



INDIANA REPERTORY THEATRE

presents



The Syringa Tree

BY PAMELA GIEN

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UppperStage

TEACHER PACKET

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The Syringa Tree

by Pamela Gien

Out of the dark night of apartheid comes this joyous, suspenseful, mythical, deeply personal tale of the ties that cannot be broken. Elizabeth Grace is a young white girl growing up in South Africa in the sixties, an innocent child trying to find her way through a world that has lost its innocence. Along her life's journey she meets friends and strangers, black and white, young and old, Xhosa, Afrikaans, Zulu, English, Jewish, and many more. Through her eyes we see not just the complexities of the world they share—their dreams, struggles, laughter, and tragic losses—but also their shared humanity.

Directed by	Fontaine Syer
Scenic Designer	Robert M. Koharchik
Costume Designer	Joel Ebarb
Lighting Designer	Ryan Koharchik
Sound Designer	Todd Mack Reichman
Dialect Coach	Nancy Lipschultz
Dramaturg	Richard J Roberts
Stage Manager	Joel Grynheim

Elizabeth	Jennifer Johansen
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The Syringa Tree takes place in the memory of Elizabeth Grace, who grew up in South Africa in the early 1960s.

The performance lasts approximately 90 minutes with no intermission.

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Sisters from Different Mothers

by Janet Allen, Artistic Director

Our fourth year of the Solo Series takes a bit of a new tack: we're exploring two plays, with two female performers, which share some strong thematic connections: both resonate as intergenerational and racial memoirs; both bristle with poignancy, heartbreak, and personal questioning. Both bring sterling performances by two beloved local actresses to the Upperstage, where each has performed many times. For Milicent Wright, this is a fourth experience of the solo form;



Milicent Wright

for Jen Johansen, it's a first. The energy created by these two will resonate throughout the theatre as they tackle these exciting, challenging, and deeply personal plays.

The Night Watcher returns us to the world of Charlayne Woodard, whose solo memoirs *Pretty Fire* and *Neat*—performed so beautifully by Milicent Wright in the first and second Going Solo Series—dramatized Charlayne's childhood world. As a black girl growing up in upstate New York in the sixties and seventies, Charlayne experienced race in many conflicting ways, particularly when she endured the remnants of Jim Crow culture while spending summers with her grandparents in the South. Charlayne's growing sense of activism spanned many aspects of her life as we followed her through her first inklings of feminism, of political awakening, and of her sense of the continuing need to assert racial equality in our country through these early memoir plays.

In *The Night Watcher*, we are afforded the unique opportunity to experience the complicated decision-making of the mature Charlayne as she wrestles, both within herself and with her husband, over the call to guide the next generation. To parent or not to parent? To mentor, but how? To involve oneself deeply and painfully in the lives of young people—and in Charlayne's case, several mixed-race children—and help them through some of the same racial challenges she experienced herself as a girl: this is the journey of the play. Amid these stories of mentoring, godmothering, and auntying gone

Jennifer Johansen

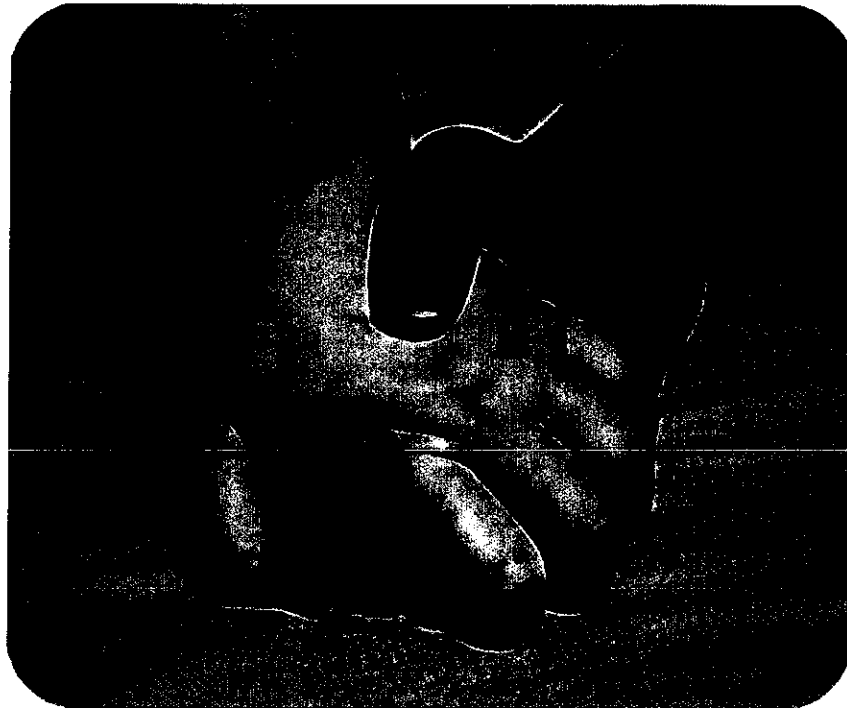


right and wrong, Charlayne reflects on the many ways in which race and gender still hold too tight a grip over a child's sense of opportunity and entitlement, and how young people too often give up the fight to prove these stereotypes inhumanly wrong. She also reveals her own battle against the tyranny of those—both black and white—who believe all people must procreate to fulfill their human duty. As with *Pretty Fire* and *Neat*, Charlayne's poetry of life's experiences rings powerfully moving and true.

In contrast to the adult voice of Charlayne in *The Night Watcher*, *The Syringa Tree* introduces us to the childhood voice of Elizabeth Grace: a white child of English and Jewish ancestry, growing up in South Africa in the height of apartheid. She, like the child Charlayne we experienced in the earlier plays, runs into the nonsensical divisions between races with the same sense of loss and pain, adding to this equally puzzling divisions between religions that cause Elizabeth to feel like an outsider even from her white friends. Learning these many boundaries—literal in the case of the stringent laws of South Africa's racial politics—is a source of relentless dismay and growing horror to the six-year-old Elizabeth. Her beloved African nanny grows increasingly distant while waging her own private war against the personal deprivations of apartheid, even as Elizabeth's beloved (and, of course, white) grandfather tries to hang on to the tribal land he has homesteaded for decades.

Caught from both sides within this web of growing unrest, Elizabeth encounters racially motivated acts of violence which break apart her childhood world and propel her into an adulthood of exile. Eventually, she returns to the memories of her childhood in order to make sense of her adult world, and in doing so, shares these memories with the audience in poignant, personal detail. We welcome Jen Johansen into the "solo performer club" with great warmth, and we anticipate the prodigious talent she will bring to the many characters, dialects, and perspectives contained in *The Syringa Tree*.

Seen together, these two plays give us tremendous insight into the complexities of gender, race, and legacy where, even across an ocean, many similarities of prejudice still exist. As political documents, they are cautionary tales. As personal stories, they are indelible. As performance pieces, they are unforgettably rich experiences in the theatre. Welcome to Going Solo: the Fourth Season.



Apartheid

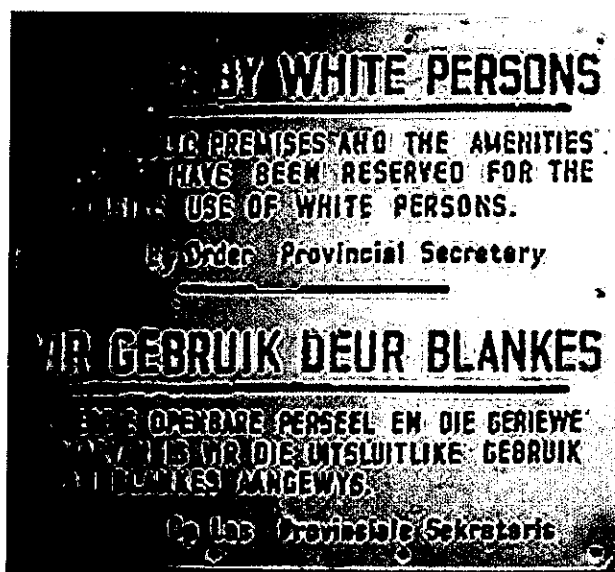
While the aboriginal Khoikhoi people have lived in what is now South Africa for millennia, most indigenous Africans in the region are descendants of tribes who settled there in the fourth century. Dutch colonists first established Cape Town, in what is today South Africa, in 1652. When the region became a British colony in 1806, Afrikaners (Dutch descendants) maintained a strong presence, even retaining their own language (Afrikaans).



The Union of South Africa achieved independence in 1934, and the racial inequities which had existed under colonial rule began to fade. But when the National Party came to power in 1948, regulations were created that greatly expanded segregation and gave it a new name: *apartheid*, an Afrikaans word meaning "apartness."

Above: Police checking passbooks in Johannesburg.

Below: Typical sign from the apartheid era, in both English and Afrikaans.



Under the system of apartheid, the South African population was officially classified as White, Black, Indian, or Coloured (mixed-race), with the white minority (approximately 20%) in power over the rest. The primary goal was to separate the races geographically. All persons over 18 were required to carry an identity card specifying their racial group as determined by an official board. Integrated neighborhoods were abolished, and forced removals divided the populace into designated townships. Families were often separated when they were classified in different groups. Non-whites were stripped of their voting rights.

Additional legislation segregated buses, trains, schools, and hospitals, as well as restaurants and hotels, parks and beaches, public toilets and drinking fountains, and parking places at drive-in theatres. Blacks were allowed to work in white areas only with a government-issued pass. Police regularly patrolled white neighborhoods to round up blacks who were found without passes.

While non-white South Africans were deeply impoverished, white South Africans enjoyed the highest standard of living in all Africa. Within the white community, the generally more liberal British descendants were often in conflict with the generally more conservative Afrikaners.

The African National Congress, formed in the early 20th century to fight for the rights of black South Africans, re-emerged as a mass movement in the mid-1940s. At a 1960 protest against pass books, 69 people were killed in the Sharpeville massacre. The backlash to this uprising forced the resistance movement underground. On June 16, 1976, students in the black township of Soweto planned a peaceful protest march against forced education in the Afrikaans language. Police opened fire and hundreds of students were killed.

In the 1980s, unrest and civil disobedience in the non-white townships created a state of perpetual violence. By the end of the decade, western nations were imposing diplomatic and economic sanctions against South Africa. Internal debates about both the morality and the efficacy of apartheid led to its dismantling in the early nineties, culminating with the election of anti-apartheid activist and 27-year prisoner Nelson Mandela as president in 1994.

Nelson Mandela the day after he was released from prison in 1990.



Playwright Pamela Gien

Actress and playwright Pamela Gien was born in Johannesburg, South Africa, in 1957. She attended the University of Witwatersrand in Johannesburg and studied at the Jacques Lecoq School of Theatre in Paris. She was a busy actress in South African theatre and television before coming to the United States in 1984. She spent a year on ABC's "One Life to Live" and was a principal member of the American Repertory Theatre company in Cambridge, Massachusetts, for five seasons. Other theatre credits include *Titus Andronicus* for the Public Theatre's New York Shakespeare Festival and *The Night of the Iguana* at the Los Angeles Theatre Center, for which she won a Drama-Logue Award. She has performed in the New Works Festival at the Mark Taper Forum, the Humana Festival at Actors Theatre of Louisville, and at South Coast Repertory. Her television appearances include guest-starring roles on *Tales from the Crypt*, *Reasonable Doubts*, *Hunter*, *Secret Lives*, and *Into Thin Air*. Her film credits include *Men Seeking Women* and *The Last Supper*.

The Syringa Tree had its genesis in long-forgotten childhood memories that emerged during an acting class exercise. The play premiered in 1999 at ACT in Seattle. In New York City, Gien won the Obie for Best Play of 2001, the Drama Desk and Outer Critics Circle awards for outstanding solo performance, and a Drama League Honor, and she was nominated for the John Gassner Playwriting Award. The New York production was filmed for television. Gien has since performed it in London at the Royal National Theatre, in Los Angeles, and at the World's Festival in Toronto. In 2007 she published the story as a novel. She has written the screenplay for an upcoming film, *The Lily Field*, and is currently developing a film version of *The Syringa Tree*.



A Remarkable Journey

by Fontaine Syer

Apartheid. The word itself conjures images of burning shacks, dirty streets, and faces of pain and death. Armed resistance to apartheid in South Africa began in 1960 with the Sharpeville Massacre, continued through the Soweto Riots in 1976, and led ultimately to 1990, when Nelson Mandela was released from prison after enduring 27 years of a life sentence. Mandela went on to become South Africa's first democratically elected President and a beloved international figure. Although the word *apartheid* does not appear in this play, this history forms the background of the life of Elizabeth Grace, the woman whose growing-up we follow in *The Syringa Tree*.



Seen through the eyes of a child, these horrific events in the history of South Africa have enormous impact. Little Elizabeth has no judgment or political awareness, just a child's impressionable, generous heart. She accepts what she sees as "the way it is." But through Elizabeth, **we** are reminded that everything *can* change and that many things *must* change. Elizabeth's lifetime begins in a world of violently enforced racial separation and prohibitions: strict requirements of racial identification, complete segregation in schooling, rigid laws against inter-racial marriage, endless denial of the right to vote, etc. By the time Elizabeth becomes an adult, a very different world exists. Change has come—and change continues.

Elizabeth Grace travels through time—and an amazing landscape of oppression, intimate personal connections, great love, great disappointment, great freedom, great hope. The journey itself is remarkable. Little Elizabeth makes us laugh and ache and fear and remember. Grown-up Elizabeth makes us think and feel and discover. The writing, like the journey, is also remarkable: a play created for one solo performer. An actor walks on stage and—through a stunning collaboration with you, the audience—she tells this wrenching, heart-breaking, heart-warming story. The alchemy of the theatre, what many call magic, creates an astonishing number of characters and tells an astonishing number of intertwining stories. The process of creating this work demands a thrillingly gifted, flexible actor, and an equally thrilling level of actor-director communication, trust, imagination, and pure hard work. Those of us in the rehearsal process for this production have shared that work, with all its rewards and richness.

And now we share the journey with *you*, the last link in a chain of collaboration that began with the original creator, Pamela Gien. But the alchemy of the theatre, the transformation, the magic is never complete until *you* are here with us. Without you, all we can do is rehearse.

Revel in the journey.

Alone Together

Robert M. Koharchik Scenic Designer

In the Solo Festival this year, we are offered glimpses into the lives of two women. The first, *The Syringa Tree*, is Pamela Gien's memoir of her childhood under apartheid. The second is by a woman we've come to know in past Going Solo Festivals, Charlayne Woodard. In *The Night Watcher* she tells us about the roles she plays in the lives of the children around her. The set design for this year's Festival was a result of research into African fabrics and patterns, with the panels being inspired by African woodcarving.

Panel elevation by scenic designer Robert M. Koharchik.



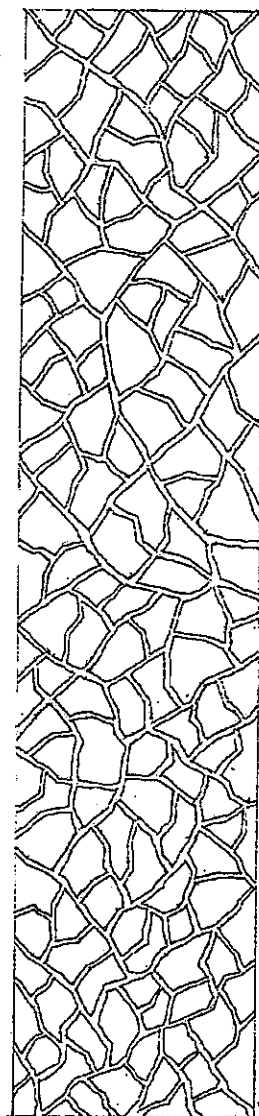
Joel Ebarb Costume Designer

Words, deeds, and appearance. This is how we know people. By manipulating color, texture, and line, the costume designer helps to tell the story by providing visual information, setting the characters in time and place, but more importantly providing information about personality. Both Solo Series costumes use strong color to contrast with the beautifully neutral scenic elements. Color inspirations include diverse research, such as the *Elminia longicauda*, or African Blue Flycatcher, as well as the signature pinks and oranges of Middle Eastern textiles and gemstones. Both costumes must serve a variety of needs, allowing the actors to easily transition from one character to another while grounding them in the world in which they exist, be it modern day America or South Africa of the 1960s.

Preliminary rendering for Elizabeth in The Syringa Tree by costume designer Joel Ebarb.

Ryan Koharchik Lighting Designer

As we resume our journey with Charlayne Woodard in *The Night Watcher*, we find a married woman examining her role as "auntie" to the many children who have become a part of her life. The lighting for *The Night Watcher* will travel with Charlayne and reflect the many urban settings encountered on her trips from coast to coast, while also heightening the more intimate moments with her children. In *The Syringa Tree*, Elizabeth takes us on a journey into her childhood in South Africa. Through shifting direction, color, and texture, the lighting of *The Syringa Tree* will reflect Elizabeth's journey as seen through the prism of her memory



Resources

Books

The Syringa Tree: A Novel by Pamela Gien (based on her play)

For the Love of the World: A Harangue with Practical Guidance on Writing and Performing Solo Dramas That Matter by Deborah Lubar

Cry the Beloved Country by Alan Paton

Kaffir Boy: An Autobiography—The True Story of a Black Youth's Coming of Age in Apartheid South Africa by Mark Mathabane

A History of South Africa by Leonard Montearth Thompson

Diamonds, Gold, and War: The British, the Boers, and the Making of South Africa by Martin Meredith

My Race: A Jewish Girl Growing Up under Apartheid in South Africa by Lorraine Lotzof Abramson

Behind the Walled Garden of Apartheid: A Memoir by Claire Klein Datnow and Boris Datnow

American Apartheid: Segregation and the Making of the Underclass by Douglas Massey and Nancy Denton

Websites

<http://www-cs-students.stanford.edu/~cale/cs201/index.html>

Computers and the Apartheid Regime in South Africa, a website created by Stanford students that includes a history of apartheid, ethical questions, and resources.

<http://www.apartheidmuseum.org/>

The website of the Apartheid Museum in Johannesburg, South Africa, with information on exhibitions and resources.

<http://africanhistory.about.com/od/apartheid/Apartheid.htm>

The Apartheid page of the African History section of About.com from the *New York Times*, with a glossary and links to a number of articles.

<http://www.nelsonmandela.org/>

The website of the Nelson Mandela Centre of Memory, with an extensive section on his life and times and numerous links to a wide range of resources.

DVDs

District 9 (2009) with Sharlto Copley. A science fiction film about an Afrikaner's transformation into a discriminated-against alien race derogatively known as "prawn," based on the events that took place in the segregated area District 6 in Cape Town during the apartheid era.

Skin (2008) with Sophie Okonedo. A fictionalization of the true story of Sandra Laing, the daughter of Afrikaners who was born with dark skin and suffers from the oppression of apartheid as a result.

The Color of Friendship (2000) A Disney channel movie set in 1977 about a white South African, Marhee, who is shocked to discover that her exchange family is black. Both Marhee and her host, Piper, must overcome their differences to become friends.

Blood Diamond (2006) with Leonardo Dicaprio and Djimon Hounsou. Taking place during the Sierra Leone Civil War (1996-2001), this film shows the atrocities suffered by poorer nations at the hands of warlords funded by industrialized countries willingness to pay high prices for diamonds.

Invictus (2009) with Matt Damon and Morgan Freeman. The story of Nelson Mandela using the South African Rugby team, the Springboks, to lessen the divide in a nation still struggling with racial tensions after the end of apartheid.

Cry, the Beloved Country (1995) with James Earl Jones and Richard Harris. Film of the novel of a black South African Preacher who must deal with an accusation that his son has committed a crime that resulted in the murder of a white South African.

Red Dust (2004) with Hilary Swank. The story of a white South Africa living in New York who returns to her homeland to assist an old lawyer who helped her get out of prison when she was arrested for dating a black man in her youth.

The Road to Mecca (1992) with Kathy Bates. Based on the play by Athol Fugard, the story of a 1970s South African artist who is caught in the middle of two white South Africans' debate over apartheid.

A Dry White Season (1989) with Donald Sutherland. The story of a white South African who comes to the realization that he lives in a nation of injustice when his gardener's son is arrested and killed by the apartheid government.

Zulu (1964) British Soldiers fight against an overwhelming Zulu force at the Battle of Rorke's Drift.

In My Country (2004) with Samuel L. Jackson and Juliette Binoche. The story of a *Washington Post* reporter who is assigned to cover the Truth and Reconciliation hearings following the end of Apartheid in South Africa.

Discussion Questions

The Syringa Tree is told from the point of view of a six-year-old girl. How does this young and innocent viewpoint affect the play's presentation of challenging subject matter?

Both Eugenie (her mother) and Salamina (her nanny) are maternal figures for Lizzy. How are these relationships similar? How are they different?

Family is a powerful presence in the play. How does Lizzy feel about her parents and her grandfather? How does she feel about Salamina and Moliseng? What, if any, differences does Lizzy see between the two families and her relationship with them?

Why do you suppose Lizzy's parents risk so much by allowing Salamina to keep Moliseng in their home, even without the proper legal papers?

Who do you think murdered Lizzy's grandfather? Why? How would the story be different if it were told from the point of view of the murderer's child or grandchild instead of the victim's grandchild?

Why do you think Salamina leaves Lizzy's family? Why does she leave secretly, without saying goodbye?

Why does Elizabeth finally return to South Africa? What does she gain from this visit? What does she lose?

The Syringa Tree is set in South Africa and deals with very specific historical, legal, and social situations. What makes this story universal? What aspects of the story remind you of American history? What aspects of the story remind you of your own childhood? What aspects of the story remind you of the community you live in today?

In *The Syringa Tree*, one actor portrays many characters of different races, religions, and nationalities. What acting tools does the performer use to differentiate between these characters? How easy or difficult did you find it to follow who is who? How do scenery, costuming, lighting, and sound design help to tell the story?

What is the significance of the play's title? What does the syringa tree mean to Lizzy? What place in the world serves a similar function in your life?

Activities

Do some research on apartheid laws in South Africa and on Jim Crow laws in the United States. How do they compare and contrast? How were such laws enacted in both places? What events and movements led to their dismantling? What is life like today for those who formerly lived under such restrictions? What has changed? What has not changed?

Interview your grandparents or older neighbors about their childhoods. Ask them to tell you stories about school or church, games they played, times when they got in trouble, times when they were in danger, times when they had fun, their most joyous memories, their saddest memories, their most frightening memories. Share the best of these stories in class. How do different stories from different times and different places compare with each other? How do these stories from the past compare with your memories of your own childhood? How are they different? How are they the same?

Do some research on Nelson Mandela. What is his significance in South African history? What changes has he seen in his homeland during his lifetime? What is the significance of the change in his life from law breaker to law maker? To what other historical figures might his journey be compared?

Writing

Think of an event from your childhood that you now realize had a significance you didn't realize at the time. Write a monologue about the incident from a child's point of view, but in such a way that your audience grasps the event's underlying importance.

Think of someone in your life to whom you used to be very close, but with whom you have since lost contact. Write a short story imagining what has become of that person, what they have done and where they have gone.

Write a review of the IRT production of *The Syringa Tree*. Discuss the effectiveness of the script, staging, design (including scenery, costumes, lighting, and sound), and acting. Post your review on the IRT website: <http://reviews.irtlive.com/>

Text Glossary

Page

- 1 **Johannesburg, 1963**
The largest city in South Africa, and the largest city in the world that is not connected to a major body of water. The city is the source of a large-scale gold and diamond trade, due to its location on the mineral-rich Witwatersrand range of hills.
- 1 **Syringa Tree**
In South Africa the term syringa tree is commonly but erroneously applied to the species *Melia azedarach*, a deciduous tree in the mahogany family. (*Syringa* is actually a genus of lilacs in the olive family.) Other common names for the *Melia azedarach* include Chinaberry tree, bead tree, Persian lilac, and Texas umbrella. It varies in height from about 23 to 40 feet. It has small, fragrant, lilac-colored flowers with five petals, and it produces marble-sized yellow berries.
- 1 **Special papers**
In 1952, the Abolition of Passes and Co-ordination of Documents Act in South Africa required blacks in South Africa to have a pass, similar to a passport, with them whenever they were in areas designated as whites only, which listed their employer and showed times that they were allowed to be in those areas. Though less strictly enforced, whites in designated black areas also needed papers in order to be in "native areas" after dark.
- 1 **White spots on your nails**
Most likely caused by leukonychia, thought to be caused by minor injuries that occur while the nail is growing. Because nails grow very slowly, this injury could have taken place weeks before the white spots are actually visible.
- 1 **lucky fish**
Fish are considered symbols of good luck in many cultures.
- 1 **Loeska**
The Dutch version of the name Lucia.
- 1 **Petticoat**
A woman's light, loose undergarment hanging from the waist, worn under a skirt or dress to give added fullness.
- 1 **Ag**
Afrikaans equivalent to the exclamation "Oh."
- 1 **"Ag please Daddy ... chewing gum"**
The 1962 Jeremy Taylor song "The Ballad of the Southern Suburbs" was extremely popular in South Africa, outselling Elvis Presley. Taylor mimicked the accents of Afrikaner children (Dutch descendents) to whom he taught English in Johannesburg, satirizing their desire for luxuries found in the United States. The South African government opposed the song because it mixed English with the Afrikaans language, which they believed should be kept pure.
- 2 **candy floss**
That which is called cotton candy in the United States is called candy floss in the United Kingdom, Ireland, Canada, New Zealand, and South Africa, or fairy floss in Australia.
- 2 **Tiggerball**
A candy made from graham cracker, peanut butter, and chocolate chips rolled into a ball.

- 2 **Houw**
 "Hou" is an old Dutch livestock droving term for "hold," roughly equivalent to "whoa."
- 2 **Yhe / Yjo**
 African exclamatory meaning "hey" or "oh"
- 2 **Batho ba Modimo**
 "Oh my god" in the language of Xhosa, a native tribe of South Africa. Xhosa is the second-most common home language of South Africa, after Zulu, to which it is closely related. The Xhosa language has 15 click sounds.
- 2 **Scottish Dancing ... sword dancing**
 Sword dancing, or Scottish Highland dancing, is a traditional Scottish dancing style with training requirements as stringent as those for ballet. Performers dance on the balls of their feet over and around a pair of crossed swords lying on the ground, with intricate leg, arm, and hand movements, often to bagpipe music. Scottish Highland dancing is often performed without swords today, though sword dancing still takes place.
- 2 **Pas de chat**
 French: step of the cat. A ballet step also found in Scottish Highland dancing. The dancer jumps from one foot to the other, lifting each foot as high as possible with knees apart.
- 2 **Change**
 Ball change, a dance move in which weight is shifted from the balls of one foot to those of the foot behind or beside, preceded by a step of the other foot.
- 2 **the Twist**
 A dance inspired by the 1960 song of the same name by Chubby Checker. The dance consists of keeping feet stationary and about shoulder width apart and while rotating on the balls of the feet.
- 2 **dumela**
 African for "Hello"
- 2 **aghe**
 African for "how are you?"
- 2 **Picaninni**
 A term of endearment for black children.
- 3 **Iqura lendlela nguqonqo**
 A traditional wedding song of the Xhosa. The title in its native language is "Qongqothwane," which translates to "knock-knock beetle," a species of beetle believed to bring good luck to the Xhosa. English speakers have given the song the name "The Click Song" because of the clicking sounds of the Xhosa language. The lyrics roughly translate to, "diviner of the roads, the knock-knock beetle, he just passed by, the knock-knock beetle."
- 3 **Kucwa nguqonqothwane**
 A continuation of the knock-knock beetle song.
- 3 **Tokolosh**
 An evil spirit in African mythology. Very old and no more than two feet tall, he is believed to have the power to steal souls and harm people.
- 3 **bed up on bricks**
 Africans have a custom of sleeping on a raised surface to keep them safe from the Tokolosh at night.

- 5 **Moliseng**
A Xhosa word meaning "protect her, leave her alone."
- 5 **Thula**
Xhosa: hush
- 5 **baba**
Xhosa: baby.
- 5 **Vinolia sandalwood soap**
Vinolia is a luxury brand soap that was bought by Unilever in 1906 and is still owned by the international corporation. Queen Elizabeth uses Vinolia soap. Sandalwood is an aroma derived from the timber of the Indian tree of the same name.
- 5 **We don't belong to the Queen anymore**
In 1961, the Union of South Africa left the British commonwealth to become the Republic of South Africa. Prior to this voluntary separation, there was rising pressure from the commonwealth to end the harsh policies of apartheid.
- 6 **Blerrie**
Afrikaans variation on bloody, an English curse. Afrikaans is the language of Dutch descendents in South Africa. Bloody as a curse word is used in reference to the wounds Jesus received during his crucifixion.
- 6 **Jan Smuts Avenue**
A major roadway that travels through Johannesburg. Jan Smuts (1870-1950) was an Afrikaner politician and general who fought against the British in the second Boer War and against the Germans in World War I. Smuts was seen as an Afrikaner idol who fought the oppression of the British in South Africa. Smuts opposed the workers' rights movement in South Africa led by Gandhi.
- 6 **Granadilla vines**
Sweet Granadilla is a passion fruit with a yellow-orange rind, 2-3" in diameter. The interior is filled with black seeds in a transparent, greenish, edible pulp.
- 7 **Fi, fie, fo fumm ... I smell the blood of an Englishman**
This is a line from the popular English fairytale *Jack and the Beanstalk*. The giant finishes the rhyme with "Be he alive, or be he dead, I'll grind his bones to make my bread."
- 7 **Shoshaloza ... kulezo ntaba stimela siphume Rhodesia**
"Shosholoza" is a Ndebele folk song that originated in Zimbabwe but was popularized in South Africa. It was sung in a call-and-response style by migrant workers in the South African mines. The word *Shosholoza* means "go forward" or "make way for the next man." The sound "sho sho" is reminiscent of the sound made by the steam train (*stimela* in Zulu). "Kulezo ntaba!" means "at those far away mountains." "Stimela siphume Rhodesia" means "the train come from Rhodesia." Former South African President Nelson Mandela has said he sang "Shosholoza" as he worked during his imprisonment on Robben Island. He describes it as "a song that compares the apartheid struggle to the motion of an oncoming train" and goes on to explain that "the singing made the work lighter." The song is so popular in South African culture that it is often referred to as South Africa's second national anthem.
- 7 **Panama hat**
A woven, brimmed hat, made, ironically, from the toquilla straw plant in Ecuador.

- 8 **Suurpap**
Porridge made from sour milk, a major component of the black South African diet at the time.
- 9 **2nd movement of Beethoven's Fifth Piano Concerto**
Beethoven's last piano concerto, also known as the *Emperor Concerto*. The 2nd movement, *Adagio un poco mosso*, in B major, is calm and reflective.
- 9 **the prayer song ... the forbidden song**
"Lord Bless Africa," or "The Prayer Song" was originally composed as a hymn in 1897 by Enoch Sontonga, a teacher at a Methodist mission school in Johannesburg. The song became a pan-African liberation anthem and was later adopted as the national anthem of five countries in Africa. It was used for the closing of meetings of the African National Congress. The ANC was formed in the early twentieth century to fight racial oppression under British rule, and was revitalized as a mass movement in the 1940s to fight apartheid. Today the Prayer Song is sung along with "Die Stem" as the joint national anthem of South Africa.
- 10 **Dominee**
Afrikaans for minister, especially in the Dutch Reform Church.
- 10 **That is not our National Anthem!**
From 1957 to 1994, the official National Anthem of South Africa was "Die Stem von Suid-Afrika," although to many blacks it was seen as a symbol of the oppression of the Apartheid regime.
- 10 **C. J. Langenhoven**
Cornelius Jacob Langenhoven (1873-1932) had a formidable role in South Africa's Afrikaans literature and cultural history. He was one of the young language's foremost promoters, both artistically and, as a member of the South African Parliament, legislatively. He is best known to have written the words for "Die Stem," but he wrote in many genres of literature.
- 10 **Nkosi sikdel' iAfrika...**
The lyrics of "Lord Bless Africa" translate to "Lord bless Africa, may her horn rise high up. Hear thou our prayers and bless us. Descend oh spirit. Descend oh holy spirit."
- 11 **Zulu warrior**
The Zulu are a native tribe of South Africa. Although they were eventually defeated, the Zulu warriors are famous for a devastating blow dealt to the British army in 1879 at the Battle of Isandlwana, where they killed more than 1000 British soldiers in a single day. Zulu warriors carried a short stabbing spear with a long, sword-like head called an *iklwa*. They also carried a large cowhide shield. The Zulu intimidated their enemies by charging in for close range combat.
- 13 **Kielie Kielie Kielie**
Run for your life!
- 13 **Labushagne**
The Dutch equivalent of the last name Bush.
- 13 **Bitten by a snake**
There are a large number of venomous snakes found in South Africa, the most famous of which being the Black Mamba, whose venom can kill a human adult in less than fifteen minutes.
- 13 **Jasmine**
A climbing vine plant with a fragrant flower often used for landscaping.
- 13 **Veranda**
Porch.

18

13 **veld**
the wide open, rural scrublands of southern Africa

14 **Because of the drought**
Rainfall in South Africa is varied and unpredictable, with some years having a great surplus of water, and others much less.

14 **Beethoven's Kyrie Eleison**
From the *Missa Solemnis* written in 1823. The Kyrie Eleison ("Lord, Have Mercy") is the first of five parts of the Mass, in which forgiveness is asked. It is the only section of the old Mass that is in Greek instead of Latin.

15 **Fourways**
An area in north Johannesburg. Fourways has eight suburbs which have some of the most expensive houses in Johannesburg.

15 **basket of dried figs**
The fig is thought of as a simple of abundance, peace, and prosperity.

16 **Imilhi gobakahle, ithilithi..**
A traditional Zulu coming home song. Translated, "Everything will be alright, say, say. This way."

16 **ranunculus flower**
A large genus of flowers in many varieties, including buttercups.

17 **Hindu**
Hinduism is the predominant religion of India and the world's third largest religion, after Christianity and Islam.

17 **the ugliest hat ever seen**
In the Bible, women are instructed to keep their heads covered while in worship.

17 **Fokken Jood**
Afrikaans for "Fucking Jew."

17 **Holy Joes**
Sanctimonious or self-righteous people

18 **Kaffir**
Derogatory term for a black person.

18 **Sweet condensed milk**
Milk that has had the water removed and sugar added. Sweet condensed milk is used in several dessert recipes and can be used to sweeten coffee.

18 **Sotho**
A tribe of people originally from Eastern Africa who slowly migrated southward. They are known for traditionally wearing animal skin clothing and living in round huts.

18 **Xhosa**
Speakers of Bantu from the Eastern Cape Province in South Africa. There are several tribes within the Xhosa people including Mpondo, Mpondomise, Thembu, and others.

- 20 Drive-in**
Because of the open space and increasing car culture in South Africa, America, and Australia, drive-in movie theatres became very popular in the 1950s and early 1960s. As video became more accessible, drive-ins waned in popularity and the land they once inhabited has largely been sold.
- 20 Pollyanna**
The novel *Pollyanna* was written by Eleanor H. Porter in 1913. It is about an orphan girl who changes the views of a small town in Vermont by teaching them the "Glad Game," in which she finds something to be glad about in every situation. There have been several movies of the novel, although the most famous was produced by Walt Disney in 1960 starring Hailey Mills.
- 20 "from sea to shining sea"**
Lyrics from "America the Beautiful," one of the most popular patriotic songs in the United States, nearly eclipsing the national anthem. The words were originally written in 1895.
- 20 America is home of the brave ... and the free**
A reference to the lyrics of the American national anthem, "O'er the land of the free, and the home of the brave."
- 21 Soweto**
Short for South Western Township. Soweto was the area that many blacks were forced to move to when apartheid laws came into effect forcing them to leave the city of Johannesburg.
- 21 Mabalele**
A character in the South African poem of the same name by Eugene Marais. The poem is in Afrikaans and tells the story of a young black girl who is eaten by an alligator.
- 21 She's all real bones**
Although today skeletal models are made of plastic, real human bones used to be used. In the past, most human skeletal models came from India, because the buying and selling of human remains was not opposed by their religion.
- 21 Bells on her ankles**
In many African tribes, bells are worn around the ankles during musical performances. This allows percussive rhythms in dances that involve jumping and stomping.
- 24 Baragwanath**
Baragwanath Hospital was opened in 1941 for British soldiers fighting in Africa during World War II. After the war it was recommitted to servicing the blacks of South Africa. Baragwanath was known for the chaos of being underfunded and understaffed. The hospital was originally named for the owner of a nearby historic inn. In 1993, it was renamed the Chris Hani Baragwanath Hospital after the South African Communist leader who was assassinated by extremists. Today Baragwanath Hospital is the third largest hospital in the world.
- 24 cot**
the British term for crib
- 25 Jersey**
the British term for sweater.
- 26 Eloff Street**
Eloff Street was known as a busy and thriving street similar to Oxford Street in London or the Champs-Élysée in Paris. When the South African version of the Monopoly board game came out in 1963, Eloff Street was the most expensive property to own.

- 20
- 26 **Petrol**
the British term for gasoline.
- 27 **The Congo**
The Congo is a geographic region in central Africa occupied by the Kongo people.
- 27 **put him in a pot and eaten him**
Although cannibalism is historically a phenomenon of the West Indies and the South Pacific, there have been reports of isolated incidents in Africa, particularly in times of war.
- 27 **Mr. Marconi**
Guglielmo Marconi (1874-1937) was an Italian inventor who is credited with creating long-distance radio transmission, for which he received the Nobel Prize in 1909.
- 27 **Oh dear what can the matter be**
These are lyrics to an English Nursery rhyme that dates back to the late eighteenth century. There are several variations of the lyrics, but they are generally concerned with a boy named Johnny who went to a fair and promised to bring back blue ribbons.
- 29 **Queen's English**
Standard English language as written and spoken by the people of England.
- 30 **almond trees**
Small bushy trees with white or pink blossoms that produce almonds.
- 30 **Tembisa**
A large township that was founded in 1957 when blacks were forced to leave the city of Johannesburg. Tembisa is Zulu for "give hope" or "there is hope."
- 30 **Edenvale**
A South African town about 9 miles away from Johannesburg.
- 32 **Frangipani flowers**
The flowers used in Hawaii to create leis that come in a variety of colors and grow on trees that range in size from 30-40 feet.
- 32 **Carve your mask out of a piece of wood**
In many African tribes, masks are extremely important in dance rituals. They are seen as a way to communicate with gods, ancestors, and other supernatural beings.
- 33 **Jacaranda Trees**
A tree with purple trumpet-shaped flowers.
- 33 **Indian Ocean**
The ocean to the South of India that stretches to the east coast of Africa.
- 34 **Disprin**
A British brand of water-soluble aspirin.
- 35 **The North Transvaal**
The Transvaal is the area of land north of the Vaal River in South Africa. In the apartheid regime, the Transvaal was the northern-most province of South Africa, but it has since been divided.
- 35 **Magaliesberg Mountains**
A mountain range of South Africa that has been inhabited for at least 2 million years, and is debated as the origin place of Homo Sapiens.

- 35 Warmbaths**
Warmbath was known for hot springs. In 2002 it was renamed Bela-bela, Tswana for "Pot that Boils Over."
- 35 buttercups**
Plants with big yellow cup-shaped flowers.
- 35 Marks and Spencer**
A chain of British stores opened in 1894 in Leeds, England. Until 2002 it sold only British-made products. It specializes in clothing and luxury food items and is renowned for its quality merchandise.
- 36 Rhodesia**
The former name of current Zambia and Zimbabwe to the north of South Africa.
- 36 Paraffin lamp**
the British term for a kerosene lamp.
- 36 English Violets**
A violet that typically has a purple to white color.
- 36 Elizabeth Taylor's eyes**
British-born American film actress (1932-2011) whose violet-colored eyes were world-famous.
- 36 medals for courage and bravery**
Awarded to South African soldiers for their service against the German forces in North Africa.
- 36 Party lines**
One telephone circuit that services two or more households.
- 37 Ramagoepa**
A small tribe of native South Africans. There does not seem to be an actual geographical location for Ramagoepa.
- 37 Hail our life, our sweetness and our hope...**
From the Salve Regina or "Hail the Holy Queen," a Catholic prayer, the final prayer of the Rosary. It dates back to the Middle Ages and was originally spoken in Latin.
- 39 High school uniform**
Though South Africa broke away from British rule, the style of school uniforms remained the same. For girls, this would likely be a skirt and blouse with high socks and possibly a blazer.
- 39 Loquat tree**
An evergreen tree native to China and Japan with fuzzy yellow olive-sized fruit.
- 40 University of Witwatersrand**
More commonly known as Wits University, known for its liberalism and opposition to apartheid. In the 1960s, Wits University lost its funding from the apartheid regime.
- 41 A police barricade, 1976**
On June 16, 1976, black high school students in Soweto protested a new law that required half of all subjects in school to be taught in Afrikaans and the other half to be taught in English. Associating Afrikaans with apartheid, the students favored English. The police responded violently, killing around 700 students and injuring 4,000 more.

- 42 **Amandla**
 "Power," a slogan used to call for the end of apartheid.
- 43 **The Cape**
 The southernmost region of South Africa. It is known for its laid-back environment.
- 44 **VOTE THE BELOVED COUNTRY**
Cry, the Beloved Country is a 1948 novel by South African author Alan Paton. The protagonist is a black Anglican priest from a rural Natal town who is searching for his son in the city of Johannesburg. The book is a protest against the structures of the society that would give rise to apartheid later in the same year the book was published. The title comes from a passage in Chapter 12: "Cry, the beloved country, for the unborn child that is the inheritor of our fear." The novel was the basis for the 1949 Broadway musical *Lost in the Stars* by Kurt Weill and Maxwell Anderson. Two cinema adaptations of the book have been made, the first in 1951 and the second in 1995.
- 44 **Wednesday's child is full of woe...**
 From the poem "Monday's child," which first appeared in 1838 in *Traditions of Devonshire* by A. E. Bray.
- 45 **Pasadena**
 A city outside of Los Angeles California.
- 45 **Black, white and in-between**
 The in-between refers to anyone who is not white or black, known under the apartheid system as "Coloured" These could be people who were mixed-race, Indian, Asian, or any other race.
- 46 **Knysna**
 A town in the Western Cape of South Africa. Like Florida in the United States, Knysna is a popular destination for tourism and retirement because of its year-round warm temperatures.
- 46 **Parkmore**
 A suburb of Johannesburg located about 9 miles from downtown.
- 46 **Mimosa trees**
 A warm-weather tree that can grow to between 20 and 40 feet in height. Mimosas have fragrant pink and white flowers.
- 46 **Thorn trees**
 Knob thorn tree, a tree that grows to be between 16 and 60 feet tall. The Thorns are large knobs that start at the base of the tree, making them easy to climb for light-weight individuals.
- 47 **Wisteria**
 A climbing shrub with hanging clusters of pale blue lilac flowers.