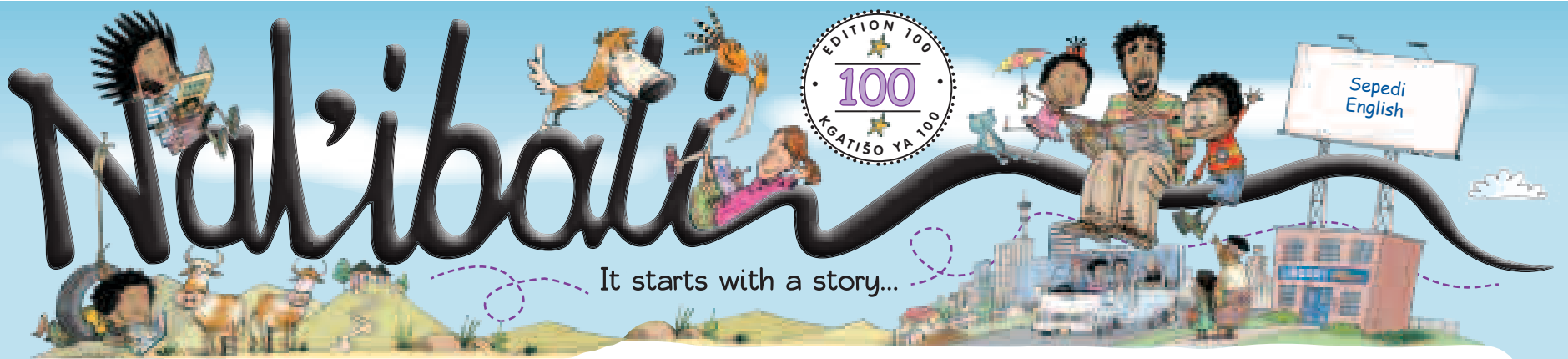




Sharing the power

by Carole Bloch

Reading should always be a great pleasure and never a chore – it doesn't matter whether you are a young reader or an older one, or how experienced you are.

One of the best ways to discover the real power of reading, is to get lost in the drama of a story shared by a passionate teller or reader. Then you'll want more! Although it is a good thing to read on your own some of the time, we grow strong when we gather together with others to listen to a story. We feel at home in the company of others as we listen to the story together, but we are also free to experience what we hear in our own way.

Good stories allow us to think about the big things in life that we all care about: love and hate, good and evil, betrayal and loyalty, greed and sacrifice, bravery and cowardice. And as we experience and explore good stories together, we connect with each other, and to all the people, wherever they are, who have told or listened to those stories before us.

So, what makes a good story? Reading this passage aloud to someone, might help you to find the answer: *The grass shrivelled up and turned a pale grey. Rivers and pools dried up. All day long animals scurried around looking for food and finding nothing. Mr Tortoise was getting desperate. Every day he woke up to the sound of his wife and children crying ...*

Were your listeners wondering what on earth had happened to cause this sorry state of affairs and what was going to happen next? It's likely

they were, because they sensed that it could be them in Mr Tortoise's shoes! None of us wants to feel desperate, but we all know that a desperate moment may be waiting for us just around the corner. And whether we feel sad for Mrs Tortoise and her children because we have real experience of what it's like to be hungry, or because we have imagined the feeling, the storyteller has drawn us into the story to be the Tortoise family's witness.

As we share stories, together we get to explore and understand our own experiences and how they fit with the world around us. That's how we inspire one another and connect with others. And along the way, as if by magic, we also learn valuable literacy lessons.

Go abelana maatla ka Carole Bloch

Ka mehla go bala e swanetše go ba boipshino bjo bogolo e sego mošomo – ga go kgathalege gore o mmadi o monnyane goba o mogolwane, goba o na le maitemogelo a makaakang.

Ye nngwe ya ditsela tše dikaone tša go ututlla maatla a nnete a go bala, ke go timelela ka gare ga diteng tša kanegelo ya go anegwa ke moanegi wa go ba le kgahlego goba mmadi. O tla dula o nyaka gore a go balele! Le ge e le gore ke taba ye botse gore ka nako ye nngwe o ipalele, re a maatlafala ge re kgobokana le ba bangwe go theeletša kanegelo. Ge re theeleditše kanegelo mmogo le batho ba bangwe, re ikwa re le gae, efela gape re lokologile go ka itemogela se re se kwago ka tsela ya rena.

Dikanegelo tše bose di re dumelela go nagana ka ga dilo tše dikgolo bophelong tše ka moka re kgathalago ka tšona: lerato le lehloyo, botse le bobbe, go eka le go botegala, megabaru le boikgafo, bogale le bofšega. Gomme ge re itemogela le go utulla dikanegelo tše di bose mmogo, re a kgokagana, le batho bohle, bao ba anegilego goba go theeletša dikanegelo tše o tša pele ga rena, gohle mo ba lego gona.

Bjalo, ke eng se se dirago gore kanegelo e be bose? Go balela motho yo mongwe temana ye o hlaboša lenišu, go ka go thuša go hwetša karabo: *Bjang bo ile bja pona ya ba bjo bopududu ya go galoga. Dinoka le madiba a ile a oma. Diphoofolo di feditše letšatši ka moka di ebela di nyaka bjang empa tša se bo humane. Mna Khudu o be a le tlalelelong. Letšatši le lengwe le le lengwe o tsošwa ke lešata la mosadi wa gagwe le bana ba lla ...*



E ka ba batheletši ba gago ba be ba sa makale gore ke eng se diregilego lefaseng sa go hlola maemo a mabe bjalo le gore go tlo direga eng sa go latela? Go na le kgonagalo ye bjalo, ka lebaka la gore ba nagana gore ba ka ikhwešša ba le maemong a Mna Khudu! Ga go le o tee wa rena yo a nyakago go tlalelwa, efela ka moka re a tseba gore ka nako ye nngwe re ka ikhwešša re tlaletšwe. Le gore re ka be re kwela Mna Khudu le bana ba gagwe bohloko ka gobane re a tseba gore go bjang go swarwa ke tlala,

goba ka gobane re naganne ka maikutlo ao, moanegi wa kanegelo o re tsešše ka kanegelong gore re be dihlatse tša lapa la Khudu.

Ge re abelana dikanegelo, mmogo re a hlohlomiša le go kwešiša maitemogelo a rena le ka fao a tsenelanago le lefase leo re phelago go lona. Ke ka mokgwa wo re tutuetšanago le go kgokagana le ba bangwe. Gomme tseleng, tše e kego ke maleatlana, re ithuta gape le dithuto tše bohlokwa tša tsebo ya go bala le go ngwala.



Drive your imagination

Story Power.

Bring it home.

Tliša maatla a kanegelo ka gae.





100 editions of Nal'ibali!

This is the 100th edition of the only bilingual reading-for-enjoyment supplement in South Africa! So, to celebrate this, we thought we would tell you what goes on behind the scenes to get each supplement to you.

The process begins three months before the supplement appears in the newspaper! First, the supplement editor selects the stories and then writes and pulls together the rest of the material in the supplement. When this is finished, she sends it to be edited and then it is ready for translation into five languages.

But the work doesn't stop there – after it has been translated it needs to be edited in each of those five languages too! Once this is done, all the material for the supplement goes to the art director who decides where to put the text and pictures on each page so that the supplement looks attractive and is easy to read.

Next there is lots and lots of checking to make sure that there are no mistakes. Then finally, the supplement is sent off to be printed and inserted into the newspaper.

Now that we have bigger 16-page supplements, we go through this process 15 times each year!

Dikgatišo tše 100 tša Nal'ibali!

Ye ke kgatišo ya bo100 ya tlaleletšo e tee fela Afrika Borwa ya go balela-boipshino ya dipolelopedi! Ka fao, go keteka se, re gopotše gore re go botše ka tše diregago ka morago ga diširo gore tlaleletšo ye nngwe le ye nngwe e fihle go wena.

Tshepedišo e thoma dikgwedi tše tharo pele tlaleletšo e tšwelela ka kuranteng! Sa mathomo, mohlakīši wa tlaleletšo o kgetha dikanegelo gomme a ngwala a dikopanya le ditlabele ka moka tše di lego ka tlaleletšong. Ge a feditše, o a e romela gore e hlakīšwe gomme ya emela go fetolelwa go dipolelo tše hlano.

Efela mošomo ga o felele fao – morago ga go fetolelwa e sa nyaka go hlakīšwa ka polelo ye nngwe le ye nngwe ya tše hlano gape! Ge go feditšwe, ditlabele ka moka tša tlaleletšo di ya go molaodi wa bokgabo gomme a nagana gore o bea kae sengwalwa le diswantšho letlakaleng le lengwe le le lengwe gore tlaleletšo e kgahliše e be e balege gabonolo.

Go tlo latela tekodišišo ka botlalo go netefatša gore ga go na dipošo. Gomme mafelelong, tlaleletšo e a romelwa gore e gatišwe e be e tsenywe dikuranteng.

Gore re be le ditlaleletšo tša matlakala a 16 tše dikgolwane, re ba ka gare ga tshepedišo ye makga a 15 ngwaga o mongwe le o mongwe!

100 editions of the Nal'ibali supplement

- ★ The supplements have been published in **5** different language editions.
- ★ In the **100** editions there have been:
 - ☉ **170** stories
 - ☉ **200** literacy activities for children
 - ☉ **262** information-sharing items for adults about literacy.
- ★ We have distributed **20 473 535** copies of the supplement!

Dikgatišo tše 100 tša tlaleletšo ya Nal'ibali

- ★ Ditlaleletšo di phatlaladitšwe ka dikgatišo tša dipolelo tša go fapana tše **5**.
- ★ Dikgatišong tše **100** go bile le:
 - ☉ Dikagenelo tše **170**
 - ☉ Mešongwana ya bana ya tsebo ya go bala le go ngwala ye **200**
 - ☉ Dilo tša batho ba bagolo tša go abelana ka tshedimošo ya tsebo ya go bala le go ngwala tše **262**.
- ★ Re phatlaladitše dikhophi tše **20 473 535** tša tlaleletšo!

Thoughts from the supplement team

We asked the people who work on the supplement for their thoughts on reading and on the usefulness of the supplement. Here is what they said.

Dikgopolo tša go tšwa sehlopheng sa tlaleletšo

Re kgopetše batho ba go šomana le tlaleletšo gore ba re fe dikgopolo tša bona ka ga go bala le bohlokwa bja tlaleletšo. Fa ke dikgopolo tša bona.

"Reading expands your mind and heart, opening both to new possibilities over and over again. If we want young people to 'fly', they need to read, read, read." *Arabella Koopman, Supplement editor*

"Go bala go godiša mogopolo le pelo ya gago, gomme gwa bulela menyetla ye meswa gape le gape bobedi. Ge re nyaka gore baswa ba 'fofe', ba swanetše go bala, ba bale, ba bale." *Arabella Koopman, Mohlakīši wa tlaleletšo*

"The supplement encourages children and adults to read and make memories whilst having fun. They encourage families to spend quality time together." *Busisiwe Pakade, IsiZulu translator*

"Tlaleletšo e hlohleletša bana le batho ba bagolo go bala le go dira digopotšo mola ebile ba ipshina. E hlohleletša ba malapa go ba le nako ya boleng ya go ba mmogo." *Busisiwe Pakade, Mofetoledi wa isiZulu*

"As a child, my father told me stories in Sesotho. I read aloud to my daughter when she was young and I still do! She loves books and we go to the library every Saturday. I like to read on the bus and in bed!" *Hilda Mohale, Sesotho translator*

"Tate o be a nkangela dikanegelo ka Sesotho ge ke be ke sa le yo monnyane. Ke be ke balela morwedi wa ka ge a be a sa le yo monnyane gomme le gona bjalo ke sa mmalela! O rata dipuku gomme re ya bokgobapuku Mokibelo o mongwe le o mongwe. Ke rata go bala ka malaong le ka paseng!" *Hilda Mohale, Mofetoledi wa Sesotho*



Drive your imagination



"Each part of the supplement is useful because the different parts complement each other."
Matlakala Kganyago, Sepedi editor

"Karolo ye nngwe le ye nngwe ya tlaleletšo e bohlokwa ka gobane dikarolo tša go fapana ka moka di a tlaleletšana."
Matlakala Kganyago, Mohlakiši wa Sepedi



"My favourite parts of the supplement are the stories and the Get story active! I think the supplements provide a wonderful opportunity to teach various life skills to children through stories."
Anita van Zyl, Afrikaans translator

"Dikarolo tše ke di ratago kudu ka tlaleletšong ke dikanegelo le karolo ya Dira gore kanegelo e be le bophelo! Ke nagana gore ditlaleletšo di neelana ka monyetla o mobotse wa go ruta bana mabokgoni a bophelo a mehutahuta ka dikanegelo."
Anita van Zyl, Mofetoledi wa seAfrikaanse



"Each and every part of the supplement is useful in its own way, but for me the stories are the heart of the supplement."
Mpho Masipa, Sepedi translator

"Karolo ye nngwe le ye nngwe ya tlaleletšo e bohlokwa ka tsela ya yona, efela mooko wa tlaleletšo."
Mpho Masipa, Mofetoledi wa Sepedi

"When I was little, my favourite book was *The very hungry caterpillar* by Eric Carle. My mom read the book to me so often that I could say the text on the next page before we even turned the page!"
Ilse von Zeuner, English and Afrikaans editor



"Ge ke be ke sa le yo monnyane, ke be ke rata puku ya *The very hungry caterpillar* ya go ngwalwa ke Eric Carle. Mma o mpaletše yona gantši ka fao ke bego ke tla bolela diteng tša letlakala la go latela pele re le phetla!"
Ilse von Zeuner, Mohlakiši wa Seisemane le seAfrikaanse

"As a child my mother told me folktales in my home language, isiZulu. (She did not know any other language.) Now, I enjoy reading novels by isiZulu author, Jabulani Matthew Mngadi. My office is the quietest place in the house to read!"
Bhekinkosi Ntuli, isiZulu editor



"Ge ke be ke sa le ngwana mma o be a nkanegela dinonwane ka polelo ya gae, isiZulu. (Go be go se na polelo ye nngwe yeo a bego a e tseba.) Bjale, ke ipshina ka go bala dipadi tša mongwadi wa isiZulu, Jabulani Matthew Mngadi. Ofisi ya ka ka ntlong ke yona lefelo la go hloka lešata leo ke balago go lona!"
Bhekinkosi Ntuli, Mohlakiši wa isiZulu

"I owe my love of reading to my great granny, Elizabeth Sutton. She took the time to read to me every day in English while growing up. Such special moments."
Lisa Borman, Art director



"Ke kolota makgolokhukhu wa ka Elizabeth Sutton, lerato la ka la go bala. Ge ke be ke sa gola o be a ipha nako ya go mpalela ka Sekgowa letšatši le lengwe le le lengwe. Mabaka a go kgethegga ka tsela ye."
Lisa Borman, Molaodi wa bokgabo

"I actually use the tips and suggestions in the supplement in supporting my eight-year-old daughter's literacy journey. I read aloud to her ... it entertains us: she laughs when I mimic the sounds and then I laugh at her response!"
Nobuntu Stengile, isiXhosa translator



"Ke diriša dikeletšo le ditšhišinyo tša ka tlaleletšong go thegga leeto la tsebo ya go bala le go ngwala la morwedi wa ka wa mengwaga ye seswai. Ke mmalela ka go hlaboša lentšu ... se se a re thabiša: o a sega ge ke ekišetša medumo gomme nna ke sege yena!"
Nobuntu Stengile, Mofetoledi wa isiXhosa

"My brother, who was four years older than me, used to tell me stories when we were children. Then, in the veld while we were herding cattle, the boys who were my age and older used to tell stories. I also used to take a book with me when I had to look after my father's cattle while they grazed. Now, I like to read anything with humour in it. I read mostly in my office or at the library."
Nkululeko Ndiki, African languages co-ordinator and isiXhosa editor

"Buti wa ka yo a bego a mpheta ka mengwaga ye mene, o be a nkanegela dikanegelo ge re be re sa le ba bannyane. Ka morago ge re be re diša dikgomo nageng, bašemane ba bagolwane go nna le dithaka tša ka ba be ba nkanegela dikanegelo. Le nna ke be ke sepela le puku ge ke be ke dišitše dikgomo tša tate kua nageng. Bjale, ke rata go bala se sengwe le se sengwe sa go ba le tshagišo ka gare. Gantši ke bala ka ofising ya ka goba bokgobapukung."
Nkululeko Ndiki, Molekanyi wa dipolelo tša seAfrika gape ke Mohlakiši wa isiXhosa



"My favourite book as a child was *Oliver Twist* by Charles Dickens. My mother always told me stories in Sesotho. As an adult I like to read motivational books."
Pulane Mahlasela, Sesotho editor

"Ge ke be ke sa le ngwana puku ya ka ya mmamoratwa e be e le *Oliver Twist* ya go ngwalwa ke Charles Dickens. Ka mehla mma o be a nkanegela dikanegelo ka Sesotho. Bjalo ka motho o mogolo ke rata go bala dipuku tša tlhohloletšo."
Pulane Mahlasela, Mohlakiši wa Sesotho



Thank you!

Thank you to all the publishers who have allowed us to use their children's books in the Nal'ibali supplement over the last 100 editions! We couldn't have brought so much reading pleasure to children and their families across South Africa without you!



We publish with you

Copyright

Re a leboga!

Re leboga baphatlalatsi ka moka ba go re dumelela go diriša dipuku tša bona tša bana tlaleletšong ya Nal'ibali ka dikgatišong tše 100 tša go feta! Ka ntle le lena re be re ka se kgone go nea bana le ba malapa a bona Afrika Borwa ka bophara boipshino bjo bokaaka bja go bala!



Get story active!

Here are some ideas for using the stories in this supplement. Choose the ones that best suit your children's ages and interests.

Thank you, Jackson

This story, about an old donkey and his owners, shows the importance of courtesy and kindness towards all living things. It also shows that even though children are young, they can make big differences in the lives of those around them. Children from 3 years old are likely to enjoy the story. As you read it together, talk about some of these things.

- ★ **Page 4:** I wonder why Jackson stopped. Why do you think he has stopped?
- ★ **Page 5:** Do you think the farmer should be pulling Jackson? Why or why not? What could you have said to the farmer to get him to behave differently?
- ★ **Page 7:** How do you think Jackson felt? Was he right to stay sitting down? What do you think the farmer will do if Jackson doesn't stand up? Do you think this is the right thing to do?
- ★ **Page 11:** What do you think Goodwill whispered in Jackson's ear?
- ★ **Pages 14 and 15:** What lesson/s do you think the farmer has learnt?



Ke a leboga, Jackson

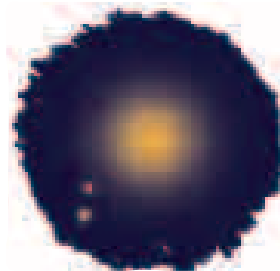
Kanegelo ye, ya go bolela ka tonki le beng ba yona, e laetša bohlokwa bja go thuša le go dira diphedi ka moka ka go loka. E bontšha le gore le ge bana e le ba bannyane, ba ka dira diphetogo tše dikgolo go batho bao ba phelago le bona. Bana ba go thoma ka ba mengwaga ye 3 ba ka ipshina ka kanegelo ye. Ge le e bala mmogo, le bolele ka tše dingwe tša dilo tše.

- ★ **Letlakala la 4:** Ke ipotšiša gore ke ka lebaka la eng Jackson a eme. O nagana gore ke ka lebaka la eng a eme?
- ★ **Letlakala la 5:** O nagana gore molemiši o swanetše go goga Jackson? Ka lebaka la eng goba goreng go se bjalo? O be o ka botša molemiši eng gore a dire se se fapanego?
- ★ **Letlakala la 7:** O nagana gore Jackson o ikwele bjang? O be a swanetše go no dula fase? O nagana gore molemiši o tla dira eng ge Jackson a sa emelele? O nagana gore o dira gabotse?
- ★ **Letlakala la 11:** O nagana gore Goodwill o be a reng ge a be a sebela Jackson ka tsebeng?
- ★ **Matlakala a 14 le 15:** O nagana gore molemiši o ithutile (di)thuto efe?

Sindiwe and the fireflies

This is a picture book about the life of South African author and storyteller, Sindiwe Magona. It is best suited to children aged 6 and up.

- ★ When you have finished reading the story together, ask your children what questions they would like to ask Sindiwe Magona if they were to meet her.
- ★ Suggest that they role-play a television interview with Sindiwe. Let them take turns being the interviewer and Sindiwe.
- ★ Encourage your children to 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, together with your children 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

Ye ke puku ya diswantšho ka ga bophelo bja mongwadi wa Afrika Borwa yoo gape e lego moanegi wa dikanegelo, Sindiwe Magona. E swanela kudu bana ba mengwaga ye 6 le go feta.

- ★ Ge le fetša go bala kanegelo mmogo, botšiša bana ba gago gore ge nkabe ba kgona go kopana le Sindiwe Magona ba be ba tla mmošiša dipotšišo dife.
- ★ Šišinya gore ba bapale poledišano ya thelebišene le Sindiwe. A ba šielane ka go ba mmošišadipotšišo le Sindiwe.
- ★ Hlohleletša bana ba gago go hwetša tshedimošo ye ntši ka ga Sindiwe Magona mo Inthaneteng goba bokgobapukung. Ka morago o leke go bala ye nngwe ya dipuku tša gagwe efela e be ye o sa kago wa e bala. Sindiwe o ngwalela bana le batho ba bagolo, ka fao ga go yo a se nago selo!
- ★ Wena le bana ba gago dirišang mmepe ka gare ga atlase, gomme le hwetše lefelo leo Sindiwe a belegetšwego go lona, yunibesithi ye a e tsenego le fao a dutšego gona ge a boa Afrika Borwa.

A bowl of phutu

This is a traditional Chinese story about the importance of kindness, which has been retold in a South African setting. Enjoy reading it aloud or retelling it, then discuss some of these questions with your children.

- ★ Why do you think the woman helped Molahlehi when he was a boy?
- ★ Should she have expected to be paid back for feeding him? Why or why not?
- ★ Do you think the people were right to choose Molahlehi to be their king? Why or why not?



Sekotelo sa phutu

Ye ke kanegelo ya setšo ya Setšhaena ya go bolela ka ga bohlokwa bja go loka, yeo e anegwago leswa lefelong la Afrika Borwa. Ipshine ka go e bala o hlaboša lentšu le go e anega leswa, gomme ka morago o boledišane ka tše dingwe tša dipotšišo tše le bana ba gago.

- ★ O nagana gore ke ka lebaka la eng mosadi a thušitše Molahlehi ge e be e sa le mošemane?
- ★ O be a swanetše go lebelela gore a lefiwe ka ge a mo thušitše ka dijo? Ka lebaka la eng goba goreng go se bjalo?
- ★ O nagana gore batho ba dirile gabotse ka go kgetha Molahlehi gore e be kgoši ya bona? Ka lebaka la eng goba goreng go se bjalo?

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 each sheet in half along the black dotted line.
 - b) Fold it in half again along the green dotted line.
 - c) Cut along the red dotted lines.



Itlhameleng dipuku tša ripa-o-boloke tše PEDI

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

“Seswai ... senyane ...” molemiši a tšwela pele go balela. Efela ka ge ditonki di sa kgone go balela, seo se be se sa re selo go Jackson.
O rile ge a fhla go lesome, molemiši a emiša patla ya gagwe. O be a thoma go ka e betha ge mošemananya wa gagwe a goeletša, “Tatel O se bethe Jackson hle!”



“Eight ... nine ...” the farmer continued to count. But as donkeys cannot count, it meant little to Jackson.
On the count of ten, the farmer raised his stick. He was about to strike when his little boy called out, “Father! Please don’t hit Jackson!”

Kua tlase, Beauty, mosadi wa molemiši, o bone tšohle tšeo di diregilego mmotong. O ile a bitša morwa wa gagwe, Goodwill.
“Ka kgopelo hle,” a realo, “o ka ya go thuša tatago ka tonki?”
“Ee, Mma,” gwa fetola Goodwill.
“Ke a leboga, morwa,” a realo mma.
Mošemananya a namela mmoto ka nakwana.



Down below, Beauty, the farmer’s wife, had seen all that was happening on the hill. She called her son, Goodwill.
“Please,” she said, “will you go and help your father with the donkey?”
“Yes, Mama,” replied Goodwill.
“Thank you, son,” said his mama.
At once the little boy set off up the hill.



We publish what we like

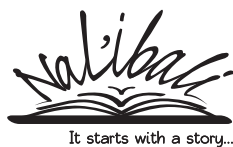
This is an adapted version of *Thank you, Jackson*, published by Jacana Media and available in bookstores and online from www.jacana.co.za. This story is available in English, Afrikaans, isiXhosa and isiZulu. Jacana publishes books for young readers in all eleven official South African languages. To find out more about Jacana titles go to www.jacana.co.za.

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F FRANCES LINCOLN
CHILDREN’S BOOKS

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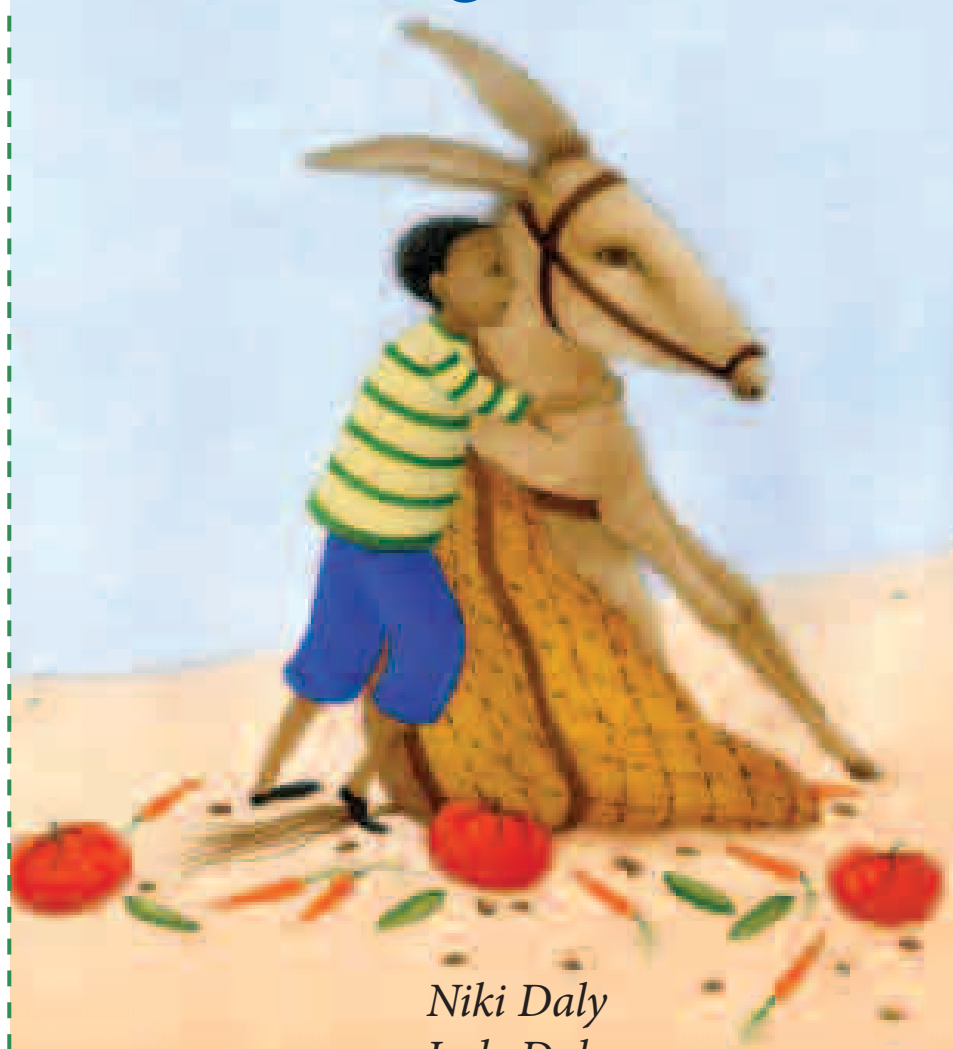


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Drive your
imagination

Thank you, Jackson Ke a leboga, Jackson



Niki Daly
Jude Daly

“Ke da bala go fihla ka lesome, gomme ge o sa emelele, ke da go latswiša se!” gwa kgalema molemiš, a bontšha Jackson gore o hweditše patla ye kgolo. O ile a thoma go balela ... “Tee ... pedi ... tharo ... me ... hlano ... tšhele ... šupa ...”



"I'll count to ten, and if you are not standing up, I'll give you a taste of this!" scolded the farmer, showing Jackson what a big stick he had found. Then he began to count ... "One ... two ... three ... four ... five ... six ... seven ..."



Once there was a farmer who had a wife called Beauty, a son called Goodwill and an old donkey called Jackson.

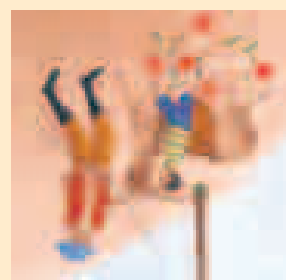
Every market morning, the farmer would load potatoes, carrots, mealies and pumpkins onto his old donkey's strong back and take him up the hill to the market. And up the hill Jackson would go, without complaint or rest.

Tonki ya go tšofala e be e thabetše go bona Goodwill. Ka go nanya, molemiš a iša patla ya gagwe tlase a lebelela ge Goodwill a eya go sebela Jackson ka tšebeng. Ka nakwana tonki ya go tšofala ya ema ka maoto. Molemiš o be a maketše. “O dirile eng gore phoofolo ye ya swele e dlogele go tšwafar?” a botšiša. “Mma o re,” gwa hlaloša Goodwill, “ke dilo tše dinyane, go swana le gore ka kgopelo hle, le gore ke a leboga, tšeo di dirago phetogo ye kgolo lefaseng.”

farmer was amazed. “What did you say to get this stubborn animal off his lazy behind?” he asked. “Mama says,” explained Goodwill, “that it’s the little things, like saying please and thank you, that make a big difference in the world.”

something in his ear. Immediately the old donkey rose to his feet. The

The old donkey was happy to see Goodwill. Slowly, the farmer lowered his stick and watched as Goodwill went up to Jackson and whispered something in his ear.



Morago kua polaseng, ba be ba emetšwe ke dijo tša go lalela tšeo Beauty a ba apeetšego tšona.

“Efela sa mathomo,” molemiši o ile a re, “Ke nyaka go botša Jackson se sengwe.” O ile a retologela go tonki ya gagwe ya go tšofala, a e kgwatha ka boleta a e sebela ka tsebgeng, “Ke a leboga, Jackson.”



Sindiwe ka dinko tšohle o be a ithuta.
 Mošomo wa gagwe wa boima o ile wa
 mo lefa mafelelong! O thopile thušo ya
 mašeleng go ya go ithuta yunibesithing
 ya New York. Yena le bana ba gagwe
 ba banyane ba bararo ba ile ba paka
 mekotla ya bona ba ya moše wa mawatlle
 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.

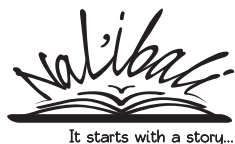
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Drive your
 imagination

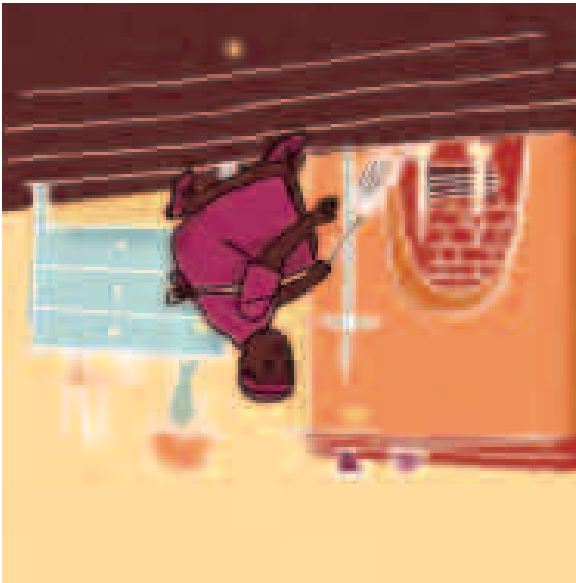
Sindiwe and
 the fireflies

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 dinthlong 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.

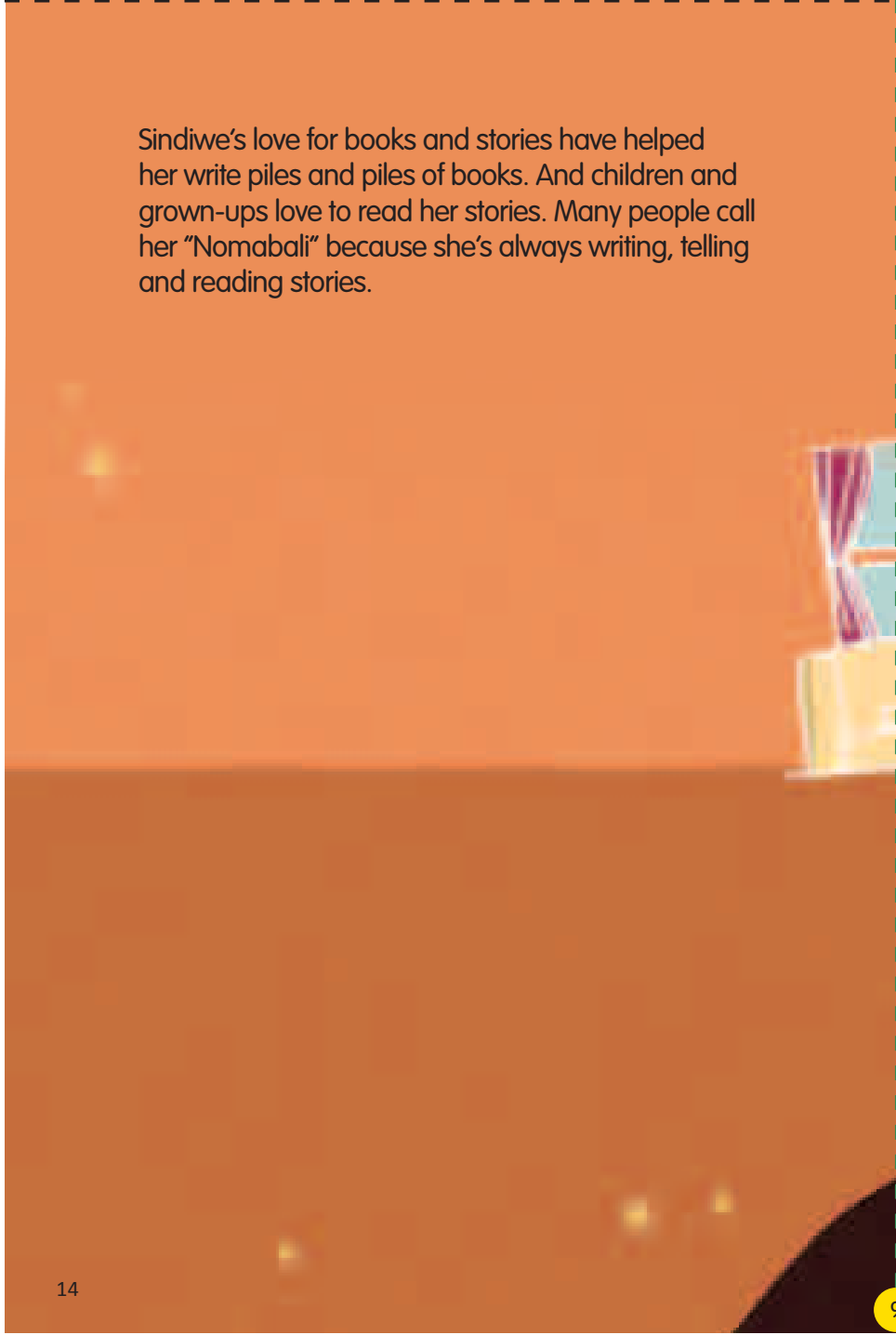
When she had finished studying, she worked in the USA for twenty years.
While she was there, Sindiwe told the world about South Africa, and how hard it was for most people living here. People loved to listen to her stories, and wanted to learn more and more about South Africans.
Everyone joined together to help to change things in South Africa.
O rile go fetša diihuto 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 theeleša dikanegelo

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.





tša gagwe, ebile ba rata go ithuta tše dintši ka ga
Madrika Borwa.
Bohle ba ile ba šoma mmogo go leka go fetola dilo
ka Afrika Borwa.



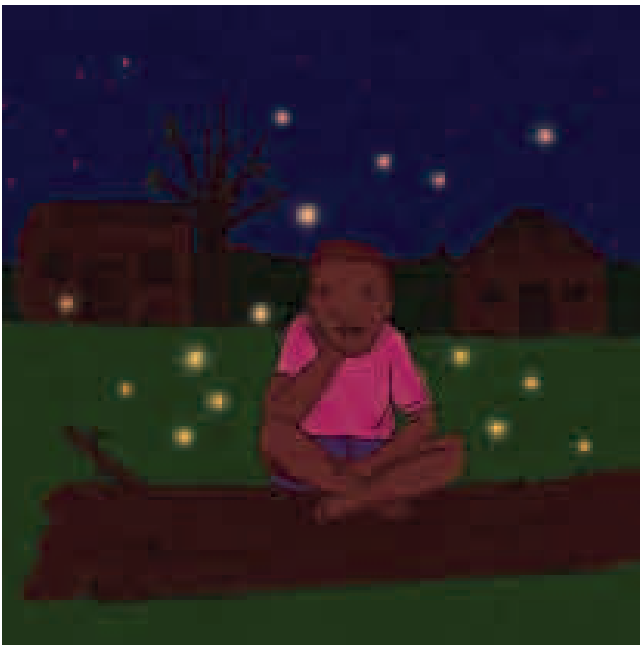
Sindiwe’s love for books and stories have helped
her write piles and piles of books. And children and
grown-ups love to read her stories. Many people call
her “Nomabali” because she’s always writing, telling
and reading stories.

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

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 mahlalagading, lapa la gabo la beakanya go keteka molefio. O filwe dilo tša go kgethega gore a di apare gomme mokgalabje wa bohale a mo reša:

Ditšhegofatšo, bophelo bjo botelele!

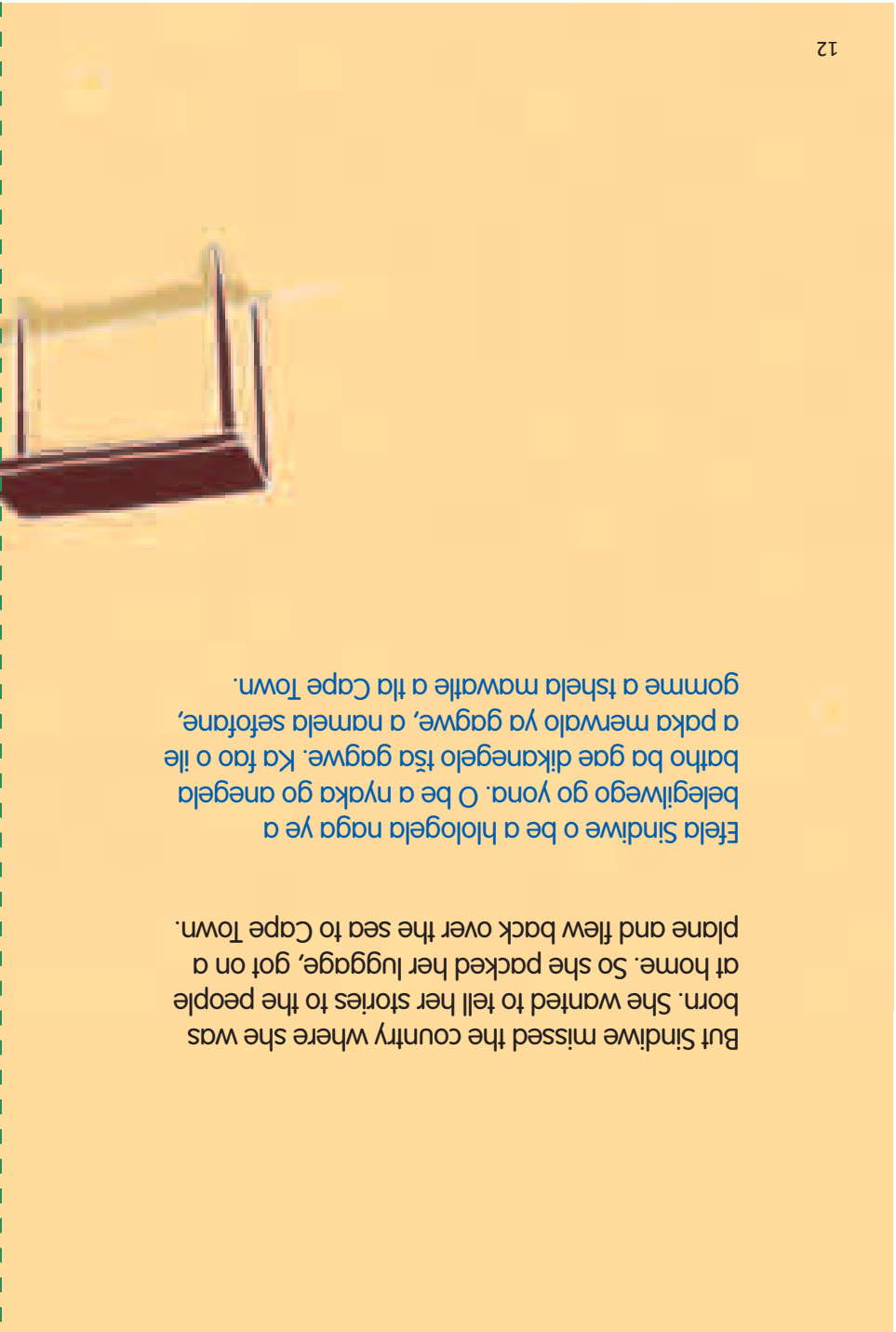
A badimo ba gago ba go hlakomele!



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 lla Cape Town.





Back at the farm, Beauty had supper waiting for them.

“But first,” said the farmer, “I have something to say to Jackson.” He turned to his old donkey, stroked him gently and whispered in his ear, “Thank you, Jackson.”



Kgale go ile gwa ba le molemiši wa mosadi wa go bitšwa Beauty, morwa wa go bitšwa Goodwill le tonki ya go tšofala ya go bitšwa Jackson.

Mesong ye mengwe le ye mengwe, molemiši o be a nametša matapola, dikherote, mafela le maphotse mokokotlong wa go tia wa tonki ya gagwe ya go tšofala gomme ba namela mmoto go leba mmarakeng. Jackson e be e tla namela mmoto, ntle le go belaela goba go khutša.



Ashamed, the farmer dropped his stick. Not once had he ever thanked his old donkey for the many years of carrying loads to the market.

Quietly, they gathered up the vegetables and loaded some onto Jackson’s back, while some they carried themselves.

Molemiši a lahla patla ya gawe, ka go jewa ke dihlong. Ga se a ka leboga tonki ya gagwe ya go tšofala ge e mo rwaletše merwalo ya boima mengwaga ye menšintši go ya mmarakeng. Ba topa merogo ka setu, ba laiša ye mengwe mokokotlong wa Jackson, gomme ba rwala ye mengwe ka bobona.



“Bad donkey!” shouted the farmer.

With that, Jackson sat down – and the vegetables fell from his back and rolled down the hill. Furious, the farmer began looking for a stick, to beat the stubborn animal.

“Tonki ye mpe!” molemiši a goeletša.

Morago ga seo, Jackson ya dula fase – gomme merogo ya wa mokokotlong wa yona ya theheoga le mmoto. Ka pefelo, molemiši a thoma go nyaka patla, gore a betha tonki ya swela.

Molemiši o ile a leka go goga Jackson ka pelc.
“Etla! Etla!” a e rapela, o be a tšhoga gore ge a
ka šalela mmarakeng a ka se hwetše bareki.
Jackson ya se šuthe. Phoofofo ya batho e
lapišitšwe ke go ditra mešomo e sa lebogwe, e rwala
mervalo ya boima ngwaga ka ngwaga e namela
mmoto e lebile mmarakeng.



The farmer tried pulling Jackson from the front.
“Come! Come!” he pleaded, afraid that he might
lose customers if he arrived too late at the market.
Still Jackson would not budge. The poor animal
had had enough of his thankless task, carrying heavy
loads year after year uphill to the market.

Then, one morning, the old donkey decided to
stop halfway and go no further.

“What’s the matter?” asked the farmer. But as
donkeys cannot talk, the farmer got no answer.

Irritated, he began pushing from behind, saying,
“Go! Go!” But Jackson would not go.

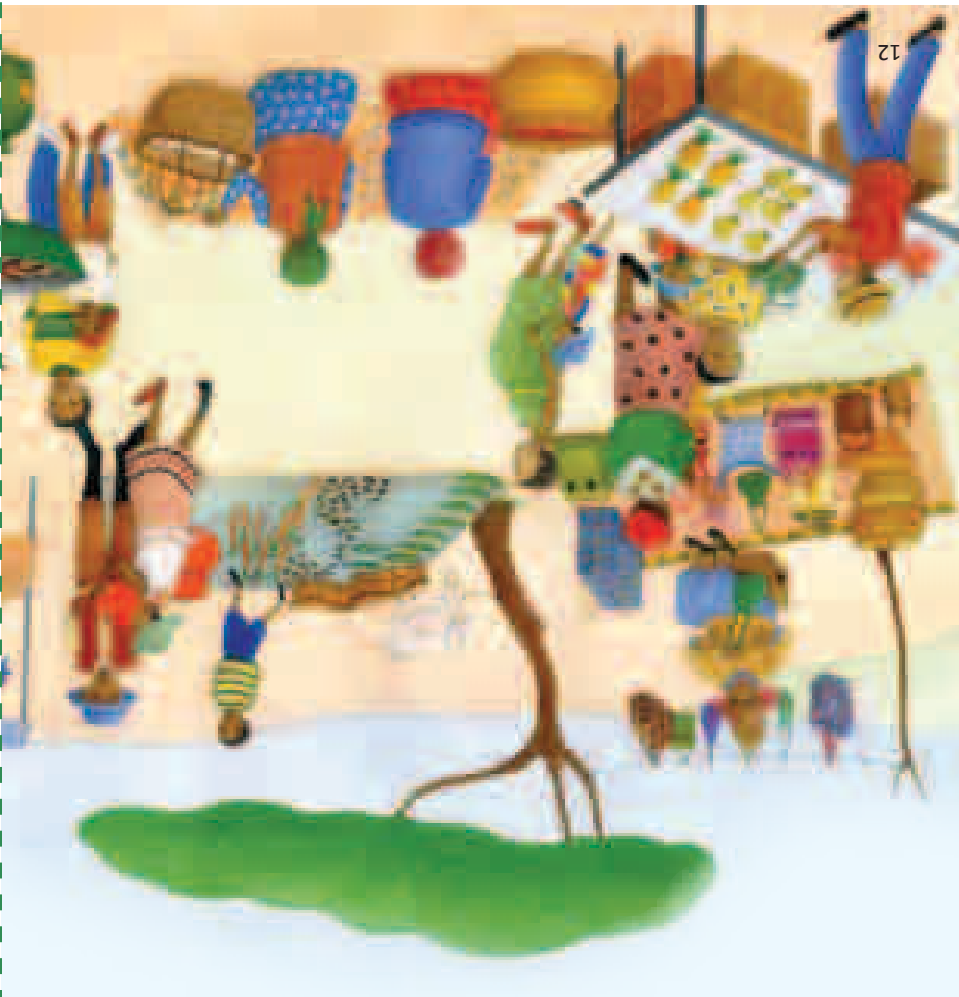


Mesong ye mengwe, tonki ya go tšofala e ile
ya ema gare ga tsela ya gana go sepela.

“Bothata ke eng?” gwa botšiša molemiši.

Efela ka ge ditonki di sa kgone go bolela,
molemiši ga se a hwetše karabo.

Ka go tlala pelo, a thoma go e kgarametša ka
morago, a re, “Sepela! Sepela!” Efela Jackson ya
se sepele.



At the market, they laid out the potatoes, carrots,
meales and pumpkins under a shady tree, while the
tired old donkey grazed nearby on a patch of grass.
By the end of the day, all the vegetables had been
sold and the farmer, his little boy, and his old donkey
set off for home.

Kua mmarakeng, ba beile matapola, dikherote,
mafela le maphotse ka tlase ga moriti wa mohlare, mola
tonki ya go tšofala e fula bjang kgauswi.

Mafelelong a letšatši, ke ge merogo ka moka e
rekišitšwe gomme molemiši le mošemanyana wa gagwe,
le tonki ya gagwe ya go tšofala ba eya gae.



Your reading tips

Here are some of the tips that our readers have shared with us since we started in 2012!

- Show enthusiasm and passion when you are reading aloud ... it is important to have read the book and know what the book is about. I like to choose books that children can be a part of so that they can interact with the story. I also like to use expression and different voices. (Tracey Muir, Librarian)
- Let children choose their own books, as they are more likely to stay interested and engaged with a book they have chosen themselves than one that has been chosen for them. (Bafana Khumalo, founder of We are the Future Reading Club)
- Children copy their parents, so if they see their parents read it will spark their interest. Buy books to read aloud to them, make your own informal books ... you can even simply read the newspaper aloud! (Felicia Watson, teacher, reading activist and founder of Kannemeyer Primary School Reading Club. Felicia passed away in 2014.)
- Turn old socks into finger puppets with some googly eyes, craft paint and glue – perfect for using to tell stories. (Langa Vulindlela Reading Club)
- Don't only read from books; share stories with your children from your own life! (Marilyn Honikman, writer and publisher)



Dikeletšo tša gago tša go bala

Fa ke tše dingwe tša dikeletšo tše ba bangwe ba babadi ba rena ba di abelanego le rena go tloga mola re thomago ka 2012!

- Bontšha phišego le kgahlego ge o bala ka go hlaboša lentšu ... go bohlokwa gore ge o badile puku o tsebe gore e bolela ka eng. Ke rata go kgetha dipuku tše e lego gore bana e ba karolo ya tšona gore ba boledišane le kanegelo. Ke rata gape le go diriša tlhagišo le mantšu a go fapanafapana. (Tracey Muir, Rabokgobapuku)
- E re bana ba ikgethele dipuku tše ba di ratago, ka ge ba rata go dula ba kgahlegile gomme ba boledišana le dipuku tše ba ikgethetšego tšona go feta tše ba di kgethetšwego. (Bafana Khumalo, mothomi wa Sehlopha sa go Bala sa We are the Future).
- Bana ba ekiša batswadi ba bona, ka fao ge ba bona batswadi ba bala, seo se tlo utulla kgahlego ya bona. Reka dipuku tše o tla ba balelago tšona o hlaboša lentšu, itirele dipuku tše e sego tša semmušo ... o ka bala le kuranta o hlaboša lentšu! (Felicia Watson, morutiši, molwela go bala gape e le mothomi wa Sehlopha sa go Bala sa Sekolo sa Phoraemari sa Kannemeyer. Felicia o hlokošetše ka 2014.)
- Dira diphaphete tša menwana ka disokisi tša kgale di be le dihlhaka tša mahlo, pente ya tiroatla le semometši – di loketše go ka dirišwa ge go anegwa dikanegelo. (Sehlopha sa go Bala sa Langa sa Vulindlela)
- O se bale dipuku fela; Abelana dikanegelo le bana ba gago go tšwa bophelong bja gago! (Marilyn Honikman, mongwadi gape ke mophatlalatši)

ARE YOU SOUTH AFRICA'S FIRST STORY BOSSO?

Enter our multilingual storytelling competition for the chance to win R15 000 worth of prizes and the chance to enjoy a story with a South African celebrity!

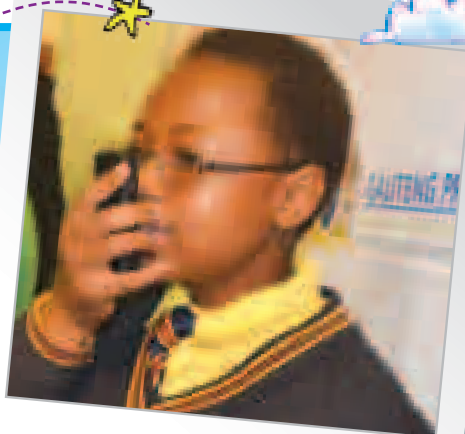
At Nalibali, we believe that anyone can share a story. Any time. Anywhere. That's why this September, we are calling on everyone in the country – parents, children, teachers, librarians, families and reading clubs – to share their favourite stories with us and so stand a chance of being crowned South Africa's very first Story Bosso.

How to get involved?

Simply record a video or audio clip of yourself, your child, your family, your class or reading club reading or telling a story. Whether it's a bedtime story, a made-up story, the retelling of a story you know, or one of our specially-selected stories on our website, we want to hear YOUR version – and in YOUR preferred languages.

Where to enter?

Visit www.nalibali.org or www.nalibali.mobi for full competition details, ideas on how to tell or read a story, sample stories you can download and venues where you can go to record your story if you need help with this.



Enter now!
You only have until
30 September 2015
to send in your story!



Tsenela
phadišano gona bjale!
O ka romela kanegelo
ya gago go fihla ka di
30 Setemere 2015!

KE WENA STORY BOSSO WA MATHOMO AFRIKA BORWA?

Tsenela phadišano ya rena ya go anega kanegelo ka dipolelontši gore o hwetše monyetla wa go thopa dimpho tša R15 000 le monyetla wa go ipshina ka kanegelo le motho wa go tuma Afrika Borwa!

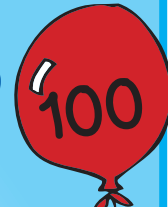
Kua Nalibali, re dumela gore motho ofe goba ofe a ka abelana ka kanegelo. Nako efe goba efe. Kae goba kae. Ke ka lebaka leo Setemere ye, re dirago boipiletšo go batho bohle mo nageng – batswadi, bana, barutiši, borabokgobapuku, ba malapa le dihlopha tša go bala – gore ba abelane le rena dikanegelo tša bona tša mmamoratwa le go ka kgethwa go ba Story Bosso wa mathomo Afrika Borwa.

O ka tšea karolo bjang?

O ka rekhota biteo goba klipi ya gago ya kwagatšo, ngwana wa gago, ba lapa la gago, mphato wa gago goba sehlopha sa go bala goba go anega kanegelo. E ka ba kanegelo ya nako ya malao, kanegelo ya boithomelo, go anega kanegelo ye o e tsebago leswa, goba ye nngwe ya dikanegelo tša go kgethwa ka tlhokomelo weposateng ya rena, re rata go kwa mohuta WA LENA – gape ka dipolelo TŠA LENA tše le di ratago.

O ka tsenela phadišano kae?

Etela www.nalibali.org goba www.nalibali.mobi go hwetša dintlha tša phadišano ka botlalo, dikgopolo ka ga go anega le go bala kanegelo, dikanegelo tša mehlala tše o ka di laollago le mafelo a o ka yago go ona go rekhota kanegelo ya gago ge o hloka thušo ye bjalo.

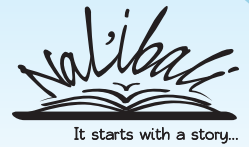


A bowl of phutu

Retold by Wendy Hartmann



Illustrations by Alzette Prins



There was once a boy who had no family and no place to stay, so the people in the nearby village named him Molahlehi, which means "the lost one". The boy did not mind the name they gave him because he was sure that one day he would have a home and a family.

Every day Molahlehi went down to the river to catch fish so that he would have something to eat. Some days he sat for hours hoping to feel a pull at the end of his line. Some days he caught nothing. Then, he would look for fruits and berries to eat. If he found nothing, then he went to sleep hungry.

One day as he sat hoping to catch a fish for dinner, a few women came down to the river to wash their clothes. They looked across to where he sat.

"Look at that boy," said one woman. "He is almost as thin as the stick he has in his hand." She walked over to Molahlehi and sat down next to him.

"You look hungry," she said. "Please eat this bowl of phutu."

Molahlehi was very happy to get the food. "Thank you," he said.



After that day, whenever this woman came down to do her washing and saw Molahlehi, she went over to him and gave him a bowl of phutu.

"Thank you," said Molahlehi. "One day I will find a way to pay you back for your kindness."

The day came when Molahlehi was a young man. He knew that now he was strong enough and old enough to search for his own home. Now, at last, it was time to leave this place and find a home. The only person he spoke to before he left, was the woman who had always given him food.

He said goodbye and again he said, "I promise that one day I will pay you back for being so kind to me."

Molahlehi packed what little he had in his bag and took the long spear he had made for himself. Then he walked along the path that took him into the African bush.

It took many months of walking as Molahlehi searched for a place that he could call home. He walked for many, many months until the day came when he thought he would never find a place. He

was tired and hungry, but then he saw a group of men sitting in the shade of a big tree. The men greeted him and were friendly. Molahlehi greeted them and smiled. As he was about to leave, one of the men stopped him.

"Wait! What is your name?" the man asked.

"I do not know," he answered. "People call me Molahlehi, the lost one."

"Come back to our village with us," the man said. "You look like you need some good food and a place to rest."

Molahlehi went with the men and everyone welcomed him into the village. Molahlehi knew that in this village he would at last have a home and friends. He worked hard. He helped everyone who needed help. He was kind and always had a good word to say. Everyone in the village loved him and so did the old king who had no sons. When the old king died, all the villagers begged Molahlehi to become their king. There was a great feast and the villagers gave their king a new name, King Lebohanga, which means "be thankful".

The first thing King Lebohanga did, was to send out a group of men to search for the woman who had been so kind to him when he was a boy. When the men returned, they brought an old woman with them. She was afraid and knelt before the king shaking. The king recognised her immediately. He stood up and walked towards her. Then, King Lebohanga, knelt and held out a bowl. He gave it to the woman.

The old woman took the bowl and was shocked to see that it was full of gold. She looked up at the king.

"Molahlehi," she whispered.



"Yes," said the king. "I promised you that I would pay you back someday. Everyone should remember a promise and everyone should be thankful when someone is kind to them."



Drive your
imagination

Kgale go ile gwa ba le mošemane wa go hloka ba gabo gape a hloka le bodulo, batho ba mo motseng wa kgauswi ba ile ba mmitšha Molahlehi, leina le le ra gore “motho yo a lahlegilego”. Mošemane yo o be a se na taba le leina le ka gobane o be a dumela gore ka letšatši le lengwe o tlo ba le legae le meloko.

Letšatši le lengwe le le lengwe Molahlehi o be a eya go thea dihlapa nokeng gore a be le diišamaleng. Ka matšatši a mangwe o dula sebaka se setelele ka kholofelo ya gore o tla kwa a tantše. Ka matšatši a mangwe ga a sware selo. Gomme o tlo nyaka dikenywa le dithetlwa a ja. Ge a sa hwetše selo o be a ithobalela ka tlala.

Ka letšatši le lengwe ge a be a dutše ka kholofelo ya gore o tlo tanya hlapa ya go lalela, basadi ba mmalwa ba tla nokeng go hlatswa diaparo tša bona. Ba ile ba lebelela ka thoko ya moo a bego a dutše gona.

“Lebelelang mošemane yola,” mosadi yo mongwe a realo. “O otile o nyakile go lekana le patla ye a e swerego ka seatleng.” O ile a ya go Molahlehi a fihla a dula kgauswi le yena.

“O bonala o swerwe ke tlala,” a realo. “Eja phutu ye ya ka sekotlelong.”

Molahlehi o be a thabetše go hwetša dijo kudu. “Ke a leboga,” a realo.



Morago ga letšatši leo, ka mehla ge mosadi yo a ka re a etla go hlatswa diaparo a bona Molahlehi, o be a eya go yena gomme a mo fa phuthu ya ka sekotlelong.

“Ke a leboga,” a realo Molahlehi. “Ka letšatši le lengwe ke tla hwetša tsela ya go go lefela botho bja gago.”

Go ile gwa fihla letšatši leo ge Molahlehi e sa le lesogana. O be a tseba gore bjalo o tioletše ebile o gošhe go ka lokelwa ke go nyaka legae la gagwe. Bjale, e be e le nako ya gore a tloge lefelong le a ye go nyaka legae. Motho yo a boletšego le yena fela la mafelelo pele a sepela, ke mosadi yo a phelago a mo fa dijo.

O rile a šale gabotse gomme a be a re, “Ke go tshepiša gore ka letšatši le lengwe ke tla go lefela go ntira ka go loka.”

Molahlehi o ile a paka dilwana tše a nago le tšona ka mokotleng gomme a tšea lerumo le letelele leo a itiretšego lona. Morago o ile a sepela go bapela le tsela ya go mo iša lešokeng la Afrika.

Molahlehi o tšere dikgwedi tše dintši a sepela a nyakana le lefelo leo a ka le bišago legae. O ile a sepela dikgwedi tše dintši kudukudu go fihlela letšatši le a ilego a nagana gore a ka se tsoge a hweditše legae. O be a lapile ebile a swerwe ke tlala, efela a bona sehlopha sa banna ba dutše moriting wa mohlare o mogolo. Banna ba ile ba mo dumediša ba mo thabetše. Molahlehi o ile a ba dumediša gomme a ba a myemyela. O rile ge a tloga yo mongwe wa banna a mo emiša.

“Ema! Ke wena mang?” monna a botšiša.

“Ga ke tsebe,” a araba. “Batho ba mpitšha Molahlehi, motho wa go lahlega.”

“Are ye le rena motseng wa gabo rena,” monna a realo. “O bonala o hloka dijo tša bose le lefelo la go khutša.”

Molahlehi o ile a tloga le banna gomme a amogelwa ke batho bohle mo motseng. Molahlehi o tsebile gore mo motseng wo o tla feleletša a bile le legae le bagwera. O ile a šoma kudu. O be a thuša mang le mang yo a bego a nyaka thušo. O be a lokile gomme ka mehla a bolela tše di botse fela. O ile a ratwa ke bohle mo motseng le kgoši ya go tšofala yeo e bego e se na barwa. E rile ge kgoši ya go tšofala e hlokošana, batho bohle ba kgopela Molahlehi gore e be kgoši ya bona. Go bile le monyanya o mogolo gomme badudi ba motse ba fa kgoši ya bona leina la Kgoši Lebohang, le ra gore “lebogang”.

Selo sa mathomo sa go dirwa ke Kgoši Lebohang, e bile go roma sehlopha sa banna go yo nyaka mosadi yo nkilego a mo lokela kudu ge e be e sa le mošemane. E rile ge banna ba boa, ba tla le mokgekolo yoo. O be a tšhogile gomme a kwatama ka dikhuru pele ga kgoši a thothomela. Kgoši o ile a mo lemoga ka pejana. O ile a ema a ya go yena. Ka morago, Kgoši Lebohang, o ile a kwatama ka dikhuru a swere sekotlelo. O ile a se fa mosadi.

Mokgekolo o ile a tšea sekotlolelo gomme a makatšwa ke ge se tletše gauta. O ile a lebelela kgoši.

“Molahlehi,” a hebaheba.



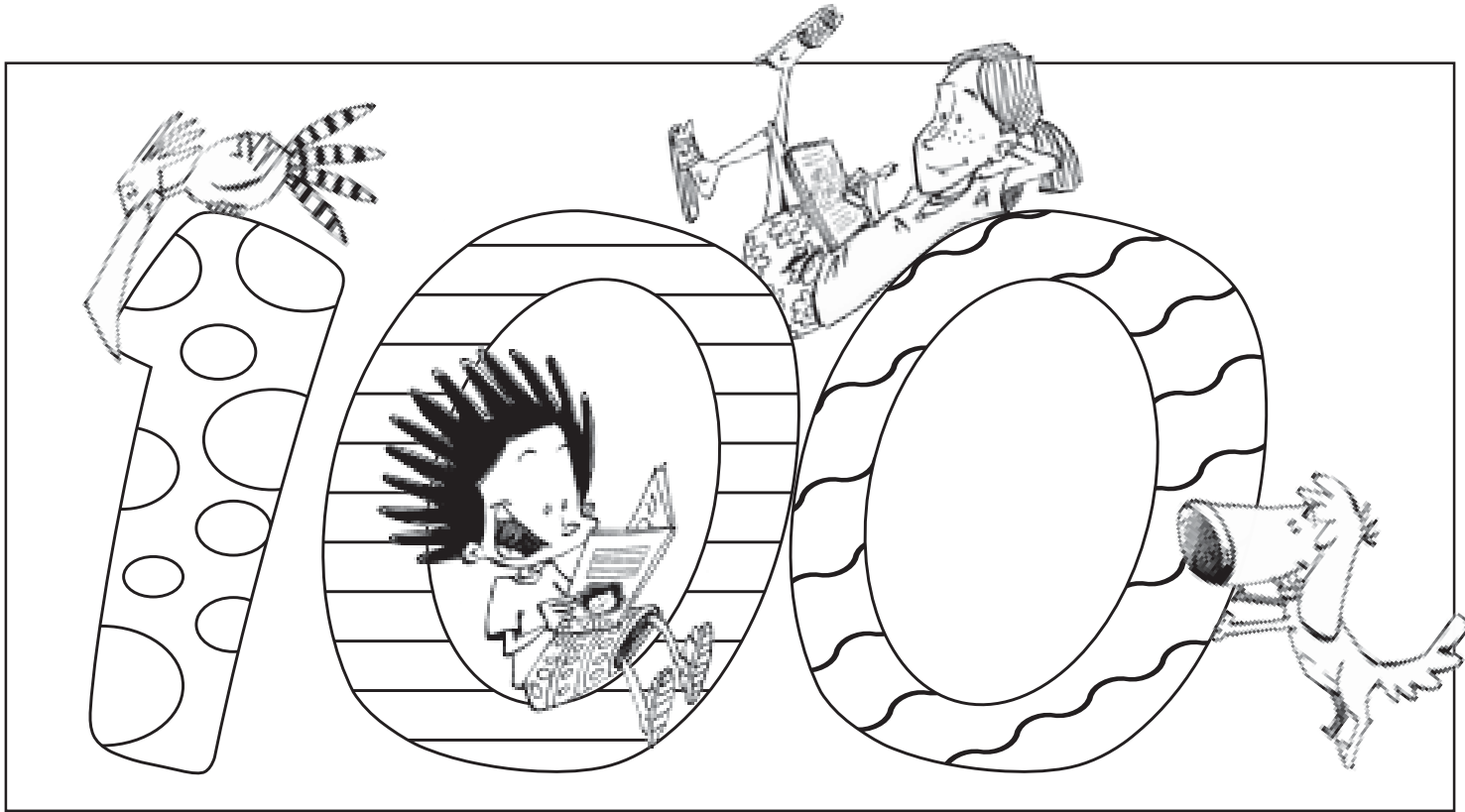
“Ee,” a realo kgoši. “Ke go tshepišitše gore ka letšatši le lengwe ke tla go lefa. Batho bohle ba swanetše go gopola tshepišo gomme batho bohle ba swanetše go leboga ge motho a ba dirile ka go loka.”

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