le bošego. Ke nyorilwe ebile ke swerwe ke tlala.”



Legotlo la batho. O be a na le pelo ya go loka efela a le setlaela. A thoma go loma thapo. A e lomaloma mahuto a ema. Ga se gwa direga selo. Lepogo ga se a šutha. Legotlo la loma mahuto ohle go fihlela Lepogo a lokologa.

“RAAAAAA!” Lepogo la rora. Go na le gore le leboge, le leka go swara legotlo. “RAAAA!” la rora gape le foša lerofa la gagwe le legolo.

Legotlo la batho la lla la tsena ka moleteng wa kgauswi. Le dirile ka bjako le ge e se bjako bjalo. Manala a bogale e Lepogo a mmetha mokokotlo pele a sobelela ka moleteng.

E sale go tloga nako yeo meswe le mapogo ga ba boledišane. Magotlo le ona ga a bolediše Mapogo. Magotlo le ona ga a boledišane le meswe ka gobane meswe ke yona e thomilego bothata.

Gomme e sale go tloga ka letšatši leo, magotlo a batho, a na le methaladi boyeng bja ona. Gomme bohle ba tseba gore ke mengwapo ya marofa a Lepogo.



# Nal'ibali fun

## Boipshino bja Nal'ibali

1.

Can you imagine a chicken and a fish getting married? What do you think would be served at their wedding feast? Write this special menu and then decorate it. Remember, a menu is a list of the food and drinks that are served at a restaurant or at a special event, like a wedding.

O ka nagana ka kgogo le hlapa di nyalana? O nagana gore go tla jewa eng moketeng wa tšona? Ngwala menyu wo wa go kgethega gomme ka morago o kgabiše. Gopola, menyu ke lenaneo la dijo le dino tše di abiwago lebenkeleng la dijo goba tiragalong ya go kgethega, bjalo ka mokete.

### CHICKEN & FISH



Food / Dijo

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Drinks / Dino

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KGOGO LE HLAPI

2.

Use your imagination to tell the rest of this story.

Long, long ago, Giraffe was best friends with Eagle.

One morning, when the two friends were at the waterhole, Eagle asked Giraffe, "What do you think is at the bottom of this waterhole?"

Giraffe thought for a while. "Well, Hippo says there's a spirit down there, but I've never seen her," she replied.

"I dare you to jump in and find out!" said Eagle. Now, Giraffe was very frightened of the water, but she didn't want her friend to know that ...

Diriša boikgopolelo bja gago go anega kanegelo yohle.

Kgalekgale, Thutlwa e be e gwerane le Lenong.

Mesong ye mengwe, bagwera ba ba le sedibeng, Lenong la botšiša Thutlwa, "O nagana gore go na le eng botlaseng bja sediba se?"

Thutlwa a nagana. "Tšhukudu o re go na le moya kua tlase, efela ga se nke ka o bona," a fetola.

"Fofela ka gare o bone!" a realo Lenong. Thutlwa bjale, o be a tšhošwa kudu ke meetse, efela o be a sa nyake mogwera wa gagwe a tseba gore ...



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Naa o nyaka dikhophi tša tlaleletšo ye ka dipolelo tše dingwe goba dikhophi tša ditlaleletšo tša kgale?  
Di laolle mahala go:  
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The Herald

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