

*bundu ibundu* : topographical reference *Ibundu*, a term for trees and shrubs of the *Dombeya* spp, Wild pear spp - bushy shrubs or small trees about 5m in height found in lowveld regions of Swaziland and the coastal plains and river beds of south-east Africa (*Palgrave Trees*, pp.589-93). Pooley give *iBunda* as the isiZulu name of the Pink Wild Pear (*Dombeya burgessiae*), the Natal Wild Pear (*Dombeya cymosa*), and the Forest Wild Pear (*Dombeya tiliacea*) (*Trees*, pp.314-316). {RE, I}

*hlala - lihlahla*: branch for fencing cattle enclosures; ruffians, savage (Rycroft, *Dict.*, p.37).

*esengeni* could be derived from *umSenge* (z): isiZulu word used generally for trees of the *Cussonia* genus (Cabbage tree, Kiepersol), small palm like trees with large leaves clustered at the tops of branches (Pooley, *Trees*, pp.376-382). {RE} do over

*msinsi* known in English as Coast Coral tree ("Lucky Bean" tree), *Erythrina caffra*. Medium to large tree (10-18m) widely spread, found in forests near rivers and along the coast; it has conspicuous orange-scarlet flowers in season. Pods produce shiny coral-red seed with black spot where attached to pod (Pooley, *Trees*, p.174).

*marula*: known in English as the Marula tree (*Sclerocarya birrea*). Medium to large deciduous tree found in bushveld, woodland and low altitude forest margins. The Marula tree provides an abundant crop of juicy tart fruit, eaten by everybody (humans and animals). The fresh fruit is can also be brewed into an intoxicating drink and the stones of the fruit are often cracked open and the nutritious nuts are extracted. These trees are seldom cut down because of the valuable food and shade they provide (Pooley, *Trees*, p.240). {RE}

*emaganu*: an alcoholic drink made from the fruit of the Marula tree (*Sclerocarya caffra*).

*Mkhuze*: this river rises in northern KwaZulu-Natal in the slopes of the Hlobane mountain and flows eastward and then southwards into Lake St.Lucia. According to Bulpin the Mkhuze River takes its name from aromatic trees of that name (*Heteropyxis natalensis*, known in English as Lavender tree) growing along its banks, used for medicinal tea, perfume, and cattle byre fences (*Natal and the Zulu country*, p.391). Pooley gives the isiZulu names of *Heteropyxis natalensis* as *iNkunzi*, *inKhuzwa* and *umKhuze*, she notes that they are found on forest margins and rocky hillsides; that the bark and leaves are browsed by black rhinoceros as well as some antelope. The leaves and wood are used in herbal teas, whilst the root and leaves are used in treating worms in stock; the wood is hard, fine grained, and pale pinkish brown (*Trees*, p.302). In addition Moll notes that the wood is suitable for fencing posts and charcoal, and the

steam from a decoction of the roots are used to stop nose-bleeds (*Palgrave Trees*, p.695).

*hlonhlo - umhlonhlo*: word used generally for trees of the *Euphorbia* genus (sometimes called candelabra trees or 'naboom'); spiny succulent trees with white, and generally poisonous, latex (*Pooley, Trees*, pp.232-238). {RE}

*mnduze* known in English as the Rubber Euphorbia (*Euphorbia tirucalli*). Part of the *Euphorbia* genus (sometimes called candelabra trees or 'naboom'); spiny succulent trees with white, and generally poisonous, latex. The Rubber Euphorbia is between 6-9m tall and is widespread at low altitudes in bushveld and rocky hillsides. The fruit can be used for general medicinal purposes, as an insecticide and as fish poison. This plant was also used extensively as hedges around homesteads and are still found on old kraal sites (*Pooley, Trees*, p.236). Moll notes that the Rubber Euphorbia has been so extensively cultivated for hedges that is difficult to say where it grows naturally and where it has been introduced through human habitation (*Palgrave Trees*, p.452). {RE}

*dlebe- umdlebe* known in English as Dead-man's tree, *Synadenium cupulare*. This small poisonous shrub of 2-4m height is found in bushveld, thicket, sand forest and coastal bush; it is part of the broader Euphorbiaceae family (not to be confused with the smaller *Euphorbia* genus). The white latex is very poisonous, and raises blister as well as causing headaches and nausea (*Pooley, Trees*, p.238). Moll notes that there are beliefs that this tree lures people towards it in order to kill it (*Palgrave Trees*, p.454). A powerful *umbulelo* is made from this tree; *umbulelo* is a poisonous or injurious concoction placed in the way of a person who, when s/he steps over it a fatal disease or sudden death results. It is also believed that the smell of the flowers of the *umdlebe* causes death. {RE} search

*mntfongwane (intongwane)*: literally, a small box made from the fruit of the *Oncoba spinosa* tree (Doke and Vilakazi, *Dict.*, p.801). A euphemism for a penis-sheath. Pooley gives the *iziZulu* names of *Oncoba spinosa*, as *umThongwane*, *umShungu* and *isiNgongongo* (Snuff-box tree, African Dog-Rose). It is a small to medium sized tree found in riverine forest and drainage lines; the fruit shells are used as rattles for dancers, for snuff-boxes and for protective penis covers (*Trees*, p.326). Moll notes that the root is a remedy for dysentery and bladder complaints and that the light brown wood takes a good polish (*Palgrave Trees*, p.624).

*mzilazembe*: literally, what shuns the axe; a species of the Mimosa (Thorn tree) family *Dichrostachy nyassana* (Sickle bush). It is an invasive pioneer plant with a widespread occurrence; the pods of this plant is highly nutritious and the wood is strong

and often used for fence poles and fire wood. Pooley also notes that the tree is used for medicinal and magical purposes throughout Africa (*Trees*, p.142). {RE}

*Hlalankosi* (*umPhafa* (x,z), Blinkblaar-wag-'n-bietjie, Haak-en steek-wag-'n-bietjie, Buffalo thorn, *Ziziphus mucronata*): fruits widely eaten (human and animals). Branches used for cattle kraals and rituals to return the spirits of the dead. Wood pale yellow with pale brown centre, used for impliments and fuel. Leaves, roots and bark used for a wide range of medicinal and magical uses including treatment of respiratory complaints, pain relief, and skin infections (Pooley, *Trees*, p.298). Often planted on grave sites of important people (pers comm Dr.M Balkwill, Herbarium, University of the Witwatersrand, 12 3 1996). In Botswana this tree is considered to be immune to lightning; it is also believed that if a tree is felled after the first rains a drought will certainly ensue.

*Manana*, *umHlamahlala*(z) Yellow Bitterberry (*Strychos miti*): wood hard heavy, whitish used for flexible fighting sticks.

*Hlala umHlala umHlalakolontshe*: known in English as the Spiny Monkey Orange, Green Monkey Orange (*Strychnos spinosa*). Small deciduous tree found in bushveld and scrub land. The seed and the soft yellowish pulp is housed in a hard wooden shell and widely eaten by humans and animals in its fresh state. The dried shells are sometimes used as sounding boxes on musical instruments (Pooley, *Trees*, p.420). Moll notes that the root and green fruit are used as an antidote to snakebite, and that the roots provide an emetic, as well as a remedy for fevers and inflamed eyes. The wood is suitable for fuel (*Palgrave Trees*, p.769). {RE}

*mkhwakhwa* - *umkhwakhwa*: known in English as the Black Monkey-Orange tree, (*Strychnos madagascariensis*). A small shrubby tree of about 6m, found in bushveld and warm dry rocky areas. The fruit is not readily edible, but is pulped and dried. This powder is then mixed with honey and often bartered; in its dry form it can be stored for up to five years (Pooley, *Trees of Natal, Zululand and Transkei*, p.418). Moll mentions that the wood of a related species, Cape teak (*Strychnos decussata*), were used by Zulu kings for their ceremonial staff of office (*Palgrave Trees*, p.765). Pooley gives the Zulu names of this species as *umPhathawenkosi*, *umPhathawenkosi-emhlophe*, *umKombazulu*, *umLahlankosi* (*Trees of Natal, Zululand and Transkei*, p.416). {RE}

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*umliba*: literally, spreading and branching of a gourd (pumpkin); similar to the branching of a family tree. (D2){E}

*Maweni - uMaweni*: Wild maple, Baster Kiepersol wood used for carving (Pooley, *Trees*, p.382)

MOLL, E.J. (ed.) and in association with Drummond, R.B. 1984, (based on updated edition of 1983). *Keith Coates Palgrave. Trees of Southern Africa*. 959pp. Cape Town: C. Struik Publishers.

POOLEY, E. 1993. *The Complete Field Guide to Trees of Natal, Zululand and Transkei*. 512pp. Durban: Natal Flora Publication Trust.

• (I) Do you know the places<sup>a</sup> of your people who remained at Shiselweni, your *bakhulu bomkhulu bokhokho* at Shiselweni?  
 (GM) No, we will not know because, *awu* that is not recent. No one would know as there were no trees at that place, there was only bush. There were no trees as there are now.

• on [p60] there is again the metaphor of trees used when talking about some origin issue - also remember Makhatswa interview with trees covering some origin issue. What is this metaphor?? (A7)

• (BM) Yes.

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*Enhhe*. They fought against each other. *Gidi! gidi! gidi!*<sup>b</sup>

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\*\* [p84] We are the *libayethe*<sup>c</sup>. *Likhuzwa*<sup>d</sup> here at our place, *kaGasa*<sup>i</sup>, even today. Indeed, I am speaking about something that is there.

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We do not, ourselves, talk about trees, cutting trees and covering and then saying there is nothing inside, whereas there is something. We are talking about something that is present. Yes, you can cover, Dlamini \*\*, but even if you can cover, it is like that.

•• Look how (SM) moves over from discussing 'the history' to incwala [p18] Songs all based on historical incidents? songs, and order in which they are sung especially, reinforces some historical principles. (Remember Tsandile song from under the tree, and in one other interview long explanation when who sing what)

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• Mtimletje Shongwe of Nzameya and the Simelane joined forces to do battle with the Zulu. According to Josefa Dlamini, Shaka initiated the Zulu attacks and that there is a mountain called Shaka on which he used to rest under a euphorbia tree. This is close by Mbulungwane mountain on the Hlatsikulu - Mhlosheni road. The constant Zulu threat eventually

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<sup>a</sup>Original has: *tindzawo*.

<sup>b</sup>*gidi*: sound of battle.

<sup>c</sup>*libayethe*: Bayethe! is a royal salute. The *libayathe* seems to suggest either the one who gives, or the one entitled to receive, the royal salute.

<sup>d</sup>*khuza* (verb passive (Z) *ukukhuza kukhuzwa*; (S) *kukhuta kukutwa*): admonish, reprove; warn; give orders, command (Rycroft, *Dict.*, 1982, p.51). To express wonder, or astonishment, disapproval, to chide, to express sympathy; to command or give orders; to cry out (Doke & Vilakazi, *Dict.*, p.419).

(Z) *likhuza amakhuza*; (S) *likhuta emakhuta* - the ones who *khuza*.

(Z) *isikhuza izikhuza* - memorial of a chief or wealthy man.

i.*ka*Gasa: literally the place of Gasa; Gasa is the name given to Soshangane's kingdom in what is now south-central Mozambique (see also endnote **Error! Bookmark not defined.**).