



What about the girls?

What we tell our children about girls and women is an important part of building a more equal society. And we tell them about girls and women in lots of different ways. One of these is through the stories we share with them.

Basetsana bona?

Se re se botšago bana ba rena ka ga basetsana le basadi ke karolo ye bohlokwa ya go aga setšhaba sa go lekana. Gomme re ba botša ka ga basetsana le basadi ka ditsela tše dintši tša go fapana. Ye nngwe ya tšona ke ya go abelana dikanegelo le bona.

STORIES HAVE THE POWER TO SHAPE THE WAY WE SEE OURSELVES AND THE WORLD.

- ★ The stories children hear and read help them to work out who they are, what their place in the world is and how they relate to others.
- ★ If we want to build a more equal society, the stories that we share with children should not teach them to feel inferior nor superior because of their gender.
- ★ What is left out in the stories we read, is as important as what is in them! For example, if the only characters in the stories we read are boys, then our children learn that girls and women don't matter.
- ★ If boys are always the heroes in the stories, our children learn that only men can be leaders. So, we need to think carefully about the books we choose to read to our children.



DIKANEVELO DI NA LE MAATLA A GO BOPA TSELA YE RE IPONAGO KA YONA LE LEFASE.

- ★ Dikanegelo tše bana ba di kwago le go di bala di ba thuša go itseba, go tseba lefelo la bona lefaseng le ka fao ba tswalanago le batho ba bangwe.
- ★ Ge re nyaka go aga setšhaba sa go lekana, dikanegelo tše re di abelanago le bana ga tša swanela go ba ruta go inyatša goba go ipona ba le kaone go feta batho ba bangwe ka lebaka la bong bja bona.
- ★ Tše di sego gona ka dikanegelong tše re di balago, di bohlokwa go swana le tše di lego ka gare ga dikanegelo! Mohlala, ge ka kanegelong re bala ka baanegwa ba bašemane fela, gona bana ba rena ba ithuta gore basetsana le basadi ga ba bohlokwa.
- ★ Ge bagale ka dikangelong e phela e le bašemane fela, bana ba rena ba ithuta gore boetapele bo swanetše banna fela.

HERE ARE A FEW QUESTIONS TO HELP YOU WHEN YOU CHOOSE BOOKS. 

- ★ Are women (especially black women) always shown as needing help, while men are always in leadership and action roles?
- ★ Are the achievements of girls and women based on their own initiative and intelligence? Or do they achieve because of the way they look or because a boy or man helps them?
- ★ Do the girls or women in the story have to change to be accepted?
- ★ Do the main female characters make decisions about how they live their lives? If they don't, is this perhaps because the story is trying to show that treating woman as inferior, is wrong?



The more children read stories with strong female role models in them, the more girls are encouraged to become strong women, and boys learn not to be threatened by strong women.

FA KE DIPOTŠIŠO TŠE MMALWA TŠA GO GO THUŠA GO KGETHA DIPUKU.

- ★ Naa basadi (kudu basadi ba baso) ba phela ba bonitšhwa ba hloka thušo, mola banna ba phela ba bonitšhwa maamong a boetapele ebile ba dira se sengwe?
- ★ Naa diphilelelo tša basetsana le basadi di theilwe go maitekelo le bohlole bja bona? Goba ba ba le diphilelelo go ya ka fao ba bogegago ka gona goba ka lebaka la ge ba thušwa ke mošemane goba monna?
- ★ Basetsana goba basadi ba ka kanegelong ba swanela go fetoga gore ba amogelwe?
- ★ Naa baanegwathwadi ba basadi ba tšea dipheho ka ga tšela yeo ba phelago maphelo a bona? Ge go se bjalo, e ka be e le ge kanegelo e leka go bonitšha gore ke phošo go nyatša basadi?

Ge bana ba bala kudu dikanegelo tša go ba le mehlala ye mebotse ya basadi ba maatla ka gare, basetsana ba hloheletšega kudu go ba basadi ba maatla gomme bašemane ba ithuta gore ba se boife go ba le basadi ba maatla.



GET MORE OF WHAT YOU WANT!

Parents and caregivers: Scan this code and complete a 1-minute questionnaire to tell us how we can make our supplement better.



HWETŠA TŠE DINTŠI TŠA TŠE O DI RATAGO!

Batswadi le bafepi: Sekena khouto ye gomme o tlatše lenaneopotšišo la motsotso-o-1 o re botše ka fao re ka kaonafatšago tlaletšho ya rena ka gona.



Drive your
imagination



IT STARTS WITH
A STORY.
GO THOMA KA
KANEVELO.

Be a star storyteller!

Telling stories can be rewarding and fun ... and it's a great way to stimulate children's imagination and their use of language.



Stacey Fru, a multi-award-winning author
Stacey Fru, mongwadi yo a thopilego difoka tše dintši

E ba moanegi wa dikanegelo wa naletšana!

Go anega dikanegelo go ka ba le dipolelo le boipshino ... gape ke tsela ye botse ya go hlaboša dikgopolo tša bana le ka fao ba dirišago polelo.



- 1. Getting started.** It's always easiest to start with what you know when you first start telling stories, so start with ones that you know well.
- 2. Think about your listeners.** Choose a story that will interest your listeners and is appropriate for their ages. For example, you wouldn't tell a ghost story to three-year-olds, but teenagers might enjoy it!
- 3. Paint a picture.** Help to create a sense of wonder and pictures in the minds of your listeners by using:
 - ★ interesting and expressive words
 - ★ questions that invite your listeners to participate, for example, "And what do you think happened next?"
 - ★ gestures, for example, reaching up to show how tall a tree or giant is
 - ★ facial expressions, like smiling to show how happy a character was
 - ★ expression in your voice: you can give different characters different voices, such as a soft, squeaky voice for a mouse and a big, booming voice for a giant
 - ★ eye contact with your listeners – don't be shy, look them in the eye!
- 4. Practise.** If you are telling a story to a group of children, practise in advance. Practise in front of a mirror and make a voice recording. You'll be able to check your facial expressions and gestures, and whether you use too many "ums" or "ahs"!
- 5. Fresh and interesting.** Keep storytelling exciting for yourself by finding new stories to tell – look in books or on the internet. Find more tips for telling great stories at www.nalibali.org.

- 1. Go thoma.** Ka mehla go bonolo go thoma ka se o se tsebago ge o thoma go anega kanegelo, ka fao thoma ka tšeo o di tsebago kudu. Tše e ka ba dikagenelo tše ba go anegetšego ge o be o sa le yo monnyane goba tše o ipshinneo ka go di bala mengwageng ya go feta.
- 2. Nagana ka batheeletši ba gago.** Kgetha kanegelo yeo e tla kgahlago batheeletši ba gago gomme e swanele mengwaga ya bona. Mohlala o ka se anegele bana ba mengwaga ye meraro kanegelo ya dipoko, efela baswa ba go tšwa mahlalagading ba ka ipshina ka yona!
- 3. Penta seswantšho.** Thuša go hlama kwešišo ya makalo le diswantšho menaganong ya batheeletši ba gago ka go diriša:
 - ★ mantšu a go kgahliša a go ba le tlhagišo
 - ★ dipotšišo tša go laletša batheeletši ba gago gore ba tšeye karolo, mohlala, "O nagana gore go diregile eng go ya pele?"
 - ★ ketšišo, mohlala, go leka go bontšha botelele bja mohlare goba bja lekgema
 - ★ diitlhagišo tša sefahlego, go swana le go myemyela o laetša ka fao moanegwa a thabilego ka gona
 - ★ tlhagišo ya lentšu la gago: o ka fa baanegwa ba go fapana mantšu a go fapana, bjalo ka lentšu la bolete, la go hlaba la legotlo le lentšu le legolo la modumo la lekgema
 - ★ lebelela batheeletši ka mahlong – o se be le diihlong, ba lebelele ka mahlong!
- 4. Itlwaetše.** Ge o anegela sehlopha sa bana kanegelo, itlwaetše e sa le nako. Lefelo le le botse la go itlwaetša ke pele ga seipone o be o rekhote lentsu la gago. O tla kgona go bona diitlhagišo tša sefahlego sa gago, diketšišo le ge eba o dirišitše "di-uh" goba "di-ah" tše dintši!
- 5. Tše diswa gape tša go kgahliša.** Dira gore go anega dikanegelo go be bose ka go hwetša dikanegelo tše diswa tšeo o ka di anegago – lebelela ka dipukung goba mo inthaneteng. Hwetša dikeletšo tše dintši ka ga go anega dikanegelo tše di bose go www.nalibali.org.

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Bapatša fa!

Fihliša molaetša wa gago ka malapeng go putlaganya Afrika Borwa.

Ngwaga ka ngwaga Na'libali e phatlalatša ditlaleletšo tša kuranta tše dikete tše 280 000 ka dipolelo tše 9 magaeng le dihlopheng tša go bala.

Ebile, re tlišetša le dipono tša inthaneteng tša kgwedi ka kgwedi tše 1500 tša tlaleletšo!



Drive your imagination

Dear Na'ibali

I have a five-year-old son and a three-year-old daughter. They look forward to your supplements and the short stories you provide. I am also grateful for the advice that you give to parents. Thank you for a very enjoyable newspaper.

Randall Emery, Pretoria

Dear Randall

It's wonderful to hear from parents and caregivers who enjoy the supplement. Reading to your children from an early age helps develop their language skills and imagination – and brings families closer together. Keep on reading for enjoyment!

The Na'ibali Team

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

WRITE TO US!

RE NGWALELE!

The Na'ibali Supplement
The Na'ibali Trust
Box 36397
Glossderry
7702



Dumela Na'ibali

Ke na le morwa wa mengwaga ye 5 le morwedi wa mengwaga ye 3. Ba thabela ditlaleletšo le dikanegelokopana tše le neelanago ka tšona. Ke leboga le maele ao le a fago batswadi. Ke leboga le kuranta ye re ipshinago ka yona.

Randall Emery, Pretoria

Dumela Randall

Go a thabiša go kwa go tšwa go batswadi le bafepi ba go ipshina ka ditlaleletšo. Go balela bana e sa le ba bannyane go thuša go hlabolla mabokgoni a polelo ya bona le kgopolo – gape go dira gore malapa a be mmogo. Tšwela pele go balela boipshino!

Sehlopha sa Na'ibali

Dear Na'ibali

I am a qualified attorney and a firm believer in reading and storytelling. I grew up poor, but my mother used to take me to the library once a month to take out books. Now I use the stories in your supplement and on your website to grow my daughter's love of reading.

Ntombifuthi Ntuli, Ixopo, KwaZulu-Natal

Dear Ntombifuthi

Congratulations on your achievement! We are so pleased to play a part in your daughter's literacy journey. It's a gift that will last a lifetime!

The Na'ibali Team



Dumela Na'ibali

Ke nna ramolao ka dithuto gomme ke dumela kudu mo go baleng le go anega dikanegelo. Ke gotše ka gare ga mohlako, efela mma o be a fela a nkiša bokgobapukung gatee mo kgweding go kgopela dipuku. Bjale ke diriša dikanegelo tša ka tlaleletšong ya lena le tša weposaeteng ya lena go godiša lerato la dipuku leo morwedi wa ka a nago le lona.

Ntombifuthi Ntuli, Ixopo, KwaZulu-Natal

Dumela Ntombifuthi

Re a go lebogiša ka phihlelelo ya gago! Re thabile kudu go kwa ka karolo ye re e bapalago leetong la morwedi wa gago la tsebo ya go bala le go ngwala. Ke mpho ya bophelo ka moka!

Sehlopha sa Na'ibali



Did you know?

Our Read-Aloud Story Collection is now available at Ethnikids!



Available in all official South African languages

E hwetšagala ka dipolelo ka moka tša Afrika Borwa tša semmušo

ethnikids
made for me

Naa o be o tseba?

Dipuku tša rena tša dikanegelo tša Mokgobo wa Go Bala ka go Hlaboša Lentšu bjale di hwetšagala go Ethnikids!

Order your copy online at www.ethnikids.africa!
Otara khophi ya gago mo inthaneteng gona bjale go www.ethnikids.africa!



Drive your imagination

Get creative!

Make a story diorama

A diorama is a display that has cutout pictures or models of people, animals and natural or built objects that are pasted onto a painted setting. Many dioramas are built inside a box so that there is background scenery as well.



You will need: a cardboard shoebox, thin cardboard, paper, a pair of scissors, a pencil, coloured pens or pencils, glue, wool or pieces of material

1.



1. On sheets of paper, draw the people, animals and objects that will be in your diorama. Add an extra piece at the bottom of each drawing for the tab. You will use the extra piece or tab as a stand when you paste the people, animals and objects in the diorama.

2.



1. Matlakaleng a pampiri, thala batho, diphoofolo le dilo tše o tlo di tsenyago tiorameng ya gago. Tsenya seripa sa tlaleletšo sa thepo botlaseng bja seswantšho se sengwe le se sengwe. O tlo diriša seripa sa tlaleletšo goba thepo bjalo ka boemo ge o kgomaretša batho, diphoofolo le dilo ka gare ga tiorama.

2. Colour in your drawings. Then paste them on thin cardboard and cut them out carefully. Fold the tab to the back of each cutout.

2. Khalara dithalwa tša gago. Di kgomaretše khatepoteng ye sese gomme o di ripe ka hlokomelo. Mena thepo go ya ka morago ga seripiwa se sengwe le se sengwe.

3.



3. On a sheet of paper, draw and colour in backgrounds for your diorama. Paste them on the bottom and sides of the shoebox in the diorama.

3. Letlakaleng la pampiri thala o be o khalare bokamorago bja tiorama ya gago. Di kgomaretše botlase le ka mahlakoreng a lepokisi la dieta.

4.



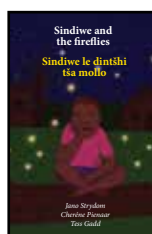
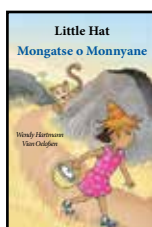
4. Paste the cutouts in the diorama.

4. Kgomaretša diripiwa ka gare ga tiorama.



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.



Itlhomele dipuku tša ripa-o-boloke tše PEDI

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



Drive your
imagination

Ka nako yeo Mongatse o Monnyane o be a lebile ndong ya koko wa gagwe. O ile a ema tseleng a lebelela dinonyana di eja le kgopaboloko e pshikolosa kgwele ya boloko. O rile go fihla ndong ya koko, a kokota lebateng.

“Ke manng?” gwa boiša lelogo, a dira gore lentšu la gagwe le be bolela ka mo kgonegago.

“Ke nna, Koko, Mongatse o Monnyane. Ke go tlišeditše pota ya setšhuu sa tamati se o tlo se jago gosasa.”

“Bula lebatl o tsene ngwanaka,” lelogo la realo.

“O kwagala o kare o tsenwe ke phefo Koko,” a realo Mongatse o Monnyane.

“Ganyane, moratiwa wa ka,” la realo lelogo le ikghodisa. “Tswalela lebatl o beye pota tafoleng. Morago o tšole mongatse wa gago, dieta le disokisi gomme o patlame kgaswi le nna gore o ikhutšenyana.”

Meanwhile Little Hat was making her way to her grandmother’s house. Along the way, she stopped to watch some birds feeding and a dung beetle rolling along a ball of dung. When she eventually arrived at her grandmother’s house, she knocked on the door.

“Who’s there?” asked the leopard, making his voice sound as soft as possible.

“It’s me, Granny, Little Hat. I have a pot of tomato bredie for you for tomorrow.”

“Open the door, child, and come in,” said the leopard.

“You sound like you have a cold, Granny,” said Little Hat.

“A little one, my dear,” said the leopard pretending to cough. “Now shut the door and put that pot on the table. Then you can take off your hat and your shoes and socks and lie here next to me so that you can have a little rest.”

Earlier that morning Little Hat’s grandmother had left to sell a sack of herbs at the market. She had gone off in such a hurry that she had left her bed unmade and her shawl on the pillow.

“Good!” said the leopard to himself. “I know just what to do.” He shut the door and closed the curtains. Then he wrapped the shawl around his head and lay down under the blanket on the bed.

Koko wa Mongatse o Monnyane o sepetše mesong a ya go bapatsa lesaka la mešunkwane mmakeng. O be a tlhaganeše a dlogela le malao a se a alolwa le šolo ya gagwe e le mosamelong.

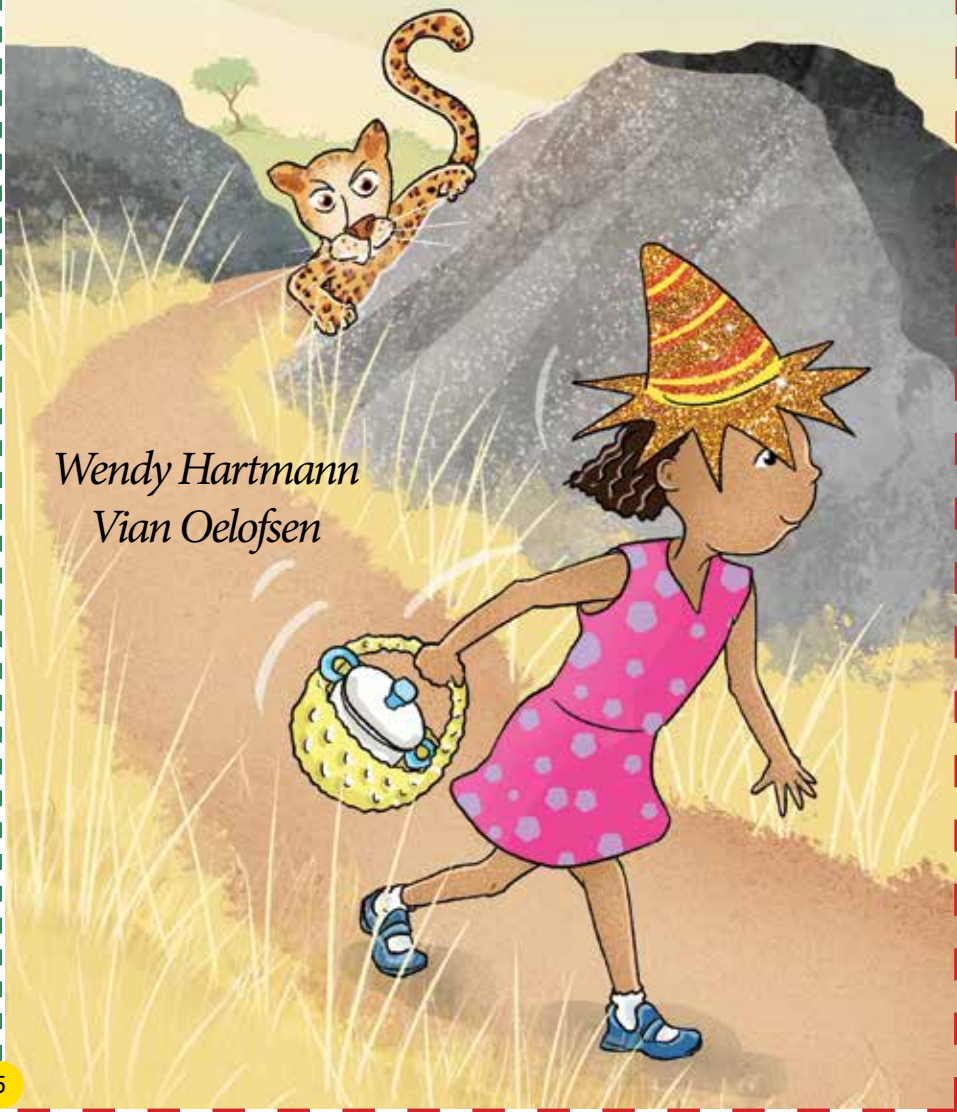
“Agat!” la realo lelogo. “Ke tseba se ke dlogo se dira.” Le tswaleleše lebatl la tswalela digaraine. La rata hlogo ka šolo gomme la tsena ka kobong malaong.



Little Hat

Mongatse o Monnyane

Wendy Hartmann
Vian Oelofsen



Nandi always wears the hat that her grandmother gave her and so everyone calls her Little Hat! One morning, Little Hat’s mother sends her to her grandmother’s house with a pot of tomato bredie. She warns Little Hat not to talk to anyone along the way, but Little Hat stops to talk to a very hungry, dishonest leopard ...



Nandi o apara mongatse wo koko wa gagwe a mo filego ka mehla gomme bohle ba mmitša Mongatse o Monnyane! Mmago Mongatse o Monnyane o mo romela ntlong ya koko wa gagwe ka pota ya setšhuu sa tamati. O lemoša Mongatse o Monnyane gore a se bolele le motho tseleng, efela Mongatse o Monnyane o a ema gomme a bolela le lelogo la go swarwa ke tlala kudu, la go se tshepege ...

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



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



Drive your
imagination



Lepogo la phakisa la selaganya naga ya go oma gomme ka nakwana la fhla ndong ya koko wa Monngatse o Monnyane. La kokora lebating. Efela gwa se be le phetolo. La kokora gape – ka maatla ga bjale – efela go be go se motho ka gae. Gomme la bea lerofa mokgokong wa lebati, la o isa fase la bula.

Monngatse o Monnyane, a tsola diceta le disokisi efela a se tsole monngatse gomme a padama kgauswi le lepogo. “Aa, Koko,” a realo, “o swana kudu le Mogwera Lepogo.” “Ke ka lebaka la paterone ya šolo ya ka,” la realo Lepogo. “Matsoho a gago a na le boyal” Monngatse o Monnyane a swayawayaya. “A loketše go gokara,” gwa hlaloša lepogo. “Ijo, o na le leleme le legolo bjang, Koko!” a realo Monngatse o Monnyane. “Le loketše go go araba,” la realo Lepogo, leo le bego le lapšwa ke polelišano ye. “Hei! O na le meno a mašweu a magolo a go tšala legano,” gwa lemoga Monngatse o Monnyane.

Little Hat took off her shoes and socks, but she kept her hat on and she lay down next to the leopard. “Oh, Granny,” she said, “you look a lot like Friend Leopard.” “That’s because of the pattern on my shawl,” said the leopard. “How hairy your arms are!” commented Little Hat. “They’re just right for hugging you,” explained the leopard. “Gosh, what a big tongue you have, Granny!” said Little Hat. “It is good for answering you,” said the leopard, who was getting tired of this conversation. “Oh! What a mouthful of big white teeth you have,” noticed Little Hat.



There was once a little girl, so pretty and so sweet that everyone loved her. Her real name was Nandi, but everyone called her Little Hat because of the gold and fire-coloured hat, which she *always* wore – except when she was asleep! The hat was given to her by her grandmother, who was so old she did not know her own age. Her grandmother said that the hat was made of a ray of sunshine and a moonbeam, and it would bring Nandi good luck. And believe it or not, this was true.

One Saturday morning Nandi’s mother said, “Little Hat, you are old enough to find your way by yourself. Take this pot of tomato bredie to your grandmother for her meal tomorrow, ask her how she is and then come back at once. Don’t stop on the way and don’t talk to people that you do not know. Do you understand?”

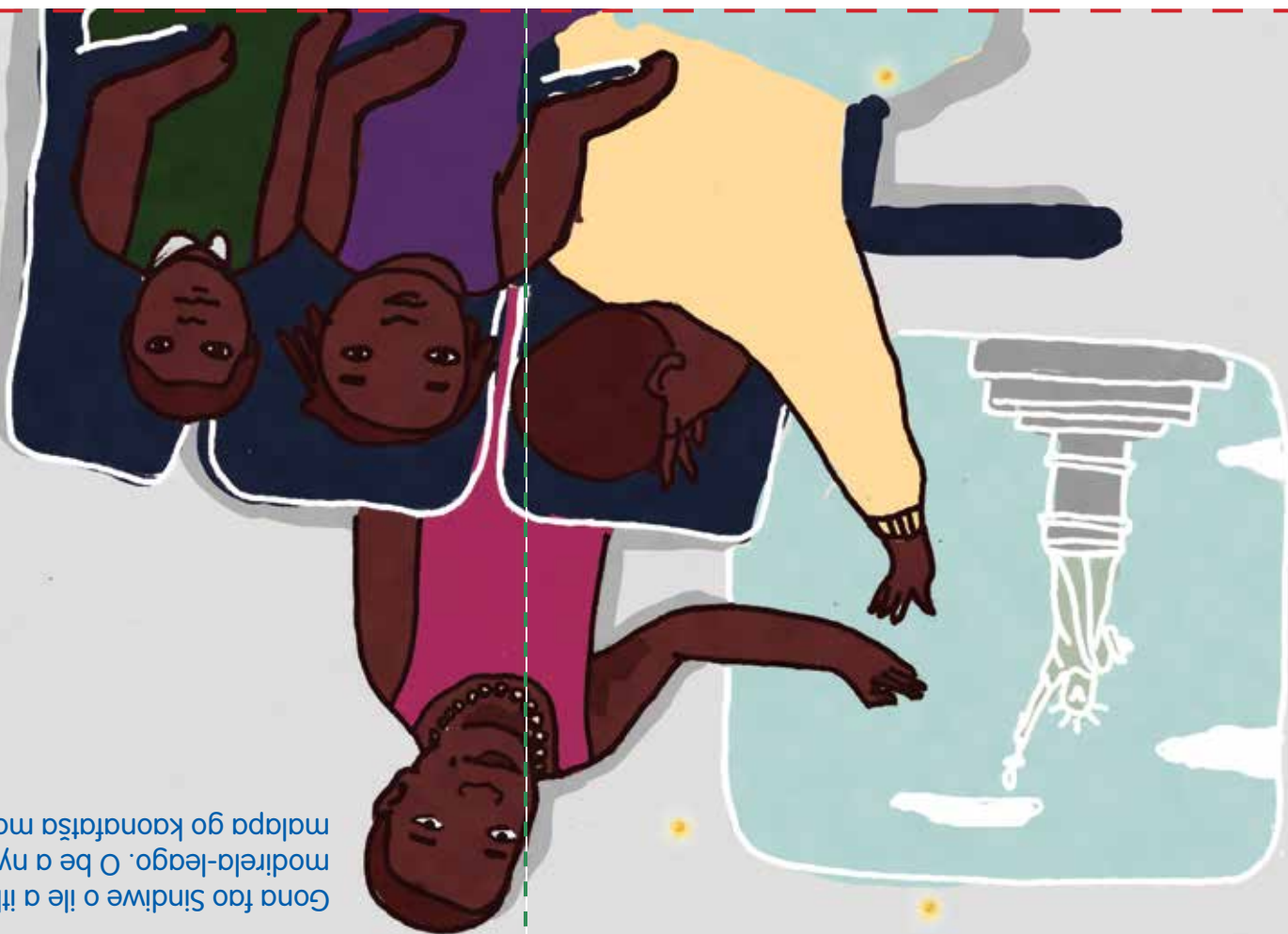
“Oh, yes, yes,” said Little Hat happily. She was excited as she went off with the pot inside a basket. She felt proud to be going by herself.

Go be go na le mosetsanyana o mobotse wa go loka, ka fao a bego a ratwa ke batho bohle. Leina la gagwe la nnete e be e le Nandi, efela batho bohle ba be ba mmitša Mongatse o Monnyane ka lebaka la mongatse wa mebala ya mollo wa gauta, wo a bego a *phela* a o apere – ka ntle le ge a robetše! O be a filwe mongatse wo ke koko wa gagwe, yo a bego a tšofetše ka fao a bego a se sa tseba mengwaga ya gagwe. Koko wa gagwe o re mongatse o dirilwe ka lehlasedi la letšatši le seetša sa ngwedi, gomme o tlo fa Nandi mahlatse. Tshepa goba o se tshepe, se e be e le nnete.

Mesong ya Mokibelo o mongwe mmago Nandi o ile a re, “Mongatse o Monnyane, o gotše o swanetše go tseba tsela ka



Sindiwe ka dinko tšohle o be a ithuta.
 Mošomo wa gagwe wa boima o ile wa
 mo lefa matelolong! O thopile thušo ya
 maseleng go ya go ithuta yunibesithing
 ya New York. Yena le bana ba gagwe
 ba bannane ba bararo ba ile ba paka
 mekoti ya bona ba ya moše wa mawalle
 go la United States of America.
 Gona fao Sindiwe o ile a ithutela go ba
 modirela-leago. O be a nyaka go thuša ba
 malapa go kaonafatša maphele a bona.



All this time Sindiwe studied.
 Her hard work paid off! She won a scholarship
 to study at a university in New York. She and her
 three small children packed their bags and flew
 across the sea to the United States of America.
 There Sindiwe studied to become a social worker.
 She wanted to help families make their lives better.



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Drive your
 imagination

Sindiwe and the fireflies

Sindiwe le dintšhi tša mollo



Jano Strydom
 Cheréne Pienaar
 Tess Gadd

O ile a tloga sekolong a ya go šoma bjalo ka mohlwekiši.
O šomile ka dintlong tša go tšapana tše nne. Ka nako ye nngwe batho ba gona ba be ba mo swara gomme Sindiwe a se ipshine le gatee.



She left the school to work as a cleaner.
She worked in four different houses. Sometimes the people there treated her badly and Sindiwe became very unhappy.

One day a very clever baby was born in Gungululu in the Eastern Cape. Her name was Sindiwe Magona. She was the oldest of eight children.



Ka letšatši le lengwe go ile gwa belegwa ngwana wa bohlale kudu kua Gungululu go la Kapa Bohlabela. Leina la gagwe e be e le Sindiwe Magona. E be e le yo mogolo gare ga bana ba seswai ka moka.

O rile go feiša dihuto tša gagwe, a šoma ka USA sebaka sa mengwaga ye masomapedi.
O rile ge a le fao Sindiwe a boiša lefase ka ga Afrika Borwa, le ka moo batho ba phelago boima fao. Batho ba be ba rata go theeleiša dikanegelo tša gagwe, ebile ba rata go ihuta tše dintši ka ga
Everyone joined together to help to change things in South Africa.
While she was there, Sindiwe told the world about South Africa and how hard it was for most people living here. People loved to listen to her stories and wanted to learn more and more about South Africans.
When she had finished studying, she worked in the USA for twenty years.

Go rata dipuku le dikanegelo ga Sindiwe, go mo thušitše gore a ngwale mekgobokgobo ya dipuku. Gomme bana le batho ba bagolo ba rata go bala dikanegelo tša gagwe. Batho ba bantši ba mmitša “Nomabali” ka gobane o dula a ngwala, a anega le go bala dikanegelo.





Madafrika Borwa.
Bohle ba ile ba šoma mmogo go leka go fetola dilo
ka Afrika Borwa.



Sindiwe's love for books and stories have helped
her write piles and piles of books. And children and
grown-ups love to read her stories. Many people call
her "Nomabali" because she's always writing, telling
and reading stories.

Sindiwe o ile a hwetša tlhahlo ya borutiši. O be a
thabile kudu a thabetše go ruta sekolong sa gagwe sa
mathomo. Efela bana ba be ba se na difeseke goba
dipuku tšeo ba ka ngwalelago go tšona. Seo se ile sa
tšhoša Sindiwe kudu. O ita ba morutiši yo mobotse
bjang mola bana ba se na fao ba ngwalelago goba
go dula?



Sindiwe trained to be a teacher. She was very excited
to teach at her first school. But there weren't any desks
for the children or books for them to write in. This made
Sindiwe feel scared. How could she be a good teacher
when the children had nowhere to sit or write?

At night, her grandmother told magical stories
about ogres and giants, animals of the forests,
great beasts, and little creatures of the veld. It was
Sindiwe's favourite time.



Bošego, koko wa gagwe o be a anega dikanegelo
tša maleatlana ka ga dintatauwane le makgema,
diphoofolo tša lešokeng, dibata tše dikgolo le
diphedi tše dinnyane tša nageng. E be e le nako
yeo Sindiwe a bego a e rata kudu.

Sindiwe loved school and she dreamed of being a teacher.

Sindiwe o be a rata sekolo gomme a na le toro ya go ba morutiši.

4

10

When Sindiwe became a teenager, her family organised a feast to celebrate. She was given special things to wear and a wise old man sang a praise song to her:

Blessings, long life!

May your ancestors guard you!



E rile ge Sindiwe a ešwa mahlagadling, lapa la gabo la beakanya go keteka molefo. O filwe dilo tša go kgethega gore a di apare gomme mokgalabje wa bohale a mo reša:

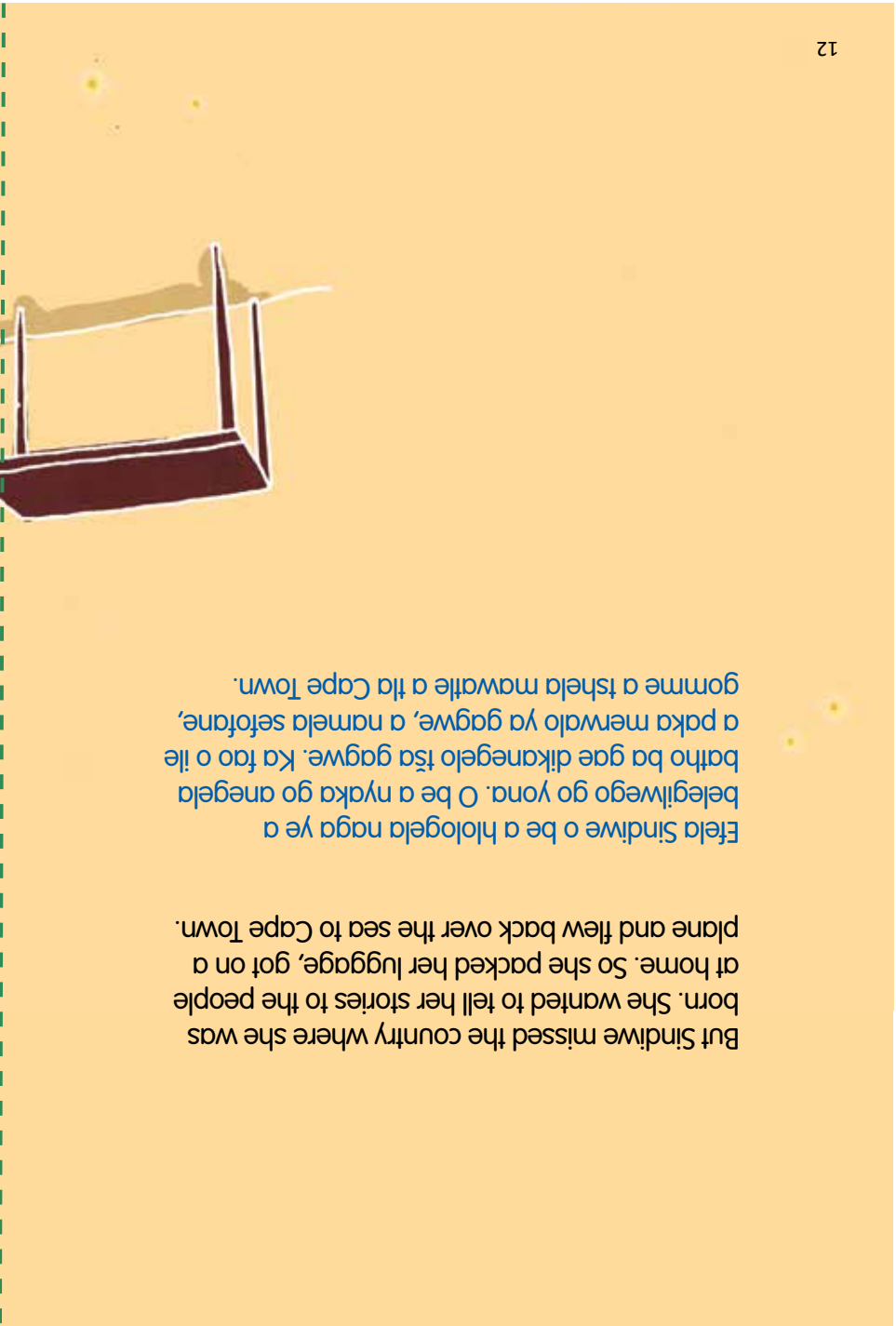
Ditšhegofatšo, bophelo bjo botelele!

A badimo ba gago ba go hlakomele!

13

But Sindiwe missed the country where she was born. She wanted to tell her stories to the people at home. So she packed her luggage, got on a plane and flew back over the sea to Cape Town.

Efela Sindiwe o be a hlologela naga ye a belegilwego go yona. O be a nyaka go anegela batho ba gae dikanegele tša gagwe. Ka fao o ile a paka mervalo ya gagwe, a nanela sefofane, gomme a tshela mawalle a tla Cape Town.



“Aga! Ke a go phuphura bana ba bannyane!” lepo go la goeletša le bula mehlagare ya lona kudu gore le lome Mongatse o Monnyane. Etle e rile ge Mongatse o Monnyane a iša hlogo ya gagwe fase gomme a goeletša mmagwe, mehlagare ya lepo go ya swara mongatse wa gauta wo a phelago a o apere. Lepo go le ile la goeletša le ekwa bohloko. Le be le šikinyetša hlogo ya lona ka mathoko. Mlomo wa lona o be o fša e ke le meditše malahla a go fša a go hwibila. Mongatse o a o fšitše leleme la gagwe le kgokgolo ya gagwe. Le fofile malaong gomme la leba lebating la ka pele.



“Hat! That’s for crunching up little children!” shouted the leopard opening his jaws wide to bite Little Hat. But as Little Hat put her head down and shouted for her mother, the leopard’s jaws caught the golden hat that she always wore. The leopard screamed in pain. He shook his head from side to side. His mouth was burning as if he had swallowed red hot coals. The hat had burnt his tongue and his throat. He jumped off the bed and tried to make his way to the front door.

When she got back to her house, she helped Little Hat put on her shoes and socks. “It’s a good thing that you had your hat to protect you,” said Little Hat’s grandmother. “Without it, where would you be now?” A little later she took Little Hat by the hand and together they walked back to her village. Once they got home they told Little Hat’s mother what had happened. Little Hat was scolded until the sun went down. Over and over, she had to promise that she would never talk to strangers again, until, at last, her mother forgave her. To this day, Nandi (or Little Hat) has kept her promise. Sometimes you can see her in the village shopping for her mother. She only talks to the people she knows. And you will recognise her by the gold and fire-coloured hat that she always wears – the one that looks as if it is made of a ray of sunshine and a moonbeam.

O rile go fihla ntlong ya gagwe, a thuša Mongatse o Monnyane go apara dieta tša gagwe le disokisi. “O dirile gabotse wa ba le mongatse wa gago wa go go šireletša,” koko wa Mongatse o Monnyane a realo. “Nkabe o le kae, ge nkabe o se gona?” Ka morago o ile a iša Mongatse o Monnyane motseng a mo swere ka seatla. Ba rile go fihla gae ba botša mmago Mongatse o Monnyane gore go diregile eng. Mongatse o Monnyane o ile a kgalwa go fihlela letšatši le sobela. O ile a tšhepiša gantšintši, gore a ka se sa boeletša a bolela le batho bao a sa ba tsebego, go fihlela, mafelelong, mmagwe a mo swarela. Go fihla lehono, Nandi (goba Mongatse o Monnyane) ga se a tshela tšhepišo ya gagwe. Ka nako ye nngwe o ka mmona motseng a reka dilo mabenkeleng legatong la mmagwe. O bolela le batho ba a ba tsebago fela. Gomme o tla mo lemoga ka mongatse wa mebala ya mollo wa gauta wo a phelago a o apara – wa go lebelelega e ke o dirilwe ka lehlasedi la letšatši le seetša sa ngwedi.

“Ke ya go koko go mo fa setshuu sa tamati se a dlogo ja gosasa ka matena a Sontaga,” gwa fetola Mongatse o Monnyane. “Aga, ke kgopolo ye botse yeo. Koko wa gago o dula kae?” lepo go la botšiša. “O dula kua, nlong ya mathomo mo motseng, kgauswi le mokumo. O a e tseba?” gwa botšiša Mongatse o Monnyane. “E! Ke a e tseba bjale,” la realo lepo go. “Ke ya gona fao. Ke tla fihla pele ga gago ka gobane maoto a ka a gata a gatoga go feta a gago a mannyane. Ke tla botša koko wa gago gore o tseleng ya go tla go yena.”

“I’m going to my grandmother to take her some tomato briedie for her Sunday lunch tomorrow,” answered Little Hat. “Ah, that is such a nice idea. And where does your grandmother live?” the leopard asked. “She lives over there in the first house in the village, right next to the big kokerboom. Do you know it?” asked Little Hat. “Yes! I know now,” said the leopard. “Well, that’s just where I am going. I will probably get there before you because my legs are much faster than your little legs. I’ll tell your grandmother that you’re on your way to her.” The leopard darted across the dry veld and in no time at all he arrived at Little Hat’s grandmother’s house. He knocked on the door. There was no answer. He knocked again – louder this time – but there was no one at home. So he put his paw on the door handle, pressed it down and opened the door.

bowena. Iša poto ye ya setshuu sa tamati go koko wa gago gore a be le dijo gosasa, o mmotšiše gore o tsoga bjang gomme o boye. O se eme tseleng gape o se bolele le batho ba o sa ba tsebego. O a kwešiša?” “Ee, ee,” a realo Mongatse o Monnyane ka lethabo. O be a thabile ge a etšwa le poto e le ka serotong. O be a ikgantšha ka gore o ya a le tee.





Little Hat’s grandmother lived in the next village and Little Hat had to walk through the veld to get there. When she had gone a little way, Little Hat thought she heard something moving nearby.

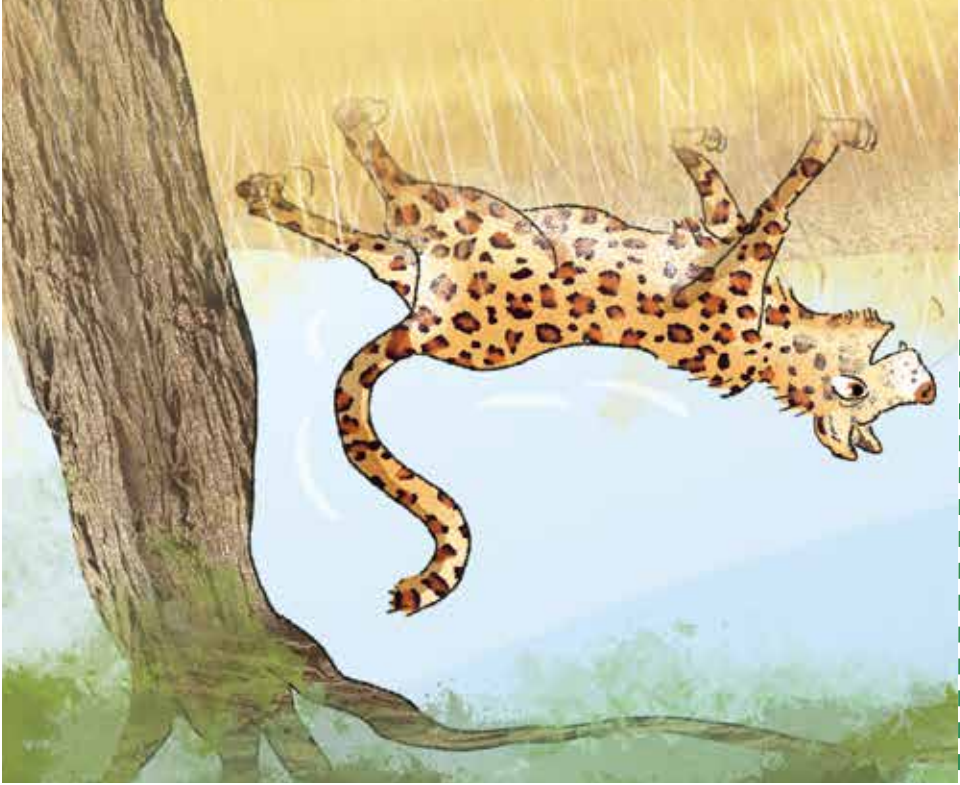
“Is someone there?” she asked.

“Oh, hello,” said the leopard, “so nice to see you, Little Hat.” He had watched her leave her village alone and had followed her, hiding behind the rocks as he went. He came up to her like a friendly dog and Little Hat stopped to talk to him, which was the last thing she should have done!

“How are you, Little Hat?” the leopard asked.

“How do you know me?” asked Little Hat. “What’s your name?”

“My name is Friend Leopard. And where are you going pretty one, with your golden hat and pot of food?” asked the leopard.



Just at that moment Little Hat’s grandmother arrived home with her empty herb sack over her shoulder. She saw the leopard opening the door and quickly opened the sack and stretched it across the doorway.

“Oh no, you don’t!” she said, catching the leopard in the sack.

Then the brave old lady ran to the dam and threw the sack into it. The leopard fell head first into the water.

Gomme ka nako yeo koko wa Mongatse o le selo magetleng. O bone lepogo le bula lebat! Mongwane a tsena a rwele mokotla wa go se be le selo magetleng. O bone lepogo le bula lebat! gomme a bula mokotla ka lebelo gomme a o phatlalatša go putla lebat.

“Aowawa, o ka seke!” a realo, a tsenya lepogo ka mokotleng.

Ka morago mokgetkolo wa bogale o ile a kitimela letamong gomme a lahlela mokotla ka meetseng. Lepogo le wetše ka hlogo ka meetseng.

Koko wa Mongatse o Monnyane o be a dula motšeng wa go latela gomme Mongatse o Monnyane o be a swanetše go ngaya lešoka ge a cyao. Mongatse o Monnyane o rile go sepele sebakanyana a kwa e ke go na le selo sa go sepele mo kgauwi.

“Ke mang?” a botšisa.

“Dumela,” la realo lepogo, “ke thabela go go bona, Mongatse o le tsama le khuta ka maswika. Le dile go yena bjalo ka mpša ya go loka, gomme Mongatse o Monnyane a ema a bolela le lona, mola e le selo sa mafetelo se a ka bego a se dirile!

“Go bjang, Mongatse o Monnyane?” gwa botšisa lepogo.

“O nsebela kae?” gwa botšisa Mongatse o Monnyane. “Ke wena mang?” “Ke nna Mlogwera Lepogo. O ya kae motho o mobotse ka mongatse wa gago wa gauta le poto ya dijo?” lepogo la botšisa.

Get story active!



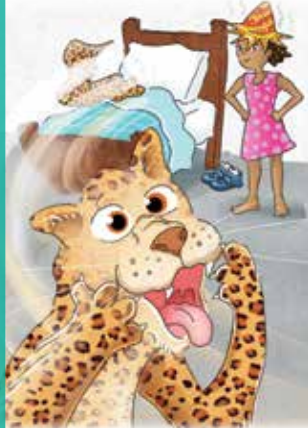
Dira gore kanegelo e be le bophelo!

Here are some activities for you to try. They are based on all the stories in this edition of the Nal'ibali Supplement: *Little Hat* (pages 5, 6, 11 and 12), *Sindiwe and the fireflies* (pages 7 to 10) and *Sefako and the singing crocodile* (page 14).

Fa ke mešongwana ye o ka e lekago. E theilwe dikanegelong ka moka tša ka gare ga kgatšho ye ya Tlaleletšo ya Nal'ibali: *Mongatse o Monnyane* (matlakala a 5, 6, 11 le 12), *Sindiwe le dintšhi tša mollo* (matlakala a 7 go fihla ka 10) le *Sefako le kwena ya go opela* (letlakala la 15).

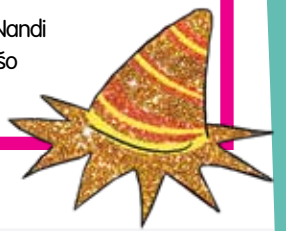
Little Hat

- ★ Which parts of the story could really happen and which are just make-believe? Make two lists, headed "Real" and "Make-believe". (For example, Real: leopard; Make-believe: animals can speak.)
- ★ Make "Wanted" posters that could help the people in the village catch the leopard.
 - ✂ Draw a picture of the leopard.
 - ✂ Write descriptions of his eyes, fur and claws; what he did; where he was last seen and what reward is being offered for useful information about the leopard.
- ★ Write a letter from the leopard to Nandi and her grandmother to apologise for what he did wrong.



Mongatse o Monnyane

- ★ Ke dikarolo dife tša kanegelo tše di diregago ka nnete gomme ke dife tša boikgopolelo? Dira mananeo a mabedi, Dihlogo e be "Nnete" and "Boikgopolelo". (Mohlala, Nnete: nkwe; Boikgopolelo: diphoofole di kgona go bolela.)
- ★ Dira diphoofole tša "E a nyakega" tše di tlo thušago batho ba mo motseng go swara nkwe.
 - ✂ Thala seswantšho sa nkwe.
 - ✂ Ngwala tlhalešo ya mahlo a yona, boya le marofa; tše e di dirilego; fao e bonwego la mafelelo; le gore go abiwa moputso ofe ge motho a neelane ka tshedimošo ya mohola ka ga nkwe.
- ★ Ngwala lengwalo la go tšwa go nkwe le eya go Nandi le koko wa gagwe e kgopela tshwarelo ya diphoošo tše e di dirilego.



Sindiwe and the fireflies

- ★ What questions would you ask Sindiwe Magona if you were to meet her?
- ★ Roleplay a television interview with Sindiwe. Take turns being the interviewer and Sindiwe.
- ★ Find out more about Sindiwe Magona on the internet or at the library. Then try reading one of her books that you have not read before. Sindiwe writes for children and adults, so there is something for everyone!
- ★ Using the maps in an atlas, find the place where Sindiwe was born, where she went to university and where she lived when she came back to South Africa.

Sindiwe le dintšhi tša mollo

- ★ O ka botšiša Sindiwe Magona dipotšho dife ge o ka kopana le yena?
- ★ Diragatša dipotšho tša go lebišwa go Sindiwe polelišanong ya thelebišene. Šiedišanang ka go ba mmotšiši le Sindiwe.
- ★ Hwetša tshedimošo ye ntšhi ka ga Sindiwe Magona inthaneteng goba bokgobapukung. Leka go bala puku ya gagwe e tee yeo o sa kago wa e bala. Sindiwe o ngwalela bana le batho ba bagolo ka fao motho yo mongwe le yo mongwe o tlo hwetša se sengwe!
- ★ Diriša mebepe ya ka gare ga atlelase, hwetša lefelo leo Sindiwe a belegetšwego go lona, yunibesithi ye a ithutilego go yona le fao a dutšego gona ge a boya Afrika Borwa.



Sefako and the singing crocodile

- ★ Sefako falls in love with a crocodile. Do you think it is possible to love a crocodile? Why or why not?
- ★ If you could have any animal for a friend, which animal would you choose, and why?
- ★ Draw your favourite animal. Write a song or poem about your animal.



Sefako le kwena ya go opela

- ★ Sefako o rata kwena. Naa o nagana gore go a kgonga gore motho a rate kwena? Ka lebaka la eng?
- ★ Ge o ka ba le mogwera wa phoofole, o ka kgetha phoofole efe le gona ka lebaka la eng?
- ★ Thala phoofole ye e lego mmamoratwa wa gago. Ngwala koša goba sereto ka phoofole ya gago.



Drive your
imagination



Sefako and the singing crocodile

Written by Rudo Mungoshi ■ Illustrated by Samantha van Riet



Many years ago, in a faraway village, there lived a beautiful girl called Sefako. Sefako stole the hearts of many men in the village. They would write poems and songs praising her beauty. But Sefako was not interested in marrying any of them, and this made her father angry because he thought it was time for his daughter to settle down.

What Sefako did not know was that she had an unusual secret admirer! And this secret admirer was the crocodile who lived at the river where she fetched water. Every day, a few hours before sunset, Sefako would walk down to the river with her clay pot to fetch water for the evening meal.

Sefako had a habit of taking a short nap under her favourite tree after drawing water from the river. The crocodile often hid in the water watching her sleep. He longed to speak to her but had no idea as to how he could get her attention without scaring her.

One day, the crocodile found the courage to come closer to Sefako after she had fallen sleep. The lovestruck crocodile was so happy to be near Sefako that he started singing about his love for her.



Sefako heard the beautiful song and turned in her sleep, thinking that she had to be dreaming. The crocodile did not want Sefako to wake up and see him, so he slid back into the river quickly.

This happened again the next day ... and the next ... and the next. Sefako would hear the crocodile singing to her in her sleep but when she woke up, there was no one around. She only heard the gentle rustling of the leaves and the cattle bellowing far away.

The singing moved her heart, and Sefako wanted to see the singer more and more. So Sefako began to search for the mysterious voice among the reeds, trees and grass but she found no one.

One day, Sefako decided she would not search for the mysterious singer any longer. Instead, she planned to catch the owner of the beautiful voice!

Sefako collected water from the river as usual and went to lie down under her favourite tree pretending to sleep. As usual, the lovesick crocodile crawled out of the river to sing to her.

When Sefako heard the beautiful voice, she opened her eyes quickly and found herself gazing into the eyes of ... A CROCODILE!

Sefako was very scared! Quickly, she leapt to her feet, knocking over her clay pot and spilling all the water on the ground. Then she started to run up the bank but, unfortunately, tripped over a rock and fell, hitting the ground with a heavy thud. The lovestruck crocodile, who had followed her, stood nearby watching her. As he crawled closer, Sefako froze with fear.

"Don't be afraid," said the crocodile gently. "I have watched you sleeping under that tree for so many days, but I have not hurt you. Why would I eat you now?" Then the crocodile started to sing a soothing song that instantly warmed Sefako's heart.

No longer afraid, the beautiful girl sat up and listened to the voice that she was growing to love.

After that, Sefako would rush down to the river to meet the singing crocodile every evening, and after a while, she decided that she wanted to marry him.

Eventually, she found the courage to tell her father.

Sefako's father was not pleased at all! "Does this crocodile of yours have any cattle to pay your dowry?" he asked angrily. "Will he be able to give you children and build a home for you?"

Even though Sefako's father did not approve of her marrying the crocodile, her feelings did not change. When her father realised that his daughter was not going to change her mind, he locked her up in one of the village huts. Every day at midday, he would bring her food and check on her.

But one day Sefako's father forgot to lock the hut's door. Sefako waited a while to make sure it was safe before she opened the door and quickly ran down to the river.

As soon as she got there, Sefako called out, "Crocodile, Crocodile, it's me, Sefako!" The crocodile, who had been looking for her desperately for many days, rose from under the water to greet her.

The next day, Sefako's father discovered that she was missing, and he was furious! Filled with anger, he grabbed a thick stick and followed his daughter's footprints to the river. He was determined to stop his daughter from marrying the crocodile.

When he reached the banks of the river, he saw Sefako swimming in the river with the crocodile beside her.

"Sefako, Sefako," he called. "Come back here immediately! You may not marry that crocodile."



Sefako turned her head and waved to her father before swimming away with the crocodile. The troubled father watched helplessly as his daughter and the crocodile disappeared under the water.

Some time later, Sefako returned to visit her village. Her father's heart was filled with joy to see her. He had missed her so much, and in that moment, he knew what he had to do.

"Welcome, welcome, both of you," he said, running to greet Sefako and the crocodile. And then he turned to the crocodile and said, "Welcome to our family."



Drive your
imagination



Sefako le kwena ya go opela

Mongwadi ke Rudo Mungoshi ■ Diswantšho ka Samantha van Riet

Sekhutlwana
sa kanegelo



Mo mengwageng ye mentšhi ye e fetilego, motseng wa kua kgole, go be go dula mosetsana yo mobotse wa go bitšwa Sefako. Sefako o utswitše dipelo tša banna ba bantšhi ba mo motseng. Ba be ba ngwala direto le dikoša ba reta bobotse bja gagwe. Efela Sefako o be a se na kgahlego ya go nyalana le o tee wa bona, gomme taba ye e befedišitše tatagwe yo a bego a nagana gore ke nako ya gore morwedi wa gagwe a nyalwe.

Seo Sefako a bego a sa se tsebe ke gore go be go na le yo a mo rata ka sephiring! Gomme yo a bego a mo rata sephiring ke kwena ya go dula ka nokeng yeo a bego a ekga meetse go yona. Letšatši le lengwe le le lengwe, diiri tše mmalwa pele letšatši le subela, Sefako o be a eya go kga meeetse a go apea dijo tša go lalela nokeng ka pitša ya letsopa.

Sefako o be a tlwaetše go pata borokwana ka tlase ga mohlare morago ga go kga meetse ka nokeng. Kwena e be e phela e mmona a robetše e khutile ka meetseng. E be e nyaka go bolela le yena efela e sa tsebe gore a ka tanya šedi ya gagwe bjang ntle le go mo tšhoša.

Ka letšatši le lengwe kwena e ile ya kgona go batamela Sefako morago ga gore a swarwe ke boroko. Kwena ya go tlala lerato e be e thabetše go ba kgauswi le Sefako gomme ya thoma go opela ka lerato la yona go yena.



Sefako o kwele koša ya bese gomme a retologa, a nagana gore o a lora. Kwena e be e sa nyake gore Sefako a phapharege a e bone, gomme e ile ya boela ka nokeng ka lebelo.

Se se diregile gape letšatšing la go latela ... le la go latela ... le la go latela. Sefako o be a ekwa kwena e mo opelela a robetše efela ge a tsoga, a sa bone motho. O be a ekwa fela lešatana la matlakala le dikgomo tša go lla kgojana.

Moopelo o kgwathile pelo ya gagwe, gomme tumo ya Sefako ya go nyaka go bona moopedi ya golela pele le pele. Ka fao Sefako o ile a thoma go nyaka lentšu la go makatša mahlakanokeng, mehlareng le bjangeng efela a se le hwetše.

Ka letšatši le lengwe, Sefako o ile a tšea sephetho sa gore a ka se sa tšwela pele go nyaka moopedi wa go makatša. Efela, o naganne gore a sware mong wa lentšu le lebose!

Sefako o kgele meetse bjalo ka mehleng gomme a ya go sekama ka tlase ga mohlare wa gagwe wa mmamoratwa a itira eke o swerwe ke boroko. Bjalo ka tlwaelo kwena ya go tagwa ke lerato e ile ya tšwa ka nokeng go ya go mo opelela.

E rile ge Sefako a ekwa lentšu la bese, a bula mahlo ka pela gomme a ikhwetša a lebeletše mahlo a ... KWENA!

Sefako o ile a tšhoga kudu! Ka bjako, a fofa, a thula pitša ya gagwe ya letsopa meetse a falalela fase. O ile a thoma go kitimela leribeng, efela ka madimabe,

a kgola ke leswika a wa, a betha fase ka mošito o mogolo. Kwena ya go tagwa ke lerato, yeo e mo lateletšego, e ile ya ema ya mo lebelela. E rile ge e batamela, Sefako a kgahla bjalo ka aese ka letšhogo.

"O se tšhoge," kwena ya realo ka boleta. "Ke be ke go bogela matšatši a mantši ge o robetše ka tlase ga mohlare wola, efela gasenke ka go kweša bohloko. Gona bjale ke tla go ja bjang?" Gomme kwena ya thoma go opela koša ya go thoba matswalo ya ruthufatša pelo ya Sefako ka nakwana.

Mosetsana o mobotse o ile a emelela, a sa hlwe a tšhogile gomme a theeletša lentšu leo a bego a thoma go le rata.

Morago ga seo, Sefako o be a eya nokeng mathapama a mangwe le a mangwe go kopana le kwena ya go opela, gomme ka moragp ga sebakanyana, a tšea sephetho sa gore o nyaka go nyalana le yona.

Mafelelong, o bile le sebete sa go botša tatagwe.

Tatago Sefako o be a sa thabela taba yeo le gateel! "Naa kwena ye ya gago e na le dikgomo tša go lefa magadi?" a botšiša ka pefelo. "E tla kgona go go fa bana ya go agela le legae?"

Le ge tatago Sefako a sa dumela gore a nyalane le kwena, maikutlo a gagwe gase a fetoga. E rile ge tatagwe a lemoga gore morwedi wa gagwe a ka se fetola monagano wa gagwe, a mo notlelela ka go ye nngwe ya dirantabola tša mo motseng. Letšatši le lengwe le le lengwe mosegare, o be a etla go mo hlola a mo tlela le dijo.

Efela ka letšatši le lengwe tatago Sefako o ile a lebala go notlela lebatl la rantabola. Sefako o emenyana go kgonthiša gore o bolokegile pele a kitimela nokeng.

O rile go fihla fao, Sefako a goeletša, "Kwena, Kwena, ke nna, Sefako!" Kwena, ye e bego e mo nyaka ka phišagalelo matšatši a mantši, e tšwile ka tlase ga meetse go mo dumediša.

Ka letšatši la go latela, tatago Sefako o ile a lemoga gore o timeletše, gomme a befelwa kudu! Ka pefelo, o tšere patla ye koto gomme a latela mehlala ya morwedi ya go leba nokeng. O be a ikemišeditše go thibela morwedi wa gagwe go nyalana le kwena.

O rile ge a fihla maribeng a noka, a bona Sefako a rutha ka nokeng a na le kwena.

"Sefako, Sefako," a goeletša. "Boya mo ka pela! O kase nyalane le kwena."



Sefako o retolotše hlogo a dumediša tatagwe ka seatla gomme a subelela le kwena. Tatagwe wa go befelwa o ile a lebelela morwedi wa gagwe le kwena ba nyamelela ka tlase ga meetse go se se a ka se dirago.

Ka morago ga sebaka, Sefako o ile a tla go etela motse wa gabo. Pelo ya tatagwe e be e tletše lethabo ge a mmona. O be a mo hlogetše kudu, gomme ka nako yeo o be a tseba se a bego a swanetše go se dira.

"Le amogetšwe, le amogetšwe, ka bobedi bja lena," a realo, a kitimela go dumediša Sefako le kwena. O ile a retologela go kwena a re, "O amogetšwe ka lapeng la rena."



Nal'ibali fun

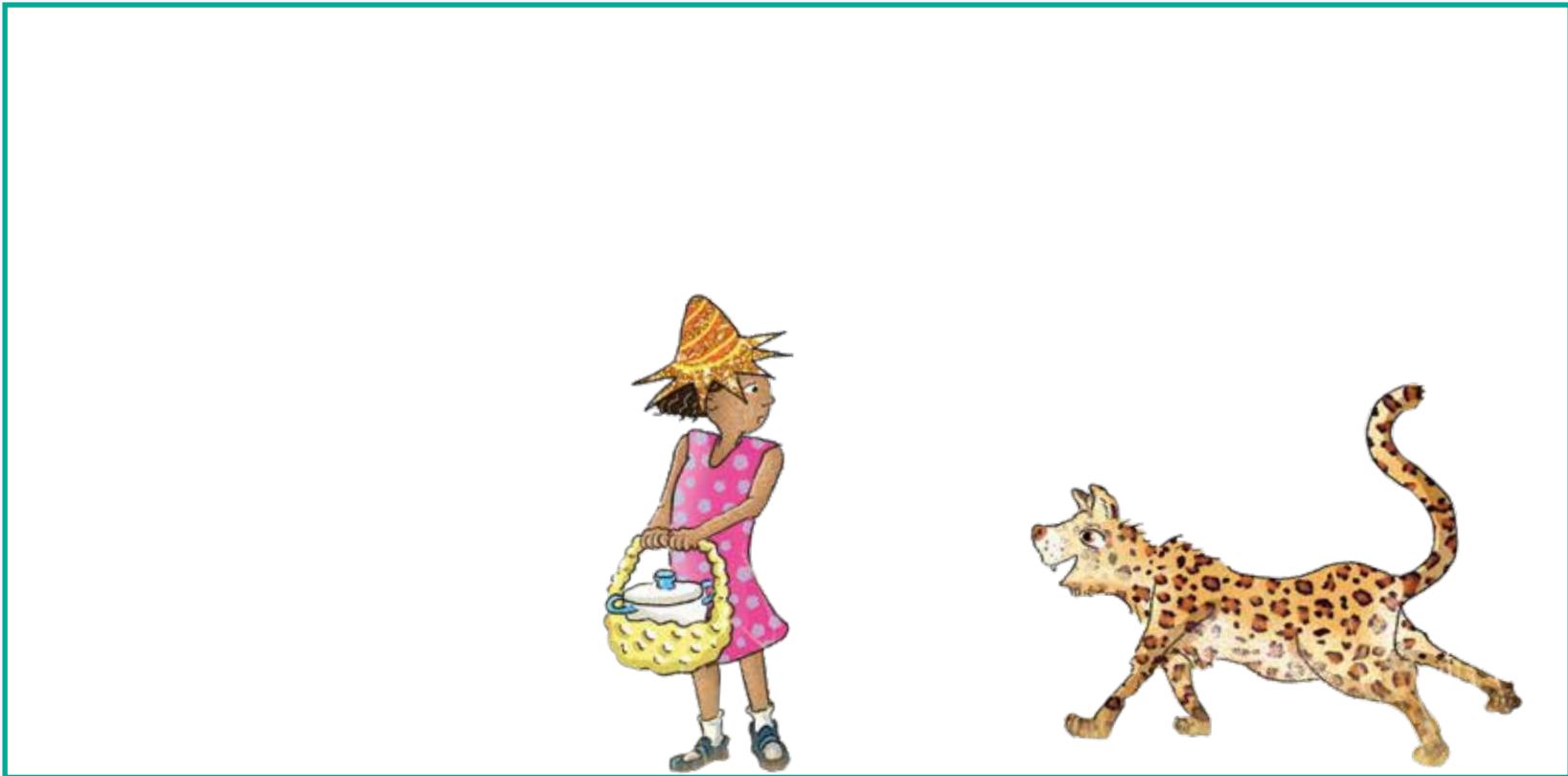
Boipshino bja Nal'ibali



1.

In the story *Little Hat*, Nandi's mother tells her never, ever to talk to strangers. Imagine that one week later, Nandi, her mother and grandmother meet another leopard in the veld. Draw Nandi's mother and grandmother. Add some speech bubbles to the drawing and write what you think Nandi, her mother, her grandmother and the leopard would say to each other.

Ka kanegelong ya *Mongatse o Monnyane*, mmago Nandi o mmošša gore a se tsoge a boletše le batho bao a sa ba tsebego. Nagana ka morago ga beke, Nandi, mmagwe le koko wa gagwe ba kopana le nkwe ye nngwe nageng. Thala seswantšho sa mmago Nandi le koko wa gagwe. Tsenya dipudula tša polelo sethalweng gomme o ngwale se o naganago gore Nandi, mmagwe, koko wa gagwe le nkwe ba tlo botšana ka ga sona.



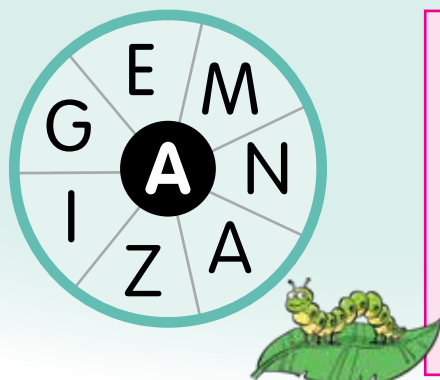
2.

Here's a word challenge!

- Follow the rules in the box and use the letters in the word wheel to complete this word. (Two of the letters have already been used.)
m _ _ a _ _ _
- How many other words can you make following the same rules? (Remember: The letter in the middle of the wheel MUST be in each word!)

Rules

- Make words with two or more letters in them.
- Use each of the letters in the wheel only once in each word.
- Always include the letter in the middle of the wheel in your words.
- No proper nouns allowed.



Fa ke tlotlo ya mantšu!

- Latela melao ya ka lepokising gomme o diriše ditlhaka tše di lego leotwaneng la mantšu go feleletša lentšu le. (Ditlhaka tše pedi dišetše di dirišitšwe.)
m _ _ _ s _ _ _
- O ka dira mantšu a mangwe a makae o latela melao ye? (Gopola: Tlhaka ye e lego gare ga leotwana E SWANETŠE go ba lentšung le lengwe le le lengwe!)

Melao

- Dira mantšu a go ba le ditlhaka tše pedi goba go feta.
- Diriša tlhaka ye nngwe le ye nngwe ka leotwaneng gatee fela lentšung le lengwe le le lengwe.
- Ka mehla go be le tlhaka ya mo gare ga leotwana mantšung a gago.
- Ga go dumelelwe mainaina.



Answers: 1. 12 2. magazine; Examples: man, mane, name, game, gaze, amen, age, amaze
Dikarabo: 1. 12 2. makasine; Mehla: semaka, sekama, maseka, seka, saka, masa, makase, masea

Nal'ibali is here to motivate and support you. Contact us in any of these ways:

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