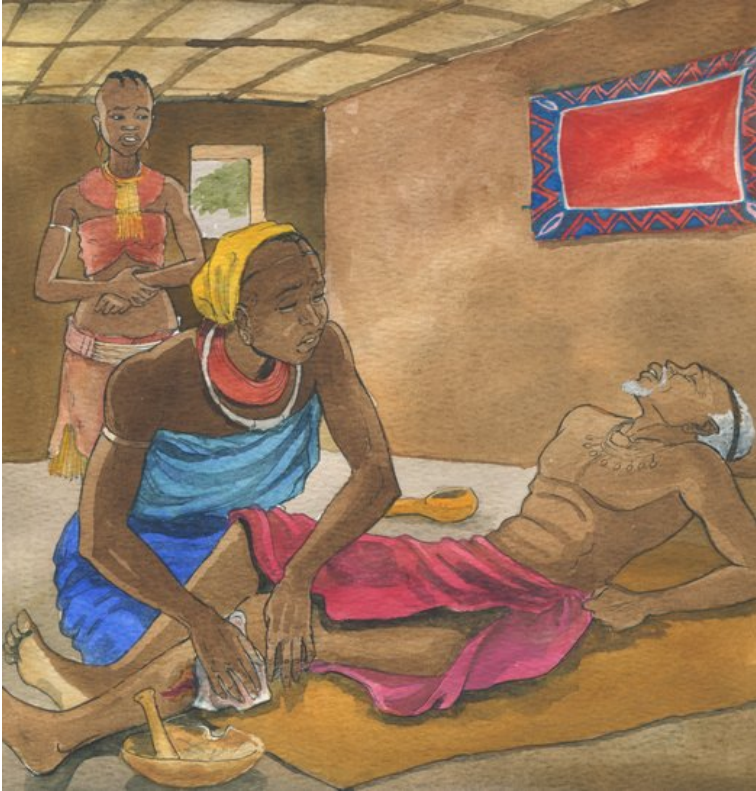


Nangila, Mosetsana Wa Sebete

Nangila's courage

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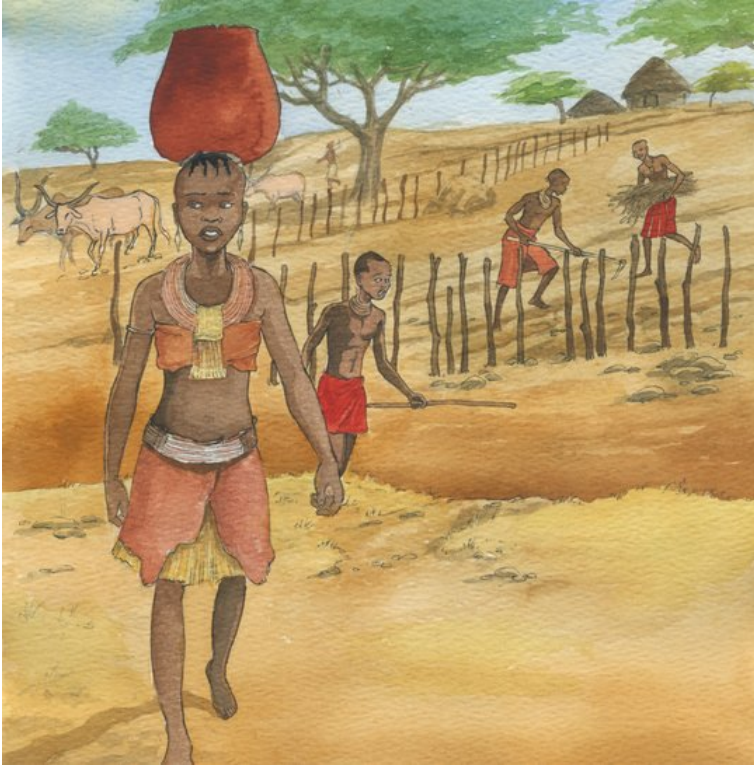




Kgalekgale go be go na le monna yoo a bego a na le ntho ye šoro mo leotong la gagwe. O be a sa kgone go ema goba go sepela. Monna yo o be a dula motsemagaeng le mosadi wa gagwe le bana.

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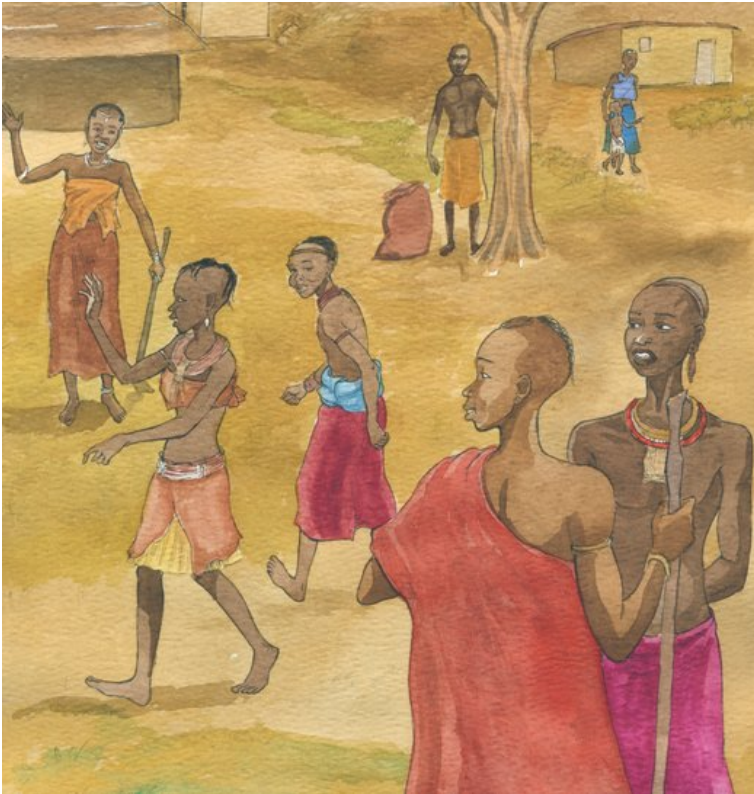
Long ago, there was a man who had a very serious wound on his leg. He could not stand or walk. This man lived in a village with his wife and their children.



Monna yo le mosadi wa gagwe ba be ba na le bana ba bararo ba bašemane le mosetsana o tee. Leina la mosetsana e be e le Nangila. Mošomo wa mosetsana yoo e be e le go hlokomela tatagwe. Bašemane bona ba be ba šoma kua tšhemong le go diša diruiwa.

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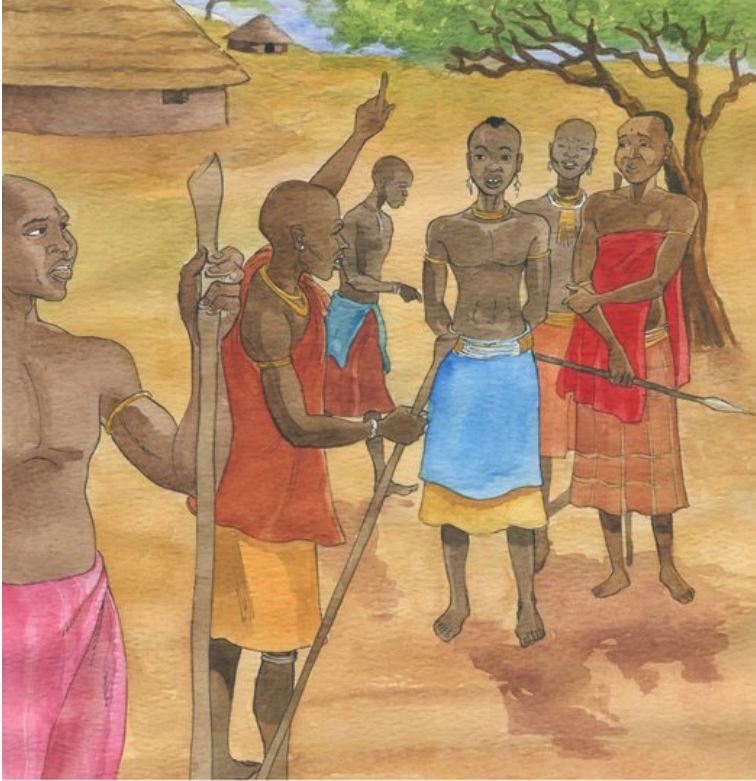
The couple had three sons and one daughter. The daughter's name was Nangila. Her duty was to take care of her father. The sons worked on the land and grazed animals.



Nangila e be e le mosetsana yo mobotse. Badudi ba mo motseng ka moka ba be ba mo rata le go mo hlompha. Batswadi ba gagwe ba be ba rata gore Nangila a be le molekane wa maleba. Ba ileba tla ka leano le boima la go hwetša monna wa maleba wa Nangila.

...

Nangila was a beautiful girl. All the villagers liked and respected her. Her parents wanted a good husband for Nangila. They set a difficult task in order to find the right man.



Yoo a ratago go nyala Nangila o be a swanetše go hwetša sehlare go tšwa go letsha leo le lego kgauswi le motse. Sehlare seo ke sona se tla fodišago ntho ya tatago Nangila. Efela letsha leo le be le tletše ka meoya ke kotse kudu.

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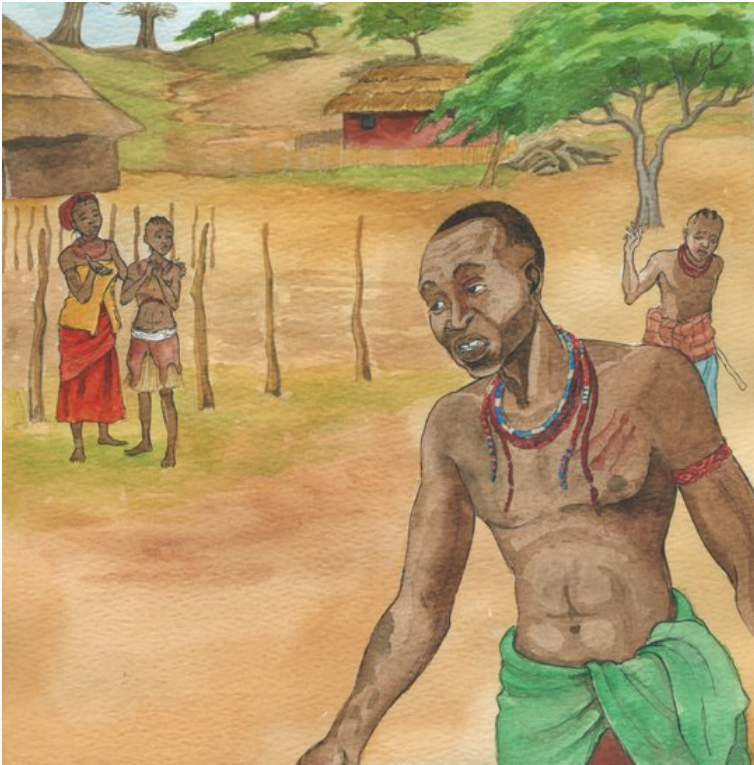
Anyone who wanted to marry Nangila would have to get a herb from a lake near the village. This herb would heal her father's wound. But the lake was filled with dangerous spirits.



Banna ba bangwe ba ile ba iteka mahlatse efela ba boa ba sa hwetša sehlare seo. Ba bangwe ba banna ba ile ba ja ke bjelele gona letsheng leo.

...

Some men tried to get the herb but returned without it.
Some men did not return from the lake at all.



Nangila o ile a kwa a belaetšwa ke seemo seo. Le dikgaetšedi tša gagwe ba be ba sa rate go ya fao letsheng. O ile a tšea sephetho sa go yo tšea sehlare seo ka boyena. Mmagwe o ilea re, “Ngwanaka, ge banna ba bogale ba paletšwe, na wena o tla kgona?” Efela Nangila o be a feditše le monagano.

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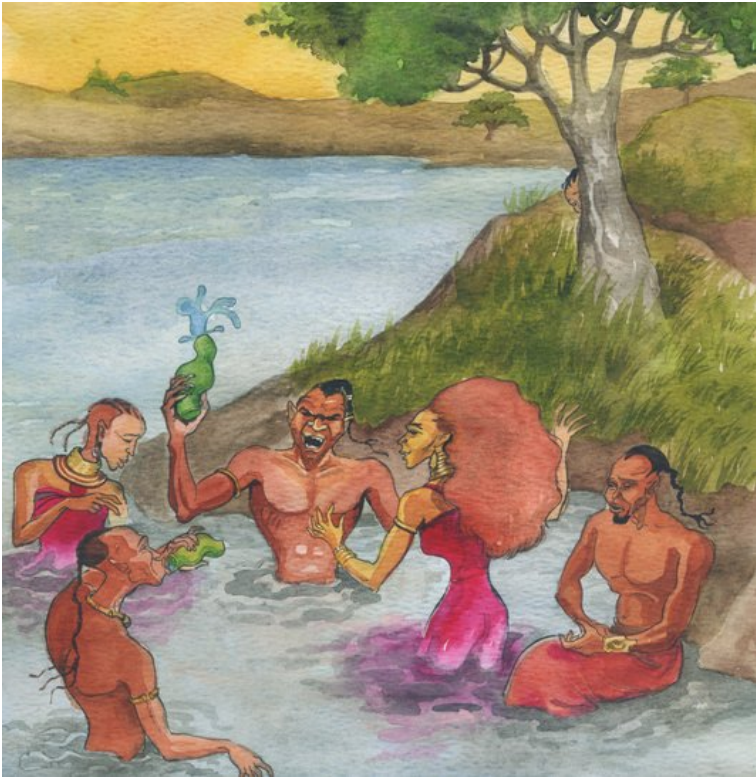
Nangila felt worried. Not even her brothers would go to the lake. She decided to fetch the herb herself. Her mother said, “My daughter, if strong men have failed, will you succeed?” But Nangila had made up her mind.



Ge a le tseleng ya go ya letsheng, Nangila o ile a kopana le mokgekolo a rwele dikgong. O ile a thuša mokgekolo yoo ka go mo rwalela dikgong tšeo. Mokgekolo o ile a leboga gomme a re go Nangila, “Ke tla go botša go re na o ka fihla bjang kua letsheng la meoya le go re o dire eng ge o fihla gona.”

...

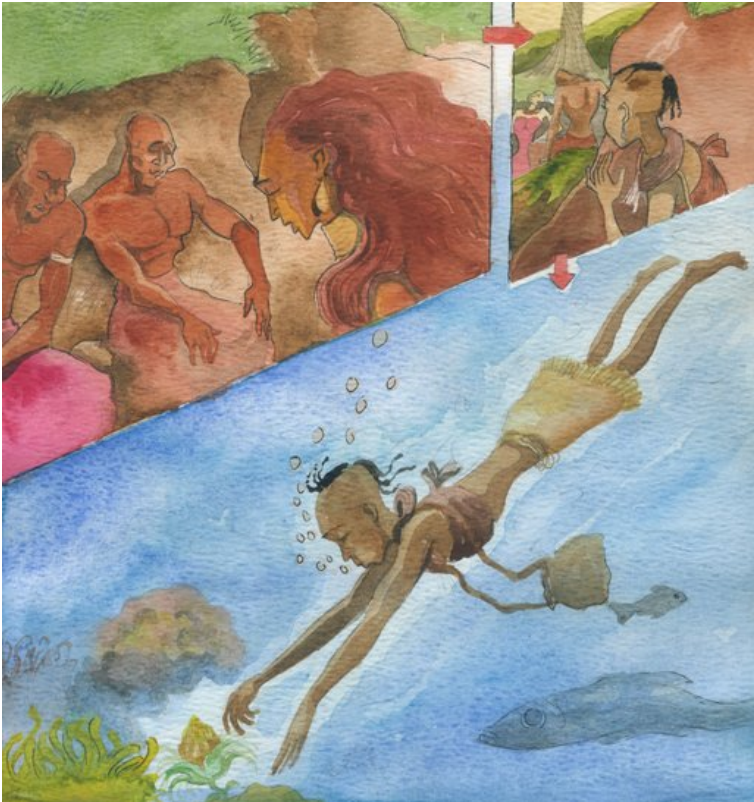
On the way to the lake, Nangila met an old woman carrying wood. She helped the woman to carry her firewood. The old woman was grateful. She said to Nangila, “I will tell you how to reach the spirit lake and what to do when you get there.”



Ge a fihla lebopong la letsha, Nangila o ile a bona lapa leo la moya ba enwa le go bina. O ile a ema a leta. Kao tee kao tee lapa lela la moya ba ile ba swarwa ke boroko.

...

When she reached the shore of the lake, Nangila saw the spirit family drinking and dancing. She waited and watched. One by one, the spirits fell asleep.



Ge meoya yela ka moka e robetše, Nangila o ile a fofela ka gare ga letsha. O ile a hwetša sehlare sela gomme a se lokela ka gare ga mokotla wa gagwe. Ge a sesa a boela morago lebopong, maphoto a be a goletše godimo a mo dikologile.

...

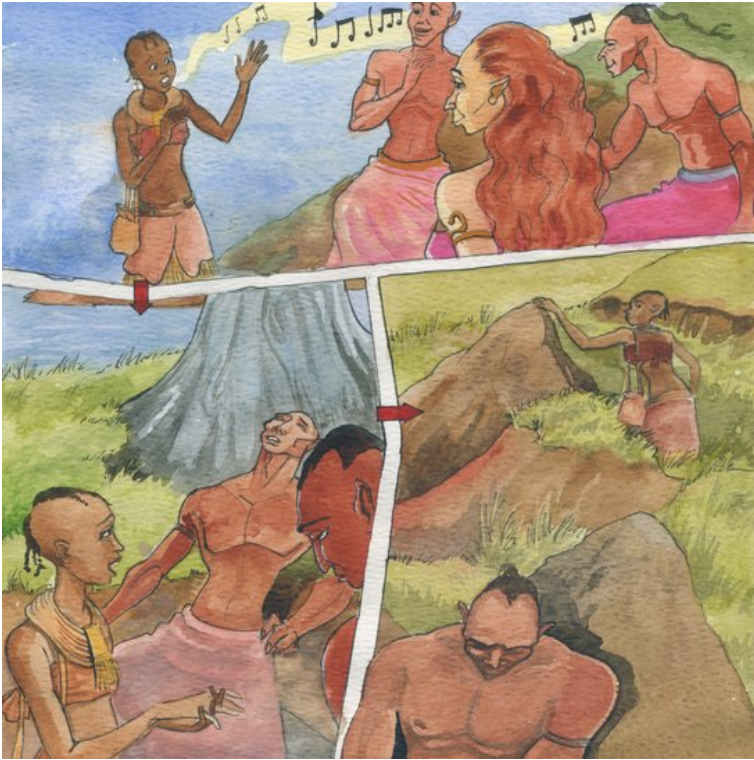
Once the spirits were all sleeping Nangila dived into the lake. She found the herb and put it in her bag. As she swam back to land, the waves were high around her.



Ge Nangila a fihla lebopong, meoya yela e be e šetše e tsogile. O be a tšhogile, fela a opela koša yeo mokgekolo yola a mo rutilego yona: Nna, morwedi wa Wekesa, Ke tšwa letsheng. Ke tlile ka baka la go re banna ba tšhaba go tla. Tate o hloka sehlare se, gore se mo fodiše ntho. Ke ka lebaka leo ke lego mo, Mo nageng yeo ba bantši ba tšhabago go fihla, Ka lebaka la go re lena le babuši.

...

When Nangila reached the shore the spirits were awake. She was afraid, but she sang the song the old woman taught her: I, daughter of Wekesa, Am from the lake. I came because men are too scared to come. My father needs this herb to heal his wound. That is why am here, In the land where many are scared to reach, For you are the rulers.



Lentšu la Nangila le le bosana le ile la tsikinya meoya yela gomme ba mo kgopela gore a ba opelele gape le gape. Moopelo wa gagwe o ile wa dira gore meoya yela e swarwe ke boroko gape. Nangila o ile a kgona go phonyokga gomme a kitima ka lebelo la mmutla go fihla motseng wa gabo.

...

Nangila's voice was so sweet that the spirits asked her to sing for them again and again. Her singing sent the spirits back to sleep. Then Nangila ran very fast until she got to her village.



Batho ba motse ba be ba mo letile ka tetelo ye kgolo.
Morago ga go fodiša ntho ya gagwe ka sehlare sela, tatago
Nangila o ile a kgona go ema gape ka maoto a mabedi.
Setšhaba ka moka se ile sa thabela Nangila ka go bina le
ditheto.

...

Everyone was waiting for Nangila to return. After treating
his wound with the herb her father was able to stand
again. The entire village danced and praised Nangila.



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Nangila's courage

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This story originates from the African Storybook (africanstorybook.org) and is brought to you by [Storybooks South Africa](https://global-asp.github.io/storybooks-southafrica) in an effort to provide children's stories in South Africa's many languages.



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