



Dithobane tsa molelo tsa ga Tau


Lion's fire sticks

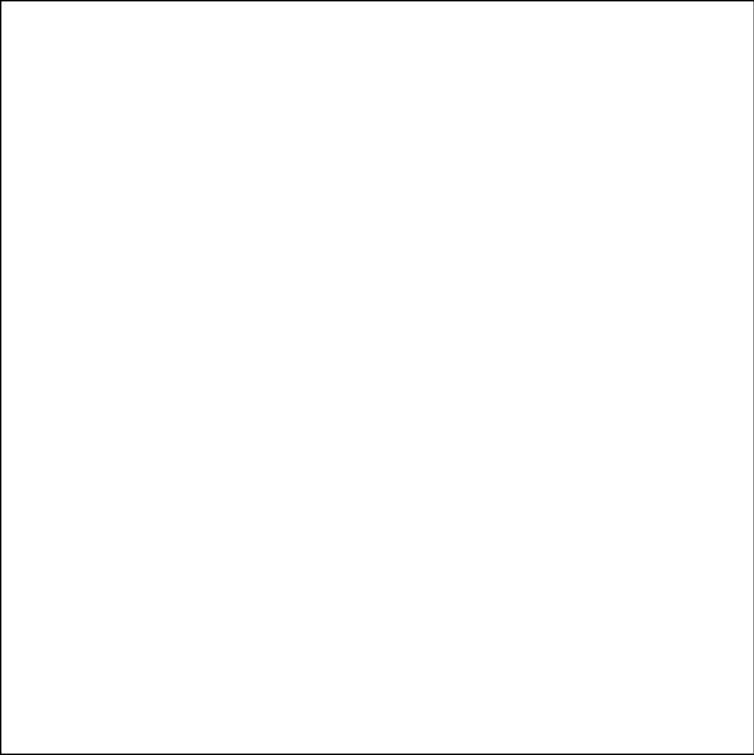
 Traditional San story

 Manyeka Arts Trust

 Domitilla Naledi Madi

 4

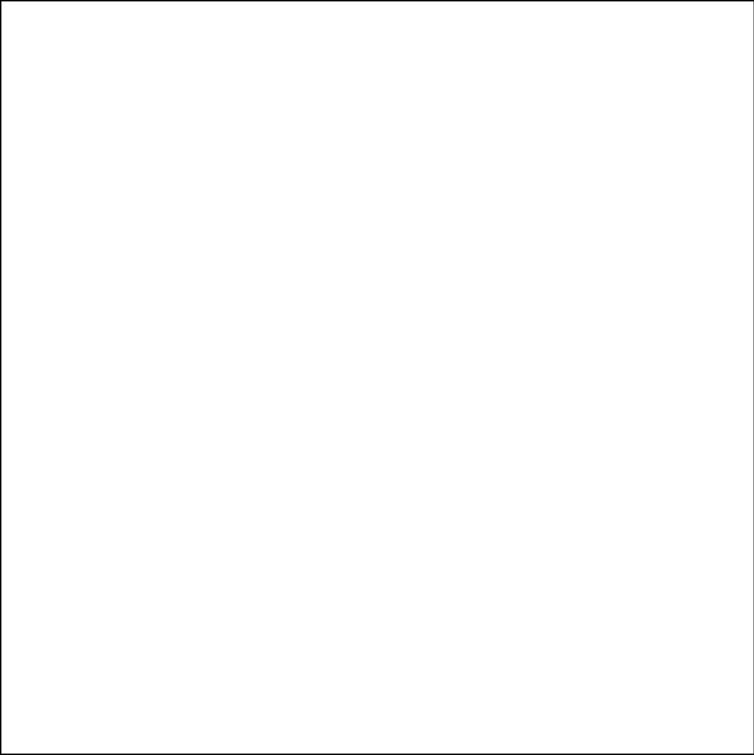
 Setswana tn-na / English en



Kgang e e simolotse bogologolo jaaka diphologolo le batho ba ne ba nna mmogo. Mo malatsing a o batho ba ne ba sena ditshwanelo tsa go gotsa. Ba ne ba ja dijo tse di tala. Ke Tau fela o ne a na le maatla a molelo.

. . .

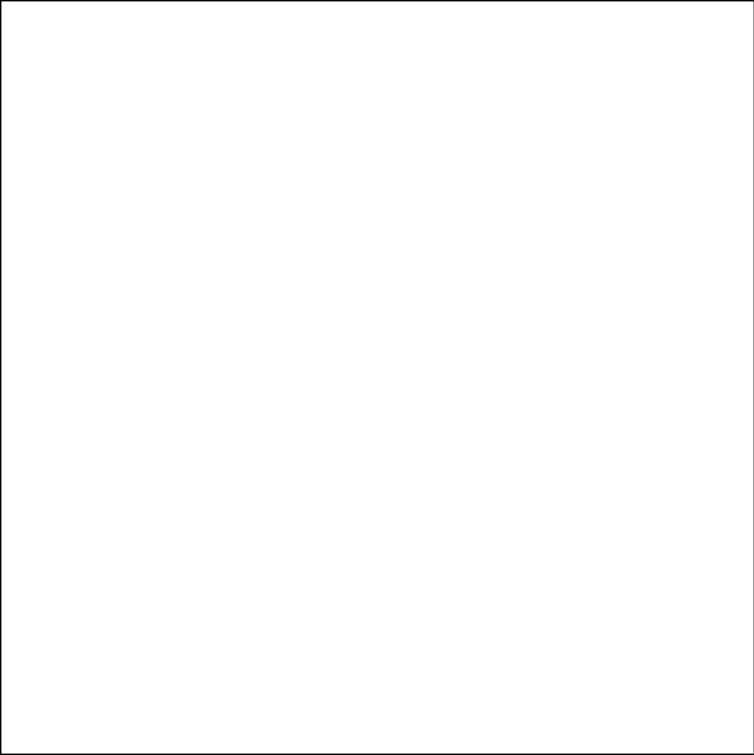
This story starts in the old times when animals and people lived together. In those days people did not have the right to fire. They ate their food raw. Only Lion had the power of fire.



Batho le diphologolo ba ne ba kopana go loga leano. “Re tla dira eng go tsaya molelo gotswa mo go Tau gore re kgone go apaya dijo tsa rona?” ba botsa. Ba ne ba tsaya tshwetso ya go leta go fitlhela maitsiboa mme ba simolola go opela le go opela, ba opa diatla, mme ba opa diatla, ba bitsa mongwe le mongwe gore ba kopane. “Tlang lo bine le rona. Tlang lo bine le rona. Tlang lo bine le rona.”

. . .

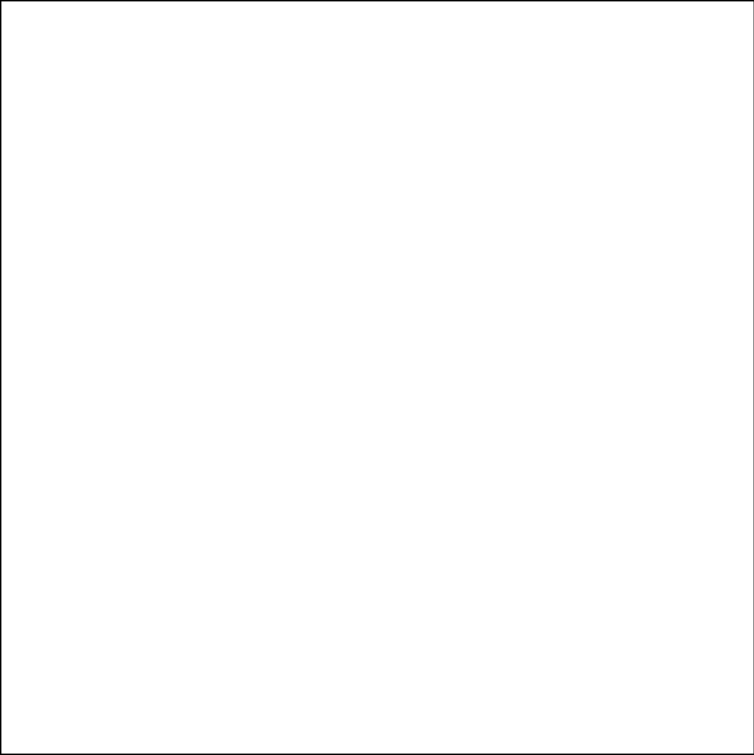
The people and the animals came together to make a plan. “What can we do to get the fire from Lion so that we can cook our food?” they asked. They decided to wait until evening and started singing and singing, clapping and clapping, calling everyone together. “Come dance with us. Come dance with us. Come dance with us.”



Diphologolo di le dintsi di ne tsa tswa mo sekgweng go tla go bina le go opela le bone. Tau e ne ya tla ka dithobane tsa yone tsa molelo. O ne a kgotlelsa dithobane, a kgotlelsa a di kgotlelsa. Go ise go ye kae go ne ga bonala mosi o monnye kafa tlase ga dithobane. Tau o ne a butswela mosi mme a tsenya bojang jo bo omeletseng. Go ne ga bonala tlhase e nnye mme mongwe le mongwe a tisa logong. Go ise go ye kae mongwe le mongwe o ne a bina go dikologa molelo.

. . .

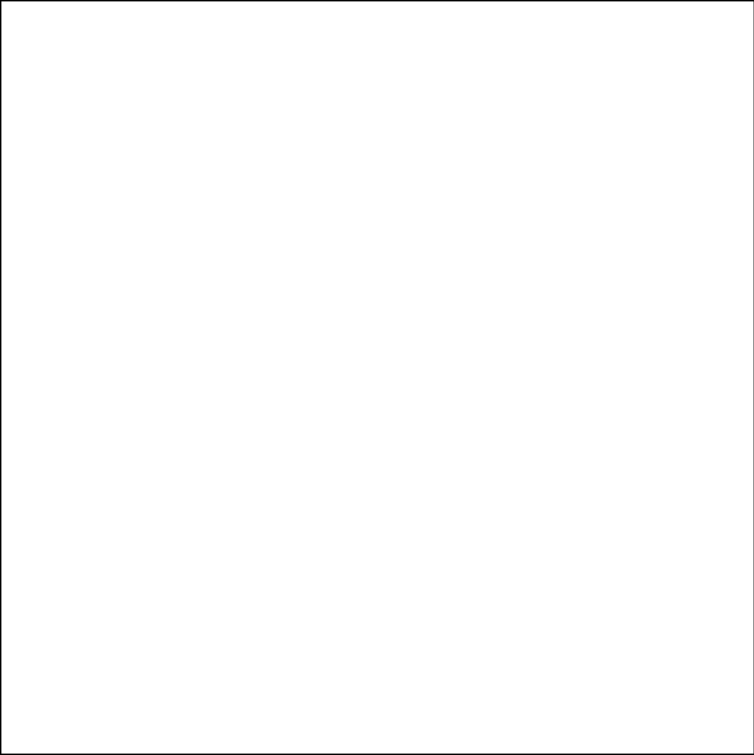
Many animals came from the bush to join in the dancing and singing. Lion brought his fire sticks. He rubbed the sticks, rubbed and rubbed. Soon a little smoke appeared beneath the sticks. Lion blew on the smoke and added some dry grass. A little flame appeared and everyone brought a piece of wood. Soon everyone was dancing around a fire.



Mmutla e ne e le phologolo e e ne e le maatlametlo e bile e le bonako. Batho ba ne ba mo raya ba re, “Fa re ntse re opela fano mme Tau a ntse a bina le rona, o tshwanetse go tsaya dithobane tsa gagwe tsa molelo mme o sie”. Ka jalo Mmutla o ne a tsaya dithobane tsa ga Tau a taboga. Ga a ka a kgona go dira jalo ka gonne Tau o ne a mo tshwara mme a mmusetsa dithobane tsa molelo.

. . .

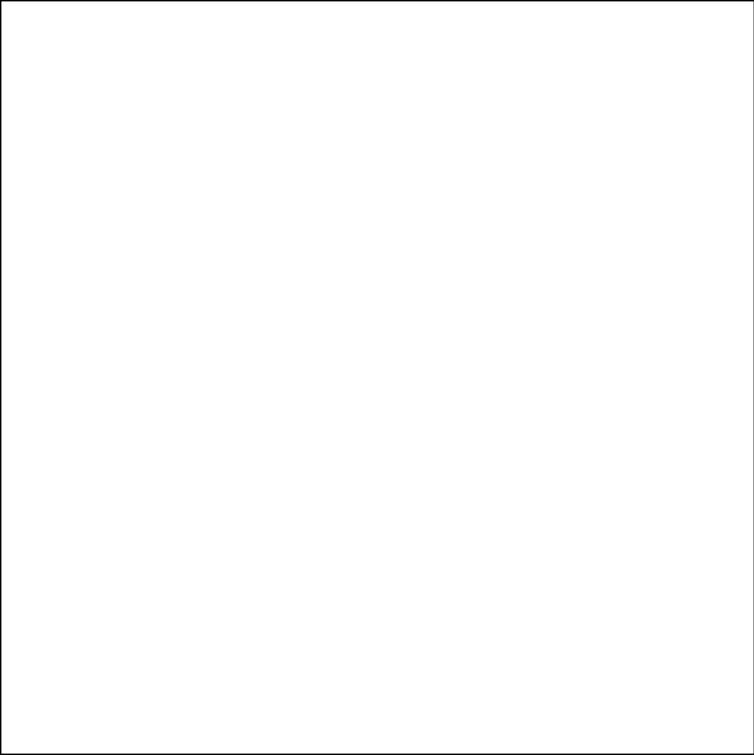
Rabbit was a cunning and fast animal. The people said to him, “While we are singing here and while Lion is dancing with us, you must take his fire sticks and run.” So Rabbit grabbed Lion’s fire sticks and ran. He did not make it because Lion caught up with him and brought the fire sticks back.



Tau o ne a opela pina ya boikgogomoso: “Mo go nna ga gore sepe. Ga ke na bothata. Nka go ja ka moriri, nka go ja o se na moriri. Ga ke na bothata. Lona lotlhe lo dijo tsa me”.

• • •

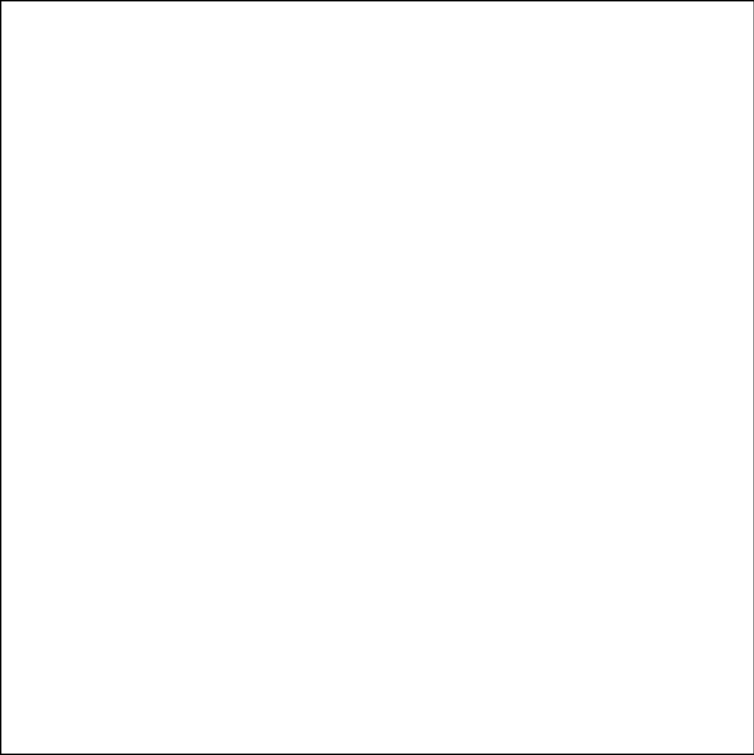
The lion sang a boastful song: “To me it does not matter. I don’t have a problem. I can eat you with hair, I can eat you without hair. I don’t have a problem. All of you are food to me.”



Fa ba ntse ba bina le fa ba opela, Tshepe o ne a tsaya dithobane tsa molelo mme a siela kwa nageng. Mme Tau o ne a re, "Ke eng fa ke sa utlwe modumo o mogolo wa tlhako fa pele-tlhako fa morago tsa ga Tshepe fa morago ga me?"

. . .

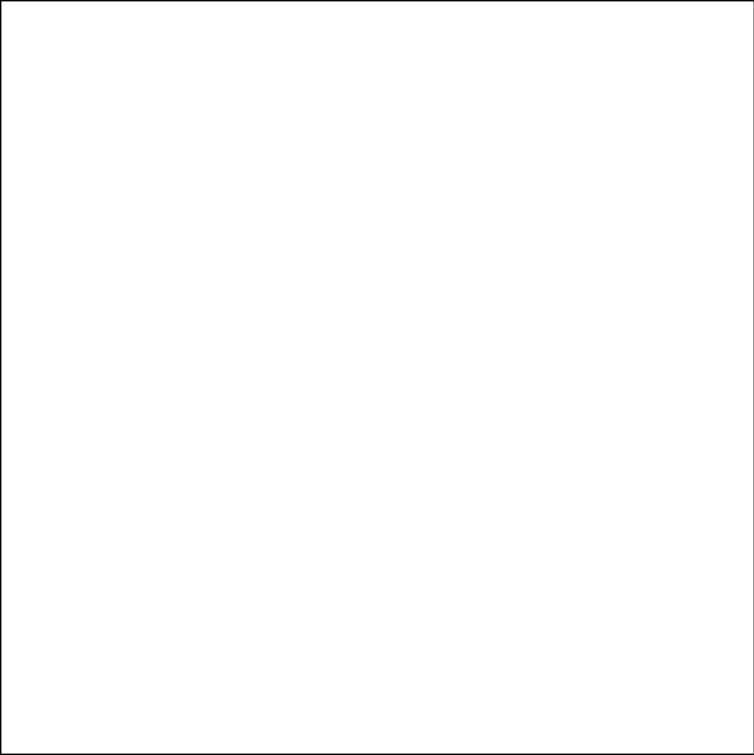
Springbok could run and jump very fast. The people said to him, "While Lion is dancing and singing here with us, you must grab his fire sticks and run."



Tau o ne a retologa mme a bona Tshepe a tabogela kwa nageng ka dithobane tsa gagwe tsa molelo. Ka jalo o ne a taboga fa morago ga ga Tshepe, a mo tshwara mme a menoga ka dithobane tsa gagwe tsa molelo. Tau one a opela pina ya gagwe ya boikgantsho gape.

. . .


When they were dancing and singing, Springbok grabbed the fire sticks and jumped away into the veld. But Lion said, "Why do I not hear the clippety-clop clippety-clop of Springbok's hooves behind me?"



Go tswa foo batho ba ne ba sebaseba. Ba ne ba re, “A re botse Phuti. O monnye e bile o bonako thata”. “Phuti”, ba ne ba rialo, “fa Tau a ntse e bina le Tshepe o tlole ka bonako. Batho ba ne ba mo raya ba re, “Fa Tau e ntse e bina le go opela le rona, o tshwanetse go phamola dithobane tsa gagwe tsa molelo mme o taboge”. Fa a opela fano le rona, o tshwanetse go tsaya dithobane tsa gagwe tsa molelo mme o tshabe”. Ra mme a boa ka dithobane tsa gagwe tsa molelo.

• • •

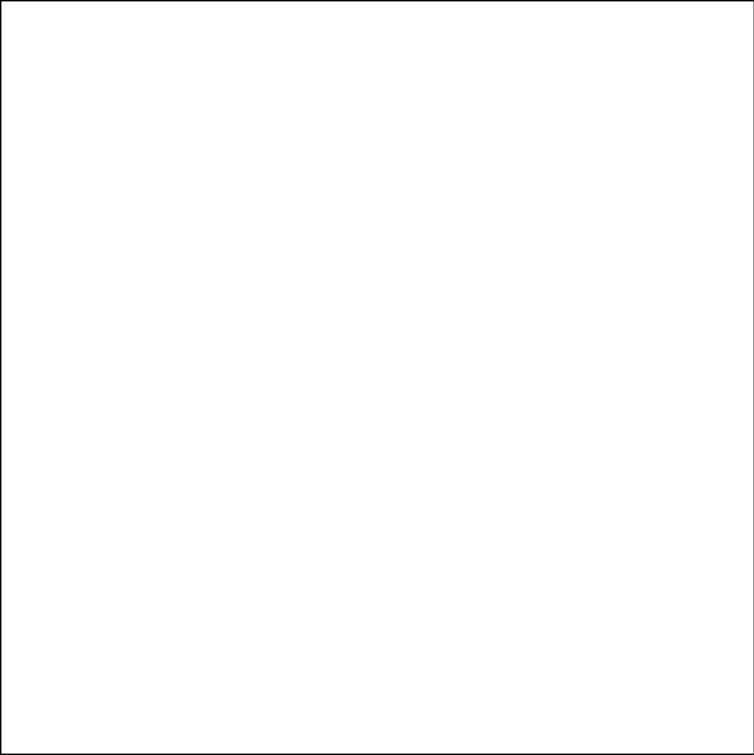
Lion turned and saw Springbok running into the veld with his fire sticks. So he ran after Springbok, caught him and came back with his fire sticks. Again, Lion sang his boastful song.



Fa ba ntse ba bina go dikologa molelo, Phuti o ne a phamola dithobane tsa molelo tsa ga Tau mme a tabogela kwa nageng. Mme Tau o ne a re, “Ke ka ntlha yang fa ke sa utlwe Phuti a ntse a kgorotlha kafa morago ga me jaaka pele?” O ne a retologa mme a leleka Photshana yo o neng a thopa-tlopa mo nageng. Tau o ne a mo tshwara mme a boela kwa molelong ka dithobane tsa gagwe.

. . .

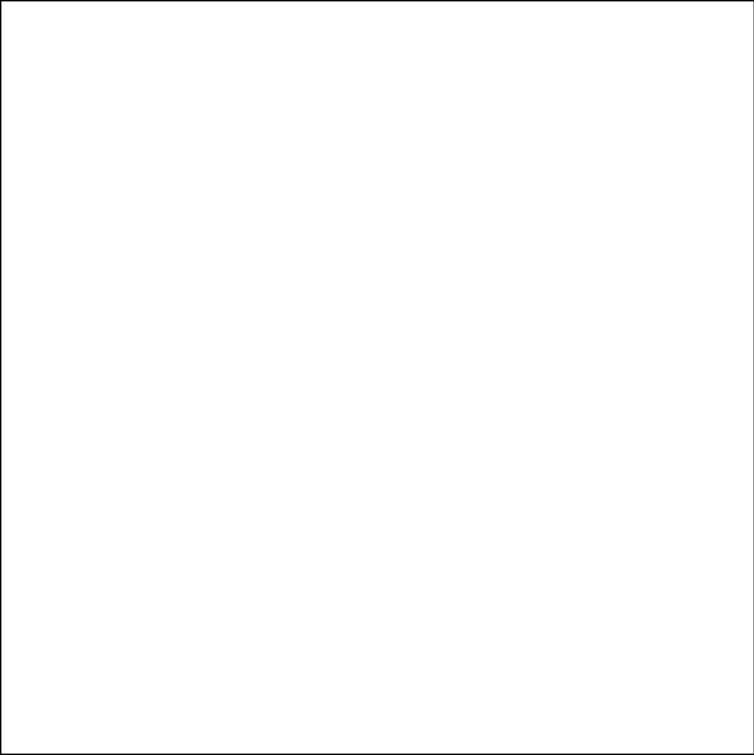
Then the people whispered to each other. They said, “Let us ask Duiker. He is small and very fast.” “Duiker,” they said, “while Lion is dancing and singing here with us, you must grab his fire sticks and run away.”



. Tau e ne ya opela pina ya gagwe ya boikgantsho gape. “Mo go nna ga go na sepe. Ga ke na bothata. Nka go ja ka moriri, nka go ja o se na moriri. Ga ke na bothata. Lona lotlhe lo dijo tsa me”.

. . .


When they were dancing around the fire, Duiker grabbed Lion’s fire sticks and ran into the veld. But Lion said, “Why do I not hear Duiker snort-snorting behind me as before?” He turned around and chased after little Duiker who was leaping into the veld. Lion caught up with him and returned to the fire with his sticks.



“Ao”, batho ba ne ba fegelwa, “Ke phologolo efe e e ka re thusang jaanong? Ntshe o na le maoto a maleele go gaisa rotlhe, a re mmotseng”. Ba ne ba tlhalosetsa Ntshe leano la bone mme mo nakong eno o ne a phamola dithobane tsa ga Tau.

. . .

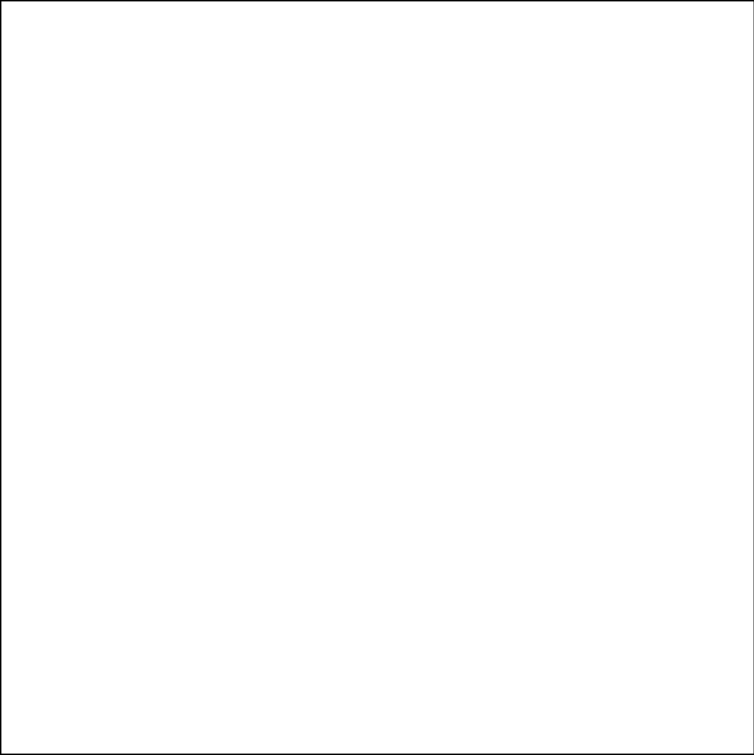
Again, Lion sang his boastful song. “To me it does not matter. I don’t have a problem. I can eat you with hair, I can eat you without hair. I don’t have a problem. All of you are food to me.”



Tau o ne a re, “Ke eng fa ke sa tihole ke utlwa lentswe le le kwa godimo la ga Ntshe fa morago ga me?” O ne a leba go dikologa, a bona Ntshe mme a mo leleka.

• • •

“Oh,” sighed the people, “Which animal can help us now? Ostrich has the longest legs of all, let us ask him.” They explained the plan to Ostrich and he grabbed Lion’s fire sticks this time.



Morago ga lobaka lo loleele, Tau o ne a boa ka sefatlhego se se lapileng thata, ka gonne Ntshe o ne a taboga ka lobelo lo lo fetang lwa gagwe. O ne a re: "Go tloga ka letsatsi leno go ya pele, ga ke na go tlogela ope wa lona a le nosi. Ke tla lo tsoma, ke lo leleka le go lo ja!" Mme seno ke sone se se dirileng gore Tau e nne mmaba wa batho botlhe le gore batho ba nne le maatla a molelo.

. . .

Lion said, "Why do I not hear Ostrich's high singing voice behind me anymore?" He looked around, saw Ostrich and chased after him.




Global Storybooks

globalstorybooks.net

Dithobane tsa molelo tsa ga Tau

Lion's fire sticks

 Traditional San story

 Manyeka Arts Trust

 Domitilla Naledi Madi (tn-na)

