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www.tumingleestudios.co.za

Email: tumingleestudios@gmail.com

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Written by Ephenia Dikeledi Magongoa

English Translation by Gabriel Mothobi

Zulu Translation by Slindile Zulu. Edited by Manzo Khulu

Proceeds from the sale of the book will be utilised for the publication of more traditional stories from Africa to ignite children's imagination with mystery and colour, while educating them in a fun and innovative manner.

TRILINGUAL SERIES (SETSWANA/ZULU/ENGLISH SERIES)

NGWANA WA MOOPA

Kenosi e ne e le ngwana wa bone mo lelapeng la gaabo. E ne e le boausiagwe ba le babedi mmogo le aubutiagwe yo o neng a mo tlhatlhama. E ne e le mosetsanyana wa bofejane mo lelapeng.

E rile a fetsa dinyaga di le lesome, mmaagwe a latela rragwe kwa Tshwane go ya go dira kwa dikhitšheneng. Batsadi ba ne ba robala koo ka legae la bone le ne le le kgakala le toropo. Kenosi a sala le bomogolowe, e bong Ana, Pedi le mosimane yo go tweng Kenna.

Pele rraabo a tsaya mmagwe go tsamaya nae, o ne a laya Kenna a re: “Kenna, jaaka mosimane mo lelapeng le, ke wena o tla salang o sireletsa bokgaitsedio le lelapa leno ka kakaretso.”

Kenna a araba ka go itlotlomatsa, “Se tshwenyege rra, jaaka leina la me e le Kenna, itse fela gore ke nna, ke nna, monna wa lelapa le!”

Fa batsadi ba se na go tsamaya, mongwe le mongwe a simolola go itaola. Ana le Pedi ba boa masigo kgotsa ba robala koo, fa Kenna a robatsa basetsana ka fa gae.

Kenosi a simolola go ipona a le nosi jaaka leina la gagwe le kaya. A tshela ka bodutu. A boela a tlhola kwa setlhareng se a godileng a ya kwa moriting wa sone fa a ne a jewa ke bodutu. A gakologelwa fa e kete molodi wa dinonyane e ne e le puo fa gare ga gagwe le tsone.

Pedi a nna le ngwana a le dinyaga di le sometlhano. Moragonyana, Ana le ene a belega ngwana a le di ka nna somesupa. Le fa Kenosi a ne a bona mathata, ba ne ba mmolelela fa tiro ya mosadi e le go belega jaaka e ne e le sephiri se se mo pepeneneng sa gore basetsana ba ne ba gaisana ka masea mo motseng, mme batsadi ba itumelela seo.

Letsatsi lengwe Kenosi a le kwa setlhareng se a neng a tshabela bodutu kwa go sone, a simolola go balabala ka pelo. O ne a lapoliswe ke dipotso tsa basadibagolo ba mo motseng, mmogo le dithaka tsa gagwe ba ntse ba mmotsa gore ngwana o tla goroga leng? Ba ne ba setse ba mmitsa moopa ka bomogolowe ba ne ba setse ba na le bana ba le babedi mongwe le mongwe.

Kenosi a leba dinonyane kwa setlhareng, a di botsa dipotso. “Heela, ‘nonyane ke lona. A ko le mpoleleleng. Moopa ke mang? Le mmone kae ka lona le fofa gotlhe mo? O kana kang? A ko le mpolelele tlhe?”

Dinonyane tsa nne tsa ikopelela.

A boela a botsa: “Wena setlhare, o itseng ka ga moopa?” Setlhare sa nne sa re tuu!

Bokhutlo jwa kgwedi batsadi ba tla gae go tlisa madi le dijo. Kenosi a botsa mmaagwe, “Mme, moopa ke eng?”

Mmaagwe a araba: “O a bona ngwanaka, mokapelo wa ga Kenna, o na le ngwana. Bomogoloo ba na le bana jaaka dithaka tsotlhe tsa bone mo motseng. Go setse wena fela ngwanaka. Thuto ga e tshabe, o tla boela sekolong. Fela go nna moopa ke letlhapa. O tshwanetse go supa bosadi jwa gago gore motse otlhe o tle o go bone.”

Kenosi a tshabela kwa tlase ga setlhare, a lela. A kgothala fa a utlwa molodi wa dinonyane mo setlhareng. “Hee lona, ke boeletsa go le botsa gore moopa o kana kang. Mpoleleleng! Moopa o kana kang? A ke ngwana jaaka nna?”

Dinonyane tsa ikopelela.

Kenosi a befelwa, a goa thata. “Ka re moopa o kana kang? Mpoleleleng! Le didimaletseng?”

Mosadimogolo mongwe yo o neng a feta ka tsela a mo utlwa. A atamela mme a mmotsa gore o botsa mang potso e e thata eo. Fa a bona Kenosi a didimetse, a inamisitse sefatlhego, a rothisa keledi, a mo araba:

“Ngwanaka, moopa ke mosadi yo o nyetsweng, wa dinyaga di ka nna somaamane mme a ise a nne le ngwana. Batho re latlhile setso sa rona. Mosetsana o tshwanetse go rupisiwa pele, morago a tsene mo lenyalong, mme a belege bana a le kwa bogadi.

Jaanong lona ka gore ga le ye bojale mme basimane ga ba ye bogwera go ya go rupisetswa bonna le bosadi, le tshwanetse go tsena sekolo, le rutege. Tiro nngwe le nngwe mo malatsing a gompieno, e batla thuto e e maleba. Tota o tlhoka le gone go rutiwa go nna motsadi.

Ngwanaka, ga o moopa. O sa le lesele le le batlang thuso. Go tloga gompieno, o itse gore, ga go na ngwana wa moopa.

TSENA SEKOLO NGWANAKA O ITIRELE BOKAMOSO JO BO KGETHEGILENG JWA MAIKARABELO.”

Kenosi a boela kwa tlung a itumetse. Go tloga tsatsi leo, bodutu ba tswa, dibuka ya nna ditsala tsa gagwe. Ngwana wa moopa a swa. Ga sala ngwana wa sekolo.

THUTO

- Motsadi ga a nepe ka dinako tsotlhe.

TLHALOSO

- Ka dinako dingwe batsadi ba rona ba na le go re naya maele a a fosagetseng. Jaaka Kenosi, o se amogele sengwe le sengwe, ipotse dipotso mme o tla fitlhela karabotota e e tla go agang ya go tiisa go go tlišetsa katlego mo botshelong.

MAFOKO A MAŠA

- Rupisiwa – go rutiwa ngwao le setso se se maleba/ Go tlhatlhiwa
- Bogadi – legae la gaabo monna.
- Bogwera – sekolo sa basimane sa kwa thabeng
- Bojale – sekolo sa basetsana sa setso
- Maele – dikgakololo tsa go re supetsa tsela
- Go itlotlomatsa – Go ipaa mo botleng

KA GA BUKA E

Ngwana wa Moopa ke kgatiso ya botlhano mo tatelanong ya dinaane tsa dikarolo di le lesome, e e neelanang ka dikgang tse di tswang mo Afrika di tsamaelana le tse bonkoko'a rona ba neng ba re tlhabela tsone bosigo re le mo molelong wa maitiso. Di kwetswe ka Setswana, fela di fetoletswe mo puong ya Seesimane le dipuo tse dingwe go fitlhelela babuisi ba meraferafe . Kgang e, e ka ga mosetsanyana wa sekolo yo o neng a tshwenyegile maikutlo e le tota ka gonne mo motseng wa bone le bagolo le bankane ba gagwe ba ne ba mmita moopa.

Bontlhabongwe jwa kgang e, bo fetoletswe thwii go tswa mo Setswaneng, e le go tshwarelela metlae le go itumedisa bana gore go nne bonolo mo go bone go ithuta puo e ntšha. Kgang e, e beleeditswe mo godimo ga dipuo tse mokwadi a di itemogeditseng jaaka morutabana mme di tlhotlhelediwa ke lefelo la boagi, tshotlano ya bana le khuetso ya bagolo le batsadi.

MAIKAELELO A PROJEKE

Go na le dikgang tse di maatla thata tse di iseng di buiwe go tswa mo Aforika, tse di rutang thata mme di ka tswela bana ba lefatshe lotlhe mosola. Kgang nngwe le nngwe e na le thuto e e tlhagisiwang kwa bokhutlong. Maikaelelo magolo ke go bontsha lefatshe gore Aforika e na le dikgang tsa thutoitumediso tsa yone.

BAYOKERAFI/KA GA MOKWADI

Mme Dikeledi Magongoa ke morutabana yo o rotseng tiro mme a na le maitemogelo a dinyaga tse di fetang 30 e le morutabana wa maleme mo dikolong tse dipotlana le tse dikgolo. O ile gape a nna tlhogo ya lefapha la tsa maleme a Setswana, Seaferikanse le Seesimane dinyaga di le 13 tsa borutabana jwa gagwe kwa Sekolong Segolo . O na le dikerii ya Onase ya Setswana go tswa go Yunibesiti ya Tshwane. O dira jaaka mofetoledi le mokwadi yo o golosegileng go direla ditlamo tse di farologaneng tsa baphasalatsi, bagasi le ditlamo tse e seng tsa poelo.

DIPUO TSA AFRIKA BORWA

Dipuo tsa Afrika Borwa ke Seesimane, Seaferikanse, Setsonga, Sezulu, Sexhosa, Sevenda, Seswati, Setebele, Setswana, Sesotho sa Borwa le Sesotho sa Leboa.

Bontsi jwa batho ba Afrika Borwa ke ba mmala o montsho. Bogolo jwa go lekana kotara ya maAfrika Borwa ba bua Sezulu kwa gae. Setšhaba sa Afrika Borwa se se ka fa tlase ga nngwe someng ba bua Seesimane jaaka loleme lwa ga mme, fela mo Afrika Borwa, Seesimane se dirisiwa jaaka puo ya kutlwano mo bathong ba dipuo tse di farologaneng.

Borrakgwebo le borradipolotiki ba bua bogolo Seesimane mo dikopanong tsa bone. Ke ka fao go ithuta Seesimane kwa sekolong e leng molao.

INGANE EYINYUMBA

UNgingedwa wayeyingane yesine emndenini wakubo. Wayenodadewabo ababili kanye nomfowabo, bonke bebadala kunaye. Yena wayewuthunjana kwabo.

Kuthe lapho ehlanganisa iminyaka eyishumi, unina walandela uyise ukuyosebenza emakhishini ePitoli. Abazali bakhe babelala khona, ngenxa yokuthi ekhaya kwakukude nedolobha. UNgingedwa wasala nalezi zingane zakubo ezindala, o-Ana, noZimbili kanye nomfana uYimi.

Ngaphambi kokuba ubaba athathe umama ahambe naye, wanika uYimi iziyalo, wathi: “Yimi, njengomfana walapha endlini, nguwe ozosala uvikela odadewenu nekhaya lakini ngokuphelele.”

UYimi waphendula ngeqholo: “Ungakhathazeki, baba. Njengokusho kwegama lami elithi Yimi, yimi indoda yaleli khaya.”

Emva kokuhamba kwabazali, yiloyo naloyo waqala ukuzenzela intando yakhe, u-Ana noZimbili babebuya ebusuku noma bangalali ekhaya. UYimi yena wayefaka alalise amantombazane ekhaya njalo ebusuku.

UNgingedwa waqala ukuzizwa eyedwa njengokusho kwegama lakhe. Wayehlala enesithukuthezi. Wabe esevama ukuya emthunzini wesihlahla akhulela ngaphansi kwaso njalo uma enesithukuthezi futhi enesizungu, bese ezwa sengathi umnkenenezo wezinyoni usuyingxoxo phakathi kwakhe nazo.

UZimbili waba nomntwana eneminyaka eyishumi nanhlanu ubudala. Masinyane emva kwalokho, u-Ana naye wabeletha umntwana lapho eba neminyaka eyishumi nesikhombisa. Nakuba uNgingedwa ayebona ukuthi lokhu kudala izinkinga, babehlala bemtshela ukuthi umsebenzi womuntu wesifazane wukuzala ngoba vele kwakuyinto eyaziwayo ukuthi amantombazane endawo ayeqhudelana ngokuthola abantwana futhi nabazali bekuthokozela lokho.

Ngelinye ilanga, uNgingedwa esesihlahleni ayehlala kuso uma esenesithukuthezi, waqala ukuzibuza imibuzo eminingi ejulile. Wayesekhathele yimibuzo yontangayakhe kanye nezalukazi zasendaweni bonke bembuza bethi: “Owakho umntwana ufika

nini?” Base bembiza ngenyumba njengoba odadewabo basebenezingane ngambili umuntu emunye.

UNgingedwa wabheka izinyoni esihlahleni wazibuza imibuzo: “We zinyoni, ngicela ningitshele. Ubani oyinyumba? Nimbonephi njengoba nindiza yonke indawo? Ungakanani? Ngicela ningitshele!”

Izinyoni zaqhubeka nokuziculela.

Waphinda wabuza: “Wena sihlahla, wazini ngenyumba?” Isihlahla sathula du.

Ekupheleni kwenyanga, abazali babuya ekhaya belethe ukudla nemali. UNgingedwa wabuza umama wakhe: “Mama, yini inyumba?”

Unina wamphendula : “Uyabona, ngane yami, intombi kaYimi inomntwana. Odadewenu ngokunjalo banabantwana njengontangayabo basendaweni. Kusele wena wedwa. Imfundo ayibaleki. Ungabuyela noma nini esikoleni. Bonakalisa ubufazi bakho ukuze bakubone bonke endaweni.”

UNgingedwa wabaleka waya ngaphansi kwesihlahla, wakhala. Waduduzeka uma ezwa imilozi yezinyoni esihlahleni. “Heyi nina, ngiyaphinda futhi ngiyanibuza. Yini inyumba? Inyumba ingakanani ubudala? Ngitsheleni? Inyumba ingakanani ubudala? Iyingane njengami na?”

Izinyoni zaziziculela nje.

UNgingedwa wathukuthela, wamemeza kakhulu, “Ngithe inyumba ingakanani ubudala?”

Ngitsheleni! Nithuleleni?”

Isalukazi esasidlula ngendlela samuzwa. Sasondela sambuza ukuthi ubuza bani umbuzo onzima kangaka. Kuthe uma sibona uNgingedwa ethule, egebise ikhanda, kwehla izinyembezi ebusweni bakhe, sathatha sathi:

“Mntanami, inyumba ngowesifazane oshadile oneminyaka engaba ngamashumi amane ubudala ongakaze abe namntwana. Thina sesalahla amasiko akithi. Ingane yentombazane kumelwe yemuliswe kuqala; khona-ke emva kwalokho isingakwazi ukungenela umshado bese iba nabantwana ile emzini.

Ngenxa yokuthi nina anisakhuliswa ngendlela yesintu ukuze nibe ngabantu abadala abahlelekile kufanele niye esikoleni niyothola imfundo. Nanoma yimuphi umsebenzi kulezi zinsuku zanamuhla udinga imfundo ephusile eqondene nawo. Eqinisweni, umuntu udinga futhi nokufundiswa ngokuba wumzali.

Mntanami, awuyona inyumba. Useyingane esadinga ukusizwa. Kusukela namuhla yazi ukuthi ayikho into okuthiwa ingane eyinyumba.

HAMBA UYE ESIKOLENI MNTANAMI UZAKHELE IKUSASA ELIQHAKAZILE.”

UNgingedwa waphindela endlini egcwele injabulo. Kusukela ngalelo langa isizungu samyeka kwathi izincwadi zaba ngabangane bakhe. Umntwana owayeyinyumba wafa ngalelo langa. Okuyiyonanto eyasala kwaba wumntwana wesikole.

ISIFUNDO

- Umzali akahlali eneqiniso ngaso sonke isikhathi.

INCAZELO

- Ngezinye izikhathi, abazali bethu banokusinika izeluleko ezingalungile. NjengoNgingedwa, ungamukeli yonke into eshiwoyo. Zibuze imibuzo futhi uzozithola izimpendulo okoyizonazona ezizokwakha futhi zikulethele impumelelo ekuphileni kwakho.

AMAGAMA AMASHA

- Uthunjana – Umntwana wokucina kwabo.

- Ukwemuliswa noma ukukhuliswa – Umcimbi lapho intombazane esikhule ngokwenele yelulekwa khona ngokuziphatha komuntu wesifazane osekulungele ukuba nensizwa athandana nayo okungathi kamuva kuholele emshadweni.
- Emzini – Ekhabondoda lapho umfazi endela noma aganele khona.
- Iseluleko – Isiyalo esikhombisa indlela efanele.

IZWI NGALE NCWADI

Ethi *Ingane Eyinyumba* ingeyesihlanu ochungeni lwezinganekwane eziyishumi oluxoxa izindatshana zase-Afrika ezifana nalezo ezazixoxwa ngogogo bethu ebusuku lapho kothiwa umlilo. Zibhalwe ngolimi lwesiTswana zase zihunyushelwa olimini lwesiZulu nezinye izilimi ukuze zihehe nabanye abafundi bakwezinye izindawo. Le ndatshana ikhuluma ngentombazanyana eyayikhathazekile ngokucindezelwa ukuba ithole umntwana futhi ibizwa ngenyumba ngontangayabo kanye nabantu abadala endaweni yakubo.

Ezinye izingxenye zale ndatshana zihunyushwe ngokwezwi nezwi ukuze kulondolozwe ukuhlelisa/ukujabulisa kwazo futhi kube lula ezinganeni ukufunda ulimi olusha. Le ndatshana isekelwe ezingxoxweni umbhali ake waba nazo lapho esewuthisha zona ezathonywa yindawo ezazenzeka kuyo, ukucindezela kontanga kanye nethonya labazali nabantu abadala.

IMIGOMO YALELI PROJEKE

Kunezindatshana ezinhle kakhulu zalapha e-Afrika ezingaxoxwa muntu ezinemfundiso ephakeme futhi ezingahlomulisa izingane emhlabeni wonkana. Indatshana ngayinye inesifundo sayo esethulwa ngasekupheleni kwayo. Inhloso yethu enkulu iwukukhombisa umhlaba ukuthi i-Afrika inazo ezayo izindatshana zokuzijabulisa zibe zifundisa.

UMLANDO WOMBHALI

UNkk. Dikeledi Magongoa uwuthisha osathatha umhlalaphansi onamava okufundisa ulimi angaphezu kweminyaka engamashumi amathathu ezikoleni zamabanga aphansi nezamabanga aphakeme. Futhi wayeyiNhloko yoMnyango wesiTswana, isiBhunu kanye nesiNgisi, eminyakeni yakhe eyishumi nantathu esezikoleni zamabanga aphakeme. Uneziqo ze-BA Honours esiTswaneni azithola eNyuvesi

yasePitoli. Usebenzela izinhlangano ezihlukahlukene zokushicilela, zokusakaza kanye nalezo ezingasebenzeli inzuzo njengomhumushi nombhali ozisebenzayo.

IZILIMI ZASENINGIZIMU AFRIKA

Izilimi zaseNingizimu Afrika yisiNgisi, isiBhunu, isiTsonga, isiZulu, isiXhosa, isiVenda, isiSwazi, isiNdebele, isiTswana, isiSuthu saseNyakatho nesaseNingizimu.

Iningi labantu baseNingizimu linombala wesikhumba onsundu. Cishe ikota yabo bonke abantu baseNingizimu Afrika bakhuluma isiZulu njengolimi lwasekhaya. Bangaphansi kwengxenywe eyodwa eshumini yabo bonke abantu baseNingizimu Afrika abakhuluma isiNgisi njengolimi lwebele kodwa isiNgisi siwulimi oluxhumanisa izinhlanga eNingizimu Afrika. Osomabhizinisi kanye nabantu bepolitiki bavame ukukhuluma isiNgisi uma besemihlanganweni. Kuyimpoqo ukufunda isiNgisi esikoleni.

BARREN CHILD

Kenosi was the fourth child in her family. She had two older sisters and one older brother. She was the last girl to be born in the family.

As soon as she turned ten, her mother followed her father to Pretoria to work as a domestic worker. Both parents had to sleep there since their home was far away from the city. *Kenosi* stayed at home with her older siblings, named *Annah*, *Pedi* and the boy, *Kenna*.

Before their dad took their mom with him, he gave *Kenna* strict orders; he said: “*Kenna*, as the boy in this family, you are the one that will have to protect your sisters and the entire household.”

Kenna answered proudly, “Don’t worry, Father. As my name states that ‘I am’, I am the man of the house.”

After the parents left, everybody started to do as they pleased. *Annah* and *Pedi* would come home late at night or sleep over, while *Kenna* brought girls home every night.

Kenosi began to feel lonely just as her name describes her. She was always bored. She went back to the tree whose shade she grew up under every time she felt bored and lonely, imagining as if the bird’s melody was a conversation between her and the birds.

Pedi had a baby when she was 15 years old. Shortly after that, *Annah* also gave birth when she was seventeen. Even when *Kenosi* saw trouble, they kept on telling her that a woman’s job is to make babies because it was an open secret that girls in the village were in a baby making contest and the parents were pleased with that.

One day, while *Kenosi* was at the tree that she often went to in order to escape boredom, she got into a deep conversation with herself. She was tired of the questions from her peers and the elderly women in her village asking her: ‘When is the baby coming?’ They kept on calling her barren since her older sisters already had two kids each.

Kenosi looked at the birds in the tree and asked them questions. “Hey, birds! Please tell me. Who is barren? Where did you see her since you fly all over the place? How big is she? Please tell me?”

The birds kept on singing.

She asked again: “Hey, tree, what do you know about ‘one who is barren’?” The tree was dead quiet.

At the end of the month, the parents came home to bring food and money. *Kenosi* asked her mom, “Mom, what is a barren person?”

Her mom answered: “You see my child; *Kenna*’s girlfriend has a baby. Your sisters also have children just like all their peers in the village. You are the only one left. Education is not going anywhere. You can always go back to school. You must prove your womanhood for the whole village to see.”

Kenosi slid under the tree and cried. She was consoled by the melody of birds in the tree. “Hey, I am asking again. How old is this barren person? Tell me! How old is this barren person? Is she a child like me?”

The birds just sang.

Kenosi got angry, and screamed loudly. “I said, how old is this barren person? Tell me! Why are you quiet?”

An old woman, who was passing by heard her. She came closer and asked her who she was directing the difficult question to. When she saw that she was silent, with her head bowed down; and tears dropping down her face, she answered:

“My child, ‘one who is barren’ is a married woman of about 40 years of age, who has never had a child. We have thrown away our customs and traditions. A girl child must be initiated first, and then she can enter into marriage and have babies.

Now that you are no longer taken through the rites of passage that groom you into becoming a responsible adult, you must go to school and get an education. Each and every job these days requires the relevant formal education. Moreso, you also need to be trained on parenting.

My child, you are not barren. You are still a baby that needs help. Know from today that there is no such thing as a barren child.

GO TO SCHOOL MY CHILD AND CREATE A SPECIAL AND RESPONSIBLE FUTURE FOR YOURSELF.”

Kenosi went back to the house, full of happiness. From that day, loneliness left her and books became her friends. A barren child died that day. All that was left was a school child.

Footnote

- Kenosi means ‘Loner.’
- Kenna means ‘I am.’
- Pedi means ‘Two.’

LESSON

- A parent is not always right.

EXPLANATION

- At times, our parents give us wrong advice. Just like *Kenosi*, do not accept everything you are told. Ask yourself questions and you will find a solid answer that will build and equip you for a successful life.

NEW WORDS

- Initiation - A ceremony that people participate in as part of their tradition, for example: Becoming a woman or man from being a girl or boy.
- Customs and traditions - Something that people of certain cultures do.
- Conversation - A talk.
- Rite of passage - A ceremony that marks an important stage in a person's life such as coming of age.
- Advice - An idea another person gives about what to do in a certain situation.
- Barren - A woman who is barren cannot have children.
- Siblings - Brothers and sisters.
- Equip - To give you the necessary tools to do a certain job.
- Open secret - Nobody talks about it but everybody knows.
- Escape - To get away from a place that bothers you.
- Boredom - When you are not feeling good because you have nothing to do
- Strict - When rules that must be obeyed are given firmly.

ABOUT THE BOOK

Barren Child is the 5th publication in a 10 part folklore series that tells stories from Africa similar to the ones that were narrated by our grandmothers in evenings around the fire. They are written in Setswana but have been translated into English and other languages to attract a diverse audience. This story is about a troubled young girl who was pressurised into having a baby and called barren by her peers and the elderly people in her village.

Some parts of the story have been directly translated to retain the humour while making it fun and easy for the children to learn a new language. This story is based on the conversations that the writer experienced as a teacher which were influenced by the geographical area, peer pressure as well as the influence of parents and elders.

PROJECT GOALS

There are great untold stories from Africa which are highly educational and can benefit children all around the world. Every story has a lesson that is presented at the end of the story. Our main goal is to show the world that Africa does have some great edutainment stories of her own.

BIOGRAPHY/ABOUT THE WRITER

Mrs. Dikeledi Magongoa is a retired teacher with over 30 years primary and high school language teaching experience. She was also Head of Department of Setswana, Afrikaans and English Languages in her 13 years of high school teaching. She holds a BA Honours Degree in Setswana from the University of Pretoria. She works as a freelance translator and writer for various publishers, broadcasters and non-profit organisations.

SOUTH AFRICAN LANGUAGES

The languages of South Africa are English, Afrikaans, xiTsonga, isiZulu, isiXhosa, Tshivenda, siSwati, isiNdebele, Setswana, North and South Sotho.

The majority of the people in South Africa have a black skin colour. Almost one quarter of South Africans speak isiZulu as a home language. Less than one tenth of the South African population speak English as a mother tongue, but English is the lingua franca in South Africa.

Business people and politicians mainly speak English during their meetings. It is mandatory to study English at school.

GLOSSARY

- Population - All the people living in a specific area.
- Lingua franca - A common language used by people who speak different languages
- Mandatory – Everybody must do it.

LENANELO LA KGATISO MO TATELANONG ENO

1. Kgosi Ntholeng le Kamela
2. Notshe, Kubu le Ntsi
3. Pela e Tlhokile Mogatla
4. Magodu a le Mararo
5. Ngwana wa Moopa
6. Moratwe le Lelomo
7. Legotlo le Tlhoka Manno
8. Segokgo se Itirela Legae
9. Mafele a Tletsetletse
10. Kgosi Ya Sejagobe

LIST OF PUBLICATIONS IN THIS SERIES

1. King Ntholeng And The Camel
2. The Bee, The Hippo And The Fly
3. Hyrax Gets No Tail
4. Three Thieves
5. Barren Child
6. Moratwe And The Flower
7. The Rat Without A Home
8. Spider Is Making A Home For Himself
9. Cockroaches Are All Over
10. The Greedy King

UHLA LWEZINCWADI EZIKHISHIWE KULOLU CHUNGE

1. Inkosi UNgethuleni Nekameli
2. Inyosi, Imvubu Nempukane
3. Imbila Yaswela Umsila
4. Amasela Amathathu
5. Ingane Eyinyumba
6. USithandwa Nembali
7. Igundwane Elingenakhaya
8. Isicabucabu Sizakhela Ikhaya.
9. Amaphela Agcwele Yonke Indawo
10. Inkosi Enomhobholo