

Epilogue: Then the rains came

Those dry seasons of the late eighties and early nineties drove us to despair. Many peasant families in the communal lands who had lost all their cattle during the drought had to depend on others when they wanted their fields ploughed. Water holes dried up, rural schools closed when pupils became too weak from starvation to attend, and the government had to distribute food regularly to keep entire communities alive. The water level in Lake Kyle (Mtirikwe) dropped to an all-time low. At one point there was only two to three per cent of its water left. The pumps had to be moved nearer the dam wall to keep Masvingo town supplied with water. Even then the water from the taps, despite filtration, was often a muddy brown. The 'better' rainy seasons seldom caused the lake to rise much beyond the 20 per cent mark and came too late for the numerous dried out *muchakata* and other indigenous trees to recover. On Mount Mugabe the squatters started deforesting the steepest slopes in their desperation to increase their crop yields. All they achieved was to strip away the vegetation that protected the mountain against soil erosion. One day as I drove up the pass I was dismayed to see a granite-studded slope, totally unsuitable for cultivation, stripped all the way to the summit. The bare slope just lay there, ugly and defiant, helpless in the afternoon sun. The scene was like an omen, with the seasons holding their breath waiting for something to happen. Waiting, perhaps, for the mountain to be set free.

And happen it did. In the course of 1996 I had noticed some articles in the Masvingo newspapers about the squatter problem on Mount Mugabe. But the chances of the squatters being resettled elsewhere seemed slim, so I paid no further attention and concentrated on my academic duties in South Africa and abroad. Thus, in January 1997, when I took a friend to Morgenster mission late one afternoon, I was unaware of the latest developments. The early rains had fallen, the mountain air smelt fresh and the slopes seemed greener than they had been in a long time.

But it was only when we got out of the car and climbed a granite dome to get a better view of the damage done to the mountain face that the truth dawned on me. The slopes and valleys were already hidden in the long shadows of dusk. There were no voices, no lowing of cattle, no open household fires with mothers preparing food. Just quiet and peace. The shells of abandoned huts were silent reminders of human occupation. Already a green sheen of grass, shrubs and saplings had taken over, covering the wounded slopes that had been stripped for agricultural produce. In the distance we could hear bulbuls, starlings and crows prepare for nightfall. The mountain was free. The invader squatters had gone!

We just sat there in the fading light, marvelling at the ability of nature, when left alone, to resuscitate itself. I thought of the lowveld in the south towards Beitbridge where a combination of overgrazing and drought gave the soil a desert-like appearance under shrivelled mopani trees. But in no time at all good rains would turn the lost world into a luscious garden carpeted with sweet grass, grazing for large herds of deer and cattle. I also thought of the ravaging of the Zambezi wilderness on the Zambian side near Feira, where large numbers of refugee families from Mozambique built villages along the river. They had introduced goats and dogs, and planted their banana trees all the way across the banks and into the river bed. There was no big game left in that area. But when I spoke to the villagers they appeared unperturbed by the loss of game in their own territory. They merely vented their frustration at the Zimbabweans who still had large concentrations of big game and mercilessly shot poachers who dared cross the river to hunt on their side. All that was needed to restore the wilderness along the Zambian side of the river was to move the alien villagers out of the area and allow nature to take its course. Within a few years the bush would have recovered and the elephant and buffalo, if left undisturbed, would have returned.

I was aware of the thorny issues involved: politics, land for resettlement in the face of overpopulation, the funding of such an exodus, and the resistance of the villagers. Yet if any of Africa's magnificent wilderness is to be preserved, a price has to be paid. The complexities of restricting human movement and occupation in what is left of Africa's wildlife habitat were dwarfed in my mind by the overpowering assurance that Mwari's creation could recover on its own from virtually any form of

human abuse, if only it could be liberated from intrusion and rampant exploitation. Below us the greening valleys and budding new growth from the eroded soil were evidence of this truth. Mount Mugabe had refused to die. Left to itself, it had already covered the afflicted parts of its body with a green garment.

Observing in the twilight the first signs of the mountain's recovery was balm to the earthkeeper's soul. Anguish over the invasion of this very mountain after Independence had been a major motivation for forming our earthkeeping movement and planting millions of trees. It was reassuring to know that our war of the trees was not an isolated venture dependent entirely on the will and action of our own green forces. On the contrary, our limited and at times feeble attempts were anchored in and drew strength from the resilience of Mwari's earth. Through the healing of his mountain Mwari seemed to be telling me not to lose hope as we toiled in his mission. If we could meet only half our responsibility as earth stewards, the healing, growth and restoration we sought would be wrought by the revitalising life force built into creation.

It was as if the liberation of Mount Mugabe was the long-awaited sign for the release of the rains. In the months that followed the skies, heavy with dark clouds, yielded. And the rains came as had last happened in 1974/75; the rivers flooded and Lake Kyle rose to between 70 and 80 per cent. Crops flourished and so did ZIRRCO's newly planted trees.

In the grim context of global ecology our story features, or blurs, like a trivial fairy tale. It is sobering, as I write the last few paragraphs of this epistle, to read the lead article in the *Boston Sunday Globe* (25 May 1997) under the headline, 'A world pact reduced to ashes. Rhetoric of environmental resolve has not translated into action.' I quote from it:

With much smoke but little publicity the Brazilian rain forest is disappearing at a much faster rate than before the 1992 UN Conference on Environment and Development, as the Earth Summit held in Brazil was officially called. Each year an area of rainforest nearly the size of Massachusetts is destroyed ... By most accounts, the legacy of the Earth Summit and its 70,000 pages of daily press releases has turned out to be mainly hot air ... Governments that pledged to support environmentally sustainable development by increasing foreign aid contributions have actually decreased them, with the United States leading the slashing ... On the ground in Paragominas every

day looks like doomsday. It is impossible to tell where the smoke ends and the clouds begin ... In the charcoal camps (with row upon row of furnaces) the cremation of the rainforest is methodical. Tree trunks are stacked like toothpicks, chopped, burned, raked, and transported to power massive pig iron factories. 'It's hard work and hazardous conditions,' say Sonia Levi of the International Labor Office, a UN agency trying to end child labor. 'They (the children) work directly with fire. Their bodies are impregnated with charcoal dust. They have physical problems, problems with their lungs, they carry heavy loads of wood. They have problems. It must be hell.'

Presented to the world as a means of improving the living conditions of the poor in Brazil, the furnaces of hell are blazing away in Paragominas, destroying both the lives of young people working there and one of the earth's crucial life support systems, the Brazilian rain forest being the largest absorber of carbon dioxide gases in the world. Who benefits from this carnage? Human predators! According to the *Boston Sunday Globe* (25 May 1997) none of the 34 logging companies at Paragominas meet the minimum requirements of the regulatory International Tropical Timber Organisation.

Such news fills one with sadness and anger at a world slipping towards an abyss of total environmental bankruptcy. The root of this evil is human greed, of which we are all guilty. In times like these we may have to become like children once more and listen to a few fairy tales of tree planting in Africa. Perhaps they will rekindle our hope and make us strive to give meaning to the good news of justice, peace and the integrity of creation in what has yet to become a new heaven and a new earth.

Original AZSM Constitution

I Afforestation

- (a) To protect sacred places and sacred mountains, eg Gwindingwi in Bikita; Vinga in Chiwara chiefdom, Gutu; Rasa in Gutu; Murangaranga in Marozva, Bikita; Hozvi in Mukangangwi chiefdom, Bikita; Boromokwa in Ndanga; Mangwandi in Zimuto; Matonjeni in the Matopo hills; Nyuni in Murinye chiefdom, Masvingo; Great Zimbabwe ruins in Masvingo; Chibvumani in Chikuku, Bikita.
- (b) To protect all indigenous fruit trees in Zimbabwe eg *muchakata* (cork tree), *mushuku* (wild loquat), *mukute* (*syzyguim cordatum*; marshland tree bearing sweet purple fruit), *muonde* (wild fig tree), *mushumba* (*diospyros mespiliformis*), *muchechete* (*minusops zeyhari*; medium to large trees with dense foliage and sweet, aromatic brown berries), *mutamba* (*strychnos* species, bearing orange-sized, hard-skinned fruit with clustered, juicy pips), *nengeni* (sour plum), *mutobge* (*azanza garkeana*; medium-sized tree with edible, dry fruit that requires much chewing; a favourite of the ancestors), *mutundururu* (*garcinia huillensis*; small evergreen tree with dark edible fruit), *musvazva* (*securinega virosa*; small to medium glossy leaved trees found on granite outcrops, bearing red to purple edible fruit).
- (c) To protect other indigenous trees such as the acacia species (*muvushe*, *msasa*, *mutondo*), *mubvumira* (*kirikia acuminata*), *mupembere* (*combretum molle*), etc and arrest deforestation by mobilising people in rural areas to start afforestation projects.
- (d) To encourage district authorities to form committees in their respective areas which will implement afforestation programmes, and also to elect delegates who will make representations to the government on these issues.
- (e) To influence the government to pass laws which make it an offence to fell trees indiscriminately and to prosecute offenders.

- (f) To map out new strategies of planting trees in the districts.

2 Water resources

- (a) To protect all water resources, eg springs, marshlands and fountains; particularly pools, dams and rivers where *njuzu* (water spirits) are found
- (b) To protect dams by preventing people from fishing without permission/licences, and rivers through the prohibition of netting fish
- (c) To discourage people from cultivating river banks and catchment areas, as this will result in the siltation of rivers and dams
- (d) To start special conscientisation programmes on water resources

3 Wild life conservation

- (a) To protect wild animals eg *shuro* (rabbits), *mhembwe* (duiker), *mhene* (steenbok) and *nyoka* (snakes) at district level
- (b) To liaise with the Department of National Parks and Wildlife
- (c) To conscientise rural communities on the conservation of wildlife.

4 Promotion of traditional customs

- (a) To promote traditional customs and rituals, eg to respect the elders, maintain rain ceremonies (*mikwerere*) and observe ancestral rest days (*chisi*)
- (b) To encourage the Ministry of Education to incorporate the teaching of traditional customs into existing school curricula
- (c) To conscientise people in rural areas to teach their children traditional customs.

APPENDIX II

Traditional game laws

- 1 Hunting was restricted to the winter season.
- 2 The killing of young animals of all species was strictly forbidden.
- 3 Female animals in foal or with young were not to be hunted.
- 4 Hunting was only allowed for personal or family consumption, not for commercial purposes.
- 5 Crop-raiding animals and predators which posed a threat to human life could be killed.
- 6 Limits were set for individual hunters. No hunter was allowed to kill indiscriminately or too frequently.
- 7 Hunting boundaries for each tribe or clan were clearly delineated.
- 8 Hunting was subject to community control and misconduct came up for litigation in the chief's court.
- 9 The killing of sizeable animals had to be reported to the chief, who – as ancestral representative – was always entitled to a specified portion of the meat, for instance the *bandauko* (front leg).
- 10 Hunting with nets and with the aid of bushfires was subject to permission from chief and council. Young animals and certain species caught in the nets had to be released.
- 11 Depending on totemic prohibition and the threat of extinction, certain species could not be hunted at all. As eland, for example, became scarce in Gutu area and adjacent districts, it became 'royal game' to all hunters, not just to the Hera people who abstained from hunting this antelope for totemic reasons.
- 12 Meat of culled game had to be distributed fairly to the benefit of families and/or communities. Individual and commercial exploita-

tion based on the Western conception of human dominion over creation was therefore, at least in principle, proscribed.

- 13 Certain bird species, particularly the bateleur eagle, and smaller animals and reptiles (eg the tortoise, certain ants and snakes) were protected, as they acted as emissaries from the ancestral world to living descendants.
- 14 In some areas the culling of wild cats, such as the serval and civet cats and the small spotted genet, was the prerogative of tribal elders, spirit mediums or *nganga* practitioners, as the skins of these animals form part of their regalia.
- 15 The spirit mediums are the guardians of such threatened species as ant-bears, pangolins and bush-babies.

APPENDIX III

Conflict and schism

In the course of 1990 Cosmas Gonese was appointed general secretary of AZTREC and financial administrator of ZIRRCO. In the latter capacity he was co-signatory to all cheques. The assumption in ZIRRCO at that stage, based on Gonese's career as bookkeeper of Gutu District Council, was that he could handle the job as accountant. Gonese's cavalier approach to financial control soon cast doubt on his accountability. This in turn led to conflict in the ZIRRCO executive. Clashes between ZIRRCO's director and the financial administrator were inevitable. Having invested much time and private funds in the venture, I felt that the trust I had placed in a fellow worker had been betrayed and that the entire project was being placed in jeopardy by obvious financial mismanagement. The situation was aggravated by my spells of absence due to university obligations in South Africa. The deepening conflict between us was particularly traumatic as ties of friendship had been forged during the preceding research period.

Eventually, in the interest of the whole enterprise, no option remained but to hand Gonese's accounts over to the auditors for inspection. Following the investigation, HIVOS, the European Community adviser in Masvingo and the auditors commented: 'We do agree with the statement that the shortfall for the bulk is caused by the fact that the person in charge - Mr C Gonese - did not have much financial background.' Gonese was given an option to resign or face charges in court. Upon perusal of the evidence Gonese's lawyer advised him to resign, which he eventually did on 18 July 1991. At the time Solomon Zvanaka was elected first as financial administrator and then also as assistant director of ZIRRCO. He has recently succeeded me as director. The late Haurovi Chinovuriri, first president of the erstwhile AZSM, was elected as the new general secretary of the AZTREC executive.

Subsequent to his resignation Gonese launched a campaign against ZIRRCO. The link with ZIRRCO was declared nonexistent. ZIRRCO,

it was said, had no constituency, had not planted any trees and simply had to hand over whatever funds were due to AZTREC. All these thoroughly misleading claims were made at a ZIRRCOON-AZTREC meeting at Ndarama school.

In response I made it clear that ZIRRCOON and AZTREC could only cooperate meaningfully on the basis of the previously agreed constitutional guidelines and the financial accountability required by ZIRRCOON, in its capacity as fund-raising agency, from the outset. The future of the entire movement, I insisted, depended on these conditions.

The majority of the chiefs at the meeting agreed to this, as was evident at subsequent AZTREC meetings. But the die had been cast. The Ndarama meeting was only a first move by Gonese and his supporters. He proceeded to form a splinter group, which was to be paraded as the real AZTREC insofar as some of the founder members of the AZSM (notably spirit mediums Pfupajena, Lydia Chabata and vaZarira) were Gonese supporters.

A bitter conflict ensued. Claims and counterclaims were made between the two parties. Misinformation in the media had a confusing impact on ZIRRCOON supporters. A number of nursery-keepers struggled for a while, due to divided loyalties.

Finally, in April 1992, the Gonese faction registered themselves as a new NGO under the name 'AZTREC Trust'. It is debatable whether this move has any legal validity in view of the fact that AZTREC had already been registered the previous year as part of ZIRRCOON Trust. Whatever its legal status, the formation of another NGO by the Gonese faction proved to be a blessing in disguise, as the demands of a constructive ecological programme prevented its leadership from wasting time and energy on counterproductive and futile antagonism.

What was the impact of the schismatic conflict on ZIRRCOON-AZTREC and how did it respond to the 'assault'?

First of all, the ZIRRCOON executive (including the representatives of its sister organisations) decided to keep concentrating on its first priority, the war of the trees, in the belief that ultimately its future would be decided by the merits of its ecological warfare, not the details of its response to an opposing faction. Hence it pressed on with the tasks of nursery development, conscientisation and tree planting, disregarding

all obstructive and even intimidatory tactics encountered in the field. After Gonese's dismissal, moreover, financial accountability was restored. Under the able control of Solomon Zvanaka, ZIRRCON's expenditure was kept within budgeted parameters. Audited statements were produced and an annual report was written to the satisfaction of ZIRRCON Trust. In the face of the allegations made by the Gonese faction, a vote of full confidence in the ZIRRCON director and assistant director's handling of funds was passed in a properly constituted ZIRRCON Trust meeting.

Second, AZTREC simply regrouped and consolidated its ranks in the face of schismatic opposition. Regular meetings were called at ZIRRCON headquarters (at that time my residence at 8 Acacia Street, Masvingo) to keep the senior chiefs, headmen and spirit mediums in Masvingo Province – the vast majority of whom remained loyal to ZIRRCON-AZTREC – informed of ecological developments, funding and opposition tactics. Disappointed as the Duma chiefs were at the eventual defection to the splinter group of their senior medium, vaZarira Marambatemwa, they dissociated themselves from her action and promptly elected chief Mukangangwi as the new AZTREC president. At that point it was felt that all the waverers and unpredictable supporters of AZTREC had gone, leaving the traditionalist green army to continue with the real struggle unencumbered.

Third, ZIRRCON abstained as much as possible from getting embroiled in a mud-slinging contest by way of press statements.

Fourth, there can be little doubt about the adverse effect of the misinformation campaign on relations between ZIRRCON-AZTREC and the community of donor agencies in Harare. Confusion was indeed created. The seeds of doubt were sown and lines of communication between ZIRRCON, HIVOS and the European Community head office were disrupted. Discussions at the time with the European Community Microproject coordinator in Harare revealed that for some time at least the misleading impression had existed in the Harare office that ZIRRCON Trust was facing internal conflict and that its survival was in jeopardy. This impression more than likely had caused the blocking of European Community funds over an eight-month period – funds to which ZIRRCON had all along been contractually entitled.

This brings us to the fifth point: the imposition of a lengthy period of

unnecessary uncertainty and hardship on all ZIRRCO-AZTREC and AAEC salaried workers, both executive staff members and nursery keepers. Future security appeared to be totally unrelated to performance in the field. Vehicles broke down because there were insufficient funds for proper maintenance. Sporadic communication between the administrative centre and nurseries aggravated rather than alleviated the schismatically fomented friction. Nevertheless, at no point did deprivation lead to the disintegration of field programmes or loss of staff members. If anything, ZIRRCO and its sister organisations matured into a closely knit team which blended common sense and good humour with determination and positive action.

As regards Gonese's 'AZTREC Trust', the ZIRRCO executive decided to avoid unnecessary strife, as it did not pretend to have exclusive rights to ecological repair. Neither did ZIRRCO and its sister organisations intend to be side-tracked by squabbles which could distract them from the achievement of their constitutional aims. We were fully aware that no single institute or association could accommodate fully the massive needs of Zimbabwe and the rest of Africa for afforestation. ZIRRCO wished to challenge by example, to struggle alongside other fighting forces with similar aims, and to prevent a magnificent cause from being degraded into an unworthy backlash of the bygone struggle against colonialism.

ABBREVIATIONS

AAEC	Association of African Earthkeeping Churches
AZSM	Association of Zimbabwean Spirit Mediums
AZTREC	Association of Zimbabwean Traditional Ecologists
BSAC	British South African Company
CARD	Coordinated Agricultural Rural Development
DRC	Dutch Reformed Church
ENDA	Environment and Development Activities
EZE	Evangelische Zentralstelle für Entwicklungshilfe
FAO	Food and Agriculture Organisation (United Nations subsidiary)
HIVOS	Humanistic Institute for Cooperation with Developing Countries
JPIC	Justice, Peace and the Integrity of Creation
MNR	Mozambican National Resistance Movement
NRB	Natural Resources Board
REDD BARNAS	Save the Children (Norwegian NGO)
TEE	Theological Education by Extension
UN(O)	United Nations (Organisation)
UNEP	United Nation Environment Programme
VIDCO	Village Development Committee
WADCO	Ward Development Committee
WRI	World Resources Institute
ZANLA	Zimbabwe African National Liberation Army
ZANU	Zimbabwe African National Union
ZAPU	Zimbabwe African People's Union
ZCC	Zion Christian Church
ZIPRA	Zimbabwe People's Revolutionary Army
ZIRRCO	Zimbabwean Institute of Religious Research and Ecological Conservation

GLOSSARY OF SHONA TERMS AND PHRASES

<i>babamukuru</i>	father's elder brother; great father
<i>bato remasvikiro</i>	association of spirit mediums
<i>bute</i>	ancestral snuff
<i>chapungu</i>	bateleur eagle
<i>chidoma</i>	witch's familiar; animal of psychic nature, conceived of as smaller than a polecat
<i>chimurenga</i>	Zimbabwe's liberation struggle
<i>chisi</i>	ancestral rest day
<i>dare</i>	council
<i>dare rechimurenga</i>	war council
<i>dombo</i>	rock; granite shrine of oracular deity
<i>dunhu</i>	tribal ward; subdivision of chiefdom
<i>Dzivaguru</i>	Great Pool; praise name of the Shona high-God, Mwari, which connotes female attributes
<i>Fambidzano</i>	cooperation or union; popular designation of ecumenical association of Shona Independent Churches, founded in 1972
<i>gono guru</i>	big bull: the bull dedicated to the family's senior ancestral (or more distant guardian) spirit for ritual purposes
<i>goronga</i>	eroded gully; pl <i>makoronga</i>
<i>Jesu Krestu</i>	Jesus Christ
<i>kubatana</i>	united action
<i>kufukidza nyika</i>	to clothe the earth (by planting trees); see <i>mafukidzanyika</i>

<i>kugadzira</i>	to settle the spirit of a deceased person; this term connotes the induction rite through which the spirit of deceased relative is 'brought back home' and simultaneously elevated to the status of ancestorhood
<i>kukwidza</i>	to lift, uplift
<i>kumira pamukova</i>	to stand at the door; description of the protective function of the home ancestors; by 'standing at the door' the <i>midzimu</i> prevent evil forces from entering the dwelling places of their living descendants
<i>Mabweadziva</i>	literally 'rocks of the pool'; Mwari's shrine in the Matopo hills
<i>madambakurimwa</i>	traditional sanctuary or holy grove where plant and animal life were protected; see <i>marambatemwa</i>
<i>mafirifiti</i>	small orange mushrooms, mostly found among the dead leaves of wild loquat trees
<i>mafukidzanyika</i>	'clothing the land,' that is, tree-planting ceremony; the term is mainly used to indicate AZTREC's tradition-oriented tree-planting ceremonies
<i>Mafuranhunzi</i>	literally 'the one who shoots the fly,' that is, sharpshooter; Shona nickname for a hunter of repute
<i>maporesanyika</i>	land-healing ceremony; term used by African Independent Churches of the AAEC to emphasise the healing nature of tree-planting eucharists
<i>marambatemwa</i>	literally 'refusal to have the trees felled'; popular designation of traditional holy groves, the implication being that the ancestors buried there sanction the prohibition of tree felling and related customary laws on ecological conservation
<i>Matangakugara</i>	You, who sat (existed) first – one of the names of the Shona high-God

<i>Matonjeni</i>	the Matopo hills; <i>Mwari waMatonjeni</i> , 'God of the Matopo hills'; popular name of the Shona oracular deity and rain giver
<i>mazambiringa</i>	grapevine
<i>mbira</i>	dassie, rock rabbit
<i>mbonga</i>	woman dedicated (usually as a young girl) to the service of the Shona high-god, Mwari; sometimes referred to as the 'wife of Mwari'
<i>mhondoro</i>	literally 'lion'; tribal spirit of repute considered to be involved in land issues and tribal politics
<i>midzimu enyika</i>	ancestors of the land
<i>midzimu yapumusha</i>	home ancestors: patri- and matrilineal ancestors directly concerned with the welfare of a family group
<i>miti echivanhu</i>	literally 'trees of the people', ie indigenous trees
<i>miti mikuru</i>	tall trees
<i>msasa or musasa</i>	indigenous hardwood tree; <i>brachestygia spiciformis</i>
<i>mubvamaropa</i>	literally 'that from which blood flows', ie bloodwood or kiaat tree; see <i>mukurumbira</i>
<i>mubvumira</i>	literally 'to approve'; wild syringa tree; <i>kirkia akuminata</i>
<i>muchakata</i>	wild cork tree; <i>parinari curatellifolia</i>
<i>muchecheni</i>	wait-a-bit thorn tree; <i>ziziphus makoronata</i>
<i>muchengeti</i>	keeper; keeper of cult shrine
<i>mudziavashe</i>	literally 'heat of the chief', fuelwood tree reserved for tribal dignitaries; <i>combretum molle</i> ; also called <i>mupembere</i>
<i>mudzimu</i>	pl <i>mi-</i> or <i>vadzimu</i> , ancestral spirit
<i>mukamba</i>	red mahogany tree; <i>afzelia quanzensis</i>

<i>mukombe</i>	calabash
<i>mukonde</i>	tree which is considered to provide protection against lightning; <i>euphorbia ingens</i>
<i>mukuru</i>	elder; senior person
<i>mukurumbira</i>	kiaat, mukwa tree; <i>pterocarpus angolensis</i>
<i>mukwerere</i>	rain ritual during which senior tribal spirits are propitiated at their graves and/or at a pole enclosure (<i>rushanga</i>) under a <i>muchakata</i> tree; these rituals are conducted at the commencement of each rainy season or if rains have failed; it is also called <i>mutoro</i>
<i>munjii</i>	indigenous fruit tree, bearing yellowish brown berries
<i>munyai</i>	messenger, go-between; a <i>munyai</i> in the Mwari cult is the person who maintains contact between the local district which he represents and the priest colony at the cult centre; he annually visits the cult centre in the Matopo hills to request rain for his district and to discuss local (often political) matters of general significance
<i>munyamharadze</i>	tree which symbolises social discord; <i>lonchocarpus capassa</i>
<i>muonde</i>	wild fig tree (with latex); <i>ficus capensis</i>
<i>mupani</i>	indigenous hardwood tree; <i>colophospermum mupane</i>
<i>mupfura</i>	indigenous fruit tree bearing edible fruit; <i>sclerocarya caffra</i>
<i>mupembere</i>	see <i>mudziavashe</i>
<i>mupi vemazano</i>	literally 'giver of advice', advisor
<i>muPostori</i>	pl <i>vaPostori</i> ; <i>Apostle</i> ; popular Shona term for Johane Maranke's African Apostolic Church followers

<i>muridzi</i>	pl <i>varidzi, venyika</i> ; guardian of the land
<i>muroyi</i>	pl <i>varoyi</i> ; wizard (witch or sorcerer)
<i>murungu</i>	white person from Europe
<i>murwiti</i>	black ebony tree; <i>dalbergia melanoxylon</i>
<i>mushavhi</i>	wild fig tree; <i>ficus burkei</i>
<i>mushuku</i>	wild loquat tree; <i>uapaca kirkiana</i>
<i>mutobge</i>	indigenous fruit tree with edible fruit, which in the holy groves are reserved for the ancestors; snotappel; <i>ficus sonderi</i>
<i>mutondo</i>	indigenous hardwood tree; <i>julbernardia globiflora</i>
<i>mutorwa</i>	alien
<i>muuyu</i>	baobab tree; <i>adansonia digitata</i>
<i>muvuzhe</i>	mountain acacia; <i>brachystegia glaucescens</i>
<i>muzeze</i>	indigenous tree with yellow flowers; branches used for purification after burial rites, <i>peltoforum africanum</i>
<i>muzhuzhu</i>	indigenous tree which symbolises ancestral protection against wizardry attacks; <i>maytenus senegalensis</i>
<i>muzukuru</i>	`grandchild'; nephew, niece
<i>Mwari</i>	God; most common name for the Shona high-God
<i>Ndaza Zionist</i>	Zionist of the holy cord (worn around the waist or head)
<i>nganga</i>	diviner – herbalist
<i>ngatifukidze nyika!</i>	Let us clothe the earth! (earthkeepers' slogan)
<i>ngombe youmai</i>	motherhood cow or heifer; gift of husband to wife's mother in honour of the procreative powers of the matriline

<i>nhumbi</i>	possession(s)
<i>njuzu</i>	<i>shavi</i> spirit, associated with water and healing activities
<i>nyusa</i>	Mwari cult messenger; this term is sometimes used for a deceased cult messenger (<i>munyai</i>) who is considered to continue with his former duties in the ancestral world
<i>Pamberi nechimurenga!</i>	Forward the liberation struggle! (guerrillas' slogan)
<i>Pamberi nehondo yemiti!</i>	Forward the war of the trees! (earthkeepers' slogan)
<i>poshito</i>	guerrilla hideout
<i>povo</i>	the civilian masses (this term was popularised by the guerrillas during the liberation struggle for mobilisation purposes)
<i>pungwe</i>	guerrilla-organised night vigil during <i>chimurenga</i> for political instruction and/or disciplinary measures
<i>roora</i>	bridewealth
<i>runyaradzo</i>	consolation ceremony conducted on behalf of the relatives of the recently deceased
<i>rushanga</i>	pole enclosure, frequently built around the trunk of a <i>muchakata</i> tree for ritual purposes
<i>sadunhu</i>	headman of tribal ward
<i>sadza</i>	stiff porridge
<i>samarombo</i>	tree-dwelling ancestors
<i>sekuru</i>	grandfather or mother's brother
<i>shavi</i>	alien spirit which does not belong to the lineage of the host whom it possesses; various types of <i>shavi</i> spirits bestow a variety of skills, for example healing, hunting, dancing, blacksmithing, on their hosts

<i>shumba</i>	lion; <i>shumba dzavadzimu</i> , lions of the ancestors
<i>svikiro</i>	pl <i>masvikiro</i> ; spirit medium
<i>tateguru</i>	paternal grandfather or great grandfather
<i>ungano yembeu</i>	seed conference, during which the seed to be sown by peasant families is blessed and prayed over by church leader to ensure good crops
<i>upenyu</i>	life
<i>uroyi</i>	wizardry; <i>uroyi venyika</i> : 'land wizardry', that is, wanton destruction of the environment
<i>vakomana vesango</i>	literally 'boys of the bush', that is, bush fighters, guerrillas
<i>Watangakugara</i>	the One who sat (existed) first, that is, God
<i>Wokumusoro</i>	the One above, God
<i>zvidoma</i>	see <i>chidoma</i>
<i>zvirombo</i>	destitute, capricious spirits

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Well-known author Professor Inus Daneel grew up in Zimbabwe and has done extensive research on the traditional and Christian religions of the Shona people. Appalled at the environmental devastation that had taken place since the war, Daneel initiated and became the driving force behind an unusual partnership in 'the war of the trees'. His intimate knowledge of traditional Shona culture and religion and the friendships he established with various Shona tribesmen enabled Daneel to share the urgency of restoring the land with traditional chiefs and spirit mediums (traditionally custodians of the land). Thus the partnership between Daneel, the Christian missionary and academic, and Shona traditionalist religious leaders began in a tree-planting venture that overcame religious differences.

Daneel records the religio-ecological motivation and endeavour of the African Earthkeeping Movement and its impact on Shona peasant society. Of special interest are the newly introduced *mafukidzanyika* (clothing the land) ritual ceremonies as opposed to the traditional rain ritual ceremonies indicating the innovation and adaptation that has taken place, as well as a description of hitherto secret oracular pronouncements by the Shona high-God Mwari, at the cult caves of Matonjeni in the Matopo hills.

This volume deals mainly with the traditional religious contribution of the earthkeeping struggle; the second volume describes the Christian counterpart.

.. a wonderful contribution ... fascinating to read ... This book is an important and original contribution to a neglected area of research. The author has the rare ability to shift levels of description and analysis without losing coherence. He moves from the personal to the academic levels very smoothly. Much of the book's power derives from the wealth of descriptive detail.

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