READ-ME-TO-RESILIENCE

Compiled by Rm2R team, 2012
Vanderbijlpark, South Africa
Acknowledgments

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There are a number of drawings in this booklet. These were made by children who listened to the stories. Not all the stories are illustrated because children could choose to draw or not, and choose which stories they wanted to illustrate. Rm2R gratefully acknowledges the inputs of Ms Nondandiba Ngemntu in collecting these drawings and gaining the children’s permissions to use them, anonymously, in this booklet.

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The booklet containing the Rm2R stories is not for sale. It is the desire of the Rm2R team (Linda Theron, Kate Cockroft, Lesley Wood, Macalane Malindi, Sipho Kwatubana, Nokhanyo Mayaba, Carmen Joubert, Nondandiba Ngemntu, Teya Mabaso, Diana van Dijk, and Marijke Steegstra) that children and communities have free access to the stories in the hope that the stories will teach children lessons that support them towards greater resilience. The stories can also be downloaded. Please see www.Lindatheron.org for the link.
Foreword

This booklet contains 16 traditional African stories, originally told to Rm2R team members. We include English, isiXhosa and isiZulu versions of each story.

Originally the Rm2R team collected 40 plus stories from community members in the Eastern Cape, Free State, and Gauteng provinces of South Africa. Community members were asked to think of stories that had made them feel strong (or resilient) when they had heard these stories as children. Once these stories were translated into English, they were sent to a panel of psychologists. Independently from one another, panel members chose which stories they thought would be most likely to teach children lessons/truths that would be supportive of their resilience, or positive adjustment to hardships. This selection process pared the stories to a total of 24.

Nokhanyo Mayaba piloted the stories with children in the Eastern Cape. The participating children were all vulnerable and orphaned. Following this pilot, the number of stories was reduced to 22, as the Rm2R team found that, in practice, two of the stories were not effective in encouraging resilience. Next, Carmen Joubert, Teya Mabaso and Nondandiba Ngemntu told the stories to Gauteng-based children who were vulnerable and orphaned. Carmen Joubert also supported teachers who were acting as lay counselors in their schools to use the stories. The feedback that the teachers provided, as well as the results of the more formal SANPAD-funded Rm2R study, showed that children’s resilience was nurtured by the Rm2R stories\(^1\). It is our hope, therefore, that by making these stories available to the general public more children will be supported towards resilience, either from reading the stories themselves, or being told these stories by a caring adult.

\(^1\) We only include 16 of the original 22 stories because the teachers and lay counselors who worked with Carmen Joubert reported that children lost interest when the stories were long or complicated.
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1. AVI AND HIS DRUM

There once was a young boy called Avi. This young boy lived with his parents. One day there was a terrible incident. There was a huge fight, and people were fighting among themselves. Avi’s parents were forced to move to a safer place.

As Avi looked around, he did not see where his parents had gone. Avi was saddened and started to cry. He cried until sunset. Avi started walking with no idea of where he was going but with the hope that he might find his parents. Along the way he saw a huge tree, he sat under it and eventually fell asleep. An old man came walking along. He looked at Avi as he lay asleep, and then he woke him up. He asked him what he wanted there because he looked tired and hungry. He felt pity for Avi, and took him to where he was living.

Upon arrival the old man gave Avi food. He finished all the food and then drank water. That was how Avi began staying with the old man, Avi helped with the cooking, fetching water, sweeping and washing the dishes. The old man was also of great help to Avi because he told him stories of the animals of the jungle.

One day the old man became very sick, and told Avi that he was about to die. The old man promised to give Avi a gift before he died. The gift was a drum. Avi was excited as the old man handed him the drum. The old man told Avi never to be separated from his drum. He continued and told Avi to go on a journey until he reached the crossroads, where he should pause for a while and then play the drum three times.

Then Avi started his journey. He continued until he reached the crossroads. He stopped and beat his drum three times. While playing the drum, he was amazed to see beautifully built houses. Then he saw his parents standing in one of the yards. He was excited and went to them, they were also happy to see him. There was great joy in being reunited with his parents.
2. MANKEPE A GOOD SINGER

Once upon a time, in the neighbouring country of Lesotho, there was a girl named Mankepe who was very intelligent. This girl was a good singer. She used to entertain other children by always singing to them. Children followed her everywhere she went just to listen to her.

One day Mankepe was kidnapped by a cannibal who was staying in the veld. The cannibal smeared her with medicine and placed her in a small dark room. He told her that he wanted to have a lot of food, and that the medicine he had smeared on her would cause whoever touched her to turn into an animal.

There was sadness in the village when Mankepe disappeared. Of the children went out to search for her. They looked everywhere and finally arrived at the house where Mankepe was hidden. They broke the door down and found Mankepe sleeping. Wow, they were very pleased to have found her. Some of them held her hand and immediately they turned into animals. The cannibal was very happy but those who had not touched Mankepe ran away. The following day they went to the cannibal’s house, carrying fire. The cannibal was very scared of fire because he had a lot of fur on his body.
The children from the village arrived at the cannibal’s house with the intention of burning the monster. They made a fire and, when the cannibal saw the fire, he went out and ran away. The children ran after him and got hold of him. The cannibal begged the children not to kill him. The children said they would release him provided all the children that were turned into animals could be healed. The cannibal had no choice. He had to undo everything and Mankepe was set free together with those children that had been turned into animals.

The children continued to listen to Mankepe’s singing.
3. THE CANNIBAL

Once upon a time there were three girls who were very good friends. One day they decided to go and fetch grass to make grass mats. They had to travel a long way and the sun was very hot. After cutting the grass they sat and talked. One of them suggested that they should work faster and go home before it became too late. The others mocked and called her a coward. They continued cutting the grass. One of the girls told them not to worry, if it did become too late to go home they would go to her uncle’s place. She did not know that her uncle had become a cannibal. In the evening they took the cut grass and went home. While they were on the way the one girl said: “Here is the way to my uncle’s house.”

They arrived at the house, knocked on the door and were welcomed by the lady of the house who looked anxious. She asked concerned: “Children, don’t you know that your uncle has become a cannibal? Don’t be afraid, I’ll lock you up in a room, but do not stay until tomorrow morning” The girls went to bed but they could not fall asleep. The cannibal arrived in the middle of the night. He said: “I smell humans in the children’s room.” He entered the house and said again, “I smell humans in the children’s room.”

He woke up very early in the morning to go and invite other cannibals. His wife opened the door of the room in which the girls were sleeping and told them to run away. The girls took the grass they had cut and ran away. While they were on the way the one girl realized that she had forgotten her mother’s wrapper in the cannibal’s house. She asked the others to accompany her back to the cannibal’s house. They refused. She said: “I will hold my bunch of grass straight up. If it moves you must know the cannibals have not caught me yet. If it falls you must know that I have been caught.” She went back and pleaded with the cannibal to give her the wrapper but he told her to come in and take it herself. The cannibals laughed.
While they were laughing and not watching the girl entered, grabbed the wrapper and ran. The cannibals chased her. Her bunch of grass moved and moved, so the others knew that she had not been caught. Then the grass fell on its side so it became clear that she had been caught. So they went home.

The cannibal uncle asked the other cannibals not to slaughter the girl immediately. He also asked his wife to go to bed and asked the girl to sing. The girl sang:

“I was on the way to cut grass in the bush. I miss my brother, Bhavuma.”

When the other girls arrived home they told the story as it was. The mother of the girl who was caught, cried. They slaughtered a cow to perform the burial rites in honour of the girl who was caught by the cannibals.

The cannibal uncle was invited to the ceremony and he came with his sack. He arrived and greeted everyone. They sat and talked about a lot of things. Later on he said to his sister: “My sister please listen to what I have here in this sack.” The girl started singing:

“I was on the way to cut grass in the bush. I miss my brother, Bhavuma.”
His sister thought of a plan and asked her brother, the cannibal, to go and fetch some water for them. They took the sack and locked it up in a room. They gave the cannibal meat to eat.

While the cannibal was away, they released the girl and collected all kinds of living things, including bees and put them in the sack which they put in the room. They closed all the holes to prevent the living things from escaping, so that they could attack the cannibal when he opened the sack.

The cannibal arrived and shouted that the bucket was leaking. The people shouted back and advised him to plug the hole with mud. By that time they had finished what they were doing.

They gave the cannibal a lot of meat and beer. While he was drunk he asked the people to give him his sack. They pointed to the room in which it was. He entered the room and closed the door behind him. He opened the sack and the living things inside it came out and attacked him. He went out and ran as fast as he could. He headed for the river and put his head in the mud and died. They celebrated at home. They ate and danced.
Once upon a time there was a boy who was looking after a herd of cattle which belonged to his family. It was indeed a large herd of cattle. Among these cattle there was a big beautiful black cow which was the leader of the herd. The name of the cow was Ntulube. The boy liked this cow a lot, he used to ride on its back to and from the grazing land. The cow also liked the boy.

Every time when the cows were grazing on the green grass, the boy would sit on a rock watching the grazing herd. He would sometimes praise some of the cows, including Ntulube. As a sign of appreciation for the praise Ntulube would lick him. Other cows would come closer to him just to smell him. A strong bond was formed between Ntulube and the cows because of the way he was treating them.

When the cows were full, the boy would blow a whistle for the cows to drink water from the river. All the cows would follow Ntulube as he led them to the river. After drinking, the cows would lie down to chew the cud. While they were digesting the grass they had eaten, the boy would play them a melodious sound from his trumpet. The cows and the boy were great friends.

One day it so happened that cannibals came to where the boy and the cows were. They were very hungry and they were looking for anything to eat. When they saw how big and fat Ntulube was, their hunger became worse. They never said anything to the boy but went straight to Ntulube. They tried to lead the cow away from the herd in order to slaughter it. Ntulube did not move an inch. It would never do anything unless it was instructed by the boy.

When the cannibals realized that there was nothing they could do to make the cow move they told the boy to instruct the cow to move. The boy sang a song begging the cow to move. By this time the boy was crying bitterly as he was afraid of the cannibals and did not know how to help Ntulube. He sang:

“Ntulube ee Ntulube
Ntulube ee Ntulube
Just go please Ntulube
Can’t you see we are going to be killed?”
The cannibals were able to lead the cow away. The boy followed, intending to support his friend who was about to be killed by the cannibals. When the cannibals arrived at the river the cow refused to cross the river. The cannibals turned to the boy and said, “young man, talk to the cow to cross the river, or else we will eat you”. They were not intending to eat the boy since they knew that if they did they could forget about killing the cow. They had realized that the cow listened only to the boy. The boy began to sing:

“Ntulube ee Ntulube
Ntulube ee Ntulube
Just cross please Ntulube
Can’t you see we are going to be killed?”

The cow crossed the river to the other side. The cannibals led it to their house. They tried to let it go into the kraal but it refused. The boy had to sing again. After the cow entered into the kraal, they tied it with a rope and tried to drag it so that it would fall down. When they realized that they could not do this, they turned to the boy threatening to kill him. The boy sang to the cow and it fell down. The cannibals started to use their spears to kill the cow. Each time they tried to stab the cow they stabbed one another. They killed each other until a few of them realized that they had to talk to the boy. After the boy sang the cow was slaughtered. They had a big braai. While they were still busy braaing, the boy climbed up the kraal and began to sing his song:

“Ntulube ee Ntulube
Ntulube ee Ntulube
Let us go away Ntulube
Can’t you see we are killed Ntulube?”

The bones moved, each bone connecting with the other. The cow stood on its feet and just shook its body. The boy jumped on its back and started singing the cow’s favourite songs. The cow lifted its tail up and they went back home.
5. A LESSON LEARNT BY A GIRAFFE

A long, long time ago, when the earth had beautiful animals and people living harmoniously together, there was no enmity between animals and people. They were the best of friends who used to adore each other. At this time the giraffe had a short neck and was best of friends with a monkey. They stayed together in a big forest.

The monkey would sleep up in the tree, while the giraffe would sleep under the same tree. They did not eat the same food. The monkey would eat fruit from various trees. The giraffe would eat grass and leaves that had fallen from the trees. The monkey used to pity the giraffe because he had to eat dusty grass and leaves that had been trampled by other animals, while it was selecting the best fruit from the trees. The two friends decided to work out a plan that would enable the giraffe to eat fruit from trees. They tried a lot of things that did not work. The monkey would try to lift the giraffe up, or push it up a tree. They were honest with each other and loved and cared for each other. That was why the monkey was not happy about the fact that it was eating nice juicy fruit while its friend had to eat grass.

The giraffe did not want to let his friend down by not agreeing to whatever plan the monkey suggested to assist him. One day the monkey thought of another plan. They should tie a rope around the giraffe’s neck which the monkey would use to pull him up the tree. They both saw this as a good plan so they started implementing it. The rope was tied around the giraffe’s neck. The monkey climbed up to the top of the tree and told the giraffe that, while he was pulling, the giraffe should try to climb up the tree. The monkey said, “There you are! Let’s do it!”, and started to pull. When he saw the neck of the giraffe emerging between the leaves he became very excited thinking that the plan had worked. He started to boast, “You can now smell a fresh breeze, and the nice smell of fruit, I told you that it is nice up here.” The giraffe never said anything as it was difficult to listen to what the monkey was saying because of the pain. His eyes were closed; tears were rolling down his cheeks because of the pain. Before he could even try to climb up the tree the monkey had already started pulling, and his neck stretched as the monkey continued pulling. He could not alert the monkey of the danger he was in because of the pain.

When the monkey realized what had happened, and saw the tears in the giraffe’s eyes, he apologized for the mistake he had made. But now that this had happened no one could reverse the situation. The
giraffe’s pain was gone after a few days and he enjoyed choosing and eating the most succulent leaves. He also enjoyed the fresh air and the smell of fruit.

When other animals saw the giraffe they laughed, but that never bothered him because he was enjoying seeing everything up there before most of the other animals could see it. Although the giraffe had suffered a lot of pain, in the end it proved to be a worthwhile effort. The name ‘Giraffe’ was given to him then. Pain can be beneficial.
6. **BHUZANE THE BEE**

There was a man who surprised people with his love for bees. But the bees did not trust this man. Because people usually abuse bees, the bees thought that this man was just like all the other people. People used to ‘harvest’ the bees’ honey.

The man used to sing to the bees. He sang to them of his love for them. It so happened that a veld fire started and burned everything on its way. The beehive was in the way of the fire. The bees flew away to avoid being burned.

It took a long time before the bees could come back. One day one bee came back. It knew that the man loved them very much. The man became very happy when he saw the bee. He started singing to it, until it became sleepy. The man built the bee a beautiful house to live in. The bee produced much honey. The man became very rich because of the honey he was selling. He was very happy and the bee also loved him.

He sang to it saying:

“Bee! Bzzzzz
Bee! Bzzzzz
My beautiful bee bzzzz
King of much honey bzzzz
Bee! Bzzzzz”

The people knew that the man was always with the bee, taking care of it. The bee was safe.
7. THE PROUD BUCK

There once was a proud animal called a buck. This buck, with a face like a baby, was as beautiful as the sunrise. It had beautiful, sleepy eyes and a small body, but that did not prevent it from running very fast, and it was always leaping.

Amongst the animals there was a guinea fowl. The guinea fowl and the buck were inseparable and best of friends. One day the animals became jealous, and started to bully the buck saying that he is proud because he is beautiful.

Always, when they saw the buck jumping and leaping, they would laugh, and the buck noticed that there was something wrong between him and his friends. One day, when the other animals were resting under a tree, the buck arrived and sat with them. Once they saw the buck they started their funny tricks. The buck asked if he had done something wrong. They all agreed: “You are not supposed to be with us because we are not as beautiful as you are”. They were speaking with pride and despising the buck.

The buck also replied with pride saying, “Yes, I know that I am beautiful, and I am proud of it because I was born like that”. “Oh, no, no! We’ve never heard that there was an animal that could sing”, said the buck’s friends.

These strong words hurt the buck. He had always tried to sing to please his friends.
He started thinking of using a flute so that his singing would be more pleasing.

He composed a song, and started singing:

“*I have never seen such beauty*

_They say I am beautiful, yes I agree_

_I am also proud as I am_

_I don’t prefer to be trusted_

_I have never seen such beauty*_

Some of the animals liked the song, they were compelled to love the buck because of his beautiful song, and they also noticed that the buck had confidence in himself. They noticed that he was a gifted singer.
THE BOY AND HIS GOAT

Once upon a time there was a man and a woman who lived with their only child named Saki. His parents, especially his mother, loved him very much. He grew well under the discipline of his parents and he always obeyed them. During the second year of his schooling, his mother became very ill due to an unknown disease. Her husband consulted a sangoma* to inquire about the illness and a possible remedy. The sangoma said that, “This type of illness is not dangerous at all, she only has to eat the liver of a monkey”.

Saki’s father realized that this problem could easily be solved since they stayed close to the mountains where there were lots of monkeys. The following day he took his spear and knife and went hunting. The monkeys saw him from a distance and were alarmed when they saw the spear. They were afraid of the spear as all who hunted them had spears. The monkeys did not waste any more time but ran for their lives to the other side of the river, where he could not get them.

The following morning Saki’s father woke up early to hunt again. He went to a nearby forest and climbed up a tree so that the monkeys could not see him when they came back from the fields where they usually went to steal mealies. After some time the monkeys came back and one of them climbed up the same tree the man was in. He quickly caught the monkey, tied it with a rope and dragged it down the tree. The monkey realized that the man meant to kill it, it was being strangled. It asked the man, “What do you want?” The man started to tell the monkey how his wife had become sick and that the sangoma had told him that he needed the liver of a monkey to cure his wife. The monkey became very scared and said, “Oh I am very sorry about your wife, but unfortunately I do not have my liver with me now. By the way, we monkeys usually leave our livers high up in the tree, I think we must go back and fetch it”. The monkey ran and climbed up the tallest tree and the man could not catch it.

The man was very disappointed and went back home. Unfortunately, when he arrived, he found his wife dead. He was very troubled as this meant that he would have to raise his child alone. A few months after the burial of his wife, he decided to remarry. His son was then nine years old. He told him to stop attending school and to do all the chores, preparing food for him and his new wife, milking the cows, cleaning the house before going to the veld to shepherd the flock. He was not given any food but would

* A traditional healer
have to eat leftovers with the dogs. His father was not happy about this but there was nothing he could do as he was afraid of his new wife.

Every day when Saki arrived in the veld he would cry bitterly. This continued for a long time without anyone coming to his rescue. Due to lack of food he became as thin as a rake. One day when he was in the veld, his mother appeared in the form of a ghost. She asked him, “Why are you crying?” The boy answered, “I am hungry, it has been a while since I have had a decent meal”. His mother told him to fetch the goat that he used to ride when he was still young. Saki caught the goat and brought it to her. His mother told him that whenever he was hungry he should say to the goat, “goat, goat, dish up” and the goat would supply him with whatever food he wanted.

Saki said to the goat, “goat, goat, dish up”, and indeed the goat gave him all kinds of food. He ate and ate until his stomach was full. His mother told him to keep this a secret and never tell anyone. Every day when he arrived in the veld he would say, “goat, goat, dish up” and the goat would supply him with breakfast, lunch and an afternoon meal before he went back home. He would go back home singing with joy and no longer ate leftovers with the dogs. His stepmother noticed this and she was very angry, she did not know where he got food from. She tried everything to find out where the boy got food from, but to no avail. He continued to put on weight and became handsome.
SINOXOLO

In another country, far, far away, there was war. Many people died. A certain woman lost her husband together with all her children. This woman decided to run away and hide in the caves so as to be safe from soldiers.

She stayed in the cave, but sometimes she would go out in search of food. After some time she realized that she was pregnant. She became very excited as she knew that she would have someone to live with her in the cave. When she was due, she gave birth to a baby girl. She was very happy now that she had someone to communicate with, and could teach certain things. She used to go out in search of food for her and the baby. She named the baby Sinoxolo. She gave her the name hoping that she would bring peace to the land in the future. The mother did not want her child to bear a grudge because of what had happened. She wanted her to be satisfied with the fact that she at least had a mother who raised her.
They stayed together for a long time in the cave, eating only wild fruit. Sinoxolo grew up very healthy because of the nutrition she got from the fruit. One day when Sinoxolo’s mother was away searching for food, a monkey came also searching for food. The monkey saw the beautiful plump baby. It tiptoed towards the baby, grabbed her and off it ran to the forest. When they arrived in the jungle the other monkeys saw the baby, they liked her and started playing with her. The monkey that brought the baby to the jungle breastfed her and searched for the best fruit for her.

When the mother returned and found the baby missing, she cried. When she saw the footprints of a monkey in the cave she realized that her baby must have been taken by the monkeys. Sinoxolo was happy with the monkeys; they all loved and adored her. While some monkeys played with her, others taught her how to move and climb up trees like them. She became a very fast runner and was able to climb trees like the other monkeys. When the girl reached the age of seventeen she realized that there was a difference between her and the monkeys. Their bodies were covered with hair and they had four legs while she had only two.

One day while she was playing with her animal friends she saw a person at a distance. Using monkey language she asked the others what type of an animal the person was. She was curious because she noticed a resemblance between her and this new animal. The monkeys told her that it was a human being which was a very dangerous animal. She should be very careful never to go near human beings because they kill animals like monkeys. They told her that whenever she saw a human being she should run or climb up the tallest tree. One day Sinixolo decided to sneak away to where she had seen the human being. When her mother saw her she knew that this was her child who had been taken from the cave years ago. They hugged each other and cried, full of joy.

The war came to an end. Sinoxolo and her mother went back home to join the other villagers. The king of the village organized a race for all the villagers. The boys as well as the girls were very excited to be part of the competition, everyone was dreaming of winning. Sinoxolo came first, winning the girls’ race. When it was the boys’ turn she requested to enter their race as well. She ran faster than all of them, leaving them all far behind. She was presented with a beautiful blanket together with other prizes. The king selected her as a suitable woman for the prince. She therefore became the wife of the prince, who became the king after the death of his father.
Many, many years ago, long before the Creator had decided which birds would be more powerful than others, there many fights among the birds. So, the Creator decided it was time to decide which bird would be the leader of all birds. To be the leader, this bird would need to be wise, to know how to keep peace and give good advice, and outwit sneaky birds. The Creator called all the birds together and said: “Tomorrow we will see who will be your leader. To do so, you must all come together at midday on the big grassy plain and wait for my sign. When I give the sign, fly up to me. Whichever bird is the first to touch my hand, will become the leader of all the other birds.”

The birds were very excited. Some of them who were hoping to win inspected their wings. Kosi, the proud eagle, admired himself. He stretched his wings wide and flexed his muscles so that all the other birds could see that they did not stand a chance against him. He smiled an evil smile when he thought about how he would make all the birds obey him. The birds who were watching him became very afraid – they immediately thought of hiding in the bushes and trees. The only one who did not was Ngcede, but nobody noticed. You see, Ngcede was so small that the other birds always forgot about him.

Little Ngcede’s eyes were shining and he was filled with energy. He hopped about confidently and waved his little tail. He didn’t even think of hiding in the bushes or trees. He was sure he would be quick enough to escape Kosi’s cruel beak and claws. He waited for the following day and planned.

Time passed quickly and soon it was the following day, and then it was midday. All the birds came together on the big grassy plain. They waited nervously. Then the Creator gave the sign - a loud clap of thunder - and the birds flew up into the sky. You can be sure that nobody was thinking of Ngcede, especially not proud Kosi. So, nobody saw that when the thunder-sign came and Kosi spread his great wings to rise, little Ngcede flew quickly, like lightening, and sat on Kosi’s strong shoulder. He held on fast.

Kosi felt something – it was irritating like a fly. He shook himself and shouted “Get away!” . But the ‘fly’ clung on. Eventually Kosi ignored it and concentrated on his long flight, and on winning. The birds rose higher and higher, aiming for the sun and the Creator’s hand. Soon many of them began to tire. Kosi did
not grow tired – his mighty wings kept flapping and his flight seemed effortless. One by one the birds dropped out or lagged behind. Kosi kept the lead – his evil eyes were glinting.

In the end, Kosi was the only one left in the race to be the first to touch the Creator’s hand. Or, that’s what he thought, and so he relaxed and kind of rested in mid-air. As he slowed, he planned how he would swoop down and touch the Creator’s hand. He believed he had won. But then he saw something: it was little Ngcede, streaking from his shoulder, like a shiny little bullet. And Ngcede flew straight into the Creator’s waiting hand, and won!
9. THE GOOD SAMARITAN

Ntsingiselo was a 12 year old boy who lived in one of the villages in the Bathenjini area across the Nciba river. He stayed with his grandmother Mamvulane. When he was 3 years old his parents died of pneumoconiosis*. His grandmother was struggling to make ends meet and there was no one who was prepared to offer them help. There were some neighbours who gave them a few things that could help them. In those days there were no old-age grants.

Ntsingiselo was bothered by the fact that they had no oil (paraffin) for the lamps in the evening. They used to get a burning coal from the neighbours to make fire and when it was bedtime they would put fat on dried burning cow dung so that there could be light. This situation made it difficult for Ntsingiselo to do his schoolwork. They had to use the fat sparingly so that it would last them longer. He was the only one who could not do his homework, which was usually learning a times-table, a passage from the Bible, or a recitation. He was always punished for not doing his homework. He was always ridiculed by other learners thinking that he was mentally disturbed.

Lwandile who stayed in the same vicinity was not happy about the way his friend was treated. He would help Ntsingiselo with milking the cow every morning. This was the time when he would help him with the recitations and other schoolwork, while they were busy in the kraal. Lwandile enjoyed helping his friend who learned very fast. Ntsingiselo liked the fact that he was not going to be punished because Lwandile was helping him.

One day they were given a lot of work to do at home, Lwandile was willing to help his friend as always, but Ntsingiselo was not feeling well. He last had a meal three days ago but Lwandile did not know this. It took him longer than usual to grasp the content of the work. They decided to go back to the kraal after they had finished milking the cow so that Ntsingiselo could have more time to learn his work. While they were still busy, the school bell rang; they never bothered to wash or comb their hair but went straight to school. They arrived immediately after the assembly and they had to be punished together with other

* A miner’s lung disease
latecomers. They were punished by the principal of the school. Although they were not happy about this they knew that at least they were ready for the mental test in class.

What they did not know is that it was a day when the educator decided to check learners for cleanliness. Ntsingiselo and Lwandile were the only two who had not washed that day. The educator started by punishing Lwandile. He was punished for not combing his hair and was given a few lashes on his head; for having dirty ears he was lashed, and for dirty, dirty hands. By this time he was crying uncontrollably. One boy from the class could not take it anymore; he stood up and said, “Please ma’am, I will take the punishment on their behalf, even Ntsingiselo’s”. By this time Ntsingiselo was urinating because of fear. When the educator saw this she hugged the boy and thanked him for his kindness. She decided not to punish Ntsingiselo, instead she went to her table and wept.

From that day onwards, she started to take an interest in Ntsingiselo’s life. She asked for donations for him from other community members. Ntsingiselo started to excel in whatever he was doing. He also did well in his high school.
Once upon a time the animals had a fierce competition. The winner was going to be made king. The competition started; the dog fought with the lion. The lion was the strongest and killed the dog. The other animals became angry and the chicken vowed that the lion would not beat her. Lion killed her with ease.

Next came the snake. Lion killed him easily too. Then came the hare. When the lion roared, hare ran away with his ears in the air. The cow followed and she vowed that she was going to destroy lion with her horns. The cow lost and was killed. The other animals called a huge meeting where they complained about the lion.

Some were saying lion should be king because everyone feared him. Towards the end of the meeting an ant arrived and inquired if the bee had fought or not. It was suggested that bee should be given a chance and he agreed. While bee was on his way, lion heard him and simply caught him between his teeth and killed him. The other animals were shocked that even bee had been killed.

The ant swore that lion would not beat him. The other animals laughed. The arrangements were made for the fight but lion did not worry about anything. The animals came in large numbers. Lion came and entered the ‘ring’ ready to fight. Lion was not aware that the ant was slowly walking up his head. He entered the lion’s ear.

Then big trouble began! The ant bit the lion inside the ear. The lion tried to rescue himself by rolling on the ground. In the end the lion died. The other animals were excited and respected the ant from then onwards.
11. UNITY IS STRENGTH

Long, long ago, in a far-away country, there was a man who lived with only his children. They were five boys. Their mother died when they were still very young. This man brought them up with love and discipline. He taught them to love and respect each other.

It was not easy for the boys to follow their father’s teachings because they were in constant competition with one another for their father’s love and affection because they all wanted to be their father’s heir. They used to betray one another; each of them would lie about the other, saying hurtful or foul things about each other to their father. Their father told them that, if they wanted to be successful, they had to love, protect and care for one another so that their enemies could not get between them. He told them that in all their efforts they could only succeed if they all worked together and became a unit, fighting together for a good cause when necessary.

The disagreements between the boys continued, and they were always suspicious of one another. The old man was worried about this, because he knew that there was no one else who could guide them in the event of his death. One day they were fighting among themselves, beating one another up. The one who was trying to stop the fight also ended up fighting. The old man was watching with astonishment. The following day he woke up and went to sit next to the kraal deeply hurt by what he had witnessed. He asked them to bring him some sticks from the bushes. They came back, one with two and the other with three and so on. He gave each and every one of them one stick, so they could break it, and they
broke it with sheer ease. After that he looked at them and said, “Did you see what happened” and they replied, “Yes”. He asked them to take some sticks from the ones that were left and give them to him. He then made them into one bundle. He gave the bundle first to one so he could try to break it, but he could not. He then gave it to the next one and to each one of them; none could break the bundle. After he had passed the bundle around to all of them, he then told them that if they could stick together like that bundle of sticks, nothing, not even their enemies could break them and nothing could overpower them.
A long, long time ago, in one of the driest parts of Africa, a hard-working man and his wife were very sad. Although they loved each other very much, they were very sad because they were childless.

They had a hard life. They were not young anymore and it was very, very difficult to farm such dry land. Still, they kept trying. They knew that if they did not plant a crop they would starve. The husband worked hard to dig up the earth and then his wife carefully sowed the seed they had. The big problem was the birds! Although the husband and wife tried to be fast and to cover the seed with soil, the birds were faster. They ate the seed before it could be planted. The old people were very worried because their supply of seed was running low.

For two days they kept trying, but the birds gave them no peace. Each time they put seed into the ground, the birds flew down and ate it. But then the husband made a plane. He told his wife: “Let’s wait until the middle of the day to plant. It will be so hot then, that the birds will be sleeping in the trees.” His wife thought this was a very good plan, and so they began to walk back towards their little house. Just as they left the field, a crow flew down and began to ‘talk’ to the wife. The crow said: “Woman, my bird-friends are hungry; please give them the seed that is left. If you do this, you will have great luck.”

“Oh dear,” said the wife. “If we do that, then we will starve to death because we have almost no seed left.”
“I promise you that will not happen,” said the crow. “I can’t give you any more detail but I promise you that if you give the seed to the birds, you will be blessed and become deeply happy!”

The husband and wife thought long. In the end they agreed. They said: “We don’t really have much to lose. The birds ate just about all the seed we had. And anyway, maybe the poor birds need the seed more than we do.” So they scattered the seed they had left on the ground for the crow’s friends to come and eat. The birds flew down and had a feast.

When the birds had finished feasting the crow spoke to the husband and wife again: “Thank you for feeding my bird-friends. You will be blessed for your selfless kindness. Now, listen carefully and do exactly what I say. First kill your best ox. Cut out its stomach and insides. Take out the dung, and burn this. Take the ashes from this fire and put them in the middle of your backyard. Then, roast the meat of the ox. Call all your neighbours and ask them to share in your feast. Then, and this is very important, take the horns, insides, stomach, hooves, heart, liver, kidneys and lungs. Make sure that you have every
one of these eight parts. Wrap all eight tightly into the skin of the ox, so that it makes a kind of a package. Put this inside your hut. Importantly, you must not close the door of your hut. You must also not have a light inside. No matter what you hear, do not close the door or light a candle or do anything. Just wait, until the cock crows to say it is morning.”

At the end of this long speech, the crow flapped his wings and flew off. The husband and wife were confused and quite worried. Still, they decided that they should listen to the crow. They did every single thing, just like he had said. But, they could not sleep. They lay listening and listening. Much later they heard something at their door. They thought they felt a light wind too. Then they heard sounds, like groaning and moaning and muttering. They were VERY frightened and lay close together. They did nothing though because they remembered the crow’s warning.

Then they heard a little voice say: “Stomach, shift up – give me space!” A second voice moaned: “Feet, shift up, you are standing on me!” A third voice whispered, “Horns, move! You are stabbing me!” This went on and on, until morning.

When the cock crowed, the husband and wife crept carefully out of their hut. They saw the package of skin, and when it began to move around, the husband got a big fright. He shouted: “I don’t understand this magic!” and he tore the package open with his knife. They could not believe their eyes when eight strong children came crawling out. The children sang: “Thank you for freeing us – we did not have enough space inside that skin.”

The husband and wife cried with joy. They understood that this was their blessing for feeding the hungry birds. But this was not the end of their blessings. Where they had made the fire in their backyard to roast the ox, a lovely silver tree had grown overnight. It was covered in sweet, ripe fruit. The crow was also waiting for them in the tree. “This fruit is to feed you and your children for the rest of your lives. Just remember to save the seed and pips from the fruit for the birds and to feed them with it.”. They promised to look after the birds in this way.

And so, the husband and wife, and their eight children were happy and content for all their days. They carried out their promise to care for the birds and in return they had more than enough fruit for themselves. Their life was good.
13. INSTANT POISON

In one of the villages in the Eastern Cape, a couple had only one child. They conceived the child after a long time of not having children. This was a girl child. She was very dark of complexion, with big red eyes. She had long protruding teeth. Her neck was like a long pole that had been inserted between wide shoulders. She was unusually tall for a girl. Her arms formed brackets, and she had big muscular legs and flat buttocks. One could think that she was an unusual creature or that she was disabled.

She was amazingly clever. Although her parents could see that she was not beautiful like other girls, they loved her because she was their only child. She was teased by others in her area because of her ugliness. Even the name ‘Instant Poison’ was also given her by people in the area, because they said she was like poison. Her real name was Nomalizo but she was not bothered by the names she was given. She used to say, “Even if you are beautiful, your beauty does nothing for me, I can do anything I want to do myself, there is nothing that I cannot do because I am ugly. I am far better than most of you”.

They just laughed knowing that what she was saying was true. In each class that she went to, no boy or girl could outsmart her. In athletics she was like a Springbok. Young and old ended up liking her, and accepted her strange body because of the good things she was doing. Her parents were proud of her. After completing her matric, she wanted to train as a soldier. Her parents disapproved of this saying that this would be a waste as she was too intelligent for that. She insisted that this was the career she wanted and that she truly believed that she would succeed in that field. Her parents finally gave in because she had never disappointed them before. They decided to encourage her to follow what her heart desired. When she joined the military she furthered her education until she became one of the highest officers. During her time in leadership, there were rumours of some terrorists on the borders of South Africa. The army had to be brought to a state of readiness to defend the country. When it became known that the terrorists wanted to overthrow the country’s government, she decided to lead the army herself. Her seniors were not happy with this decision but they ended up accepting it. The army attacked fiercely. The terrorists aimed at attacking the ‘White House’, but Instant Poison never gave up.

* Physically challenged
The number of casualties increased. Instant Poison ordered the bodies of the terrorists to be stacked in piles. The news spread of her bravery and courage and that if it had not been for Instant Poison, the government of this country would have been doomed. The government gave her medals for saving the country. She also received a big reward because of her dedication to her work.

Her parents were very proud of her and very happy that their child was the first black woman to have led an army and to have come back triumphant.
In a certain far away country, the king organized a ritual feast in celebration of his daughter’s womanhood\(^2\). The girls of the village were requested to accompany the princess to the river where she took a bath. On their arrival at the river they folded their clothes and put them not very far from where they were going to swim. They swam, played and scrubbed each other’s backs, after which they put oil on one another. Towards sunset they decided to go back home. When they checked where they had put their clothes they saw a giant\(^3\) sitting on the clothes. They asked the giant to give them their clothes. They were afraid of the giant. One of the girls decided to sing a song begging the giant to give them their clothes.

"Stiti madevana stiti madevana\(^4\)
Bring back our clothes

We are in this situation because of the princess

She told us that in this river there is a celebration of her womanhood

But now we are no longer celebrating"

The giant took her clothes and threw them to her. Another girl imitated her by singing the very song she was singing. She was also given back her clothes by the giant. When the girls saw this they followed suit. All the girls got back their clothes except the princess who was very reluctant to beg the giant for her clothes. It was gradually becoming dark. The other girls begged the princess to talk to the giant as they wanted to go back home, which was far away from the river. The princess pulled a face and sang without showing any respect for the giant. She sang the same song that the other girls were singing but all the words could not come out correctly\(^5\) as she was growing more and more disgusted that she, being a princess, was begging a giant.

The giant kept quiet and faced the opposite direction, totally ignoring her. The other girls asked her to speak properly, with respect, otherwise the giant would eat them all. The princess ignored the other

\(^2\) A ritual called ukuthomba
\(^3\) This could also be a cannibal
\(^4\) The one with a beard
\(^5\) ukuteketa
girls’ request and continued making faces at the giant. It was now very dark. As the princess continued making faces, the giant just pulled her out of the water, put her in his sack, on his shoulder and carried her away.

In the forest the giant hung the girl in the tallest tree and left her there. The girls went back home, but they were afraid to tell the king about what had happened at the river. They put another girl in the princess’s room and the celebration continued.

One day the men from the royal house went out to chop wood in the forest in preparation for another feast. One man decided to cut down one of the tallest trees. While he was busy cutting it down he heard something singing like a bird.

> “Hey man, who is chopping, chopping
> Pass my regards to my parents
> Report that Khabatana has been left in the river, in the river”

This man listened carefully while the girl repeatedly sang to him. He called another man to come and listen to the song. They understood the message in the song. They looked up into the tree and saw something in the top of the tree. All the men gathered together, trying to reach the top of the tree so that they could see who was giving them a message. The man who reached the top of the tree saw the sack that belonged to the giant. He took it, put it on his shoulder and climbed down.

The men opened the sack and saw that the girl inside it was Khabatana. She was still alive but they could not easily identify her. She was pitch black and very frail. They felt pity for her. They took her back to the palace and reported the matter to the king. When hearing the news the king cried bitterly, especially when he saw her looking like an animal. He asked the men, “Who is the girl I am busy feeding in the princess’s room?” The men did not reply as they were afraid of the king. When the king heard what had happened at the river, he took a decision that all the girls who were with the princess in the river would be killed. The king’s advisors begged the king for a less harsh punishment for the girls. The king listened to them and decided that the girls’ breasts should be cut off. So all the girls who had gone to the river had both breasts cut off. For those who had not gone to the river only one breast was cut off.
The princess’s womanhood was celebrated again, the king organized a very big feast and the princess’s beauty and dignity was restored.
READ-ME-TO-RESILIENCE

isiXHOSA VERSION OF STORIES

1. Uavi Nesigubhu Sakhe
2. Umankephe Imvumi
3. Isigebenga
4. Untulube
5. Isifundo Sendlulamthi
6. Inyosi Engubhuzane
7. Imbabala Enamabhongo
8. Ibhokhwe Nenkwenkwe
9. Usinoxolo
10. Ibali Lencede
11. Umsamariya Olungileyo
12. Iinyamakazi Zomhlaba
13. Umanyano Ngamandla
14. Umthi Wesilivere
15. Umalingatshoni
16. Ukhabatana
1. **UAVI NESIGUBHU SAKHE**


2. **UMANKEPHE IMVUMI**

Kwathi ke kaloku ngantsomi, kwakukho intombi entle, ekrelekrele ekwakusithiwa nguMankephe. Le ntombazana yayicula kamnandi kakhulu. Abanye abantwana babemthanda kakhulu uMankephe ngenxa yeengoma zakhe ezimnandi.


Ababengazange bambambe basinda, baza babaleka, bagoduka. Ngengomso baya endlwini yesigebenga bephethe umlilo. Isigebenga sasiwoyika kakhulu umlilo kuba umzimba waso wawunoboya, ngoko
kwakulula ukuba utshe. Sathi sakubona abantwana bephethe umlilo, saphuma, sabaleka, singxengxeza, sicela uxolo ebantwaneni ukuba bancede bangasibulali. Bathi abantwana bayakusixoolela ukuba singakhulula uMankephe, ze siguqule bonke aba bantwana sabajika baziinyamakazi. Sasingenakunceda, sanyanzeleka ukuba senze konke okwakufunwa ngabantwana ukuze sisinde ekutshisweni ngomlilo Bagoduka naye uMa

Nkephe, wahlala kamnandi emana ebaculela iingoma ezimnandi. Phela phela ngantsomi.
3. ISIGEBENGA


Bathi bakufika kwaninalume bankqonqoza baza bavulelwa ngumfazi kaninalume. Wothuka kakhulu akubona umtshana wabo kuba wayeqonda ukuba akamazi ukuba uninalume waba sisigebenga. Umfazi kaninalume wagqiba kwelokuba abafihle kwelaa gumbi labantwana ukuze bangabonwa yindoda yakhe, wabatshixela. Wabacela ukuba ze bazimele ezinzulwini zobusuku xa isigebenga silele.


Unina wentombazana nezihlobo zakhe baxhela inkomo ngeenjongo zokwenza umngcwabo wentombi yabo kubabecinga ukuba ityiwe zizigebenga. Bammema noninalume osisigebenga ukuba eze emngcwabeni womtshana wakhe. Weza uninalume, esiza ephethe ingxowa yakhe. Bathi bakuba bencokole ngezinto ezinini uninalume nodade wabo, wavakala uninalume esithi, “dade wethu kha uphulaphule le nto yam ikule ngxowa” Yaqala ngoko nangoko ukucula intombi engxoweni esithi:

“Ndandisendleleni evela kukha imizi

Ndazanabanjwa zizigebenga

Ndikhubula umntakwethu uBhavuma’

4. UNTULUBE


Le nkwenkwe yayisithi xa isendle ichophe phaya ematyeni iwubukele umhlambi wakowayo usitya kamnandi. Yayikhe ngamanye amaxesha idandulele izibonge ezinye zezi nkomo zakowayo ezifana noNtulube lo. UNtulube wayeye ade eze kule nkwenkwe ayikhothe ngothando akuyiva imbonga ngelibonisa umbulelo novuyo. Nezinye iinkomo zaziye zisondele zimjoje, nazo zibonisa uthando ngenxa yokuziphatha kwakhe kakhule.


“Ntulube ee Ntulube

Ntulube-e-e Ntulube

Kha uhambe yhinina Ntulube

45
Awuboni siyabulawa Ntulube?”


Yatsho kalusizi kwakhona inkwenkwe iinyembezi ziqengqelela ezidleleni, yathi,

“Ntulube-e-e Ntulube
Ntulube-e-e Ntulube
Kha uwele yhinina Ntulube
Awuboni siyabulawa Ntulube?”


“Ntulube ee Ntulube
Ntulube-e-e Ntulube
Kha ungene yhinina Ntulube
Awuboni siyabulawa Ntulube?”

Qokotho, qokotho, qokotho yangena ebulhanti inkabi. Amazim azama ukuyirhintyela ukuze ayiwise azokuyihlinza, kodwa ayesuka arhintyelane kwa odwa, awisane ibe ngulo qulukubhode. Aphinda athetha nenkwenkwe ukuba icenge inkom yayo, esitsho ngomsindo kuba kwasele kukudala elamble

“Ntulube-e-e Ntulube

Ntulube-e-e Ntulube

Masihambe sigoduke Ntulube

Awuboni siyabulawa Ntulube?

Masihambe sigoduke Ntulube

Awuboni siyabulawa Ntulube?

5. **ISIFUNDO SENDLULAMTHI**


Ayizange iphendule indlulamthi, yayingeva nangeendlebe ziintlungu. Yayicimele ithe mba amehlo, kuchiphiza iinyembezi emehlweni kukuqaqanqela. Eneneni yayingadanga yakhwela emthini koko intamo le yayo yayisuke yanwebeka kukutsalwa yinkawu yande ngohlobo olumangalisayo. Yathi inkawu
yakubona ezo nyembezi zendlulamthi yazala lusizi, yangxengxeza, icela uxolo ngempazamo yayo, kodwa ke kwasele kwenzekile ingenakuba sathini intamo yendlulamthi. Ukususela loo mini indlulamthi yakonwabela ukutywa kwawona magqabi aphezulu emithini, isiva amagqabi amatsha athambileyo anencasa. Lalitsitsho kamnandi Ivumba leziqhamo zemithi ezitsha ezimnandi.

6. INYOSI ENGUBUZHANE


Kwaala ngamini ithile, kwqaghambuka umlilo omkulu kwelo thafa yayikulo indlu yeenyosi, apho zazenze khona ubusi bazo. Umlilo wawutshisa yonke into ephambi kwawo, nendlu leyo yeenyosi yatsha. Iinyosi zona zasinda kuba zabhabha zemka kuloo ndawo. Le ndoda yaba nentliziyo ebuhlungu kuba bemkile abahlobo bayo, iinyosi. Yaba nesithukuthezi, ihlala imana icula iingoma zayo ezimnandi xa ikhumbula iinyosi.


Bhuzi! Bhuzi! Nyosi yam

Bhuzi! Bhuzi! Nyosi yam

Nyosi yam entle Bhuzi

Kumkani wobusi Bhuzi

Bhuzi! Bhuzi nyosi yam

Akukho mntu wayenokuyenza nto loo nyosi kuba bonke abantu babesazi ukuba le ndoda yayisoloko ikunye naloo nyosi iyikhusela kuzo zonke iiinthaba zayo. Phela phela ngantsomi.
7. IMBABALA ENAMABHONGO


Zathi zona nokuba inyamakazi sele intle ayinako ukucula kuba abazange beve nyamakazi ikwaziyo ukucula. Imbabala yaqonda ukuba makhe izibonise ukuba iyakwazi ukucula, yathabatha nexilongo ukuze umculo wayo ube luncuthu. Yayitsho ingoma yayo emnandi incedisa nangexilongo layo eyayisithi:
“Zange ndabubona ubuhle obunjye

Bathi ndimhle, Ewe

Ndiyavuma

Ndiyazingca kananjalo

Ngaske ndingathenjwa nje

Zange ndabubona

Ubuhle obunjye”

Yaba mnandi loo ngoma kangangokuba nezinye izilwanyana zatsho zayibuka ngobo buhle bayo, naloo ngoma yayo imyoli.Phela-phela ngantsomi.
8. **IBHOKWE NENKWENKWE**


9. **USINOXOLO**


sokusweleka komyeni wakhe nabantwana. Ngeli gama wayenqwenela ukuba olu sana lwakhe ze lube noxolo lungasoli mntu ngokuzalwa emva kweso sihelegu.


Ngaminazana ithile iinyamakazi zazisiya kufuna ukutya, zifunela zona noSinoxolo, wazimela uSinoxolo waya kwela cala wayebona kulo umntu. Wathi akumbona umama wakhe waqonda ukuba ngumntwana wakhe lo owabiwa ziimfene. Bawolana, baphuzana, evuya kakhu lo umama kaSinoxolo, baphinda bahlala kamnandi.
10. IBALI LENCEDE


Yathi, “Ngomso emini emaqanda zonke iiintaka ze zihlangane kwithafa elikhulu, ndakuthi ke ndakutsho isithonga esingumqondiso, zibhabhe zonke iiintaka zize kum ezulwini. Leyo ke ithe yafika kuqala, ndaza ndayibamba ngesandla sam, uhlobo lwayo okanye isizukulwana sayo siyakuba selulawulweni, oko kukuthi siyakongamela ezinye iiintaka. Loo nkosi kuyakufuneka ithotyelwe zizo zonke iiintaka.”


Yafika imini elandelayo, lathi libetha i xenha lemini emaqanda, zabe zonke iiintaka sele ziphelele kwelo thafa zazimenyelwe kulo. Sathi sakutsho eso sithonga soyikekayo, zesuka kunye zonke iiintaka ukusinga emajukujukwini. Zange kubekho nanye iiintaka ecinga nto ngencede, ngakumbi ukhozi.

Zathi ukuba zisuke iiintaka, yatsiba okombane incede yaya kuthi ngcu emagxeni okhozi, yabambelela.

11. UMSAMARIYA OLUNGILEYO


babekwiqela labafike emva kwexesha, abazakufumana isohlwayo. Bohlwaywa yinqununu abafika ible inye esangweni. Nangona babekhathazekile kodwa babenethemba lokuba basindile kutitshalakazi kuba wona umsebenzi wakhe wawenzile. Ukuba baabazile!


12. IINYAMAKAZI ZOMHLABA


13. UMANYANO NGAMANDLA


14. UMTHI WESILIVERE


bavuya kakhulu akuqonda ukuba abo bantwana basibhozo, iintombi noonyana ngumvuzo wabo wokuncama imbewu yabo ekukuphela kwayo. Bathi bakuphuma phandle bafumanisa ukuba apho bebehlayele khona uthuthu lomswane kuhlume umthi wesilivere, uzele ziziqhamo ezinencasa, phezulu kuwo kuthe ngcu ihlungulu.

15. UMALINGATSHONI


Impumelelo isentabeni.
16. UKHABATANA

Kwathi ke kaloku ngantsomi, kwilizwe elithile eliku-u-de, inkosi yakhona yenza umgidi isenzela intombi yayo, inkosazana eyayithombile. Kwakhutshwa iiintombi zelali ukuba ziphahle inkosazana iye kudada, ihlambe nomzimba emlanjeni.


“Stiti madevana

Sititi madevana

Zis’ingubo zethu

Senziwe yintombi yenkosi

Yath’aph’echibini kuyathonjwa

Kant’aph’echibin’akuthonjwa”

“Snyinyi manyhevana

Snyinyi manyhevana

Nyinyingubo yethu

Nyenyiwe yinyombi yenkosi

Yatha’phe’enyibini  Kuyathonjiswa

Kant’aphe’enyibinakthonjwa”


Amadoda akomkhulu ahamba ngenye imini aya kugawula iinkuni ehlathini ezaziza kubaswa emgidini. Yathi eyokuqala indoda yakubona la mthi mde, yaqonda ukuba ma igawule wona. Yathi nko! nko! nko! Igawula, yeva into icula ingathi yin

“mfo-o-o’gawulayo, gawulayo

Uz’undibulisele kuma nobawo

Uxel’ubuKhabatana  bamshiy’echibini

Echibini”

Yaphinda indoda yatsho ngezembe ayayinanza le ngoma, kuba icinga ukuba yintaka, yabetha, nko! nko! nko! nko! ngezembe, yatsho ingoma,
“mfo-o-o’gawulayo, gawulayo

Uz’undibilisele kuma nobawo

Uxel’ubuKhabatana bamshiy’echibini

Echibini”


READ-ME-TO-RESILIENCE

IsiZULU VERSION OF STORIES

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1. U-AVI NESIGUBHU SAKHE


2. **UMANKEPE UMCULI OLUNGILEYO**


Ngelinye ilanga uMankepe wathwalwa yizimuzimu elalihlala ehlathini. Izimuzimu lamgcoba ngomuthi lase limvalela egumbini elimnyama. Izimuzimu lase litshela uMankepe ukuthi lifuna ukuba nokudla okuningi, ngakhoke, umuntu owayezothinta uMankepe wayezophenduka abe isilwane.

Kwabakhona usizi olukhulu ngokunyamalala kukaMankepe. Izingane zesigodi zaphuma ngawo wonke amagumbi omhlabab ukuyofuna uMankepe. Ekugcineni zafika endaweni lapho uMankepe wayefihlwe.

Izimuzimu lajabula kakhulu ngalokhu kodwa izingane ezasingazange zimthinte umngane wazo zona zabaleka. Ngelanga elilandelayo zabuyela endlini yezimu ziphethe umlilo. Izimu lethuka kakhulu ngoba lalisaba umlilo phela umzimba walo wawugcwele uboya.


3. IZIMUZIMU


Yayisithi kubo: “Ngizomisa utshani bami buqonde phezulu. Uma bunganyakaza, nize nazi ukuthi amazimu akakangitholi. Uma utshani bungawa, anokwazi ukuthi amazimuzimu asengibambile.”
Yayisibuyela emuva yodwa ukuyolanda iduku likamama wayo. Yancenga amazimu ukuthi ayinike iduku kodwa amazimuzimu amtshela ukuthi makangene ngokwakhe endlini athathe iduku. Amazimuzimu ayelokhu emhleka kancane.


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Esehambile umalume ukuyokha amanzi, bakhipha intombazane esakeni, bagcwalisa isaka ngazo zonke izinhlobo zezinambuzane kanye nezinyosi, base belivalela kwelinye yezindlu. Bavala zonke izimbobo endlini ukwenzela ukuthi izinambuzane kanye nezinyosi zingakwazi ukuphuma kodwa zikwazi ukudla kahle umalume uZimuzimu.


Kwaba yinjabulo enkulu ekhaya. Kwadliwa kwasinwa kwaphuzwa utshwala, bagiya baqethuka obaba.

Iyaphela!
4. **UNTULUBE**


Kwenzeka ngelinye ilanga ukuthi amazimu afike lapho umfana nezinkomo babezijabulisa khona. Amazimu ayelambe kakhulu ezifunela okuya ngasethunjini, noma yini nje ayengayidla. Kwathi uma ebena ubukhulu nokukhuluphala kukaNtulube, indlala yawaphatha ngokweqile. Awazange asho lutho kumfana, avele aqonda ngqo kuNtulube, ayesezama isu lokumkhhipha emhlambini wezinkomo ukuze azokwazi ukumbulala amhlinze. UNtulube akazange anyakaze. UNtulube wayengajwayele ukwenza noma yini ngaphandle kwemvume yomfana, wayehlala emlalela ngaso sonke isikhathi.

Wayecula iculo elithi:

Ntulube Ntulube

Ntulube Ntulube

Vele uzihambele Ntulube, ngiyakuncenga,

Kanti awuboni amazimu afuna ukusibulala?


Umfana waqala ukucula ethi:

Ntulube Ntulube

Ntulube Ntulube

Vele weqe Ntulube ngiyakuncenga

Kanti awuboni amazimu afuna ukusibulala?

Kusemnandi kanjalo, umfana wagibela isibaya waqala ukucula ingoma yakhe wathi:

- Ntulube Ntulube

Masihambe Ntulube

Kanti awuboni siyabulawa?

5. **ISIFUNDO ESAFUNDWA YINDLULAMITHI**


6. INYOSI UBHUZANE


Indoda le yayithanda ukuziculela izinyosi izithela ngendlela eyayizithanda ngayo. Kwenzeka, ngelinye ilanga, kwaqaleke umlilo owashisa konke okwakusendleleni kwawo. Indlu yezinyosi nayo yayisendleleni yomlilo. Izinyosi zabaleka ukuze zingashiswa ngumlilo.


Indoda yaciculela inyosi yayo ithi:

Bhuzane! Bzzzzzzz

Bhuzane! Bzzzzzzz

Nyosi yami enhle Bzzzzzzz

Nkosi yoju oluningi Bzzzzzzz

Bhuzane! Bzzzzzzz

Abantu babazi ukuthi le ndoda yayihlala nenyosi yayo, iyinakekela ngaso sonke isikhathi. Inyosi yayizizwa ikhoselekile uma inale ndoda.
7. IMBABALA EYIGAGU

Kwakukhona igagu lesilwane esasibizwa ngokuthi imbabala. Le mbabala yayinhle okwelanga liphuma, inobuso obufana nobengane. Yayinamhlo amahle nomzimba omncane kodwa lokho akuyenzanga ukuthi ihluleke ukugijima ngesivinini esikhulu kanti futhi yayihlala igxumagxuma.


Lawa magama azwisa imbabala ubuhlungu obukhulu yase icabanga ukuthi kufanele icule ukuze ijabulise abangane bayo. Yase icabanga ukusebenzisa imfijoli ukuze umculo wayo uzokwazi ukukhanga abangane bayo kube mnandi kakhulu.
Yayisiqopha ingoma, qaqa ukucula yathi:

Angikaze ngibone ubuhle obungako

Bathi ngimuhle, yebo ngivumelana nabo

Ngiyazigqaja ngalokho

Angikhethi kuthandwa nokuthenjwa ngalokho

Angikaze ngibone ubuhle obungako

8. UMFANA NEMVU YAKHE


mvu yami, ngiphakele!” Imvu yakhe imphelele isidlo sasekuseni, sasemini nesantambama ngaphambi
kokuthi abuyele ekhaya. Ubebuyela ekhaya ejabulile eziculela. Wayengasakudli ukudla okuseele
ngayizolo kanye nezinja. Umama wakhe omusha wabona ukuthi kukhona umehluko. Lokhu
kwamthukuthelisa kakhulu. Wayekhathazwa ukuthi uMasaka ukuthola kuphi ukudla ngoba
wayeseyisidlakela sensizwa. Umama omusha kaMasaka wazama ngayo yonke indlela ukuthola ukuthi
uMasaka weniwa yini ukuthi akhuluphale kangaka kodwa wahluleka. UMasaka waqhubeka waba
yisidlakela futhi ekhuluphala eba yinsizwa enhle nethandekayo.
9. SINOXOLO


10. **INDABA KANGCEDE ONAMABALA**


Kwabakhona injabulo enkulu ezinyonini. Ezazinogqozi zazilungiselela ukundizela, zalungisa namaphiko azo. UKhozi olwaziyo Iwabuka izimpiko zalo ezinamandla ngobugagu, lanweba amaphiko alo ukuze bonke babone amandla awo. Amaphiko afana nawo Khozi kasoze akhathale, ngisho noma engandiza ibanga elingakanani futhi ngempela yayingekho inyoni eyayingandiza ukumdlula!


11. UMSAMARIYA OLUNGILEYO


Kusukela ngalelo langa, waqala ukuba nothando nozwelo nokukhuthalela ukumsiza uNtsingiselo. Wacela iminikelo kubantu bomphakathi. Umsebenzi kaNtsingiselo wesikole waqala ukubangcono kuyo yonke into ayeyenza waze waphumelela ebangeni leshumi nambili.
IZILWANE ZOMHLABA


Ibhubesi langena enkundleni lizimisele impi. Ibhubesi lalingaboni ukuthi intuthwane yayisiqalile, ikuhuphuka kancane ngenhloko yebhubesi. Intuthwane yase ingena endlebeni yebhubesi.


Kusukela ngalelo langa, amadodana afunda isifundo esihle kumzali wawo.


Emuva kwale nkulumo ende inyoni enkulu yandizela phezulu, ishiya indoda nenkosiyaziayo bemangele bengakhululekile ngoba babengabantu abazibeke phansi bezithobile bengaqondile imilayelo yenyoni. Emuva kokuphane ngembewu yabo yokucina bathola kungcono ukubeka ithemba labo emilayweni yenya eyayinzima kakhulu ukuyiqonda. Benza njengoba inyoni iyalele.


Ekucineni kwazwakala inkukhu ikhala isibika usuku olusha. Izithandani zaphakama zingazi ukuthi zizohlangana nani uma ziphumela ngaphandle. Yathi indoda ingena egumbini elalinesikhumba, yabona isikhumba sinyakaza, yasivula ngomese wayo.
Ngokumangala okukhulu nenjabulo kwaphuma izingane ezinhle eziyishiyagalombili phakathi kwesikhumba. “Siyabonga kakhu ngokusikhipha ngaphakathi kwesikhumba.” Kwasho izingane, zikhomba isikhumba zaqhubeka zathi: “Ngoba indawo ibincane ngaphakathi kwesikhumba.”


15. UMTHATHAJUQU


Amaphekula zikhuni aqoka ukuhlasela indlunkulu kodwa “ubuthi obubulala ngokushesa” abuzange buzinikele.


Abazali bakhe bagcwala injabulo enkulu ngoba ingane yabo yaba yinkosikazi yokuqala yomdabu ukuhola iqembu lamasotsha linqobe.
16. KHABATANA


Stiti madevana, Stiti madevana

Buyisa izimpahla zethu

Sikulenkinga ngenxa yendodakazi yenkosi

Isitshele ukuthi kulomfula sizojabula nayo ngoba isiphuma ebuntombini (umgidi wokuthomba)

Kodwa manje asisa ngcebelekanga


Kwathi ngelinye ilanga izinsizwa (amabutho) zasebukhosini ziyotheza ehlathini ukulungiselelela omunye umgidi. Enye yezinsizwa yakhetha ukukabha isihlahla eside kunazo zonke ehlathini. Isakabha kanjalo isihlahla yeswa umculo wento eyayicula njengenyoni.

Ngubani lo okabha isihlahla

Ungibilisele kubazali bami

Ubatshhele ukuthi uKhabathana washiywa Emfuleni


yayo Emfuleni zinzunye omobilisi amabele, kuthi lezo ezasingayanga emfuleni, zanqunywa ibele elilodwa.

Umgidi wendodakazi yenkosi wokuthomba weniwa okwesibili, inkosi yenza umgidi omkhulu, ubuhle nenhlonipho yendodakazi yenkosi zabuyiswa futhi.