



Fhatani vhuluvhi ha ñwana wañu!

Musi vhabebi na vhana vha tshi vhala vhothe zwi ita uri vha vhumbe vhushaka nahone vha ñivhane. Musi vhabebi vha tshi vhala na ñwana kana lutshetshe zwi dovha zwa ita uri vhuluvhi havho vhu ñandavhuwe nahone zwi lugiselela mihumbulo yavho uri i humbule zwithu zwi hulwane zwine zwa ño vha thusa uri vha bvelele shangoni!

U BVA A TSHI BEBWA U SWIKA KHA MINWEDZI YA 6

1. Lingedzani u shumisa bugu dzine dza vha na zwifanyiso kana zwi nepe zwi hulwane, zwi songo serekanaho zwa zwifatuwo zwa vhana.
2. Arali vhana vha sa koni u dzula nga vhothe, ndi khwine u tou vha takula vho ni gogodela no fara bugu ine na ño i vhala.
3. U dovholola na u ita tshithu tshifhinga tshothe zwi ita uri vhana vha ñipfe vho tsiredzea, nga zwenezwo ni nga vhala bugu nthihi lunzhi-lunzhi! A zwi vhuyi zwa ñoda uri ni vhale zwo ñwalwaho kha bugu tshifhinga tshothe. Ambani na ñwana wañu ni livhiswe nga bugu.



MINWEDZINI YA 6 U YA KHA YA 12

1. Musi vhana vhanzhi vhe na minwedzi i ñodaho u vha rathi, vha vho kona u ñalula vhatu vhe vha vha ñowela musu vha tshi lavhelesa zwifatuwo zwavho, vha tshi pfa maipfi avho na musu vha tshi vha fara. Vha dovha vha takalela bugu dzine dza vha na dzinyimbo na zwirendo. Vhalani maipfi ni ambe nga ha zwine na zwi vhona kha zwifanyiso. Bulani ni sumbe zwihwe zwithu na mivhala. Itani mibvumo ya zwithu zwi re kha bugu.
2. Zwi vha zwavhugi uri ni ñee vhana bugu dzo itwaho nga makhadibogisi na malabi uri vha tou dzi fara nga vhothe. Dzenedzi bugu vha nga dzi shenga, vha dzi kokodza na u dzi posekanya fhasi dza si kheruwe! Ni songo hangwa uri zwo ñowelea uri vhana vha shenge bugu – zwi vha zwi tshi khou sumbedza uri ñwana wañu u khou melisa.
3. Vhana vahulwane vha funa bugu dzine dza petea dza makapa-kapa, dzi re na masiatari ane a sokou tutuwa zwifanyiso na mibvumo. Vha dovha vha thoma u shela mulenzhe nga ho engedzeaho kha zwine zwa khou itea kha bugu, u fana na u sumba zwithu kha siatari kana u fhenda masiatari.

ÑWAHA MUTHIHI U YA KHA MIVHILI

1. Zwino ñwana wañu u vha a tshi vho pfesesa luambo nahone u vho lu shumisesa. Naho a tshi kha ñi ño takalela dzibugu kha ñwaha wa u thoma, u ño dovha a takalela u pfa zwitori zwa vhañwe vhana, zwa zwipuka na tshenzhelo dza zwithu zwo ñoweleaho zwa zwithu zwa ñuvha ñiñwe na ñiñwe.
2. Lingedzani u vhetshela thungo tshifhinga tsho khetheaho tsha u vhala na vhana vhañu vhañuku ñuvha ñiñwe na ñiñwe, samusi hezwi zwi tshi ño vha thusa u guda uri u vhala zwi a takadza!

Build your baby's brain!

Reading together is an effective way for parents and their babies to bond and get to know each other. Reading together also develops the baby's or toddler's brain and prepares their minds to have big thoughts and ideas to help them succeed in the world!



BIRTH TO 6 MONTHS

1. Try to use books that have big, simple pictures or photographs of babies' faces.
2. Until babies can sit on their own, it's easiest to put them on your lap with their back against you and to hold the book in front of them.
3. Repetition and routine make babies feel secure, so you can read the same book over and over again! You don't always have to read what is written on the pages. Talk to your baby and just use the book as a guide.

6 TO 12 MONTHS

1. From about the age of six months, most babies start to recognise the appearance, sound and touch of familiar people. They also start to enjoy books that have songs and rhymes in them. Read the words and talk about what you see in the pictures. Name and point to some of the objects and colours. Make the sounds of objects in the book.
2. Board books and cloth books work best when you allow babies to handle the books on their own. These books can be chewed, pulled and thrown about without breaking! Remember that chewing books is normal for babies – it's a sign that your baby is teething.
3. Older babies enjoy books with flaps, pop-ups and sounds. They also begin to get more involved with what is going on in the book, like pointing to things on the page or trying to turn the page.

1 TO 2 YEARS

1. By now, your child's ability to understand and use language has increased dramatically. Although they will still enjoy the books from their first year, they also like to hear stories about other children, animals and familiar, everyday experiences.
2. Try to set aside special times each day to read with your toddlers, as this helps them learn that reading is something fun to do!



IT STARTS WITH
A STORY.
ZWI THOMA NGA
TSHITORI.

Ivhani na vhusiki!

Itani bugu i re na zwifanyiso zwi phuphuledzwaho

Hu shumiswa zwanḁa u itela bugu dzi re na zwifanyiso zwi phuphuledzwaho u itela u pfa nga minwe uri dzi na zwifanyiso zwa mufuda-ḁe. Dzi na maguluguḁa na makolo ane a ita uri ḁwana a takalele u fhenda masiatari adzo (na u dzi tambisa!). Bugu dzi re na zwifanyiso zwi phuphuledzwaho dzi ita uri na vhana vha shele mulenzhe nga ḁlila khulwane. Dzi dovha dza vha tshishumiswa tshi re na maḁḁa kha vhana vho populaho kana vha re na maḁo a re na luswiswi.

Dzinwe mbuyelo dza bugu dzi re na zwifanyiso zwi phuphuledzwaho (kana bugu dzi re na maguluguḁa) ndi dzi tevhelaho:

- ☉ Dzi ita uri vhana vhaḁuku vha takalele u vhala dzibugu.
- ☉ Dzi thusa ḁwana waḁu uri a livhise ḁhogomelo na u tevhelela maipfi na mihumbulo i leluwaho.
- ☉ Dzi funza ḁwana waḁu nga ha maipfi na zwine a amba zwone. Sa tsumbo, vha nga guda ipfi "hwaso" musi vha tshi kwama fhethu hune ha hwaso uri vha pfesese zwine Jeneḁo ipfi ḁa amba zwone.



Get creative!

Make a touch and feel book

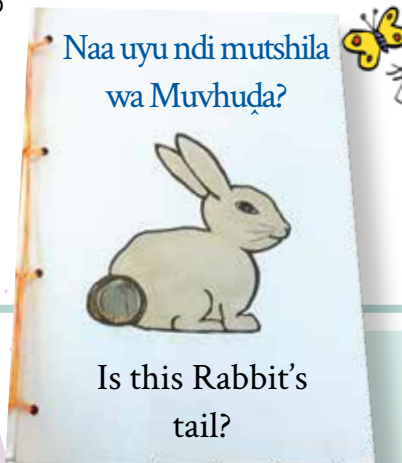
Touch and feel books can be explored with your hands. They have different surfaces and patterns that will keep a child interested as they page through (and play with!) the book. Touch and feel books give children a more interactive learning experience. They are also a powerful tool for children who are blind or have limited sight.

Some of the benefits of touch and feel books (or tactile books) are:

- ☉ They get young children excited about reading books.
- ☉ They help your child to focus and follow along with simple words and concepts.
- ☉ They teach your child about words and their meanings. For example, they can learn the word "rough" by touching a rough surface to understand the meaning of the word.

Itelani lushetshe lwaḁu bugu i re na zwifanyiso i phuphuledzwaho: Naa uyu ndi mutshila wa Muvhuḁa?

1. Dzudzanyani u ita zwithu zwi pfufhi, zwi leluwaho kha siatari Jihwe na Jihwe ḁa bugu yaḁu. Heyi bugu i nga itwa nga mifuda i tevhelaho ya masiatari: a hwaso, a suvhelelaho, a re na magodi-godi, a re na maonye-onye, matete na o khwaḁhaho.
2. Siatari Jihwe na Jihwe Ji tea u vha na tshithu TSHITHIHI tshine tsha pfala tsho fhambana na siatari ḁa bugu.



Make a simple touch and feel book for your toddler: Is this Rabbit's tail?

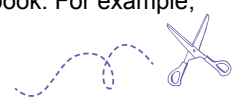
1. Plan to use a short, simple idea on each page of your book. This book can feature six different textures: rough, smooth, bumpy, wrinkly, soft and hard.
2. Each page should only have ONE thing that feels different to the paper of the book.



3. Nambatedzani bammbiri kha khadibogisi Jiseke, khamusi bogisi ḁa cereal. Eneo masiatari ndi madenya, nga zwenezwo ni tea u itela thungo siatari Jihwe na Jihwe ni tshi fhedza ni a runge kana ni a tanganye nga tshipeḁara. Ni nga ḁa na muḁwe muhumbulo na ita bugu yaḁu. Sa tsumbo, ni nga ita bugu i re na zwivhumbeo.

3. Paste the paper onto thin cardboard, like cereal box cardboard. The pages will be thick, so make each page separately and stitch/staple the pages together.

You can use another idea to make your own book. For example, a book about shapes.



Vhonani zwifanyiso zwa zwiṭori nga maṭo a muhumbulo



See pictures of stories in your mind



Musi ri tshi anetshela zwiṭori kana mus i ro thetshesela muṁwe muthu a tshi zwi anetshela, hu nga kha ḡi vha hu si na zwifanyiso zwine zwa sumbedza zwine zwa khou itea kha tshiṭori. Fhedzi ri nga shumisa maipfi na mibvumo yao u sika zwifanyiso zwa tshiṭori muhumbuloni washu. Hezwi ndi zwine vhana vha zwi guda mus i vha tshi vho kona u vhala nga vhoṭhe.

Hu na ṅdila dza u thusa vhana vhaṅu uri vha fhaṭe mihumbulo yavho. U fhaṭa mihumbulo yavho zwi vha thusa uri vha takalele na u pfesesa khwine zwiṭori zwine vha zwi pfa kana u zwi vhala. Zwi ḡo dovha zwa vha thusa uri vha ṁwale zwiṭori zwa khwine. Nga tshiṁwe tshifhinga mus i no no ṅea kana u vhala ṭhalutshedzo yo dodombedzwaho ya muthu, fhethu kana tshithu kha tshiṭori, imaninyana ni ite muṁwe wa mishumo i tevhelaho:

- ☉ Humbelani vhana vhaṅu uri vha bonye maṭo, vha lingedze u “vhona” zwine na kha ḡi tou bva u zwi ṭalutshedza. Dovhani ni anetshela kana u vhala zwe na zwi ṭalutshedza u vha thusa uri vha zwi vhone nga maṭo a muhumbulo.
- ☉ Humbelani vhana vhaṅu uri vha ole zwifanyiso zwa zwithu zwe na zwi ṭalutshedza. Mus i muṁwe mubebi kana muṭhogomeli a tshi khou anetshela kana u vhala tshiṭori, muṁwe mubebi kana shaka a nga thusa ṁwana u ola zwifanyiso.
- ☉ Olani zwine na zwi humbula kha zwe zwa ṭalutshedzwa. Tuṭuwedzani vhana vhaṅu uri vha ṭalutshedze ṅdila ine zwifanyiso zwavho zwa muhumbulo zwa fana kana u fhambana ngayo na zwe na zwi ola.
- ☉ Humbelani vhana vhaṅu vha ni vhudze zwine vha zwi vhona, u zwi pfa, u zwi thetshela na u zwi fembedza mus i vho thetshesela zwine na khou zwi ṭalutshedza.

Muṭa woṭhe u nga shela mulenzhe mus i ni tshi ita yeneyi mishumo!

When we tell stories or listen to someone else tell stories, there may not be pictures to show what is happening in the story. But we can use the words and their sounds to create pictures of the story in our minds. This is something that children learn to do when they become independent readers.

There are ways to help your children to build their imaginations. Building their imagination helps them to enjoy and understand stories that they hear or read better. It will also help them to write better stories. Sometimes, after you have given or read a detailed description of a person, place or thing in a story, pause and do one of the following activities:

- ☉ Ask your children to close their eyes and try to “see” what you have just described. Retell or reread the description to help them form pictures in their mind.
- ☉ Ask your children to draw pictures of what you have described. While one parent or caregiver tells or reads a story, the other parent or a relative can help younger children to draw their pictures.
- ☉ Draw what you imagine from the description. Encourage your children to explain how their mental pictures are the same or different to what you have drawn.
- ☉ Ask your children to tell you what they see, hear, taste and smell when they listen to the description.

The whole family can enjoy these activities together!



ṅdila ya u shumisa zwiṭori zwashu nga ṅdila dzi sa fani

- 1. Anetshelani ṁwana waṅu tshiṭori.** Vhalani ni ḡiḡowedze u anetshela tshiṭori. Nga murahu ni shumise ipfi ṭaṅu, tshifhaṭuwo na muvhili uri mubvumbledza muṁwe na muṁwe a nge muthu wa vhukuma.
- 2. Vhalelani ṁwana waṅu tshiṭori.** Ambani nga ha zwifanyiso. Vhudzisani uri, “Ni humbula uri hu ḡo itea mini nga murahu?” kana “Ni vhona u nga ndi ngani mubvumbledza o amba zwenezwo kana o ita zwenezwo?”
- 3. Vhalani tshiṭori na ṁwana waṅu.** Ni sielisane mus i ni tshi vhala tshiṭori. Ni songo mu khakhulula, ni mu khakhulule arali fhedzi o humbela u thusiwa.
- 4. Thetshesani mus i ṁwana waṅu a tshi vhala.** Thetshesani ni sa mu dzheni haṅwani. Ni mu vhudze uri zwi a takadza mus i a tshi vhalela ṁṭha no mu thetshesela.
- 5. Itani mishumo ya Itani uri tshiṭori tshi nyanyule!** U ita zwenezwi na vhana vhaṅu zwi fanela u ni takadza noṭhe.

How to use our stories in different ways

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



Ndila dza 6 dza u pembelela dzibugu na zwiṭori nga Duvha la Bugu la Lifhasi na tshifhinga tshilapfu nga murahu ha zwenezwo!

6 ways to celebrate books and stories on World Book Day and long after!



1. Itani uri vhana vhaṭuku vhukuma vha shele mulenzhe kha Duvha la Bugu la Lifhasi. Tṱodani bugu dzine dza vha na zwirendo na nyimbo dza sialala dza dzitshetshe na vhana nga luambo lwanu lwa hayani ni dzi vhale na vhana vhanu.

1. Get very young children involved in World Book Day. Find books that have traditional rhymes and songs for babies and children in your home language and share them with your children.



2. Vhalani tshiṭori na vhana vhanu ni vha ṭuṭuwedze uri vha ite vhabvumbedzwa nga suko la u tambisa kana vumba. Kuvhanganyani muṭa woṭhe ni shumise zwenezwo zwiṭori zwo vhumbiwaho u anetshela tshenetsho tshiṭori kana zwiṭori zwanu!

2. Read a story to your children and then encourage them to make models of the characters using playdough or clay. Get the whole family together to use the models to retell the story or tell your own stories!

3. Dziani mabambiri, khirayoni dza penisela na dzikoki, ni humbele vhana vhaḥulwanenyana uri vha ḡiitele bugu dza zwiṭori. Vha ṭuṭuwedzeni uri vha vhalele vhana vhaṭuku bugu dzavho hayani. Kana ni ite bugu dzi re na zwiṭori dzi phuphuledzwaho u itela vhana vhaṭuku vhukuma. (sedzani siaṭari 2).



3. Set out some paper, pencil crayons and kokis, and ask older children to create their own picture books. Encourage them to read their books to younger family members. Or make a touch and feel book for very young children (see page 2).

4. Itani mutambo muṭani u vhona uri muṭwe na muṭwe wa vhoiwe a nga vhala bugu nngana nga vhege. Nal'ibali i na muṭaṭisano wa Ngwenṱa dza Tshiṭori une wa itwa nga murahu ha miṭwedzi miraru. Iyani kha <https://nalibali.org/story-champion> uri ni ṭanganele kha zwenezwi zwithu zwi takadzaho!



4. Have a family challenge to see how many books each of you can read in a week. Nal'ibali has a Story Champions competition that runs every quarter. Go to <https://nalibali.org/story-champion> to join in the fun!



5. Sa muṭa, ḡiṱeeni tshifhinga tsha u vhala tshirwe tsha zwiḡugwana zwa tumula u vhulunge zwa yeneyi ṭhumetshedzo. (**U pfuka bada**). Zwi ḡo thusa muṭa wanu uri u dziele nṱha vhukuma u vha na bugu dzine wa nga dzi vhala. Olani tshifanyiso tsha Zak Yacoob, ni tshi fhedza ni ṱwale mbudziso dzine muṭa wa hanu wa ḡo takalela u dzi vhudzisa kha mapulo a maipfi kha tshifanyiso.



5. As a family, take some time to read one of the cut-out-and-keep booklets in this supplement (**Crossing the road**). It will help your family to *really* appreciate having books to read. Draw a picture of Zak Yacoob and then write questions that your family would like to ask him in speech bubbles in the picture.

6. Fodani zwiṱepe zwanu na vhana vhanu ni tshi khou ḡiphina nga zwine na khou zwi ita nga Duvha la Bugu la Lifhasi ni zwi dzenise kha Facebook, Instagram kana Twitter ni shumise hashtag **#WorldBookDay**. Ri ṭṱoḡa u sumbedza vhaṱwe zwe na zwi ita kha siaṭari laṣhu la Facebook kana kha ṭhumetshedzo ya Nal'ibali!



6. Take photographs of you and your children enjoying a World Book Day activity and post them on Facebook, Instagram or Twitter using the hashtag **#WorldBookDay**. We'd love to share what you did with others on our Facebook page or in the Nal'ibali supplement!

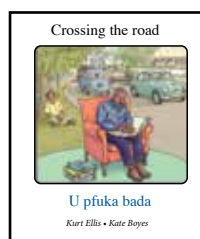
Grow your own library. Create TWO cut-out-and-keep books

Something special

1. Tear off page 9 of this supplement.
2. Fold the sheet in half along the black dotted line.
3. Fold it in half again along the green dotted line to make the book.
4. Cut along the red dotted lines to separate the pages.

Crossing the road

1. To make this book, use pages 5, 6, 7, 8, 11 and 12.
2. Keep pages 7 and 8 inside the other pages.
3. Fold the sheets in half along the black dotted line.
4. Fold them in half again along the green dotted line to make the book.
5. Cut along the red dotted lines to separate the pages.



Ṭanḡavhudzani laiburari yanu. Itani bugu MBILI dza tumula u vhulunge

Tshirwe tshithu tsho khetheaho

1. Gerani siaṭari 9 la yeneyi ṭhumetshedzo.
2. Petani bambiri nga vhukati kha mutalo mutswu u re na zwithoma.
3. Dovhani ni li pete nga vhukati kha mutalo mudala u re na zwithoma uri ni ite bugu.
4. Gerani kha mitalo mitswuku i re na zwithoma uri ni fhandekanye masiaṭari.

U pfuka bada

1. Uri ni ite yeneyi bugu, shumisani masiaṭari 5, 6, 7, 8, 11 na 12.
2. Vheani masiaṭari 7 na 8 ngomu ha maṱwe masiaṭari.
3. Petani mabambiri nga vhukati kha mutalo mutswu u re na zwithoma.
4. Dovhani ni a pete nga vhukati kha mutalo mudala u re na zwithoma uri ni ite bugu.
5. Gerani kha mitalo mitswuku i re na zwithoma uri ni fhandekanye masiaṭari.

Fhedzi zwi khagala uri a zwi fani. U kona u vhalanga nga wothe ndi mufuda wa mbofholowo ine vhatu vhanzhi vha sa i dzihlele ntha. Musi ri tshi vhalanga, mihumbulo yashu i nga dalela mawhe mashango, huna we fhetu na u vha kha zwi hinga zwine mivhili yashu ya nga si kone u ya khazwo. U vhalanga nga muwe muthu zwi fana na musa a tshi ni anetshela ndila ye a diphina ngayo musa o ya maavhani a vhuawelo. Ni a pasesa zwine a zwi amba na u vhuana zwine a zwi talutshedza nga mato a mumbulo, fhedzi ndi lwendu lwawe, a si lwanu.

But of course, that is not the same. Being able to read for yourself is a form of freedom that many people don't appreciate. Through reading, our minds can travel to worlds, places and times that our physical bodies cannot. Having someone read to you is like being told about a wonderful vacation they've had. You understand what they're saying, and you can picture what they're describing, but it is their adventure, not yours.

Nal'ibali, SECTION27, Blind SA, the Yacoob family and Kurt Ellis created the story **Crossing the road** to raise awareness of how outdated copyright laws made it very difficult for blind and visually impaired people to achieve their goals. These laws prevented blind people from accessing books that they needed in order to study and read for pleasure.

Nal'ibali, SECTION27, Blind SA, muṭa wa ha Yacoob na Kurt Ellis vho sika tshitori, **U pfuka bada**, u thogomelisa ndila ine milayo ya vhuṭe ha khandiso yo fhelelwaho nga tshifhinga ya ita ngayo uri zwi konde vhukuma uri vhatu vho pofulaho na vha re na mato a luswiswi vha swikelele zwipikwa zwavho. Yeneyi milayo yo ita uri vhatu vho pofulaho vha si kone u wana bugu dzine vha dzi shaya uri vha kone u guda na u vholela u diphina.

Get story active!

Do a family project! Your family can get to know each other very well by writing a short story about each family member's life so far. Each person would have a role to play:

- ★ The parents, grandparents and caregivers can tell their own stories.
- ★ The parents, grandparents and caregivers can tell the earlier parts of young children's stories that the children don't remember.
- ★ The older children can help write their own and other family members' stories and draw pictures of certain parts of the stories.

Itani uri tshitori tshi nyanyule!

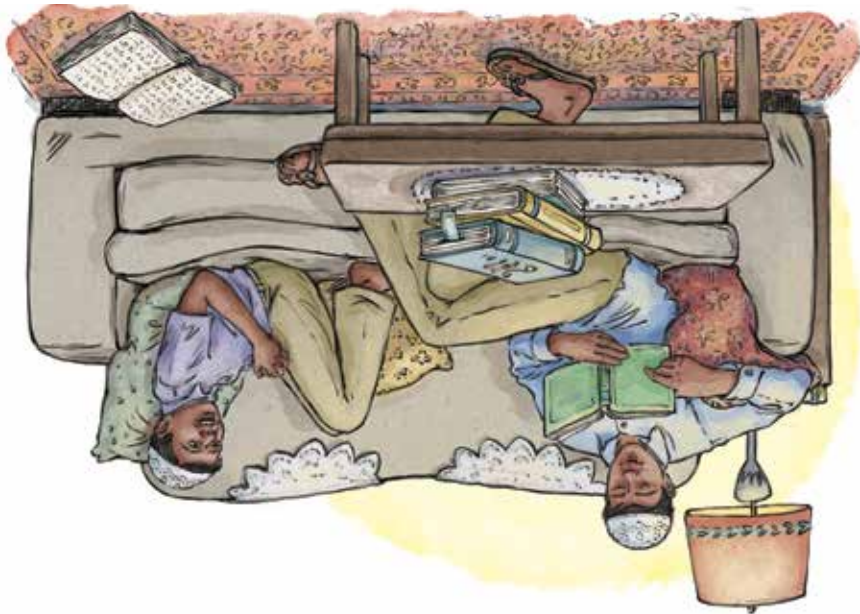
Itani kushumo sa muṭa! Muṭa wa hanu u nga diphana khwine arali na ṛwala tshitori tshipufhi nga ha vhutshilo ha muraḡo muṛwe na muṛwe wa muṭa u swika zwino. Muṛwe na muṛwe u ḡo vha na tshitenwa tshine a nga tshi ita:

- ★ Vhabebi, vhomakhulu na vhatthogomeli vha nga anetshela zwiṭori zwavho.
- ★ Vhabebi, vhomakhulu na vhatthogomeli vha nga anetshela vhana zwithu zwe vhenevho vhana vha zwi ita musi vha tshee vhatuku zwine vha sa tsha zwi humbula.
- ★ Vhana vhahulwane vha nga ṛwala zwiṭori zwavho na zwa mirwe miraḡo ya muṭa na u ola zwifanyiso zwa zwiṛwe zwipiḡa zwa zwiṭori.

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



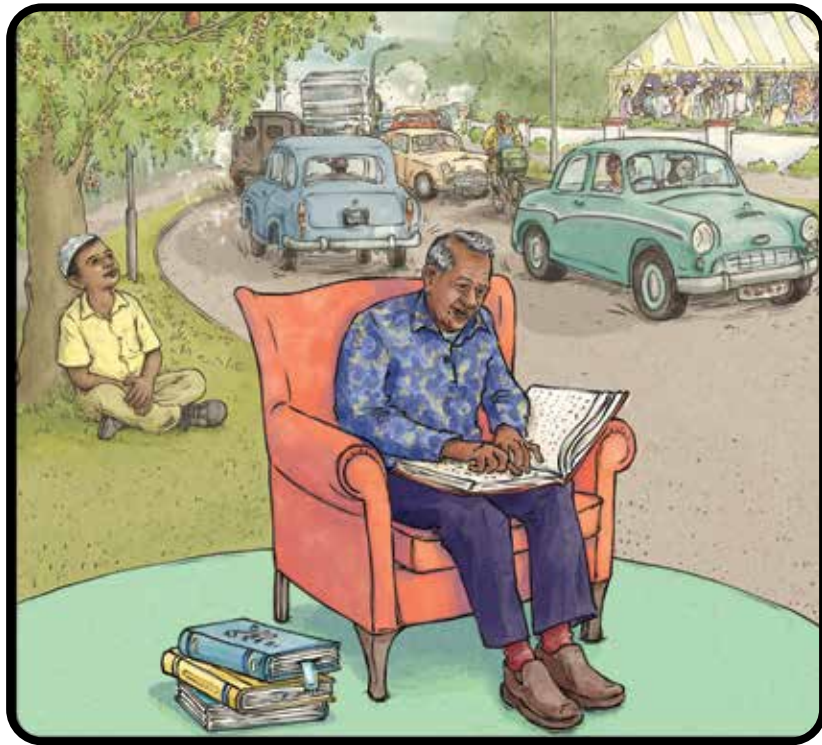
Nal'ibali ndi fulo la lushaka la u vholela u diphina u itela u karusa na u tahulela ḡdowelo ya u vhalanga kha lothe la Afurika Tshipembe. U wana mafhungo nga vhuḡalo, dalelani www.nalibali.org



Zak, however, wouldn't let this hold him back. He read everything and anything he could get his fingertips on. There wasn't much, but he read it all. And if he couldn't read a book himself, he always had family and friends who would read to him.

Naho zwo ralo, Zak ho ngo tendela zwenezwi zwi tshi mu kula nungo. O vhalanga zwithu zwothe zwe a vha a tshi kona u zwi phuphuledza. Ho vha hu si na zwithu zwinzhi, fhedzi o vhalanga zwothe zwe a zwi wana. Arali a sa koni u vhalanga bugu nga ethe o vha a tshi anzela u vhalanga nga vha muṭani na dzikhonani.

Crossing the road



U pfuka bada

Kurt Ellis • Kate Boyes

Ideas to talk about: What should you do when trying to cross a busy road? How would you cross that busy road if you couldn't see? Do you think South African society offers enough help to blind people for them to do things that sighted people can do easily, for example, find books in braille or choose groceries in a shop?

Zwine ha nga ambiwa nga hazwo: Ni tea u ita mini musi ni tshi khou lingedza u pfuka bada i re na goloi nnzhi? Ni nga pfuka hani bada yeneyo i re na goloi nnzhi arali ni sa vhoni? Naa ni vhuana u nga vhatu vha Afurika Tshipembe vha thusa vhatu vho pofulaho lwo eḡanaho uri vha ite zwithu zwine vhatu vhanene vha vhuana vha zwi ita nga hu leluwaho, sa tsumbo, u wana dzibugu nga braille kana u renga zwithu vhengeleni?



Braille ndi muṅda wa u
hṵwala une maḵeḵere na
nomboro zwa vhumḵwaba nga
zwiḵwada zwa maguṅguḵa
maṭṭṭu. Vhaṭṭu vho
poṭaḵaho vha vhaṵa *braille*
nga u puḵphuleḵa eneo
maguṅguḵa. Maṣṭṭuḵu
mavṵi ndi urṵ a ḵu na buḵu
mzṵi dzo ṭwaḵo nga *braille*.

Braille is a form of writing in which letters and numbers are made up of sets of tiny bumps. Blind people read braille by running their fingertips over these bumps. Unfortunately, very few books are available in braille.

konċetta u wana dżibugu nga *braille*.

Phambano khulwane o i thogomela vhekuma musi a tshi thoma tshikolo nga 1956. Thaidzo ya u thoma yo vha i ya uri vhagudiswa vho potulaho, u fana na Zak kana vha re na mafo a luswiswi, vho wana zwi tshi vha konjela u vhalo na u guda. Zwo vha zwi tshi vha

books in braille.

He felt that difference even more when he started school in 1956. The first problem was that students who were blind, like Zak, or partially sighted, found it difficult to read and learn. They struggled to get their hands on



participate.

of the road, unable to

was on the other side

was that, most times, Zak

had read them. But the truth

He would lie and say that he

because he had not read these books.

he couldn't find in braille. Sometimes, Zak felt ashamed

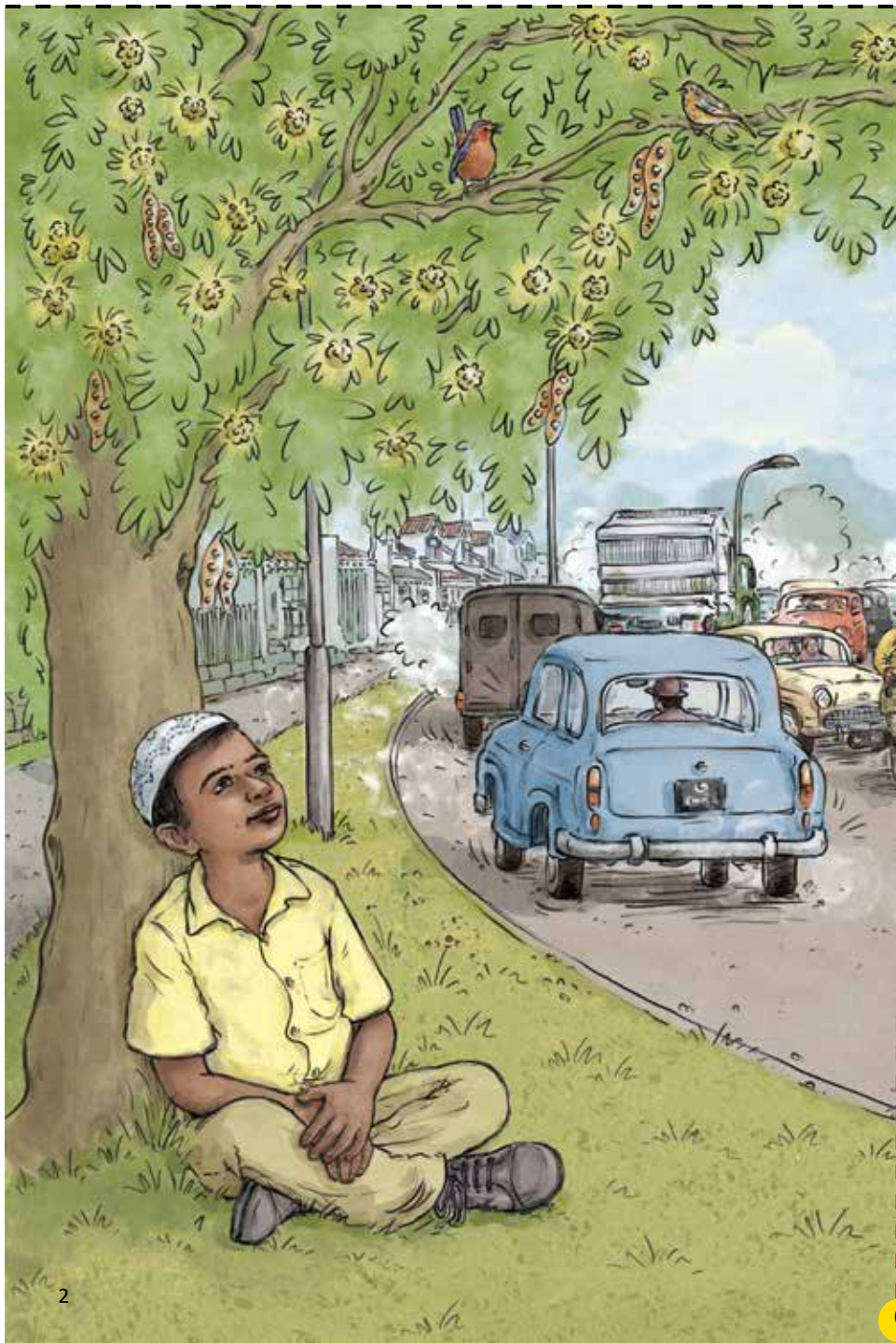
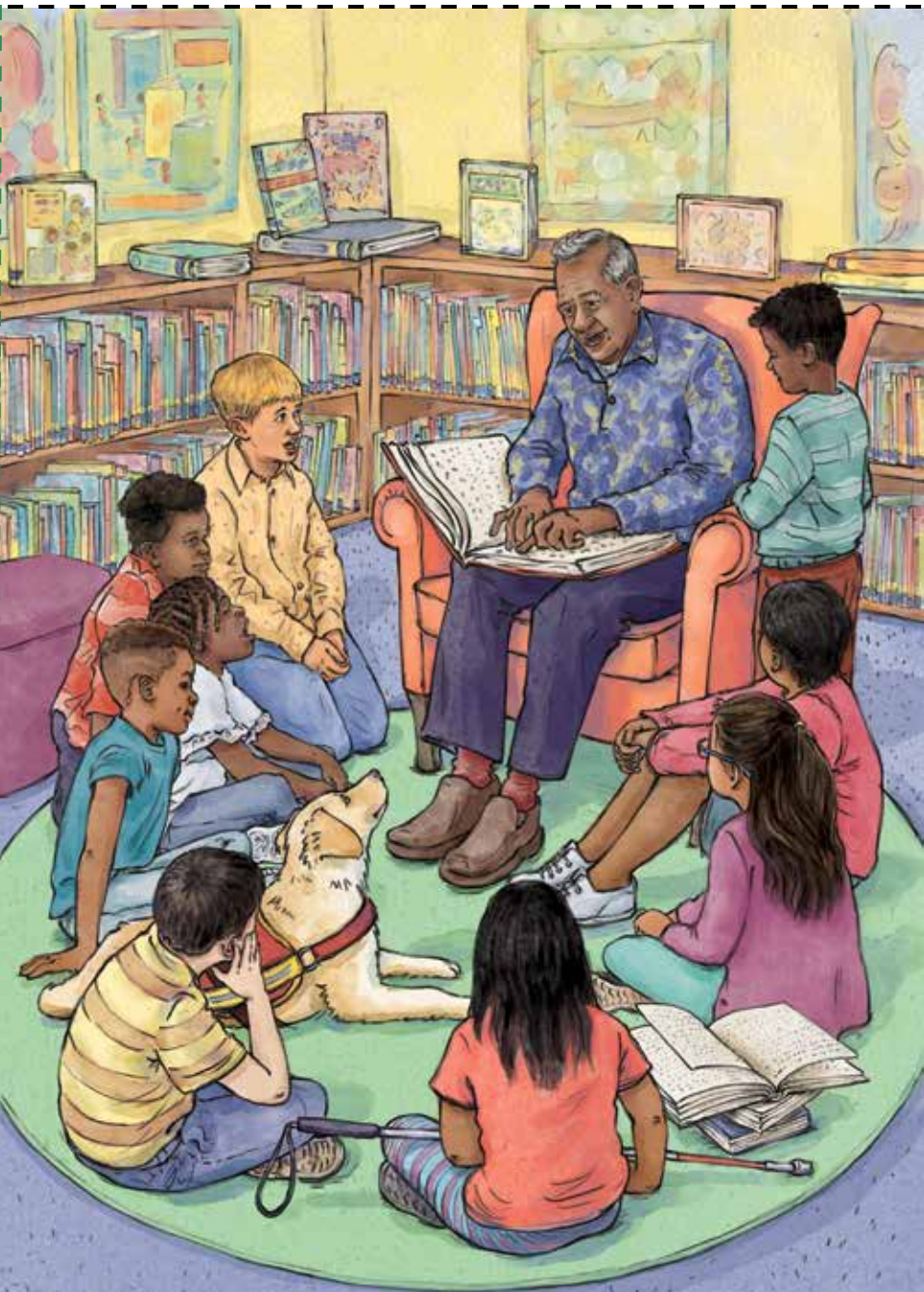
Zak's friends were reading and discussing books that

because it was illegal to do so.

and get it converted into braille himself, but he couldn't

own adventures. He was willing to take a printed book

Zak – and many other children like him – wanted his





He had chores to do, he was scolded when he was naughty, and he was rewarded when he did something right. So Zak felt no different to anyone else for a very long time. But the day he crossed the road by himself, and was met with anger instead of joy, Zak realised he was different.

Zak was just like any other child in every way. He sat cross-legged on the grass next to a busy road in Verulam.

Zak o vha a tshi fana na vhañwe vhana nga ndila dzothe.
O vha o pfuna tshisenga hatsini tsini na bada ine ha pfuka goloi nnzhi ngei Verulam.

O vha a tshi ñewa mishumo ya hayani, a tshi kaidzwa arali a silinga nahone a lambedzwa arali a ita zwithu zwavhuđi. Nga zwenzezwo, ho fhela tshifhinga tshilapfu Zak a sa vhu yi a zwi ñhogomela uri ha fani na vhañwe vhana. Fhedzi nga ñuvha ñe Zak a pfuka ngajo bada e eñhe nahone a sinyutshelwa nthani ha u takalelwa, o mbo ñi zwi ñhogomela uri o vha a sa fani na vhañwe.



Zak – na vhañwe vhana vhanzhi vha ngaho ene – o vha a tshi tođa u fara nyendo dzawe. O vha o ñimisele u dzhia bugu dzo gandiswaho a dzi shandula uri dzi vhe braille, fhedzi o vha a nga si zwi ite ngauri zwo vha zwi songo tendelwa nga mlayo.

Khonani dza Zak dzo vha dzi tshi vhala na u haseledza bugu dze a vha a sa koni u dzi wana nga braille. Nga tshinwe tshifhinga Zak o vha a tshi farwa nga ñhoni ngauri o vha a songo vhala dzenezdo bugu. O vha a tshi zwi fha a amba uri o dzi vhala. Fhedzi ngoho ndi uri kanzhi Zak o vha e nga seli ha bada, a sa koni u shela mlenzhe.

The judgement meant that blind South Africans could have easier access to books in braille. Zak and others like him had not wanted special treatment, they wanted equality, and the ability and freedom to read what everyone else was reading.

Though no longer a young boy, the judgement made Zak feel very excited. He could read all the books he'd always wanted to read. Finally, he was free to cross that road and go on his own adventures, just like everyone else.

Yeneyo khatulo yo ita uri zwi lelutshale vhathu vha Afurika Tshipembe u wana dzibugu nga braille. Zak na vhañwe vha ngaho ene vho vha vha sa tođi u farwa nga ndila yo khetheaho, vho tođa ndinganyo, vhukoni na mbofholowo ya u vhala zwithu zwe vhañwe vhathu vha vha vha tshi khou zwi vhala.

Naho a si tsha vha mutukana, yeneyo khatulo yo takadza vhukuma Zak. O vha a tshi vho kona u vhala bugu dze ha vha hu kale a tshi tođa u dzi vhala. O fheledza a tshi vho kona u pfuka yeneyo bada nahone a fara nyendo dzawe, u fana na vhañwe vhathu.

6

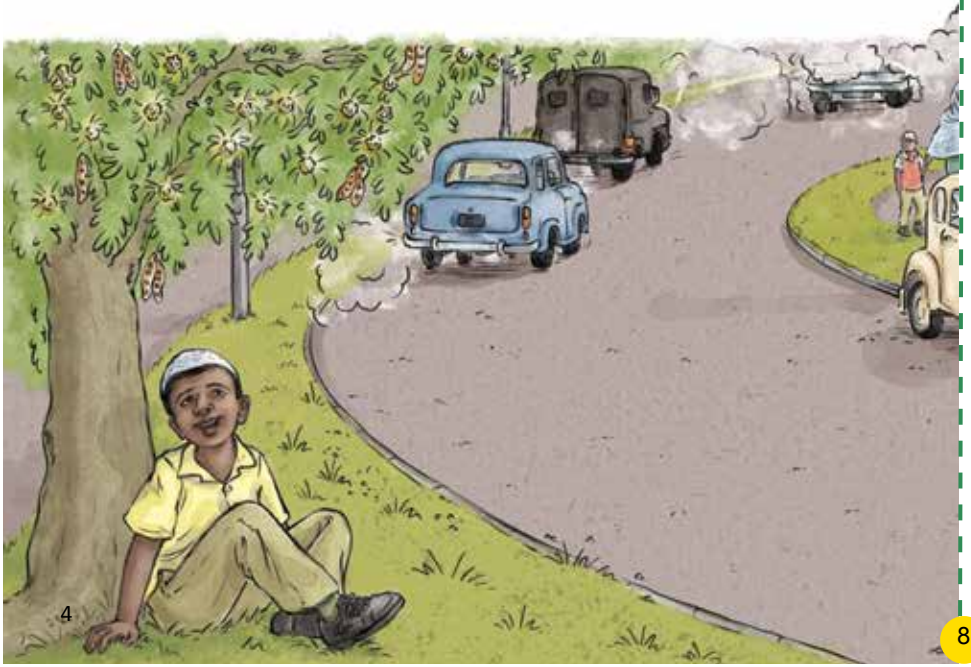
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Across the road, just a few steps away, there was a wedding reception. He could hear the children laughing and playing. He could hear the women talking and chuckling. And he could smell the delicious aroma of biryani floating across to him.

Zak wondered why he couldn't go to the wedding. His mother and sister were there. Other children were there. Why couldn't he just cross the road and join in the merriment? He was six years old – old enough to cross the road by himself. He would show them all that he could do it.

Seli ha bada, maga a si gathi nga henefho tsini ho vha hu na munyanya. A pfa vhana vha tshi khou sea na u tamba. Vhafumakadzi vha tshi khou amba na u setshelela. Ho vha hu tshi khou nukhelela biryani ine ya rothisa nthe.




16

21


Perhaps it was because of his blindness that Zak became a brilliant speaker. He used his words to paint vivid pictures in the minds of his audience. He loved giving speeches and taking part in debates. And he won many awards for doing so.

One day, when Zak was in Grade 8, his brother read him a newspaper article about an award that Zak had won.



In 2022, Zak worked with Blind SA and SECTION27 to fight against an injustice towards blind people specifically. The South African Constitutional Court found that a copyright law – the same law that had prevented Zak from converting the books he wanted and needed to read into braille – was unlawful because it created unfair barriers between blind people and books.

Nga 2022, Zak o shuma na dzangano la Blind SA na SECTION27 u lwisana na tshikhetho tshine tsha itelwa nga maanda vhathu vho pofulaho. Khothe ya Ndayotewa ya Afurika Tshipembe yo wana uri mulayo wa vhuṅe ha khandiso – mulayo u fanaho we wa thivhela Zak u shandula bugu dzine a dzi ṱoda na u dzi shaya uri a dzi vhale nga *braille* – wo vha u sa tendelani na mulayo nga ṅwambo wa uri wo thivhela vhathu vho pofulaho uri vha si wane dzibugu.



Tshitori tsha Zak tsho thoma nga 1948. O bebwa e mutukana a re na mutakalo wavhuṱi, fhedzi musi e na minṱwedzi ya fumirathi, o farwa nga vhuṽwadze ha menezhathisi. Naho Zak o fheledza o fhola tshoṱhe, vha muṅani wa have vho ṱhgomela uri u vho ita zwithu zwi akhamadzaho, o vha a tshi thula fenitshara zwa tou nga o vha a sa vhoṅi uri i hone henefho. Musi vhabebi vha Zak vha tshi mu isa ha dokotela – we a vhoṅala e munna a si na miswaswo – onoyo dokotela a amba nga ipfi ṽo khwaṅaho a ri, “Masitudu mavhi ndi uri zwino Zak o no pofula nga ṅwambo wa menezhathisi.”

Vhabebi vha Zak vho ṱunguṽhadzwa vhuṽkuma nga eneo maipfi. Nga tshenesho tshifhinga, vhumatshelo he vha vha vho lavhelela uri Zak u ṽo vha naho ha mbo ṽi fhelela muṽani.

Nyimele ya tshenesho tshifhinga yo vha yo fhambana vhuṽkuma na ya zwino. Afurika Tshipembe ṽo vha ṽo fhambana vhuṽkuma na ṽa zwino. Nga mṽda ha uri vhuṽshilo ha murwa wavho ho vha vhu tshi ṽo konṽa nga ṽwambo wa uri ndi Mwindia, fhedzi zwino o vha o no pofula. Fhedzi musi vhabebi vha Zak vha tshi lavhelesa mutukana wavho, vho vhoṅa e ṅwana ane a fana na mukomana na khalaṽi awe. Nga zwenezwo vha ita tshao ya mu fara sa ṅwana o ṽoweleaho, nga ṅṽila ine ya fana tshoṱhe na ine vha mu vhoṅa ngayo.

Khamusi Zak o vha tshiambi makone nga ṅwambo wa u pofula have. O vha a tshi amba nga ṅṽila ine ya ita uri vhatsheshesi vha vhone zwine a khou zwi amba nga maṽo a muṽumbulo. O vha a tshi funa u ṅea zwipitshi na u shela mulenzhe kha khanedzano. Zwenezwo zwo ita uri a ṅewe pṽfho mzh.

ṽiṽwe ṽvha musi Zak e kha Gireidi 8, mukomana awe a mu vhalela thero ya guramṽa ine ya amba nga ha pṽfho ye Zak a ṅewa yone.



This story is an adapted version of *Something special*, published by Cadbury in partnership with Nal'ibali as part of the Cadbury Dairy Milk #InOurOwnWords initiative. Each story is available in the eleven official South African languages. To find out more about the Cadbury Dairy Milk #InOurOwnWords initiative titles go to <https://cadbury.one/library.html>

Hetshi tshiṭori tsho shandulwa u bva kha *Tshinwe tshithu tsho khetheaho* tsho gandiswaho nga Cadbury i tshi shumisana na Nal'ibali sa tshipiḁa tsha Cadbury Dairy Milk #InOurOwnWords initiative. Tshiṭori tshinwe na tshinwe tshi wanala nga nyambo dza fuminihi dza tshiofisi dza Afurika Tshipembe. Uri ni wane zwo engedzeaho nga ha Cadbury Dairy Milk #InOurOwnWords initiative titles iyani kha <https://cadbury.one/library.html>

Get story active!

- ★ Look closely at the picture on the first two pages of the story. How many of the following can you find: chickens; eggs; baskets; windows; doors; chimneys.
- ★ Do a word search! Find each of these words in the story and then find what each of them describes: clever, curly, fluffy, hungry, long, speckled.
- ★ Draw a picture of Lady and her six chicks. Give each chick a name. Write each name under a chick's picture or ask someone to write it for you.
- ★ Draw an egg shape on some white cardboard or paper, then cut it out. Decorate your egg by drawing different patterns on it or painting it.

Itani uri tshiṭori tshi nyanyule!

- ★ Lavhelesani nga vhusedzi tshifanyiso tshi re kha masiatari mavhili a u thoma a tshiṭori itshi. Ni nga wana zwingana zwa zwi tevhelaho: khuhu; makumba; mangi/tshirundu; mafasitere; mahothi; tshimini.
- ★ Itani thalamaipfi! Wanani lijhe na lijhe la maipfi aya afho tshiṭorini ni kone u wana uri lijhe na lijhe laoj li thalutshedza mini: thalifha, songana, bubu, ndala, ndapfu, khanga.
- ★ Olani tshifanyiso tsha Lady na zwikukwana zwawe zwa rathi. Rinani tshikukwana tshinwe na tshinwe dzina. Nwalani dzina nga lithihi nga lithihi nga fhasi ha tshikukwana tshinwe na tshinwe kana ni humbele muṁwe muthu a ni ṁwalele.
- ★ Olani tshivhumbeo tsha gumba kha khadibodo kana bammbiri, li gereni. Nakisani gumba laṁu nga u ola phetheni dzo thambanaho khalo kana ni tou ola nga pennde.

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



Nal'ibali ndi fulo la lushaka la u vhalela u diphina u itela u karusa na u thulela ndowelo ya u vhalala kha lothe la Afurika Tshipembe. U wana mafhungo nga vhudalo, dalelani www.nalibali.org

Khuhu dza makhulu dzo vha dzi dza zwiṁhumbeo zwothe na saizi, fhedzi Jasmien o vha a tshi takalela nthihi ya vhudisa kha dzothe. Lady ho vha hu phambo ya mivhala. Yo vha i na mithenga yo songekana ho na mutshila wo tharamuwaho. Musi Jasmien a tshi ṁea khuhu zwiṁwa, o vha a tshi vhoṁa uri Lady i wana zwaṁvhuḁisa. “Lady, no khetheṁa nga maanḁa kha ṁṁe,” hu ambela fhasi Jasmien. “A ni tei u vha na dzine na dzi takalela,” hu kaidza Makhulu. “Khuhu iṁwe na iṁwe yo khetheṁa nga ndila yayo.” Fhedzi Jasmien o vha a sa koni. O vha a funesaho Lady nga maanḁa.



Grandmother's chickens came in all shapes and sizes, but Jasmien liked one best of all. Lady was a speckled hen. She had a curly comb and a fanned-out tail. When Jasmien gave scraps to the chickens, she always made sure Lady got first choice. “Lady, you are my special,” Jasmien crooned. “You shouldn't have favourites,” Gran scolded. “Every chicken is special in its own way.” But Jasmien couldn't help it. She loved Lady best.

Something special



Tshinwe tshithu tsho khetheaho

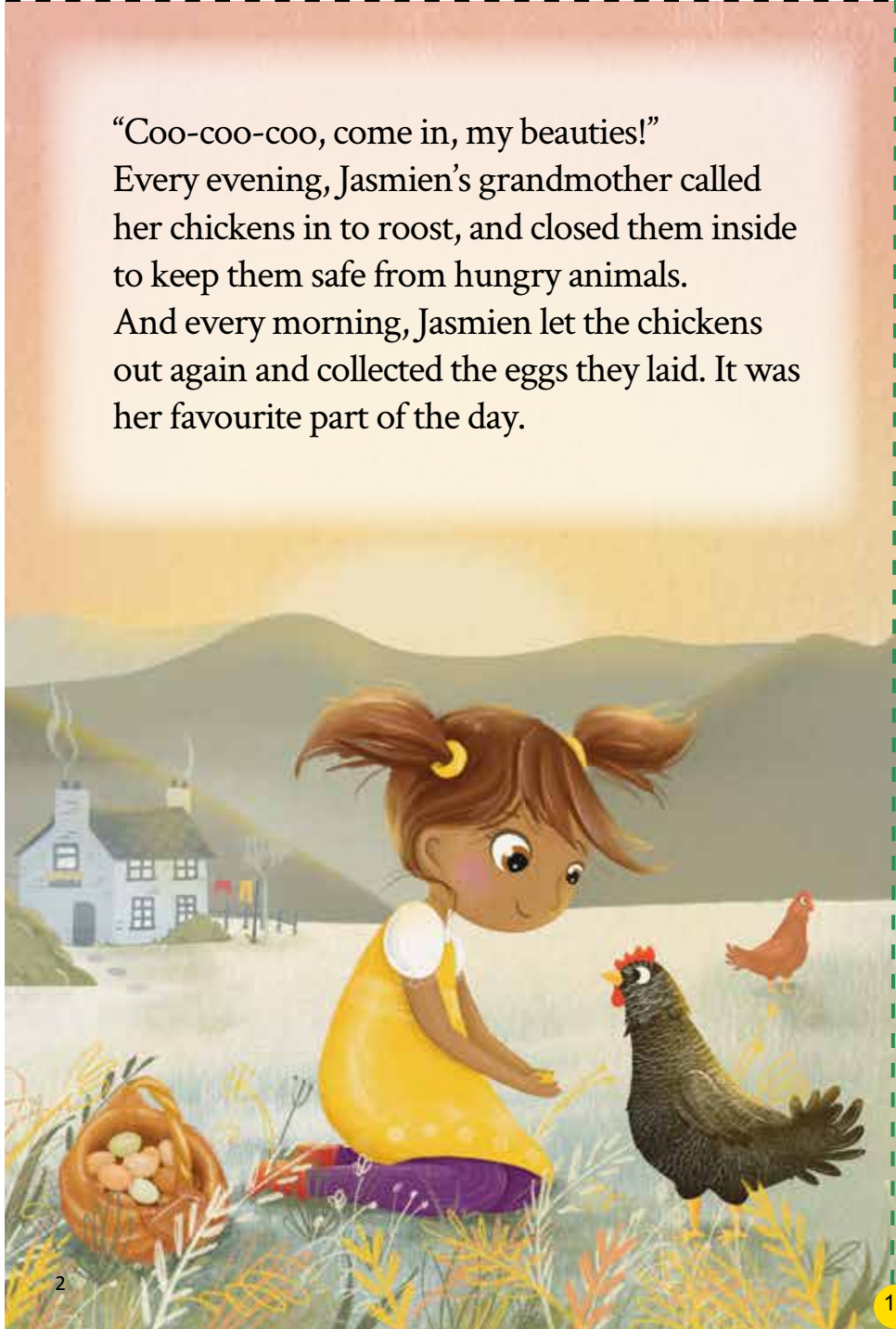
Jacqui Lange • Julie Smith-Belton

Ideas to talk about: Lady was special to Jasmien. What or who is special to you? How are you special? Do you sometimes feel special and sometimes not? Why?

Zwine ha nga ambiwa nga hazwo: Lady ndi wa tshipentshela kha Jasmien. Ndi mini kana ndi nnyi a re wa tshipentshela kha inwi? Inwi ni wa tshipentshela nga mini? Hu na tshifhinga tshine na dipfa ni wa tshipentshela na tshine na dipfa ni si wa tshipentshela? Ndi ngani?



“Khokhokho, kha vha dzehene, vhana vhangha vha u nakelela!”
Mladekwana mañwe na mañwe, makhulu wa Jasmien vha vhidzela khuhu dzavho ngomu uri dzi ðo eðela, vha dzi valela ngomu u itela u dzi tsireledza kha phukha dzi re na ndala.
Na uri matsheloni mañwe na mañwe, Jasmien u vulela khuhu hafu na u kuvhanganya makumba e dza kudzela. Ho vha hu tshipiða tsha ðuvha tshine a tshi funesa.



“Coo-coo-coo, come in, my beauties!”
Every evening, Jasmien’s grandmother called her chickens in to roost, and closed them inside to keep them safe from hungry animals.
And every morning, Jasmien let the chickens out again and collected the eggs they laid. It was her favourite part of the day.



One day, Lady disappeared. Jasmien looked everywhere, but Lady was gone.
“Maybe a buzzard ate her,” Eddie said. “Or a mongoose?” Jasmien didn’t want to think about that.
Ðuvha ðinwe, Lady ya ngalangala. Jasmien a sedza hoñhe-hoñhe, fhedzi Lady yo vha yo ðuwa. “Khamusi yo ðiwa nga tshinoni tshi no pfi bazadi,” hu amba Eddie. “Kana nga lukhohe?” Jasmien ha ngo ðoða u humbula nga izwo.

Three long weeks passed without Lady. Until the morning Jasmien went to let the chickens out. She heard a cheep-cheep sound.
It was Lady, with six fluffy chicks following her! “Coo-coo-coo,” Gran said. “Clever Lady, hiding away to hatch your eggs!”
Now Jasmien had *even more* specials.



Vhege tharu ndapfu dza fhela Lady i siho. U swika nga matsheloni musu Jasmien a tshi ya u vulela khuhu. A pfa muungo wa zwickwana.
Ho vha hu Lady, na zwickwana zwa rathi zwi i tevhelaho!
“Khokhokho,” hu amba Makhulu. “Lady yo thanyaho, yo dzumbama i tshi itela u alamela makumba!”
Zwino Jasmien o mbo ði vha na zwinzhi zwo khetheaho.

U n̄wenwela ha Zak ha fhungudzea nga zwiṭuku nga zwiṭuku musi a tshi ri, “Hu na thaidzo nthihi fhedzi ... zwavhuḡi-vhuḡi ramilayo ndi mini?”

“Na n̄e-vho!” a ralo mukomana wawe a tshi tenda.

Ramilayo. Ľeneḷo ipfi ndi a Ľi funa, “Zak a ralo. Musi Zak a tshi pfa zwenezwi a fhufhuma dakalo nahone a n̄wenwela. “Naa zwa vhu-kuma ho n̄wala zwenezwo? Kha yeneyo thero, mudededzi wa Zak a ri, “Ri ḡirwa zwi ḡirha uri u ḡo vha ramilayo wa vhumo ha n̄ha.”

Zak’s smile slowly faded as he said, “Except for one thing ... “Me too!” his brother agreed.

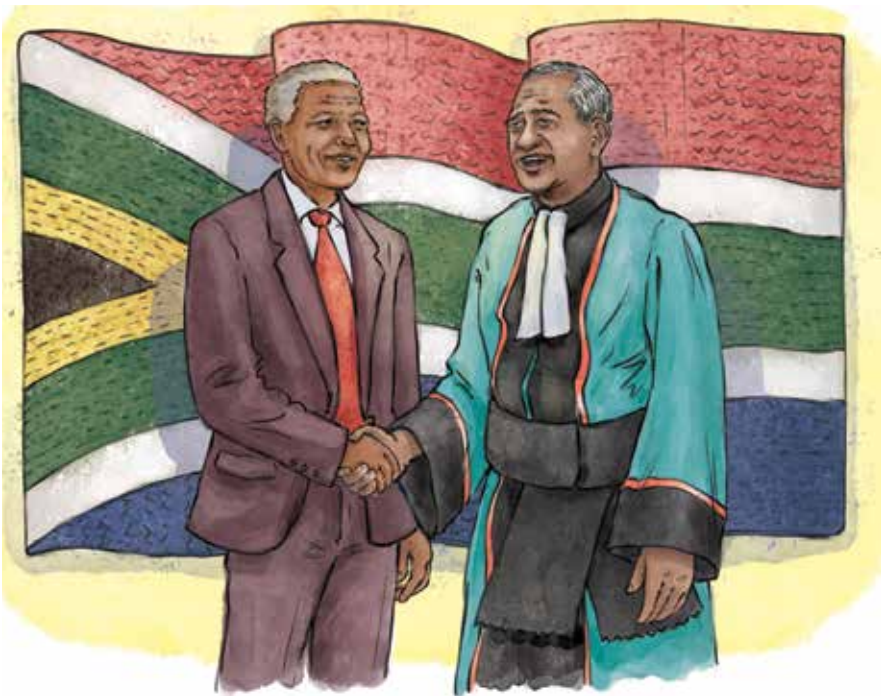
When he heard this, Zak’s chest swelled with pride and he smiled. “Does it really say that? A lawyer. I like the sound of that,” Zak said.

He is such an incredible speaker and I know one day he’ll make an incredible lawyer.”

In the article, Zak’s teacher said, “We are all so proud of him.

Zak became a Justice in South Africa’s Constitutional Court in 1998. And even after he retired, Justice Zakeria Yacoob continued to fight injustice.

Zak o vha Muhaṭuli Khothe ya Ndayotewa ya Afurika Tshipembe nga 1998. Na musi o no bva phensheni, onoyo Muhaṭuli Zakeria Yacoob o bvela phanda a tshi lwisana na tshikhetho.



You see, it was a very different time back then. South Africa was a very different place. Not only would their son’s life be hard because of his Indian race, but now he was also unable to see. Yet when Zak’s parents looked at their baby boy, they saw a child just like his older brother and sister. So they decided to treat him exactly as they saw him – a typical child.

These words left Zak’s parents stunned. At that moment, the future they had imagined for Zak, dissolved.

When Zak’s parents took him to a doctor – a very serious-looking man – the doctor said in a very serious voice, “I’m sorry to say that because of the meningitis, Zak is now blind.”

Zak’s story begins in 1948. He was born a healthy baby boy, but when he was sixteen months old, he contracted meningitis. Although Zak made a full recovery, his family noticed that he was doing strange things, such as walking into furniture as if he didn’t know it was there.

When Zak’s parents took him to a doctor – a very serious-looking man – the doctor said in a very serious voice, “I’m sorry to say that because of the meningitis, Zak is now blind.”

Zak a ḡivhudzisa uri ndi ngani a sa yi munyanyani. Mme awe na khaladzi awe vho vha vhe henengei. Na vhaṅwe vhana vho vha vhe henengei. Ndi ngani o vha a sa pfuki bada zwawe na ene a ye u ḡiphina na vhaṅwe? O vha e na miṅwaha ya rathi – e muhulwane lune a nga pfuka bada e eṭhe. O vha a tshi ṭoḡa u sumbedza vhoṭhe uri a nga zwi kona.



Fhedzi zwenenzwo a zwo ngo takadza mme awe na
luthihi. Zwi re zwone ndi uri vho sinyuwa zwihulu. Ee,
Zak o vha a tshi nga vhanwe vhana nga nḓila dzoṱhe,
nga mḓa ha tshithu tshithihi. Zak o vha o poṱula.

But she wasn't happy. In fact, she was furious. Yes,
Zak was just like any other child in every way, except
one. Zak was completely blind.



Zak stood, dusted the dried grass and sand from his pants and
walked over to the curb of the busy road. He was determined. He
was going to do it. He was going to cross the road all by himself.

When he was certain there were no cars passing, he stepped
off the curb into the road. He walked quickly, yet carefully, not
wanting to trip. When his foot touched the pavement on the
other side, a huge smile brightened his face. He had done it! He
had crossed the road all by himself! He couldn't wait to surprise
his mother, certain that she would be happy that her son had
proven what a big boy he was.

Zak a takuwa, a diḑhufhura hatsi na muṱavha kha vhurukhu hawe
nahone a ima thungo ha bada hune ha pfuka goloi nnzhi. O vha o
ḑiimisela. O vha a tshi ḑo zwi ita. O vha a tshi ḑo pfuka bada e eṱhe.



Musi o no ita vhungoho ha uri a hu na
goloi dzine dza khou pfuka, a mbo ḑi
dzhena badani. A hwenya, fhedzi nga
vhuronwane ngauri o vha a sa ṱoḑi u
ḑipiringedza. Musi o no wela seli ha bada,
a nḑwenwela zwihulu. O zwi kona! O pfuka
bada e eṱhe! O vha a tshi tou ri mme awe
vha vhuya lini, o vha e na vhungoho
ha uri vha ḑo takalela uri mutukana
wavho o no aluwa.



Zak literally
couldn't see
the differences
between people,
but he could feel the
pain caused by the
discrimination based
on those differences. He
fought for equality and dignity
for all people, and the right for
everyone to be seen.

After he matriculated, Zak registered at the University
College for Indians to study law. Yet again he was
confronted by many roads he couldn't cross. Blind and
partially-sighted students struggled to find textbooks in
braille. But Zak persisted, and by the time he graduated, he
was deeply involved in another struggle – the struggle to
end apartheid.

Musi a tshi ṱaphudza murole wa nṱha, Zak a
nḑwalisa Gudedzini la Yunivesithi ya Vhaindia
uri a gude mulayo. O dovha a sedzana na
thaidzo nnzhi dze a kundwa u dzi piringulula.
Vhagudiswa vho pofulaho na vha re na maṱo a re
na luswiswi vho vha vha tshi kundelwa u wana
bugupfarwa nga *braille*. Fhedzi Zak a konḑelela,
musi a tshi rwelwa ṱari, o vha o dzhena tshoṱhe
kha inḑwe nndwa – nndwa ya u fhelisa Tshitḑalula.

Zak o vha a sa koni u vhona nga ho livhaho
phambano vhukati ha vhathu, fhedzi o vha a
tshi pfa vḑuṱungu vhune ha bveledzwa nga
khethululo yo thewaho kha dzenedzo phambano.
O lwela ndinganyo na uri vhathu vhoṱhe vha
sumbedzwe tshirunzi na pfanelo ya uri muthu
muḑwe na muḑwe a dzhielwe nṱha.

Ni a funa u tshina?



Do you love to dance?

Tshinwe tsha zwiitisi zwi hulwane zwa mutheo zwa u tshina ndi u **sumbedza vhañwe nqila ine na dipfa ngayo na u takala navho**. Vhathu – na zwiñwe zwipuka – vha a thamuwa, vha ginda fhasi nahone vha fhufha musi vho takala, vho nyanyuwa kana vho sinyuwa. Hu dovha ha vha na mitshino ine ya edzisa maitele a zwipuka zwine zwa tshina u itela u kunga zwa tshisadzi, kana mitshino ya sialala na ya nndwa.

Nga la 29 Lambamai ñwaha muñwe na muñwe, Komiti ya u Tshina ya Dzangano la Sietha la Dzitshaka (ine ya vha tshipida tsha Mbumbano ya Dzitshaka) i dzudzanya zwiitea na vhuñambo u itela u amba na shango lothe nga ha ndeme na dakalo line la bveledzwa nga u tshina. Yeneyo komiti i khetha muthu muthihi ane a tshina uri a ñwalele vhathu shangoni lothe mulaedza nga ha u tshina. Ni nga wana zwo engedzeaho kha <https://www.iti-worldwide.org/dancecommittee.html>



Mutshino wa mapfumo wa ngei Fiji (meke wesi)
Fijian spear dance (meke wesi)

One of the most basic reasons to dance is to **express your feelings to others and to share it with them**. People – and even some animals – skip, stamp their feet and jump when they feel happy, excited or angry. Then there are also dances that follow set patterns, such as the mating dances of animals or folk dances and war dances.

On 29 April each year, the Dance Committee of the International Theatre Institute (which is part of the United Nations) arranges events and festivals to share the value and joy of dance with the whole world. The committee chooses one dancer to write a message about dance to people all over the world. Find out more at <https://www.iti-worldwide.org/dancecommittee.html>



Mutshino wa misili-sili musi i tshi khou toda vhavhingani
Mating dance of red-crowned cranes



Ballet yo thoma ngei Italy.
Ballet developed in Italy.



Dipheneni nga u tshina vhutshilo hanu hothe!
Enjoy a lifetime of dancing!



Mutshino wa India wa odissi ya kale
Indian classical odissi dancer



Mutshino wa tango wo thomiwaho mukanoni wa Uruguay na Argentina.
The tango developed along the Uruguay-Argentina border.

“ U tshina ndi mbofholowo nahone nga mbofholowo ye ra i wana, ri tea u vhofoholola vhañwe kha zwikwekwe zwe zwa vha fasha khuñani dza shango. ... Musi ri tshi tshina nga mivhili yashu, ri tshi somba-sombana muyani na u vhilingana na vhañwe, ri vha na maanda ane a tanganya dzimbilu, a kwama vhathu na u vha ñea dzilafho line vha li toda nga mafo matswuku. ”



Gregory Vuyani Maqoma wa Afurika Tshipembe, we a ñwala mulaedza wa Duvha la U Tshina la Dzitshaka la 2020
South African Gregory Vuyani Maqoma, who wrote the 2020 International Dance Day message

“ Dance is freedom, and through our found freedom, we must free others from the entrapments they face in different corners of the world. ... As we dance with our bodies, tumbling in space and tangling together, we become a force of movement weaving hearts, touching souls and providing healing that is so desperately needed. ”



Mutshino wa flamenco wa Spain
The Spanish flamenco



Mutshino wa mutanganelwa wo tanganyaho mifuda ya mutshino na misudzuluwo.
Fusion dance combines different dance styles and movements.





Zwipuka zwi na tshiphiri

Nga Mbali Nyabane ■ Zwifanyiso nga Jiggs Snaddon-Wood



Kale-kale ho vhuya ha vha na muñwe mutukana ane a pfi Tshego. O vha a tshi funesa u ñvha zwithu nahone a tshi silinga. Tshego o vha a tshi funa u tandula fhethu huswa. O vha a tshi ñoda u ñvha nga ha tshiñwe na tshiñwe. “Mma, zwipuka zwi a pfa? Mma, zwipuka zwi a pfesesa zwine ra zwi amba? Mma, zwipuka zwi a kona u amba? Mma, ndi ngani zwimange zwi tshi ri miawu?” O bvela phang'a na u vhudzisa u swika mme awe vha tshi mu vhudza uri a bvele nnda a ye u tamba.

Tshego a bvela nnda a ya u dzula tsini na tshimange tshawe, Frisky. A donolela maño Frisky, na Frisky tsha mu donolela maño. Zwo vha zwi tshi tou nga Frisky tshi khou ñoda u mu vhudza zwiñwe zwithu.



“Ndi tama ngavhe ndo vha ndi tshi nga amba na inwi Frisky na uri no vha ni tshi nga amba na nne-vho,” a ralo Tshego. Fhedzi Frisky tsha sokou miawu tsha furela Tshego.

Tshego a femuluwa. A ñvhudzisa uri zwo vha zwi tshi ño vha hani arali zwipuka zwo vha zwi tshi kona u amba. Nga zwenezwo, nñhani ha uri mmbwa dzi huvhe, zwimange zwi ite miawu nahone zwiñoni zwi lidze muludzi, zwo vha zwi tshi nga kona u amba nahone zwa ri vhudza zwine zwa ñoda u ri vhudza zwone. Tshego a setshelela musi a tshi humbula nga ha zwenezwo nahone o vha a tshi zwi ñvha uri zwi nga si vhuye zwa itea.

“Tshego?”

Tshego a tshenuwa zwihulu musi a tshi pfa hu tshi vhidzwa dzina ñawe, mathina ho vha hu Mme awe vho ima muñangoni. Vho vha vho ambara muñwadi muhulwane wa mivhala-vhala wa ñuvha. Ndi izwi-ha a tshi mbo ñi humbula uri vho vha vha tshi khou ya u gammba! “Tshego, no no paka thundu dzañu dzoñhe?” Mma vha vhudzisa.

“Ee, Mma, ndo paka zwithu zwoñhe madekwe,” Tshego a ñweñwela.

“Arali zwo ralo, kha ri ñuwe-ha!” vha ralo Mma. “Khotsi añu vha khou paka zwithu zwa u fhedza goloini.”

Tshego o vha a tshi zwi ñvha uri u ño ñiphina nga u gammba. O vha a tshi ñoda u ñvha zwithu zwinzhi nga ha zwipuka zwine zwa wanala hune vha ño vha vho gammba hone. Vha muñani vha dzhena goloini nahone musi vha tshi khou ñuwa, Tshego a vhaleta mimunithi u vhuya vha tshi swika hune vha ño gammba hone.

Vho vha vho gammba fhethu ho nakaho. Ho vha ho tangwa nga miri nahone Tshego o vha a tshi swela u tandula heneñho fhethu. “Baba, ndi nga ya u reña khuni dzine ra ño dzi vhasa musi vhone vha tshi kha ñi atha dennde?” Tshego a vhudzisa.

“Ndi muhumbulo wavhudi, fhedzi ni songo ñutshela kule. A thi ñodi uri ni xele hafha mirini,” vha ralo Baba.

“Zwo luga!” Tshego a ralo a tshi khou huwelela ngeno a tshi khou gidima uri a ye u reña khuni. Fhedzi nga nñhani ha uri Tshego o vha a tshi funesa u ñvha zwithu nahone a tshi silinga, a dzhena ngomu-ngomu ñakani a sa vhuyi a zwi ñhogomela. A fukula mañari, a sedza murahu ha matombo na nñha ha miri a tshi khou ñoda zwipuka zwoñhe zwine zwa dzula heneñho.

Musi Tshego o no kuvhanganya dzhoko ña khuni, a sedza-sedza nahone a zwi ñhogomela uri o ... xela! Musi a tshi sedza a vhona miri yoñhe i tshi vho fana, nahone a zwi ñhogomela uri ha tsha ñvha nñila ya u ya he vha atha hone dennde.

Lo vha ñi tshi ño kovhela hu si kale, nahone ho vha hu si na ñwedzi. Tshego a dzula fhasi, a guguvhala nahone a thoma u lilela fhasi. O vha a tshi ño dovha a vhona vhabebi vhawe?

Ndi izwi-ha Tshego a tshi pfa mahevhe-hevhe nga heneñho tsini. A mbo ñi fhumula nahone a sedza-sedza. Naa vhabebi vhawe vha nga vha vho mu wana? Fhedzi ho vha hu si vhabebi vhawe. Phang'a hawe ho vha ho ima bere yo nakaho na gwitha ñi re na maño mahulu a tshipulumbu.

“Mulandu ndi mini mutukana? Ni khou lilela'ni?” ha vhudzisa gwitha.

Tshego a mangala zwihulu. Naa ndi gwitha ñe ña vha ñi tshi khou amba nae?

“Ni ... ni a kona u amba?” Tshego a kakamela.

Gwitha ña setshelela. “Ee, ri a kona u amba. Zwino, ñanu ri vhudza uri ndi ngani ni noñhe swiswini ñingafha?”

“Ndo xela musi ndi tshi khou reña khuni dza u vhasa he ra gammba hone,” a ralo Tshego.

“Ni tea u vha no farwa nga nñala,” ya ralo bere. Thumbu ya Tshego ya mbo ñi kumela u tendelana na zwenezwo! “Imani heneñho ndi ni ñele na zwiñiwa.” Bere ya mbo ñi tsetsema u yo ñoda zwiñiwa. Gwitha ña sala ñi tshi khou mvumvusa Tshego.

Bere ya vhuya yo fara tavhi ñi re na maapula mahulwane matswuku. Tshego a ña maapula mavhili nahone a ñipfa e khwine vhukuma nga murahu ha zwenezwo.

“Ndi vhona u nga vhabebi vhañu vha nga thungo heyi,” ya ralo bere. “Idani ni namele ndi ni ise khavho.” Tshego a namela bere nahone gwitha ña kavha kha shaga ña Tshego. Vha pfuka nga vhukati ha miri vha dzhena nñilani.



Nga murahu ha tshifhinganyana vha swika he vha gammba hone. Tshego a tsa kha bere nahone a livhuha zwenezwo zwipuka nge zwa mu thusa. “Ri ño dovha ra vhonana?” a vhudzisa.

“Khamusi,” ha fhindula gwitha, nahone nga murahu zwenezwo zwipuka zwa mbo ñi ngalangala vhukati ha miri.

“Mma, Baba!” ha huwelela Tshego musi a tshi khou gidimela u vha kuvhatedza. Vhabebi vhawe vho vhonala vha tshi nga vha khou vhaela. “Vha mpfarele nge nda ñuwa tshifhinga tshilapfu, fhedzi ndo vha ndo xela. Zwi takadzaho ndi uri ndo ñiswa nga bere yo nakaho na gwitha ñi re na vthuthu. Vha a zwi ñvha uri zwipuka zwi a kona u amba?” Tshego o vha a sa koni na u fhumula! Mme awe na khotsi awe vho vha vho takala lwe vha sokou ñweñwela vho sedzana nahone vha dovha vha kuvhatedza Tshego.

Nga murahu ha mañuvha a si gathi, vha vhuyelela hayani. Musi vha tshi tou swika hayani, Tshego a ñodana na Frisky. “Hurini, Frisky. No ñuvha?” ha vhudzisa Tshego. Frisky tsha ñionyolosa nahone tsha ri miawu. “Ndi a ñvha tshiphiri tshañu,” Tshego a ralo, “nahone musi no lugela, ni nga amba na nne.”

Frisky tsha ñikweta ñhoho nga tshang'a tsha Tshego nahone tsha dzula kha zwirumbi zwawe. Tshego a zwi ñhogomela uri Frisky tsho pfesesa zwoñhe zwe a zwi amba!

Itani uri tshitori tshi nyanyule!

- ★ No no vhuya na xela fhethu hune na sa hu ñivhe? No ñipfa hani? No dovha na wana hani vha muñani wañu?
- ★ Ni vhona u nga zwipuka zwi a ri pfesesa musi ri tshi amba nazwo? Ndi ngani ni tshi humbula nga u ralo?

- ★ Khethani tshipuka tshiñwe na tshiñwe. Zwino ñwalani mbudziso mbili dzine na ño dzi vhudzisa arali tshi tshi nga amba.
- ★ Ñwalani magumo maswa a tshenetshi tshitori. Kha ri ri Frisky tsho amba na Tshego. Frisky tshi nga vha tsho ri mini?



Drive your
imagination



The animals have a secret

By Mbali Nyabane ■ Illustrations by Jiggs Snaddon-Wood



Once upon a time there was a young boy named Tshego. He was very curious and also a bit mischievous. Tshego loved to explore new places. He asked questions about everything. "Mom, can animals hear? Mom, do animals understand what we say? Mom, can animals talk? Mom, why do cats meow?" He went on and on until his mom told him to go and play outside.

Tshego went outside and sat down next to his cat, Frisky. He stared at Frisky, and Frisky stared back at him. It was almost as if Frisky had something to say.



"I wish I could talk to you and that you could talk to me too, Frisky," said Tshego. But Frisky just meowed and turned his back on Tshego.

Tshego gave a big sigh. He wondered what it would be like if animals could talk. Then, instead of dogs barking, cats meowing and birds chirping, they would be able to talk and say exactly what they wanted. Tshego chuckled at the thought and knew that this would never happen.

"Tshego?"

Tshego got such a fright when he heard his name, but it was only Mom standing at the door. She was wearing her colourful outdoor hat. Then Tshego remembered that they were going camping! "Tshego, have you packed everything you need?" Mom asked.

"Yes, Mom, I finished packing last night," Tshego smiled.

"Then let's go!" said his mom. "I can see that your dad is loading the last things into the car."

Tshego knew that camping would be fun. He was curious to find out all about the animals that lived around the campsite. The family got into the car, and as they drove along, Tshego counted the minutes until they arrived at the campsite.

The campsite was beautiful. It was surrounded by trees, and Tshego could not wait to explore this new place. "Dad, can I collect some sticks for a campfire while you set up the tent?" Tshego asked.

"That's a good idea, but don't go too far. I don't want you to get lost amongst all the trees," said Dad.

"Okay!" Tshego shouted as he ran off to find some sticks. But because Tshego was so curious and also a bit mischievous, he wandered deeper and deeper into the forest without even realising it. He looked under leaves, behind rocks and up at the trees to see all the animals that lived there.

Once Tshego had collected a big pile of sticks, he looked around and realised that he was ... lost! By now, all the trees looked the same, and he knew he would not be able to find his way back to the campsite.

Soon it became dark, and there was no moon in sight. Tshego sat down, pulled his knees closer to his chest and cried softly. How would he ever find his parents again?

Then Tshego heard voices whispering nearby. He stopped crying and looked around. Had his parents somehow managed to find him? But it was not his parents. In front of him stood a beautiful horse and an owl with big round eyes.

"What's wrong, young man? Why are you crying?" asked the owl.

Tshego could not believe his ears. Had the owl really just spoken to him?

"You ... you can talk?" Tshego stammered.

The owl chuckled. "Of course, we can talk. Now, please tell us why you are out here all alone in the dark."

"I got lost while collecting sticks for a campfire," said Tshego.

"You must be starving," said the horse. Tshego's stomach growled in agreement! "Wait here and I will fetch you something to eat." At that, the horse trotted off. The owl stayed and kept Tshego company.

The horse returned carrying a branch with big, red apples. Tshego hungrily munched two apples and then he felt much better.

"Now, I think I saw your parents that way," said the horse. "Come, ride on my back, and I'll take you to them." Tshego climbed onto the horse's back, and the owl flew up onto Tshego's shoulder. Together they set off through the trees.



Soon they arrived at the campsite. Tshego jumped off the horse and thanked both animals for their help. "Will I see you again?" he asked.

"Maybe," answered the owl, and with that, both animals disappeared back into the trees.

"Mom, Dad!" shouted Tshego as he ran to give them a big hug. His parents looked worried. "I'm sorry that I was gone for so long, but I got lost. Luckily, a beautiful horse and a kind owl brought me back to you. Did you know that animals can talk?" Tshego could not stop talking! His mom and dad were so happy to see him that they just smiled at each other and gave Tshego another hug.

A few days later, it was time to go home. As soon as they arrived home, Tshego ran to find Frisky. "Hello, Frisky. Did you miss me?" asked Tshego. Frisky stretched and gave a soft meow. "I know your secret," Tshego said, "and when you are ready, you can talk to me."

Frisky rubbed his head against Tshego's arm and then crawled into his lap. And Tshego knew that Frisky had understood every word he said!

Get story active!

- ★ Have you ever been lost in a strange place? How did you feel? How did you find your family again?
- ★ Do you think animals understand us when we speak to them? Why do you think so?

- ★ Choose any animal. Now write down two questions you would ask it if it could talk.
- ★ Write a new ending for the story. Imagine that Frisky spoke to Tshego. What would Frisky say?

Zwi takadzaho nga ha Nal'ibali!

Nal'ibali fun

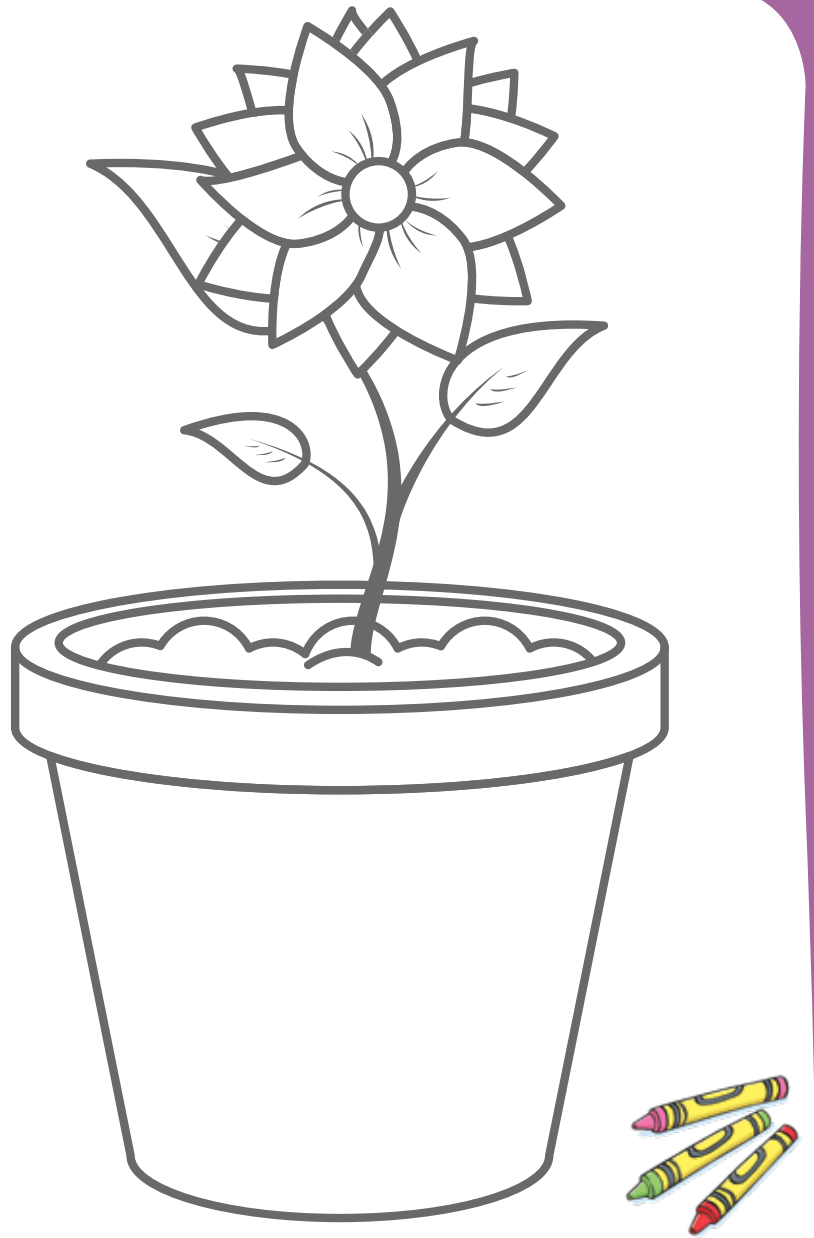
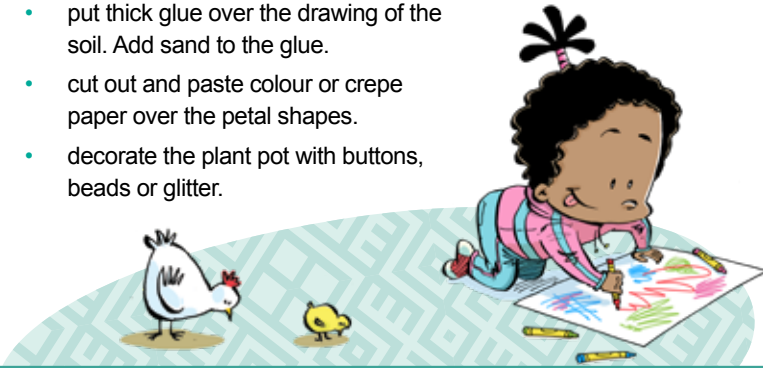


1. Olani tshifanyiso tshine tsha farea

1. Gerani tshifanyiso tsha luvha.
2. Tshi nambatedzeni kha khadibogisi (u fana na kha bogisi jo no shumiswaho la cereal).
3. Khajarani tshenetsho tshifanyiso nga khirayoni dza penisela, dzikhirayoni kana dzikoki.
4. Engedzani tshithu kha tshifanyiso. Sa tsumbo:
 - godzani guluu nnzhi kha muolo wa mavu. Shelani mutavha kha guluu.
 - gerani ni nambatedze bammbiri la muvhala kana jo finyanaho kha zwivhumbeo zwo itaho danga.
 - khavhisani khali ya maluvha nga dzibatheni, vhlungu kana zwithu zwi penyaho.

Make a touch and feel drawing

1. Cut out the picture of the plant.
2. Paste it on a piece of cardboard (like a used cereal box).
3. Colour in the picture using pencil crayons, crayons or kokis.
4. Add texture to the picture. For example:
 - put thick glue over the drawing of the soil. Add sand to the glue.
 - cut out and paste colour or crepe paper over the petal shapes.
 - decorate the plant pot with buttons, beads or glitter.



2. Naa ni ngwenya ya u anetshela tshitori?

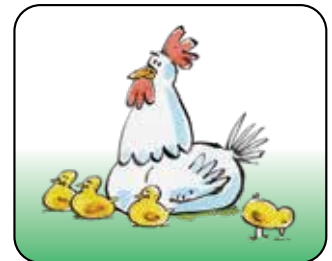
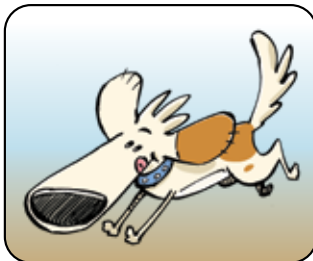
Lavhelesani zwifanyiso zwi re afho fhasi. Naa ni nga ita tshitori tsho thewaho kha zwenezwo zwifanyiso zwothe kana zwiwe zwazwo? Ni nga anetshela tshitori tshanu khonani dzaqu kana na tshi rwala uri ni kone u tshi vhaela vha we ngavhuya.

- Dzhiani tsheo uri ni toga u shumisa tshifanyiso tshifhio mathomoni a tshitori tshanu.
- Nga murahu ha zwenezwo, sedzani zwiwe zwifanyiso ni dzhie tsheo uri ni toga u zwi shumisa nga mutevhe ufho u sika tshitori.
- Zwino, rwalani kana ni anetshela tshitori tshanu ni shumise maipfi anu u gadza magake vhukati ha zwifanyiso u sika tshitori tshanu.
- Hu nga sikiwa zwitori zwinzhi nga zwifanyiso. Tshitori tshine na tshi rwala kana u tshi anetshela tshi go qisendeka nga mutevhe une na u shumisa kha zwifanyiso, mihumbulo ine na vha nayo na ndila ine na zwi dzenisa ngayo kha tshitori!
- Ni nga kha q'i gera zwifanyiso na zwi shumisa kha tshitori tshanu.
- Ni songo hangwa u nea tshitori tshanu tshito tshi takadzaho.

Are you a star storyteller?

Look at the pictures below. Can you make up a story based on all or some of these pictures? You could tell your story to a group of friends, or write it down so that you can read it to others later.

- Decide which picture you want to use for the start of your story.
- Then, look at the other pictures and decide in what order you could use them to create a story.
- Now, write or tell your story and use words to fill in the gaps between the pictures to create your story.
- Many different stories can be created from the pictures. The story you write or tell will depend on the order you use the pictures in, the ideas you have and how you weave them together into a story!
- You might like to cut out the pictures to use with your story.
- Don't forget to give your story an interesting title.



Nal'ibali yo itelwa u ni tshuwedza na u ni tikedza. Ri kwameni nga inwe ya dzenedzi ndila:

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

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UMLAZI
EYETHU

EASTERN CAPE
RISING SUN

POLOKWANE
OBSERVER

