



## When they won't read ...

**We know that the more our children read, the better they get at it and the more they enjoy it. So, we provide lots of interesting books for children to read from an early age, read to them regularly and offer them gentle encouragement each time they read or look at books.**

But what if you've done all these things and your child can read, but chooses not to? How do you "switch" them on to reading again or for the first time? Here are a few suggestions – some of them from children who stopped reading for pleasure for a while and then reconnected with it!

- ★ For some children, reading is difficult and so it's less likely that they will choose to read for pleasure. To help them discover the enjoyment that we can get from reading, try to find material on topics that you think will interest them. Books and magazines with more pictures than words can often make reading seem like less of a chore. Read together only for as long as your child seems interested – then leave the book or magazine lying around so that they can choose to look at it later.
- ★ Reading aloud to children regularly – no matter what their age – makes books and reading part of daily life. It is a great way to spend time relaxing together and allows your children to experience stories without having to read them themselves. The satisfaction that they get from time spent together sharing stories, is often enough to switch them onto reading for themselves.
- ★ Nagging never helps! Feeling bad about not reading doesn't encourage children to read – instead, it makes them resent reading. Rather let your children see you choosing to read in your spare time and leave different kinds of interesting reading material lying around your home in places that they will find them!
- ★ Visit the library or bookshops and let your children choose books that they want to read. Reading something is better than not reading at all, so don't worry if the books your children choose seem too easy for them, or are on subjects that you don't think are important. Respecting their reading choices helps them to grow as readers.

## Ge ba sa bale ...

**Re a tseba gore ge bana ba rena ba bala kudu, ba bala bokaone kudu ebile ba ipshina kudu ka go bala. Ka fao, re neelana ka dipuku tše dintši tša go kgahliša tša bana gore ba thome go bala e sa le ba bannyane, ba bale ka mehla gomme o ba fe tlhohleletšo ka boleta nako le nako ge ba bala goba ba lebeletše dipuku.**

Efela, go direga eng ge o dirile tšohle gomme le ngwana wa gago a tseba go bala efela a sa bale? O ba "fetola" bjang gore ba bale gape goba la mathomo? Ditšhišinyo tše mmalwa – tše dingwe tša tšona di tšwa go bana bao e lego sebakanyana ba tlogetše go balela boipshino gomme ka morago ba thoma gape go bala!

- ★ Go bala go boima go bana ba bangwe, ka fao, ga go kgonege gore ba ka balela boipshino. Go ba thuša go utulla boipshino bjo re ka bo hwetšago ge re bala, leka go hwetša dingwalwa tša dihlogotaba tšeo di ka ba kgahlago. Gantši dipuku le dimakasine tša go ba le diswantšho tše dintši go feta mantšu di ka dira gore go bala go se kwagale bjalo ka mošomo. Balang mmogo fela ka nako ye ngwana wa gago a na le kgahlego – gomme o tlogele puku goba makasine kgakala gore ka morago ba kgethe go e lebelela.
- ★ Go balela bana ka go hlaboša lentšu – ba mengwaga efe goba efe – go dira gore dipuku le go bala e be karolo ya bophelo bja bona letšatši ka letšatši. Ke tsela ye botse ya go ba mmogo le go iketla gape e dumelela bana ba gago go itemogela dikanegelo ntle le go hloka go ipalela tšona. Kgotsafalo ye ba e hwetšago go nako ye e fetšwago go dutšwe mmogo go abelanwa dikanegelo, gantši ke ye e lekanego go ba fetola gore ba ipalele ka bobona.
- ★ Go balabala ga go thuše! Go dira gore bana ba ikwe gampe ge ba sa bale, go ka se ba tlhohleletše go bala – eupša go tla dira gore ba hloye go bala. Dira gore bana ba gago ba go bone o kgetha go bala ka nako ye o sa swaregago, gomme o tlogele dingwalwa tša go bala tša go kgahliša, tša mehutahuta kgakala mo mafelong ao ba tla di bonago ka legaeng la gago!
- ★ Etela makgobapuku goba mabenkele a dipuku gomme bana ba gago ba kgethe dipuku tše ba nyakago go di bala. Go bala se sengwe go kaone go na le go se bale selo, gomme o se belaele ge bana ba gago ba kgetha dipuku tše di lego bonolo go bona, goba tša go bolela ka dilo tše o naganago gore ga di bohlokwa. Go hlomphe dikgetho tša bona tša go bala go thuša gore ba gole bjalo ka babadi.



**Drive your  
imagination**

**Story Power.**

Anywhere. Anytime. Anyone.  
Kae goba kae. Nako efe goba efe. Motho ofe goba ofe.





# Story stars

## Speaking out about stories

Meet the FUNda Leader Campaign ambassadors who are passionate believers in the power of stories and reading!



# Dinaledi tša dikanegelo

## Go bolela ka dikanegelo

Kopana le batseta ba Lesolo la FUNda Leader bao e lego badumedi ba bagolo ba maatla a dikanegelo le go bala!

### Mzwandile Lugogo, founder of Imbewu Yobomi

I call myself a township guru – a person who knows the ins and outs of the community. I understand the issues young people face. At Imbewu Yobomi, we do storytelling, reading, writing, drama, drumming – and even meditation!

Storytelling ignited my listening skills and made me self-confident. Through storytelling, I've become a creative thinker, and also talkative and flexible.

We need to become FUNda Leaders to improve basic education in South Africa. A child is raised by a community and we can all make a difference. We can turn this nation into book-aholics!

Mzwandile Lugogo



Hennie Lombard

### Mzwandile Lugogo, mothei wa Imbewu Yobomi

Ke ipitša setsebi sa toropong ya babaso – motho wa go tseba tšohle ka ga setšhaba. Ke tseba mathata ao baswa ba lebanego le ona. Mo Imbewu Yobomi, re anega dikanegelo, re a bala, re a ngwala, dipapadi, re betha meropa – le go ikgopodišiša!

Go anega dikanegelo go goteditše mabokgoni a ka a go theeletša gomme gwa mpha boitshepo. Ka go anega dikanegelo, ke fetogile go ba motho wa go nagana ka boithamelolo, gape wa go bolela kudu wa go fetoga gabonolo.

Re swanetše go ba boFUNda Leader gore re hlabolle thuto ya motheo mo Afrika Borwa. Ngwana o godišwa ke setšhaba, gomme ka moka re ka hlola phetogo. Re ka fetola setšhaba se go ba barati ba dipuku ba nnete!

Mzwandile Lugogo



Hennie Lombard



### Zoliswa Mabula, library volunteer

I started here at the library because they were looking for someone to tell stories and play with the children. I was not trained, but I managed to run outreach programmes for the library. I volunteered for ten years. It changed me a lot as a mother and helped me learn how to help my daughter at home. Reading helps children grow and makes them realise what is out there for them. I'm older now, but I still love reading!

Zoliswa Mabula



Hennie Lombard

### Zoliswa Mabula, moithaopi bokgobapukung

Ke thomile fa bokgobapukung ka lebaka la gore ba be ba nyaka motho yo a ka anegagao dikanegelo a ba a bapala le bana. Ke be ke se ka hlahlwa, efela ke kgonne go direla bokgobapuku mananeo a phihlelelo. Ke ithaopile mengwaga ye lesome. Seo se mphetošitše kudu bjalo ka mma gape ka ithuta go thuša morwedi wa ka gae. Go bala go thuša bana gore ba gole le go lemoga seo ba nago le sona kua ntle. Bjalo ke godile, efela ke sa rata go bala!

Zoliswa Mabula

### Denise Newman, actress

As a performer, stories and their expression are very close to my heart. Ever since I can remember I have been reading stories and being told stories by my parents. With my own children, storytelling and reading were such an important part of their childhood.

My daughter went to a school where the headmaster had every single person at that school reading for ten minutes a day – everyone, from the children to the teachers to the groundsman, read every day. I still volunteer at my old high school, helping the children with the matric network or whatever else I can do to help. It's that simple really – just help children to read more!

Denise Newman



Hennie Lombard

### Denise Newman, modiragatši

Bjalo ka modiragatši, dikanegelo le tlhagišo ya tšona di kgauswi kudu le pelo ya ka. Ke kgale ke bala dikanegelo le go anegelwa dikanegelo ke batswadi ba ka. Baneng ba ka, go bala dikanegelo le go bala ke dikarolo tše bohlokwa tša bobjana bja bona.

Morwedi wa ka o ile sekolong seo go sona hlogo ya sekolo e bego e dira gore mang le mang sekolong seo a bale metsotso ye lesome ka letšatši – batho bohle, go thoma ka bana go fihla ka barutiši le bahlokomedi ba lebala, ba be ba bala letšatši le lengwe le le lengwe. Ke sa ntše ke ithaopa sekolong sa ka sa godimo sa kgale, ke thuša bana ka peakanyetšo ya marematlou goba se sengwe le se sengwe seo nka se dirago go thuša. Go bonolo ka tsela yeo – e no thuša bana go bala go kudu!

Denise Newman

**FUNda**  
LEADER



Drive your  
imagination



### Rico Schacherl, cartoonist

I'm a cartoonist so I draw funny pictures for a living. I also draw things for Nal'ibali. I was very fortunate – my parents got me reading so much that I wanted to start creating my own books. I wanted to draw my own books and that's how I got started.

One of the biggest gifts you can give a child is a love of reading and learning. Storytelling and books are an incredible step to making children think bigger. Working for children and literacy is a chance to give something back.

Rico Schacherl

Hennie Lombard



### Rico Schacherl, radikhathune

Ke nna radikhathuni gomme ke thala diswantšho tša go segiša gore ke iphediše. Ke thalela Nal'ibali dilo. Ke bile mahlatse kudu – batswadi ba ka ba mpadišitše kudu ka fao ke ilego ka nyaka go hlama dipuku tša ka. Ke be ke nyaka go thala dipuku tša ka gomme ke ka fao ke thomilego ka gona.

Ye nngwe ya dimpho tše dikgolo tše o ka di fago ngwana wa gago ke lerato la go bala le go ithuta. Go anega dikanegelo le dipuku ke kgato ye bohlokwa ya go dira gore bana ba nagane kudu. Go šomela bana le tsebo ya go bala le go ngwala ke monyetla wa go fa se sengwe.

Rico Schacherl

### Bulelani Futshane, founder of Township Roots

At Township Roots we focus not only on improving the standard of literacy in impoverished communities, but also on helping young people envision life beyond the impoverished communities they find themselves in.

I didn't really have the opportunity of being read to when I was a child, but I was very into listening to fairy tales and I enjoyed them a lot. It helped me to broaden my way of thinking; my imagination. My mom's stories would take me on a trip, you know? Sometimes it was scary and sometimes it was magical.

With stories I was able to see life beyond the environment I found myself in. Through stories I was able to learn more about other cultures and understand the importance of nature. As I grew older, I started to see the impact of storytelling on my language skills and also how it broadened my vocabulary. Stories helped me become better at expressing myself in my mother tongue and I wanted to be a better English speaker too. And so I got involved with debating – and it all started with listening to stories.

Bulelani Futshane

Hennie Lombard



Hennie Lombard



### Bulelani Futshane, mohwetši wa Township Roots

Kua Township Roots ga re tsepelele go kaonafatša maemo a tsebo ya go bala le go ngwala fela ditšhabeng tša go hloka, efela le go thuša baswa gore ba bone bophelo bja kua pele ga ditšhaba tša go hloka tše ba lego go tšona.

Ga senke ka no ba le monyetla wa go balelwa ge ke be ke sa le ngwana, efela ke be ke theeletša kudu dinonwane ebile ke ipshina ka tšona. Di nthušitše go godiša tsela ya ka ya go nagana; kgopolo ya ka. Dikanegelo tša mma di be di ntšeiša leeto, wa tseba? Ka nako ye nngwe go be go tšhoša gomme ka nako ye nngwe go le maleatlana.

Ka dikanegelo ke kgonne go bona bophelo bja go feta tikologo ye ke lego go yona. Ka dikanegelo ke kgonne go ithuta kudu ka ditše tše dingwe le go kwešiša bohlokwa bja tlhago. Ge ke gola go ya pele, ka thoma go bona ka fao go anega dikanegelo go amago mabokgoni a ka a polelo ka gona le ka fao go godišitšego tlhotlontšu ya ka ka gona. Dikanegelo di thušitše gore ke kgone go ithagiša bokaone ka polelo ya ka ya ka gae gomme ke be ke nyaka le go bolela Seisemane bokaone. Gomme ka thoma go tšea karolo dingangišanong – gomme tšohle di thomile ka go theeletša dikanegelo.

Bulelani Futshane



## NAL'IBALI ON RADIO!

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

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

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

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

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

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

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

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

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

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

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

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



## NAL'IBALI DIYALEMOYENG!

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

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

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

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

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

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

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

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

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

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

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


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









Dira gore kanegelo e be le bophelo!

## The tooth fairy

- ## Mmamaphegwana wa leino

 Morago ga go bala kanegelo o hlaboša lentšu, leka go ahlalaha tše dingwe tša dipotšišo tše le bana ba gago.


-  Ke ka lebaka la eng o gopola gore, Zoleka o utswitše ye nngwe ya dikhoine tša R5?
-  Mbali o be a thabetše dikhoine tše pedi tša R5 kudu, na o bona e ke go a tshwenya ge Zoleka a tšere khoine ya boraro?
-  Go na le dilo tše dingwe tše Zoleka a di dirileg tše o naganago gore ga tša loka?
-  O nagana gore kotlo ye e hweditšwego ke Zoleka e lokile?
-  Go na le dikanegelo tše dingwe tše o di badilego goba o di kwelego fao moanegwa a sego a tshepagala? Go diragetše eng dikanegelong tše?


 Ka kanegelong ye ga go na diswantšho tša mmamaphegwana wa leino! Hlohleletša bana ba gago go thala seswantšho sa go tseba le temana ya letlakeng la 7 fao mmamaphegwana wa leino a etelago phapošiborobalelo ya mosetsana.

## Lazola's lost goat




- ★ Together look at the picture on page 15 of the storybook again. Can you find these places: Lazola's house, Ma Mary's house, the shop, the tree where Lazola saw the girl on the swing and the place next to the river where the woman was collecting wood?
- ★ Encourage your children to make up their own stories about a lost pet or farm animal. Suggest that they write down their stories – or write their stories down for them.

## Pudi ya Lazola ya go timela

 Mmogo lebelelang seswantšho gape letlakaleng la 15 la puku ya dikanegelo. O ka hweiša mafelo a: Ntlo ya Lazola, ntlo ya Mma Mary, lebenkele, sehlaire seo Lazola a bonego mosetsana wa moswinki go sona le lefelo la kgauswi le noka fao mosadi a bego a rwalela dikgong?




 Hlohleletša bana ba gago go itlhamela dikanagelo tša bona ka ga phoofolo ya mmamoratwa yeo e timešego goba ka ga phoofolo ya polaseng. Šišinya gore ba ngwalele dikanegelo tša bona – goba o ba ngwalelele dikanegelo tša bona.

## How the ostrich got a long neck

-  Let your children use clay or Plasticine, sticks and feathers or leaves, to make their own ostriches.
-  Discuss what you all think Mrs Ostrich looked like when she was dancing and then dance like that to your favourite song!
-  Invite your children to draw a picture of their favourite part of the story. Then suggest that they copy out the words from the story that go with their pictures.

## Ka fao mpšhe e hweditšego molala o motelele ka gona

Naa o be o tseba gore kgalekgale dimpšhe di be di na le melala ye mekopana? Seo se diregilego bošego bjo bongwe ge Moh Mpšhe a be a ile go bina gomme Mna Mpšhe a hlokomešhe mae a bona, se fetotše se go ya go ile.

-  E re bana ba gago ba diriše letsopa goba Plastisini, diihupa le mafafa goba matlakala go dira dimpšhe tša bona.
-  Ka moka ahlahlang ka fao le naganago gore Moh Mpšhe o be a lebelelega ka gona ge a bina gomme le binele koša ya lena ya mmamoratwa ka tsela yeo!
-  Lalešša bana ba gago go thala seswantšho sa karolo ye ba e ratago kudu kanegelong. Gomme o šišinye gore ba kopolle mantšu a go sepela le diswantšho tša bona ka kanegelong.

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

- 
- The tooth fairy**  
Mmamagagwano wa lebo  
Zama Nkasi  
Heather Igodan
- Lazola's lost goat**  
Pudi ya Lazola ya go timela  
Dorothy Dyer  
Jesse Braynsbach

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

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

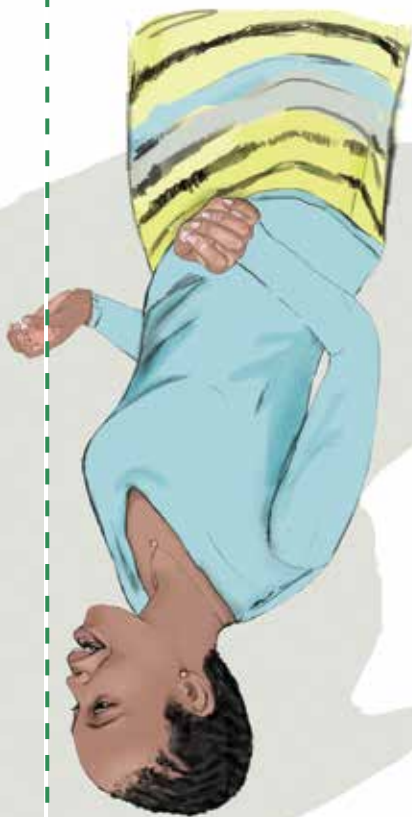




“Zoleka, Mma, bonang gore mmamaphegwana wa leino o mphile eng?” a goletša.  
 “Ngwanaka, seo se a makatša. O na le nnete ya gore ga wa tlogela khoina ye mngwe?” gwa boišiša Mma.  
 “Ke na le nnete Mma, ke lebeleletše. Tše pedi ke tše dintšil Ke thabile,” a realo Mbali.  
 Mma o be a sa thaba gomme Zoleka o be a homotše kudu.  
 Mma o ile a bogela Mbali ge a tsenya tshelate ya gagwe ka pankeng ya kolotswana. “O na le nnete ya gore ga o nyake go reka selo, Mbali?” gwa boišiša Mma.  
 “Aowa Mma, ke ile go boloka tshelate ya ka gore ke kgone go reka dieta tša kgwele ya maoto tša sekolong se segolo,” a realo Mbali ka boikgantšho.

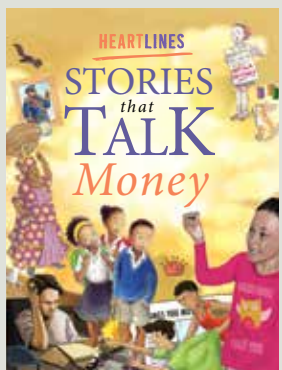
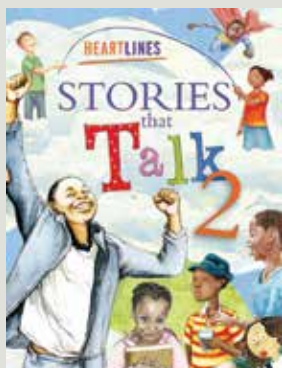
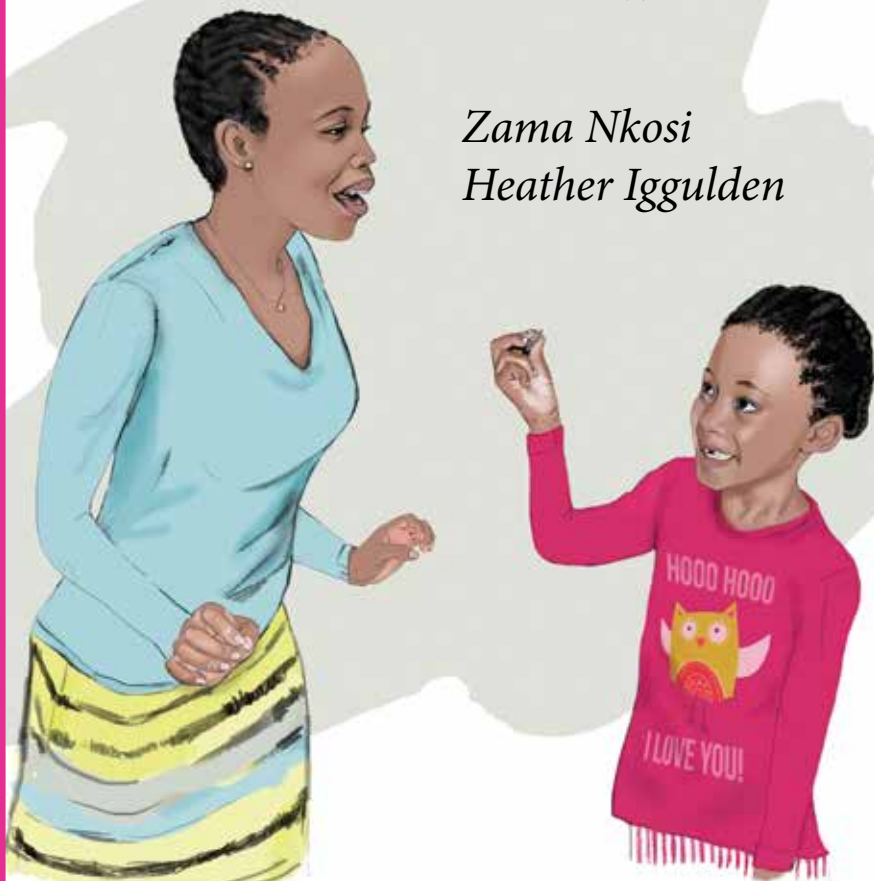


In the morning, Mbali woke up excited and looked under her pillow. She saw two big, shiny five rand coins. “Zoleka, Mma, look at what the tooth fairy gave me!” she shouted. “My girl, that is amazing. Are you sure she didn’t leave any other coins?” asked Mma.  
 “I’m sure, Mma, I’ve checked. Two is a lot! I’m so happy,” said Mbali.  
 Mma didn’t seem happy and Zoleka was very quiet.  
 Mma watched Mbali drop her money into her piggy bank. “Are you sure you don’t want to buy anything, Mbali?” asked Mma.  
 “No, Mma, I’m going to save my money so I can buy soccer boots for big school,” said Mbali with pride.  
 Mo mesong, Mbali o tsogile a thabile gomme a lebelela ka tlase ga mosamelo. O ile a bona dikhoina tše pedi tša diranta tše hlano tša go phadima tše dikgolo.



## The tooth fairy Mmamaphegwana wa leino

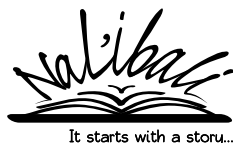
Zama Nkosi  
Heather Iggulden



This story comes from *Stories that Talk Money*, Heartlines’ third collection of stories about values. For more information please email [orders@heartlines.org.za](mailto:orders@heartlines.org.za) or phone (011) 771 2540.

**HEARTLINES**  
The Centre for Values Promotion

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



Nal’ibali ke lesolo la go-balela-boipshino la bosetšhaba la go utulla bokgoni bja bana ka go anega dikanegelo le go bala. Go hwetša tshedimošo ka botlalo, etela [www.nalibali.org](http://www.nalibali.org) goba [www.nalibali.mobi](http://www.nalibali.mobi)



Zoleka o be a homotše kudu, a sa bolele kudu, gomme seo ga se a tšwalega ka yena. “Ga o na bothata, Zoleka?” Mma a botsiša. “Ee,” gwa tla lentšu la tlase. “Go lokile, le robale gabotse basetsana,” a realo Mma. “Le sware ke boro ko gore mmamaphegwana wa leino a dire mošomo wa gagwe.” E tile ge basetsana ba robetše, mmamaphegwana wa leino ya khukhuna ya ya ka phaposhiborobaleco gomme ya tšea leino, e tsentshe tšhelele ka tlase ga mosamel o gomme ya sepele. Zoleka o ile a tsoga ge gartene e široga. O ile a nanabela a ya mpeteng wa Mbal. Ka setu, ka setu a emiša lehakore la mosamel o wa Mbal. Ga go na selo. O ile a nanabela go ya ka lehakoreng le lengwe la mpete. O ile a emiša lehakore le lengwe la mosamel o ka tlhokomelo. Eao a se bone khoin e tee goba tše pedi tša diranta tše hlano tša go phadima tše dikgolo efela a bona tše THARO. Mmamaphegwana wa leino o mo file fela dikhoin e pedi tša diranta tše hlano. Zoleka o ile a ba le tseba. Ga se nnete. Efela ge a ka tšea khoin e tee fela, ga go motho yo a tla tseba go. Ka fao, pele a nagana ka yona gape, o tšere khoin e tee a boel mpeteng wa gagwe. O ile a khuparediša khoin ka letsweleng la gagwe ge a leka go swarwa ke boro ko.

“This is definitely a loose tooth,” said Mbali as she wiggled her tooth. “Definitely!” “You know what that means, right?” asked her big sister, Zoleka. “The tooth fairy!” smiled Mbali. Mbali had heard a lot about the tooth fairy when Zoleka had lost her teeth not so long ago. Mbali knew that if you hid your tooth under your pillow, the tooth fairy would come in the night, take your tooth, and leave you some money. Over the next two days, all Mbali could think about was her tooth. She touched it with her tongue every chance she got. She wiggled it with her fingers when no one was looking. She pulled it and pulled it, but it wouldn’t let go. “Leino le a šikinyega,” a realo Mbali a šikinya leino la gagwe. “Ka nnete!” “O tseba gore seo se ra go reng, akere?” gwa botsiša sesi wa gagwe, Zoleka. “Mmamaphegwana wa leino!” Mbali a myemyela. Mbali o kwele tše dintši ka ga mmamaphegwana wa leino ka nako ye Zoleka a loba leino la gagwe. Mbali o tseba gore ge o ka fihla leino ka tlase ga mosamel o, mmamaphegwana wa leino o tla tla bošego, a tšea leino, gomme a go tlogelela tšhelele. Matsatšing a mabedi a go latela, Mbali o be a nagana ka leino la gagwe fela. O be a phela a le kgoma ka leleme. Ge go be go se yo a mo lebeletšego, o be a le šikinya ka menwana. O le gogile, a le goga, efela la gana go tšwa.

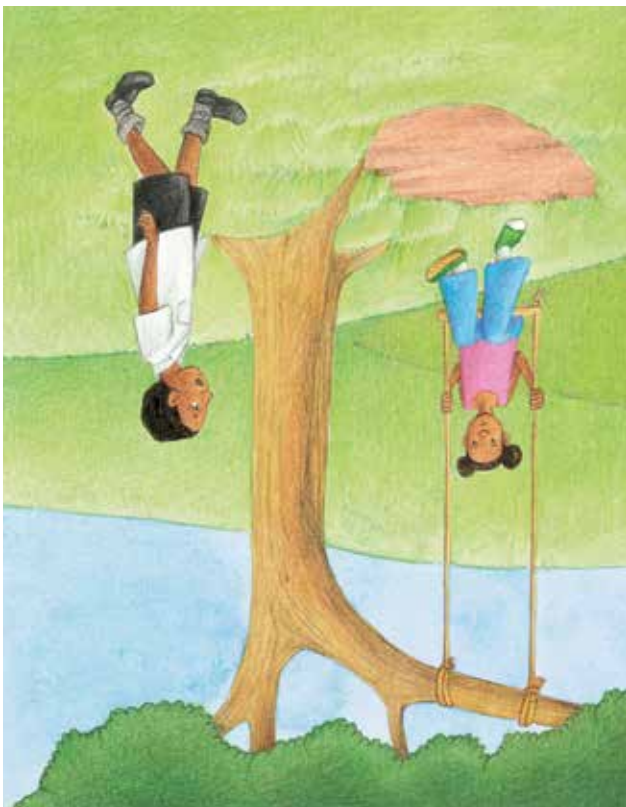
“That day at school Zoleka bought a lot of sweets. She wouldn’t share them with Mbali. ‘Use your own money, Mbali. I don’t want to share,’ said Zoleka. I wonder where Zoleka got all that money, Mbali wondered. But she didn’t say anything because her sister seemed cross. That night Mbali told Mama about how Zoleka had bought a LOT of sweets and didn’t want to share them. ‘Where did you get the sweets, Zoleka?’ asked Mama. ‘From a friend, Mama,’ lied Zoleka. ‘Which friend?’ Mama asked. ‘You don’t know her, Mama and Mbali also doesn’t know her,’ said Zoleka.

Zoleka a nagana ka nako yohle yeo a bego a boloka tšhelele. Nako le nako ge a be a hlwekiša legora la Moh Ngoma o be a lefiwa, a bea tšhelele ka pankeng ya gagwe ya kolotswana. Ge meno a gagwe a be a etšwa, le mmamaphegwana wa meno a mo fa meno, o be a e tsenya ka gare ga panka ya kolotswana. Keresemose ya go feta ge Koko a be a tile o ba file tšhelele ya nnete ya pampiri, le yona o e tsentshe ka pankeng ya kolotswana. Ka morago ga mošomo o mogolo o loba tšohle. “Ee, Mma,” a realo Zoleka ka manyami. “Ke kgopela tshwarelo, Mma. Ke kgopela tshwarelo, Mbali. Nka se sa boeletša.” “Go lokile, Zoleka. Ke a go rata gomme ke tlo go thuša gore o šome ka maatla o be le tšhelele gape ka pankeng ya kolotswana,” a realo Mbali. Basetsana ba babedi ba ile ba gokarelana gomme Mma a thabela gore Zoleka o ithutile se sengwe gomme Mbali le yena o mo swaretše.



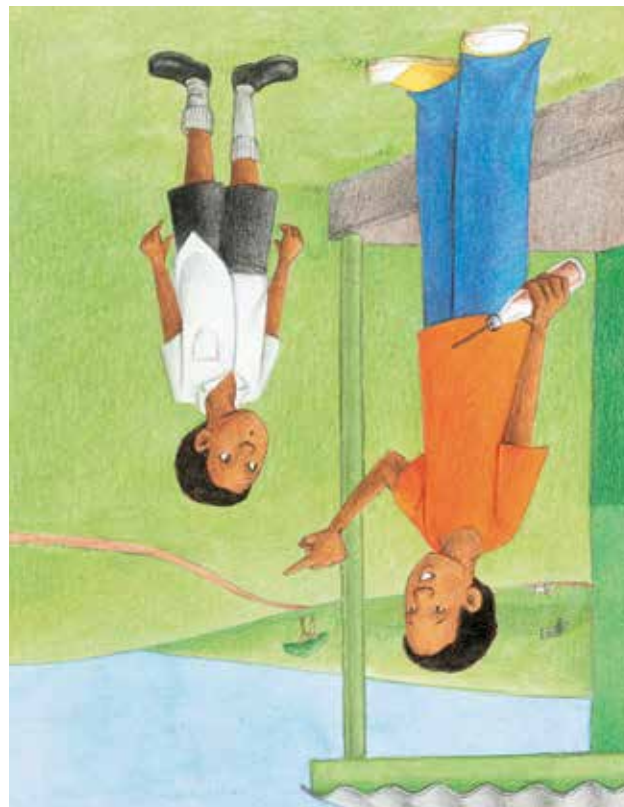


“Naa o bone pudi ya ka?” a botšiša  
mosetsana yo a lego moswinking.



“Have you seen my goat?” he asked  
a girl on a swing.

“Ke e bone e sepele mo tseleng e eya  
mašamong,” a realo mošemane.



“I saw her walk down the road to  
the field,” said the boy.

*Lazola's lost goat* is from the Rainbow Reading series by Cambridge University Press. Rainbow Reading is a graded series for primary schools. It provides a wealth of original stories and factual texts, which will help learners to develop the reading skills and vocabulary they need to meet the requirements of the curriculum – in all learning areas. Rainbow Reading consists of 350 titles which are grouped by level and theme. For further information, visit [www.cup.co.za](http://www.cup.co.za)

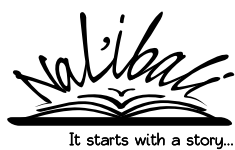


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Nal'ibali is a national reading-for-enjoyment campaign to spark children's potential through storytelling and reading. For more information, visit [www.nalibali.org](http://www.nalibali.org) or [www.nalibali.mobi](http://www.nalibali.mobi)



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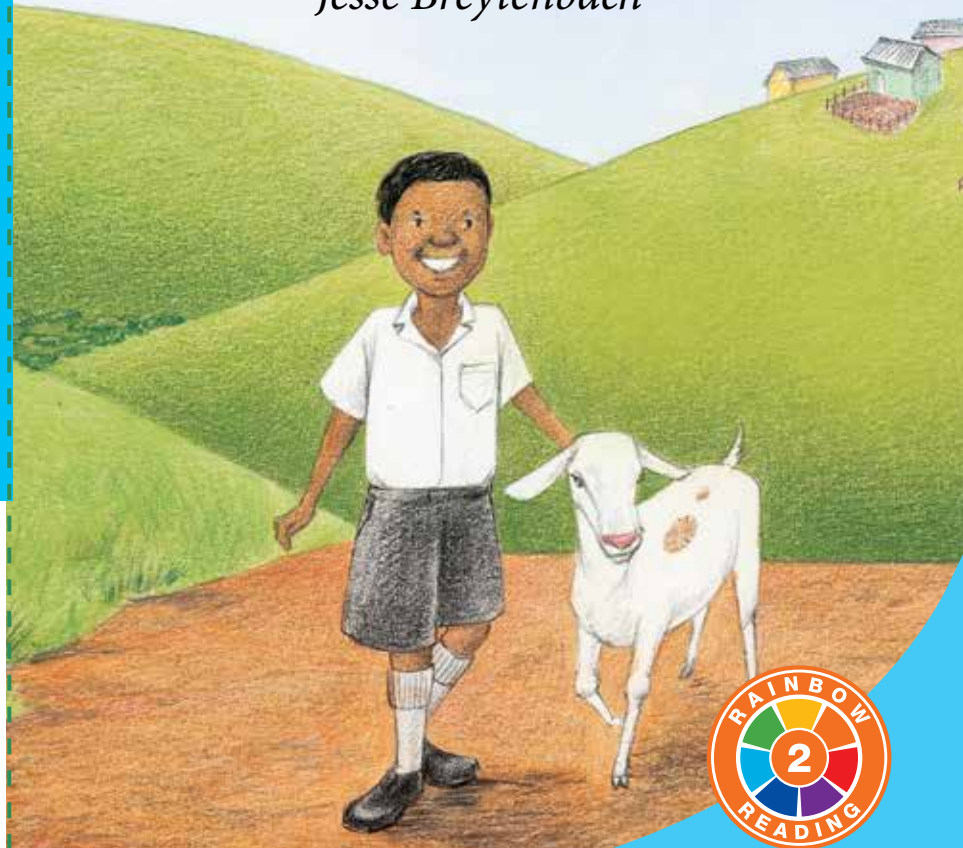


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# Lazola's lost goat Pudi ya Lazola ya go timela

Dorothy Dyer  
Jesse Breytenbach



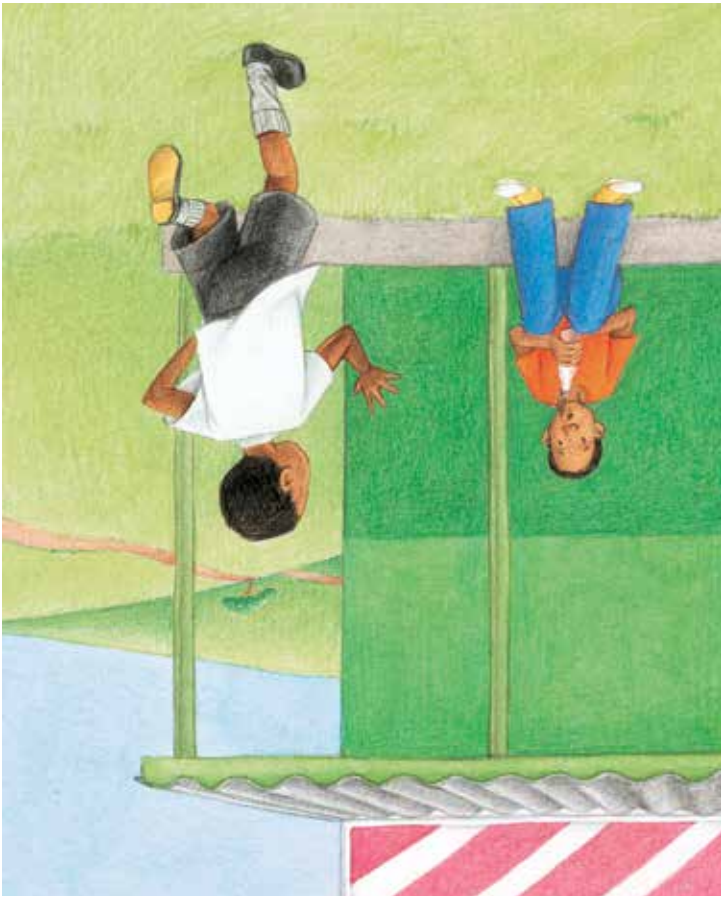


“Ke e bone e kitimela nokeng,” a  
realo moseisana.



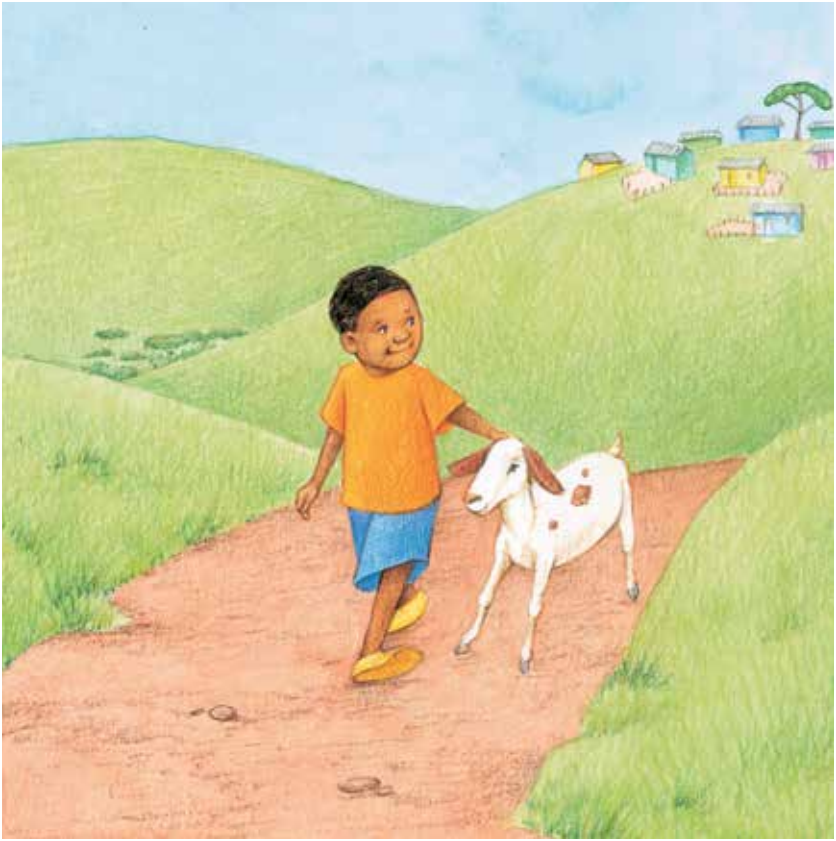
“I saw her run down to the river,” said  
the girl.

“Naa o bone pudi ya ka?” a  
botšiša mošemane yo a lego ka  
ntle ga lebenkele.

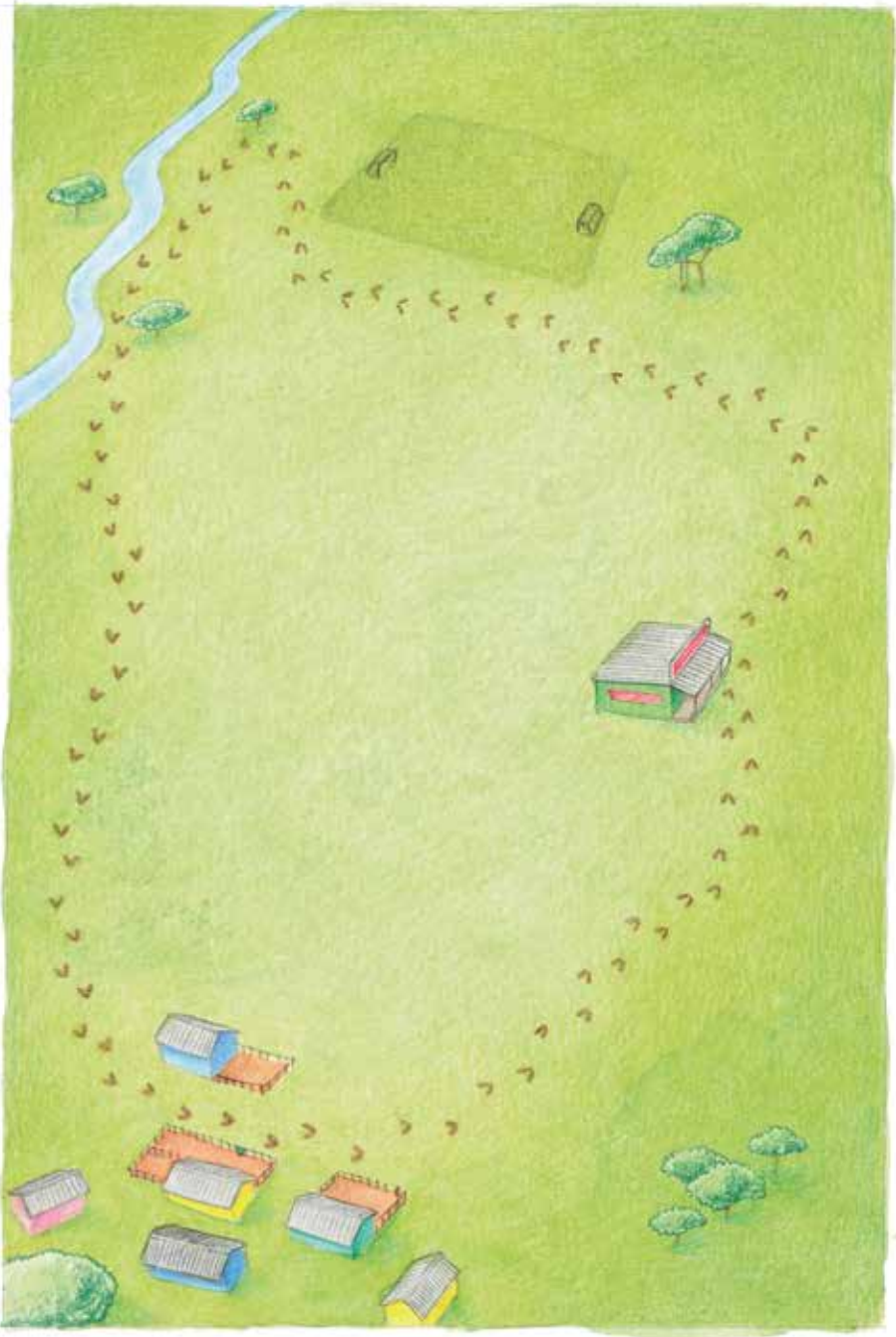


“Have you seen my goat?” he asked  
a boy outside the shop.

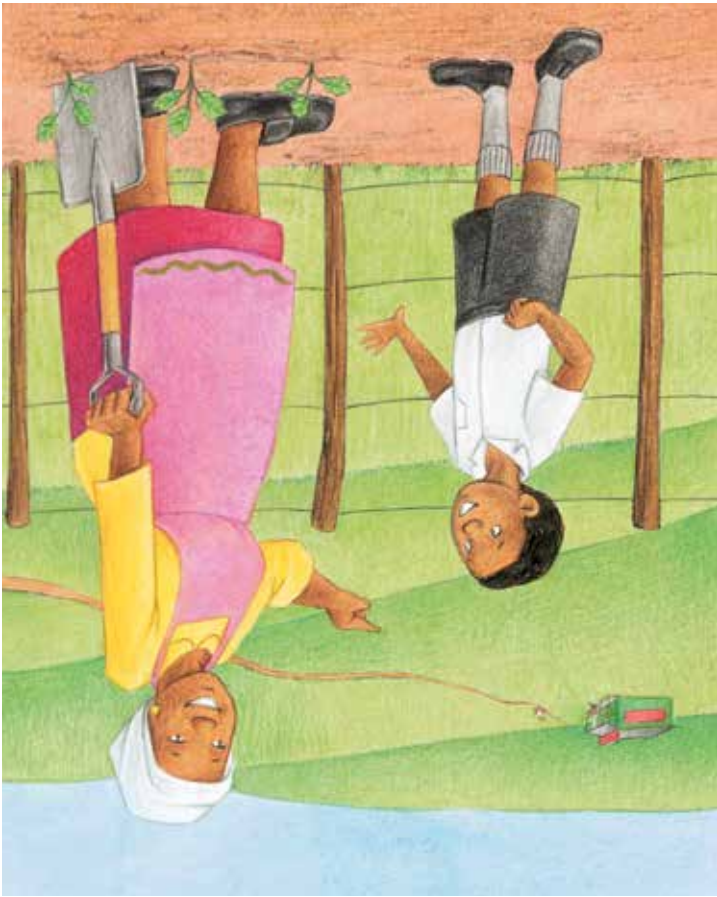
This is Lazola and his goat, Spotty.  
Lazola loved Spotty.



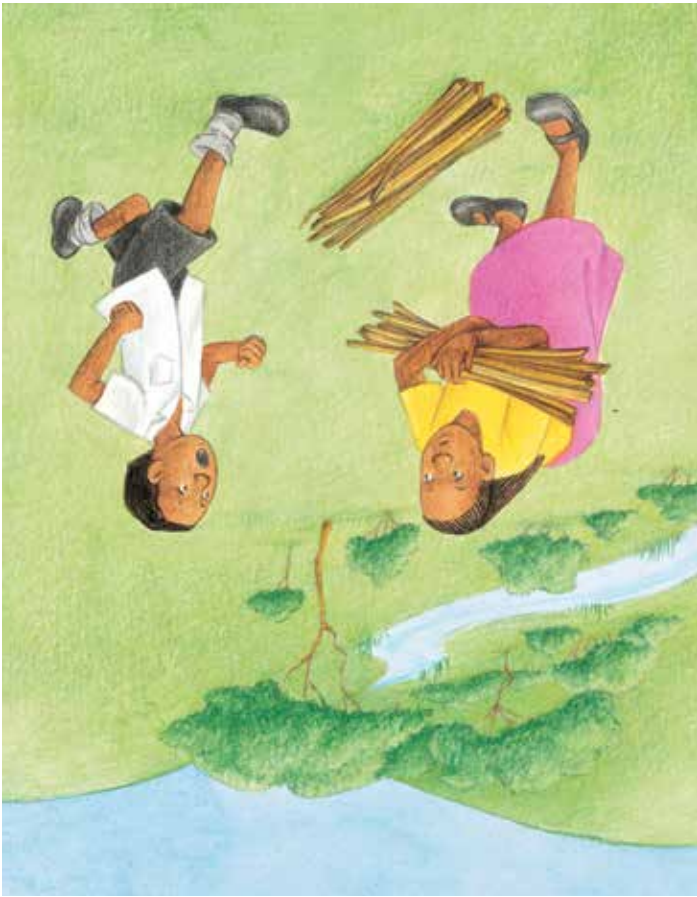
Yo ke Lazola le pudi ya gagwe,  
Spotty. Lazola o be a rata Spotty.







“Ke e bone e sepela mo tseleng,” a  
reado Mma Mary.

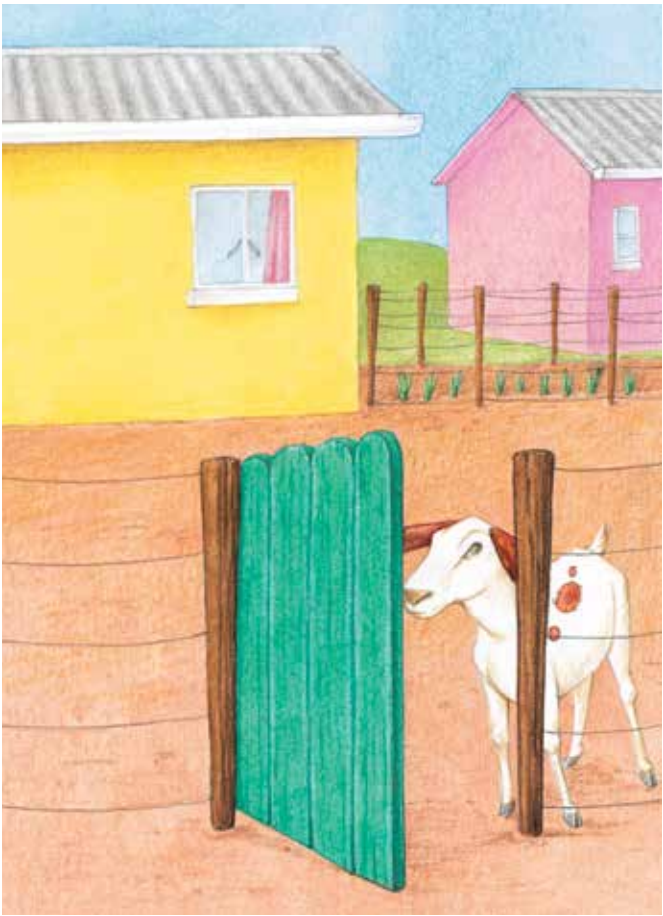


“Naa o bone pudi ya ka?” a botšiša  
mosadi yo a bego a rwalela  
dikgong kgauswi le noka.

“I saw her walk down the road,”  
said Ma Mary.

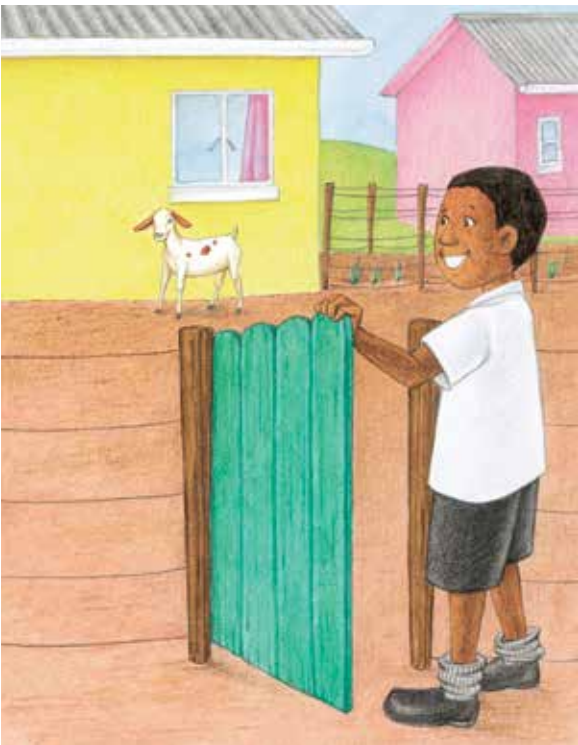
“Have you seen my goat?” he asked a  
woman collecting wood near the river.

One day Spotty ran away.



Ka letšatši le lengwe Spotty o ile  
a tšhaba.

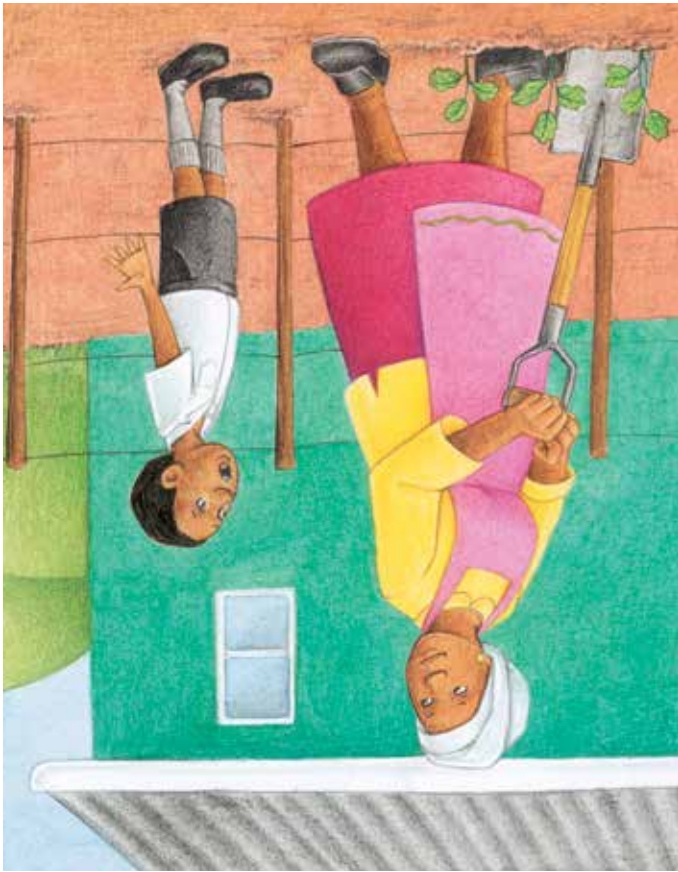
When he got home, who did he see?  
“Spotty!”



Ge a fihla gae, a bona mang?  
“Spotty!”

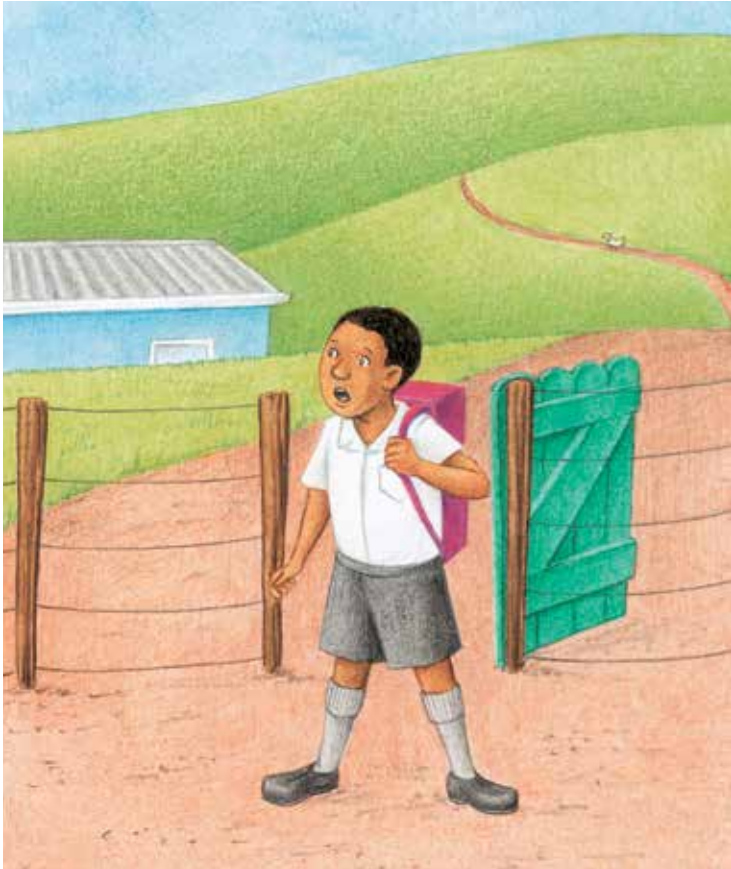


“Nda o bone pudi ya ka?” a botšiša  
Mma Mary.



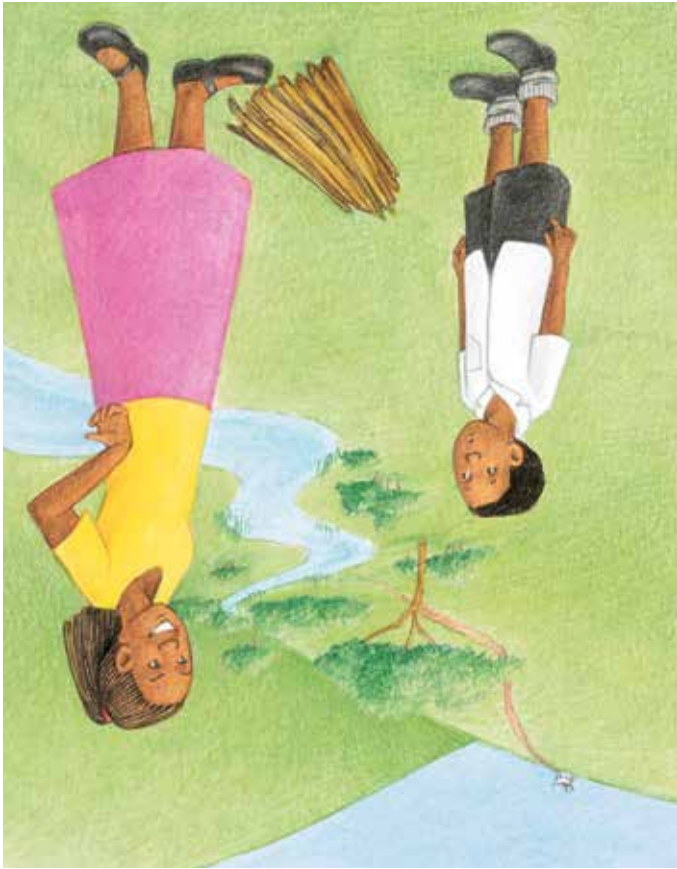
“Have you seen my goat?” he asked  
Ma Mary.

Lazola looked for her, but he could  
not find her.



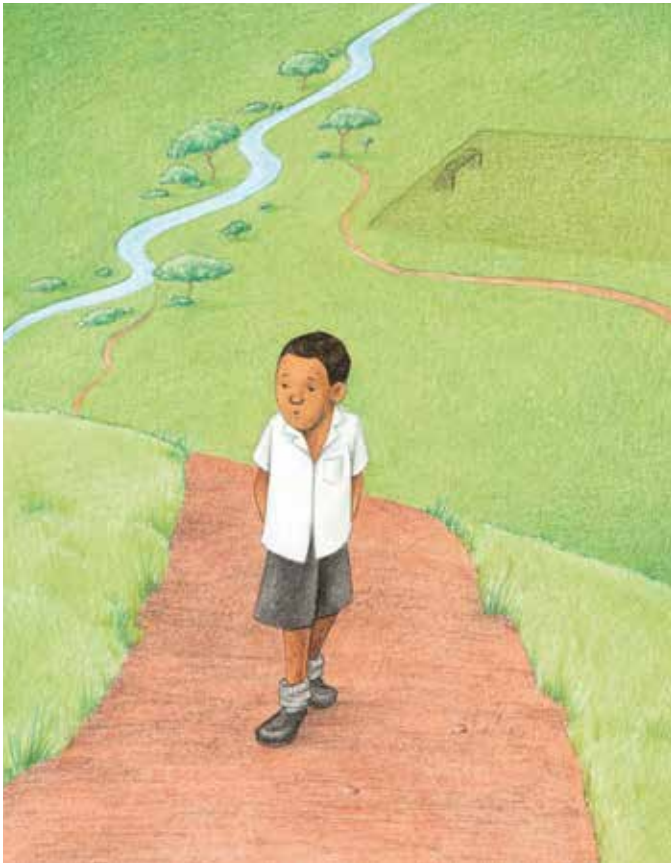
Lazola o ile a mo nyaka efela a se  
mo hwetše.

“Ke e bone e eya motseng,” a  
realo mosadi.



“I saw her go up to the village,” said  
the woman.

Lazola walked all the way back to  
the village.



Lazola o ile a boela motseng.



Ka letšatsi leco Zoleka o ile a reka malekere a mantši sekolong. O be a sa abelane le Mbali. “Diriša tšhelete ya gago, Mbali. Ga ke nyake go abelana le motho yo mongwe,” a realo Zoleka.

Ke ipotšiša gore Zoleka o hweditše kae tšhelete, Mbali a makala. Efela ga se a bolela selo ka gobane sesi wa gagwe o be a bonala a bcfetšwe.

Bošegong bjoo Mbali o ile a botša Mma ka fao Zoleka a rekilego malekere a MANTŠI ebile a sa nyake go abelana le yena.

“O tšere kae malekere, Zoleka?” Mma a botšiša.

“Go mogwera wa ka Mma,” Zoleka a bolela maaka.

“Mogwera wa gago ofe?” Mma a botšiša.

“Wena ga o mo tsebe Mma, le Mbali ga a mo tsebe,” a realo Zoleka.

Zoleka was very quiet, not saying very much, which was not like her at all. “Are you okay, Zoleka?” asked Mama.

“Yes,” came a quiet voice.

“Okay, good night girls,” said Mama. “Sleep tight so the tooth fairy can do her job.”

While the girls slept, the tooth fairy crept into the bedroom, quietly took the tooth, slipped some money under the pillow and off she went into the night.

Zoleka woke up as the curtain twitched. She tiptoed over to Mbali’s bed. Quietly, quietly she lifted one side of Mbali’s pillow. Nothing.

She tiptoed to the other side of the bed. Carefully she lifted the other side of the pillow. There she saw not one, not two, but THREE big, shiny five rand coins. The tooth fairy had only given *her* two five rand coins.

Zoleka felt jealous. It wasn’t fair. But if she took only one of those coins, nobody would ever know. So, before she could think about it anymore, she took one of the coins and went back to her bed. She held the coin tightly in her fist as she tried to get back to sleep.

Zoleka thought about all the time she had spent saving money. Every time she cleaned Mrs Ngoma’s yard and was paid, she put the money in her piggy bank. When her teeth fell out, and the tooth fairy gave her money, she put it in her piggy bank.

When Gogo came over last Christmas and gave them real paper money, she had put that money in her piggy bank too. After all that hard work, she was going to lose it all.

“Yes, Mama,” Zoleka said sadly. “I’m sorry, Mama. I’m sorry, Mbali. I won’t ever do that again.”

“It’s okay, Zoleka. I love you and will help you work hard to get money in your piggy bank again,” said Mbali.

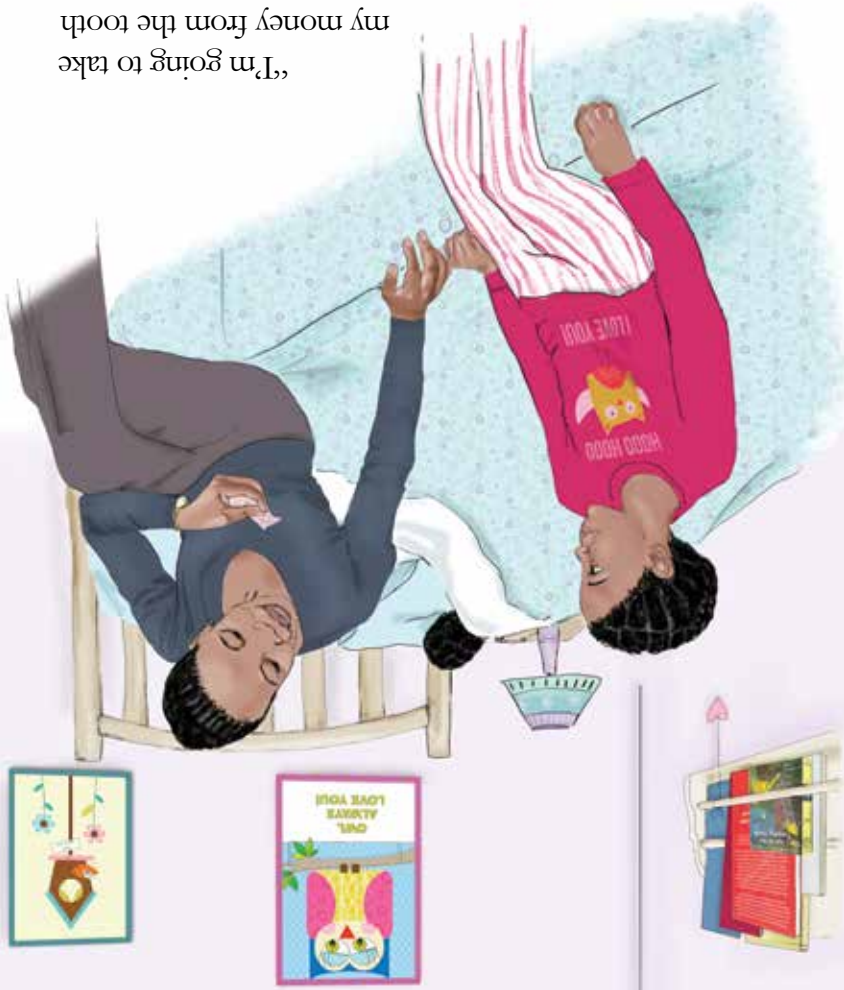
The two sisters hugged and Mama was happy that Zoleka had learnt her lesson and that Mbali had forgiven her.





“Ke ilo tšea tšhelete ya ka ya leino go tšwa go  
mmamaphewana ka e tsenya ka pankeng ya ka ya  
kolotswana, Mma,” Mbali a botša mmagwe ge a mo  
robatsa bošego bjoo.

“I’m going to take  
my money from the tooth  
fairy and put it in my piggy bank,  
Mama,” Mbali said while her mother tucked  
her into bed that night.



Mama knew immediately that Zoleka had been  
telling lies.  
“Zoleka, I’m going to give you one more chance  
to tell me where you got those sweets,” said Mama in  
a very stern voice.  
Zoleka knew that when Mama’s voice got  
stern, trouble was around the corner. Tears  
filled her eyes. “I took the money from under  
Mba’s pillow, Mama. I’m sorry! The tooth  
fairy gave her more money than me. I just  
wanted a bit of it,” she cried.  
Mbali stood to the side, shocked by what  
her sister was saying.  
“Zoleka, you have done a very bad thing.  
That money was for Mbali, not for you. That  
was stealing and stealing is never the right  
thing to do. Do you understand?” asked Mama.  
“Yes, Mama,” cried Zoleka. Big, fat tears rolled  
down her cheeks.  
Mama put her arm around Zoleka. “I am going to  
take all the money from your piggy bank to buy Mbali  
her soccer boots. That means you have to start saving all  
over again. You’ll have to work very hard to earn back all  
the money you had saved. This is what happens when  
you take things that do not belong to you – in the end  
you lose everything,” Mama said.



Mma a tseba ka nako yeo gore Zoleka o be a bolela maaka.  
“Zoleka, ke tla go fa sebaka se sengwe gore o mpoše gore o  
tšere kae malekere,” a realo Mma ka lentšu la go galefa.  
Zoleka o tsebile gore ge lentšu la Mma le galefa, kotsi e  
kgauswi. Mahlo a gagwe a ile a tlaa megokgo. “Ke tšere  
tšhelete ka tlase ga mosamelwa wa Mbali, Mma. Ke  
kgopela tshwarelo! Mmamaphegwana wa meno o  
mo file tšhelete ya go feta ya ka. Ke be ke nyaka  
bonnyane bja yona,” a lla.  
Mbali o ile a emela ka thoko, a tlabilwe ke seo  
se bolelwago ke sesi wa gagwe.  
“Zoleka, o dirile taba ye mpe kudu. Tšhelete  
yela e be e le ya Mbali, ga se ya gago. O utswitše,  
gomme go utswa ke taba ye mpe. O a kwešiša?”  
Mma a botšiša.  
“Ee, Mma,” a realo Zoleka. Megokgo ya go  
nona ye megolo ya elela marameng a gagwe.  
Mma o ile a bea letsogo la gagwe go dikologa  
Zoleka. “Ke tla tšea tšhelete ka moka ye e lego ka pankeng ya  
gago ya kolotswana ka ya go rekela Mbali dieta tša go bapala  
kgwele ya maoto. Se se ra gore o swanetše go thoma fase ka go  
boloka. O tla swanela go šoma boima gore o buše tšhelete ye o  
bego o e bolokile. Se se direga ge o tšea dilo tše e sego tša gago  
– mafelelong o loba dilo tšohle,” Mma a realo.



Then suddenly in art class, her tooth fell out. After  
showing her teacher, Mbali carefully put the tooth in a  
tissue and into her pocket and waited for the bell to ring.



Gateetee leino la gagwe la wa ka mphatong wa  
tiroatla. Morago ga go le bontšha morutiši wa gagwe,  
Mbali o ile a tsenya leino ka gare ga thišu ka tlhokomelo a  
le tsenya ka potleng gomme a emela ge tšhipi e lla.



## Dumela Nal'ibali

Ke nna Edith Fezeka Khuzwayo. Ke rabokgobapuku wa Bokgobapuku bja Murray Park kua Belgravia, Johannesburg. Fa ke lengwalo fela la go le tsebiša ka fao Nal'ibali e nthušišego ka gona go thuša bana ba Jepestown le Belgravia.

Mo mengwageng ye mebedi ya go feta ke hweditše tlaleletšo ya lena ka kuranteng. Ga ke rate go bala dikuranta, efela bjalo ka rabokgobapuku, mesong ye mengwe le ye mengwe ke lebelela kuranta gore ke tsebe tše di lego ditabeng. Efela ka letšatši leo ke hweditše Tlaleletšo ya Nal'ibali gomme ka e bala! Ke thomile go tseba ka ga Nal'ibali ka nako yeo.

Morago ga fao ke ile ka bula pampiri ka mehla – e sego go e bala efela go hwetša Tlaleletšo ya Nal'ibali. Ke ile ka di kgoboketša gore bana ba be le dipuku tše dintši tša go bala. Puku ya mathomo yeo re e badilego e bile *Bear's haircut* ka Nola Turkington le Joseph Mugisha. Ya bobedi e bile *The cool Nguni* ka Maryanne Bester le Shayle Bester.

Go ile gwa fihla nako ye e lego gore Tlaleletšo ya Nal'ibali ga e sa ba gona ka kuranteng ya rena. Re be re sa tsebe gore re dire eng gore re hwetše ditlaleletšo tše dingwe. Re be re di hloka ka gobane di be di re thuša ka direrwa tša rena tša ditaetšo ka bokgobapukung. Ka letšatši le lengwe, badirišani-mmogo le nna ba go tšwa mokgatlong o mongwe ba ile ba mpošša gore ba ya wekešopong ya tlhahlo ya Nal'ibali. Ke be ke na le kgahlego ye ntši go tlhahlo gore e ka nthuša bjang go thuša mafelo a tlhokomelo ya bana le bana ba mo tikologong ya rena. Ka badirišani-mmogo le nna, ke hweditše monyetla wa go tšea karolo tlhahlong!

Ke a leboga, Nal'ibali! O thuša bana gore ba šome gabotse sekolong. Bana ba Sehlopha sa go Bala sa rena sa Shooting Stars bao re thomile go diriša Tlaleletšo ya Nal'ibali la mathomo le bona, bjale ba bala gabotse. Ka morago ga sekolo ba tla go nna Tesekegeng ya Thušo ya Mošomo wa Gae. Ba be ba palelwa ke go bala seo ba swanetšego go se dira mošomong wa gae, efela lehono ba a bala le go araba dipotšišo. Marara a go setšha mantšu ka go "Boipshino bja Nal'ibali" go ya mafelelong a tlaleletšo a ba thuša go bopa mantšu. Ba ipshina ka mešongwana ebile ba ithuta tše dintši go yona.

Ke a leboga, Nal'ibali – ka moka ga rena re a go rata. Go na le dilo tše dintši tšeo re ka di bolelago ka ga wena.

Wa gago wa potego

Edith Fezeka Khuzwayo

## Dumela Edith

Re leboga lengwalo la gago le go abelana maitemogelo a gago le rena. Re tutuetšwa ke se o se dirago bokgobapukung bja gago le phetogo ye o e hlolago maphelong a bana.

Tšwela pele go utulla bokgoni bja bona ka go anega dikanegelo le go bala!

Ka lerato go tšwa go  
*Sehlopha sa Nal'ibali*

## Dear Nal'ibali ... Dumela Nal'ibali ...

Write to Nal'ibali at  
The Nal'ibali Trust, Suite 17-201,  
Building 17, Waverley Business Park,  
Wyecroft Road, Mowbray, 7700, or  
at [info@nalibali.org](mailto:info@nalibali.org).

Ngwalela Nal'ibali go  
The Nal'ibali Trust, Suite 17-201,  
Building 17, Waverley Business Park,  
Wyecroft Road, Mowbray, 7700, goba  
go [info@nalibali.org](mailto:info@nalibali.org).

## Dear Nal'ibali

My name is Edith Fezeka Khuzwayo. I am a librarian at Murray Park Library in Belgravia, Johannesburg. This is just a letter to tell you how Nal'ibali has helped me to help the children of Jepestown and Belgravia.

Two years ago I found one of your supplements in a newspaper. I don't like to read newspapers, but as a librarian, every morning I run my eyes through the newspaper so that I'm aware of what is in the news. But on that day, I found the Nal'ibali Supplement and I read it! That is where I started to know about Nal'ibali.

After that I opened the paper every day – not to read it, but to find the Nal'ibali Supplement. I collected them so that the children had more books to read. The first book we read was *Bear's haircut* by Nola Turkington and Joseph Mugisha. The second one was *The cool Nguni* by Maryanne Bester and Shayle Bester.

Then there came a time when the Nal'ibali Supplement wasn't in our newspaper anymore. We were not sure what to do to get more supplements and we needed them because they also helped us with our display themes in the library. Then one day two colleagues of mine from another organisation told me that they were going to a Nal'ibali training workshop. I was very interested in how the training could help me to help the day care centres and children in our area. Through my colleagues, I got the chance to be part of the training!

Thank you, Nal'ibali! You are helping children perform well at school. The children at our Shooting Stars Reading Club with whom we first started using the Nal'ibali Supplement, are good readers now. They come to me at our Homework Help Desk after school. They used to struggle to read what they had to do for homework, but today they can read and answer questions. The wordsearch puzzles in "Nal'ibali fun" at the end of the supplement help them to build words. They enjoy the activities and they learn a lot from them.

Thank you, Nal'ibali – we all love you. There is a lot we can say about you.

Yours faithfully

Edith Fezeka Khuzwayo

## Dear Edith

Thank you for your letter and for sharing your experiences with us. We are inspired by what you are doing at your library and the difference you are making in children's lives.

Keep on sparking their potential through storytelling and reading!

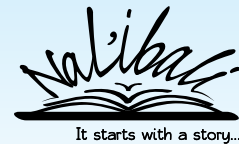
With love from  
The Nal'ibali Team

Drive your  
imagination





# How the ostrich got a long neck



Retold by Wendy Hartmann ★ Illustrations by Jiggs Snaddon-Wood

Mr Ostrich was kind and gentle and he loved Mrs Ostrich very much. He always helped her with the things she had to do.

One day, Mrs Ostrich laid seven eggs in her nest in a hollow in the ground. She fluffed her feathers and sat on her eggs to keep them warm. For days and days she sat there looking after the eggs.

"Dear Mrs Ostrich," said her husband one evening, "you have been sitting on our eggs for so many days. My black feathers are as dark as the night. I will not be seen in the darkness, so I will look after our eggs at night. I will keep them warm for you. Now you will have some time to yourself. You can enjoy yourself until the sun comes up in the morning."

Mrs Ostrich was so happy. She wanted to stretch her legs. She stood up and Mr Ostrich sat down clumsily to cover the eggs. Mrs Ostrich fluffed up her feathers to show how happy she was. Then she left to dance in the fields that were around their nest.

Mr and Mrs Ostrich had chosen the place for their nest very carefully. They knew that in this spot it would be difficult to see Mrs Ostrich as she sat on the nest during the day. You see, in those days ostriches had short necks like a guinea-fowl. So, from a little way away, when her head was down, the ostrich mother looked like a bump on the ground. They had chosen this field, which had short grass, because long ago they had learnt that in long grass they could be attacked before they even knew there was any danger. Because they had chosen carefully, they were able to see everything.

Mr and Mrs Ostrich also knew how to keep their eggs safe from the fires that sometimes burnt across the fields. They had carefully scratched away the grass so that there was a big circle of dusty sand around their nest. Mr and Mrs Ostrich were very happy with their lovely, safe nest and their seven eggs.

But now that Mr Ostrich was sitting on the eggs at night, there was one thing that made him worry. His wife was too happy when she was out in the fields. She danced around with her feathers flying, and it didn't look like she was alone.

"What is she doing?" Mr Ostrich thought. She should not be dancing around like that. She is a mother now and she has eggs to look after. But like a good father he wiggled his body on the ground to cover the eggs and keep them warm. Then he settled down for a long night's wait while his wife was playing in the fields.

One night, the silvery moonlight made strange shadows on the field. The shadows seemed to be dancing. Mr Ostrich was getting very sleepy. His eyes were starting to close when he heard his wife's laugh. He was wide awake the moment he heard it. He looked up.



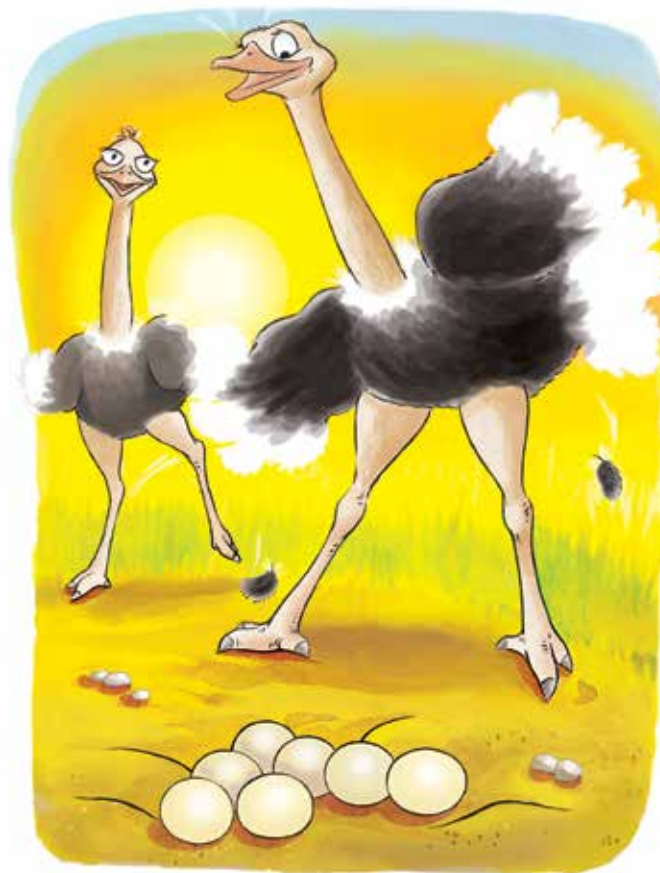
At first he could not see anything. He stretched his short neck as far as it would go and then he saw her. Mrs Ostrich was dancing through the grass, between the bushes playing a game of hide-and-seek with a handsome young ostrich. When she hid behind a bush, she stretched her neck as far as she could to make sure that her husband was still sitting on their eggs.

Mr Ostrich was angry. He got up from the nest to see what was going on, but then he sat down again. He could not leave the eggs. What if they got cold while he was gone? So he spread his feathers over the eggs and just stretched his neck further and further trying to see what his wife was doing.

Every now and then he heard his wife giggle. Every now and then he could see shadows dancing in the field in the moonlight. Each time he saw a shadow, he stretched his neck as far as it would go. But that was all he could do because he had to keep the eggs warm.

At last, the long, long night came to an end as the sun rose. As it did, Mr Ostrich could see his wife coming back to sit on the eggs for the day. He tried to get up, but he felt very stiff. The muscles in his neck were hurting.

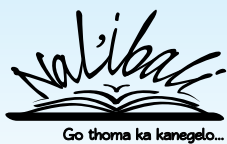
At last he stood up. He was just about to tell his wife how angry he was, when he looked down at his feet. They looked so far away from his head. Suddenly he knew what had happened – during that long night he had stretched his neck further and further and further.



He shook his head. He stamped his feet, but no matter what he did his neck stayed long. Nothing that he did would change it. And his wife? She had a long neck too! She also tried to shake her head and stamp her feet, but it did not help. She had stretched and stretched her neck to see if her husband was still sitting on their eggs!

And that is how it happened that Mr and Mrs Ostrich got long necks! And that is why from that night until today every ostrich you see has a long neck too.





# Ka fao mpšhe e hweditšego molala o motelele ka gona

Sekhutl-wana  
sa kanegelo

Kanegoleswa ka Wendy Hartmann ★ Diswantšho ka Jiggs Snaddon-Wood

Mna Mpšhe o be a lokile ebile a le boleta gomme a rata Moh Mpšhe kudu. Ka mehla o be a mo thuša ka dilo tšeo a bego a swanetše go di dira.

Ka letšatši le lengwe, Moh Mpšhe o ile a beela mae a šupa ka sehlageng sa gagwe ka phagong mo mabung. O ile a phaphasetša mafofa a gagwe gomme a dula godimo ga mae go a tutetša. O dutše fao matšatši a mantši a hlokometše mae.

“Moh Mpšhe yo a rategago,” a realo monna wa gagwe mathapama a mangwe, “o dutše godimo ga mae a rena matšatši a mantši. Mafofa a ka a maso a fifetše bjalo ka bošego. Ka leswiswing nka se bonagale, ka fao, ke tla hlokomela mae bošego. Ke tla go tuteletša ona. Le wena o tla ba le nako ya gago. O ka ipshina ka go ba le nako ya gago go fihlela mesong ge letšatši le hlaba.”

Moh Mpšhe o be a thabile kudu. O be a nyaka go otlolla maoto. O ile a emelela gomme Mna Mpšhe a dula fase ka tsela ya go se thabiše a khupetša mae. Moh Mpšhe o ile a phaphasetša mafofa go laetša ka fao a thabilego ka gona. Gomme o ile a ya go bina ka mašemong a go dikologa sehla sa bona.

Mna le Moh Mpšhe ba kgethile lefelo la sehla sa bona ka tlhokomelo ye kgolo. Ba tsebile gore fa go tlo ba bothata go bona Moh Mpšhe ge a dutše sehlageng mosegare. Wa bona, matšatšing ao dimpšhe di be di na le melala ye mekopana go swana le kgaka. Bjalo, go tšwa kgojana, ge a be a inamišitše hlogo, mpšhe ya mosadi e be e lebelelega bjalo ka ntotoma mo mabung. Ba kgethile tšhemo ye, ya go ba le mabjang a makopana, ka gore kgale ba ile ba ithuta gore mo go nago le bjang bjo botelele ba ka hlaselwa pele ba tseba gore go na le kotsi. Ka gore ba kgethile ka tlhokomelo, ba be ba kgona go bona tšohle.

Mna le Moh Mpšhe ba be ba tseba le go šireletša mae a bona mellong yeo ka nako ye nngwe e tukago go putla mašemo. Ba tlošitše bjang ka tlhokomelo gore go be le sediko se segolo sa mohlaba wa lerole go dikologa sehla sa bona. Mna le Moh Mpšhe ba be ba thabišwa kudu ke sehla sa bona sa go bolokega se se botse le mae a bona a šupa.

Efela ge bjale Mna Mpšhe a dutše godimo ga mae bošego, o be a belaetšwa ke selo se tee. Mosadi wa gagwe o be a thaba kudu ge a le ka ntle ga mašemo. O be a bina a fofiša mafofa a gagwe, gomme go be go sa bonagale gore o tee.

“O dira eng?” Mna Mpšhe a nagana. Ga a swanela go bina ka tsela yeo. Ke mma gabjale, gomme o swanetše go hlokomela mae. Efela bjalo ka tate wa kgonthe o ile a šikinya mmele wa gagwe gore a khupetše mae a be borutho. O ile a dula bošego bjo botelele a emela mosadi wa gagwe yo a ralokago mašemong.

Bošegong bjo bongwe, seetša sa ngwedi sa selibera se ile sa dira meriti ya go makatša tšhemong. Meriti e be e bonala e bina. Mna Mpšhe o be a potuma kudu. O be a thoma go tswalela mahlo ge a ekwa sesego sa mosadi wa gagwe. O rile ge a se kwa a phapharega. O ile a lebelela godimo.



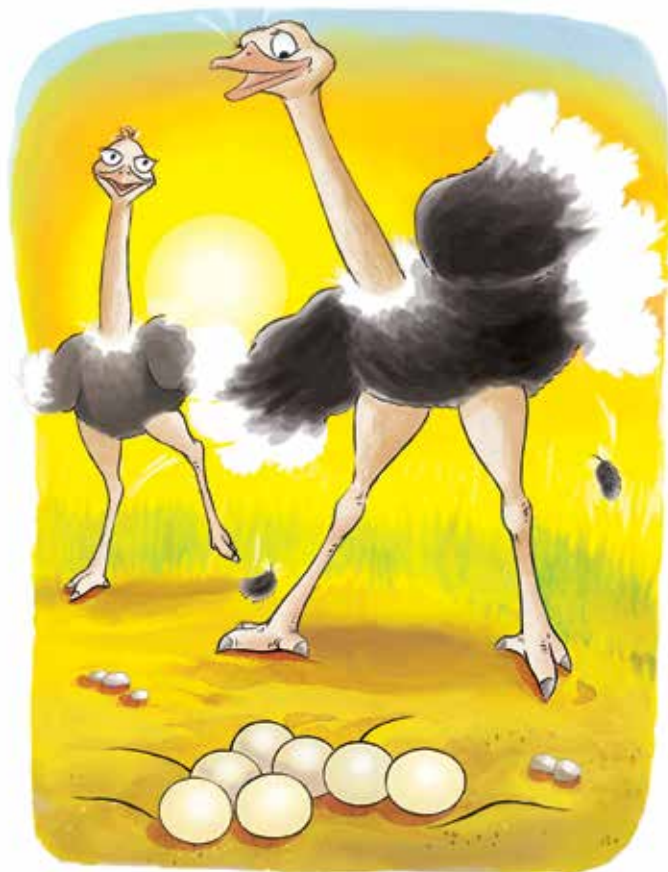
La mathomo ga se a bona selo. O ile a taolla molala wa gagwe o mokopana ka fa a ka kgonago ka gona gomme a mmona. Moh Mpšhe o be a bina mo bjanyeng, gare ga dithokgwana a bapala papadi ya khuta-o-nyake le mpšhe ye nnyane ye botse. Ge a be a khuta ka morago ga sethokgwa, o be a taolla molala wa gagwe ka fao a ka kgonagao ka gona go kgonthiša gore monna wa gagwe o be a sa dutše godimo ga mae a bona.

Mna Mpšhe o be a befetšwe. O ile a emelela sehlageng go bona gore go direga eng, efela a dula fase gape. O be a ka se tlogele mae. Ge a ka tonya a sa ile? Gomme a phatlalatša mafofa a gagwe godimo ga mae a taolla molala le go fetiša a leka gobona seo se dirwago ke mosadi wa gagwe.

Nako le nako o be a ekwa mosadi wa gagwe a segela tlase. Nako le nako o be a bona meriti e bina ka tšhemong seetšeng sa ngwedi. Nako le nako ge a be a bona moriti, o be a taolla molala ka fao a ka kgonago ka gona. Efela ke seo fela se a ka se dirago ka ge a be a swanetše go tutetša mae.

Mafelelong, e rile ge letšatši le hlaba, bošego bjo botelelelelele bja fihla mafelelong. Bjalo ka ge go diregile, Mna Mpšhe a bona mosadi wa gagwe a etla go dula godimo ga mae letšatši lohle. O lekile go ema efela a palelwa. Mešifa ya molala wa gagwe e be e le bohloko.

Mafelelong o ile a emelela. O be a le kgauswi le go botša mosadi wa gawe ka fao a befetšwego ka gona ge a lebelela maotong a gagwe. A be a bonala a le kgole kudu le hlogo ya gawe. Gateetee a tseba gore go diregile eng – bošegong bjo botelele o taototše molala wa gagwe kutšwana.



O ile a šikinya hlogo ya gagwe. O ile a kiba fase ka maoto a gagwe, efela le ge a dira tšohle, molala wa gagwe wa dula e le o motelele. Ga go selo se a se dirago seo se ka o fetošago. Mosadi wa gagwe yena? Le yena o be a na le molala o motelele! Le yena o lekile go šikinya hlogo ya gagwe a kiba fase ka maoto a gagwe, efela seo ga se sa thuša. O taototše molala wa gagwe a ba a o taolla go bona ge eba monna wa gagwe o be a sa dutše godimo ga mae a bona!

Gomme ke ka fao Mna and Moh Mpšhe ba bilego le melala ye motelele ka gona! Ke ka fao go thoma bošego bjola go fihla lehono o bonago mpšhe ye nngwe le ye nngwe e na le molala o motelele.





**Ka gare ga pudula ya polelo ya ka tlase, ngwala sereto seo Lazola wa ka kanegelong ya *Pudi ya Lazola ya go timela*, a ka bego a se ngwadile ka ga pudi ya gagwe, Spotty. O se lebele go ngwala thaetlele ya sereto sa gago!**

[illegible]

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Hope o na le mengwaga ye **20/10** gomme o dula le mmagwe le tatagwe. Ke mogwera wa Neo le Josh. Gantši ba tla go mmogela ge a tšea karolo diphadišanong tša **karate/go bina**. Hope o ipshina ka **go opela/go bala** dipadi tše dinnyane tša go boleta ka bana ba go lekana le yena le maphelo a bona a letšatši ka letšatši. Ke morati yo mogolo wa diphoofole, ka fao, gantši o tlo mo hwetša a lebeletše dipuku tša go boleta ka **diphoofole tša lešoka/dimela**. Gape o rata dipuku tša go boleta ka karate!



b.



A cartoon illustration of a man with dark skin and dreadlocks, wearing a colorful patterned shirt, sitting and reading a comic book. A young boy with glasses and a white shirt is sitting next to him, also reading the comic book. The comic book has a cover with a soccer ball and the text 'SOCCER!'. The background is a solid light green color.

C.



**Answers:** 2. 10, karate, reading, animals; 3. a

Naa o ka rata go amogela dikanegelo le dikeletšo ka ga tsebo ya go bala le go ngwala sellathekeng sa gago? Tsena go Nal'ibali go WeChat. Etela [www.nalibali.org/wechat](http://www.nalibali.org/wechat) go hwetša ka fao o ka laollago WeChat.