

DOCUMENTING AND RECORDING ORAL HISTORY IN THE HLUHLUWE / IMFOLOZI GAME RESERVE: A CASE STUDY OF THE MAGQUBU NTOMBELA FOUNDATION PROJECT

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INTRODUCTION

This paper highlights the Oral History efforts of the Magqubu Ntombela Foundation, which was established in 1995 and is named after a famous deceased game ranger from the Imfolozi Hluhluwe Game Reserve, Magqubu Ntombela, who dedicated his life as a game guard to wildlife conservation from 1914 to 1993. This Foundation intends to prevent the loss of records containing the history, culture and conservation of the Hluhluwe Imfolozi Park area (HIP), which are reflected in the names of the places, mountains, rivers and streams as well as in the oral stories of its past custodians. It aims through projects such as the revision of the HIP area map as well as recording the oral narratives of the old and retired game guards, to preserve part of the 'soul of the country', which is in such danger of slipping away and being buried in the mire of modern technology. There is a great need in South Africa to safeguard its intangible heritage by collecting, recording and archiving memories of community members in different parts of the country. Conservation of these memories involves the extrapolation of oral histories, testimonies and personal recollections of the people and past events of this area. These memories richly enhance our current knowledge and understanding of this important wildlife sanctuary and can serve not only as a rich historical source of the people and places of the area but also of the flora and fauna.

MAGQUBU NTOMBELA

Before describing these projects in detail, it is necessary to give a bit of background information on who Ntombela was, and why he has a foundation named after him. Magqubu Ntombela was born in 1900 in what is now called the Imfolozi Game Reserve (old orthography was Umfolozi). In 1952, in the depths of the Zululand bushveld, in Imfolozi Game Reserve, a young cadet game ranger, Ian Player, met Qumbu Magqubu Ntombela, who had already begun his career in 1914 at the age of 14. It was the beginning of a profound friendship between two men from vastly different backgrounds that took them along rhino, elephant and hippo paths, across the black and white Imfolozi rivers and into the domain of the ancient Zulu kings Dingiswayo, Shaka and others. Their association involved battling against poaching gangs, initiating the

internationally famous capture and translocation of the white rhino, saving them from the brink of extinction, and setting aside the first wilderness area in southern Africa as well as leading the first wilderness trails. The adventures and experiences of these two men has been the subject of television documentaries and thousands of newspaper and magazine articles, which have made them household names.

In the book written by Ian Player titled *Zululand wilderness shadow and soul* (1997), the author takes the reader on another journey into the interior of both men. Player describes how his life was changed by a dramatic confrontation with a black mamba after he had refused a request by Ntombela to honour the spirits of the ancestors at an *isivivane* (stone cairn). This led to a subtle shift in the relationship between the two men, for the snake was the harbinger of change and Ntombela was then to become Player's teacher and mentor. He introduced Player to the natural mysteries of the wild animals, the plants, the birds and the insects of his native Zululand. On their many journeys together in the reserves, sleeping out in the veld and sitting around lonely fires in the Imfolozi Game Reserve, Ntombela weaved a spell through his storytelling, guiding Player in an exploration of his own soul. This Imfolozi wilderness area lay at the heart of the early Zulu Kingdom. In fact, Ntombela's grandfather had been one of King Shaka's *indunas* (chiefs) and Ntombela carried with him the oral history of the time, perpetuating the venerable Zulu ritual of vivid storytelling. Enshrined in tribal tales were also the old conservation practices of the Zulu-speaking people, vital for an understanding of the culture and the land.

Hundreds of people and many local and international bodies have since been involved in the growth of the school. But it was the friendship of these two men, Player and Ntombela, and all that they stood for that infused the school with its significance and helped unfold the enduring lessons that the wilderness has on people.

Magqubu Ntombela was a man who had no formal schooling, but is described by Player as a highly intelligent, dignified and deeply religious man who absorbed knowledge in the traditional oral way of the Zulu-speaking people. Doug Williamson, in an article titled *Walking with Magqubu*, describes a game reserve as a more-than-human world in which human domination is attenuated and many non-human intelligences – in the form of a vast variety of species of mammals, birds, reptiles, fish and insects – are actively sustaining themselves and each experiencing the world in their own unique way. By recognising and respecting these intelligences and the animate world of trees, shrubs, grasses, herbs, mosses and fungi, which are an expression of the land itself, we enter the more-than-human world. He describes Ntombela as a man, hunter and shaman, who grew up in a culture closer to the land, deeply involved and informed about this more-than-human world. He had an uncanny ability to sense the proximity of unseen and unheard animals and to anticipate their behaviour (Player 1997). This type of man is described by Abram (1997) as follows:

His magic is precisely the heightened receptivity to the meaningful solicitations – songs, cries, gestures – of the larger, more than human field. Magic ... is the experience of existing in a world

made up of multiple intelligences, the intuition that every form one perceives – from the swallow swooping overhead to the fly on a blade of grass, and indeed the blade of grass itself – is an experiencing form, an entity with its own predilections and sensations, albeit sensations that are very different from our own.

Magqubu's long association with the reserve, spanning nearly 80 years, and his high position in the Shembe movement have inculcated a profound and positive attitude towards conservation among many communities living contiguous with the Hluhluwe/Imfolozi Park.

A BRIEF HISTORY OF THE HLUHLUWE IMFOLOZI PARK (HIP) AREA

There is extensive evidence of the occupation of this area by Early Iron Age man in the form of metal working sites in the reserve (1000 AD). The first Iron Age communities settled along the coast and in the lower-lying river valleys from 300 AD onwards. Iron smelting was conducted on a widespread scale in the river valleys. The earliest migrants were believed to have arrived in KwaZulu-Natal sometime during the 15th century and it was believed that these pioneers, known as the Lala people, were from the west coast of Africa.

Towards the beginning of the 17th century a new group of settlers, the abaNguni, began migrating southwards. Among these Nguni clans were the Zulu-speaking people. They settled in a valley some 25 miles west of the present Imfolozi section, and south of the White Imfolozi River. Further north another wave of immigrants settled on the land between the Black Imfolozi and the present-day Swaziland border.

At the beginning of the 18th century and for the ensuing sixty years, the area between the two Imfolozi rivers, from their junction to the Mpila range of hills, was inhabited by Nguni people from the Mthethwa clan. This clan was ruled by King Dingiswayo until he was killed in 1818. As the Ngwane, Ndwandwe and Mthethwa power blocs emerged in northern Zululand it was inevitable that there would be a clash between them. The first clash between the Ngwane and Ndwandwe resulted in a victory for the Ndwandwe under their chief, Zwide. At this time the Zulu clan, headed by Shaka, fell under Dingiswayo, leader of the Mthethwa. After Dingiswayo was killed in 1818 by the Ndwandwe people, Shaka rapidly took control of the tribes previously controlled by Dingiswayo and in the process formed a united Zulu nation. Between 1818 and 1829 Shaka ruled over the greater part of what is now the province of KwaZulu-Natal.

The early 19th century also saw the first contact between Nguni people and white hunters/traders whose numbers increased under the rule of King Mpande. Among these men was a large number of hunters such as Baldwin, Drummond, Leslie, Selous and the scientific collector, Delagorgue, who relied on hunting for a living, and these men were first to provide fully comprehensive lists of the species of game animals found in the area.

In the latter part of the century the Ndwandwe clan occupied the western area of Imfolozi, though these people were subjected to raids and harassment by the Mandlakazi clan, which eventually resulted in their leaving the area (Foster 1955). During the course of his campaign against Zwide, the formidable chief of the Ndwandwe clan, it is reported that Shaka destroyed almost every living thing south of the White Imfolozi in his simulated flight to the Tugela River. His tactic was to leave this large area devoid of any source of food for the Ndwandwe army. By 1882 the area between the two rivers was again virtually uninhabited as a result of the Zulu War of 1879, and the division of Zululand by the British Colonial Government under Wolsley (Vincent 1970).

In Foster's account of the history of this area, in 1895 the Hluhluwe Valley Reserve and the Imfolozi Junction Reserve were proclaimed as game sanctuaries and S. Silverton was appointed as Conservator in Charge of the Lower Imfolozi District. Three years later the newly proclaimed reserves were victim to a rinderpest epidemic, which spread throughout Zululand, and it is estimated that 80% of the cattle succumbed. In 1907 the Hlabisa Game Reserve (constituting the Corridor and the land eastward to Lake St Lucia) was deproclaimed because of pressure from farmers as nagana (a sleeping sickness spread by the tsetse fly) increased, while the Imfolozi Game Reserve was increased by the addition of land to the south of the White Imfolozi River, it was bounded by the iNvamanzi stream and the Sangoyana range of hills. A game Conservator for Zululand, Vaughan-Kirby, was appointed and based at Nongoma.

In 1916 special areas were proclaimed as buffer zones surrounding the game reserves. The shooting areas where game was destroyed to control the nagana disease, entirely surrounded the Hluhluwe Game Reserve, and included the area formally known as the Corridor and the whole area to the west and south of the Imfolozi Games Reserve. In 1919 severe drought conditions brought game into contact with cattle belonging to ex-servicemen farmers in the Ntamabanana settlement and an outbreak of nagana once again occurred. A game drive was organised to clear the Ntamabanana farms of game. So began the nagana campaign, which was to last until 1954 and which had devastating and long lasting effects on Hluhluwe-Imfolozi Park, as the interests of conservationists were in direct conflict with those wanting to open up Zululand to cattle ranching.

It was thought at the time that wild game species acted as a reservoir for the blood parasite known as *Trypanosoma* – a fatal disease that affect domestic animals causing nagana or sleeping sickness. As a result, attempts to eradicate the disease were directed at game populations. These included the employment of RN Harris to undertake research on the tsetse fly. Harris made a major contribution to the research done on the tsetse fly and its final eradication could not have been achieved without him. He developed the Harris Fly Trap, which was the most successful means of controlling the tsetse fly up to the introduction of the insecticide, DDT.

In 1929, Captain HB Potter was appointed Game Conservator, resident in Hluhluwe Game Reserve. Buffer zones were created around the reserves, and the destruction of 26 162 head of game in these areas commenced. During the ensuing years Imfolozi was

deproclaimed twice, in 1920 and in 1932.

During 1943 the Union Government continued the nagana campaign with a game eradication campaign, which included Imfolozi Game Reserve. No rhino were to be shot and the animals were confined to a sanctuary area demarcated by a bush cleared zone in the west. No shooting was permitted in Hluhluwe Game Reserve. The effect of this campaign was to scatter game populations throughout Zululand, resulting in the worst outbreak of nagana to date. The Union Government also arranged for the removal of the Mandlakazi Clan (for veterinary reasons), who occupied the Corridor area (Foster 1955).

From 1939 the Zululand reserves became the responsibility of the Zululand Game Reserves and Parks Advisory Board, established under the chairmanship of WM Power MEC, until the formation of the Natal Parks Game and Fish Prevention Board in 1947. In 1952 veterinary authorities relinquished control and WH Foster was appointed to run Imfolozi Game Reserve. According to Foster, wildebeest and zebra had been eliminated entirely from Imfolozi Game Reserve, and impala and other large herbivores remained in small numbers.

Undoubtedly one of the major success stories of the KwaZulu Nature Conservation Services has been 'Operation Rhino'. In 1962 the decision was taken to remove a number of white rhino from Imfolozi Game Reserve, which was then the last remaining habitat of the species. There were two reasons for this. Firstly, it was realised that any major catastrophe in such a limited area could easily result in the extinction of the species and secondly, there was fear of overpopulation, for the species was bound to become too numerous for the area to support it. In the first 10 years of this programme, more than 100 rhino were caught and sent to game reserves, parks and zoos throughout the world.

In 1962 the former Crown Land to the west and south of Imfolozi Game Reserve were added to the reserve, and by 1964, a fence construction was well under way (Steele 1979). This further consolidation of land included the proclamation of the Corridor Game Reserve in 1989 and, later, the renaming of the three reserves as Hluhluwe-Imfolozi Park (HIP).

THE MAGQUBU NTOMBELA FOUNDATION

The Magqubu Ntombela Memorial Foundation, founded by Ian Player, Andrew Ewing and Nick Steele, was established in 1995 to pay tribute to Magqubu Ntombela's contribution to wildlife conservation, to honour his memory, nurture the quality of young conservationists and restore primal wisdom to its rightful place. It was based on a promise that Player made to his friend and mentor, Magqubu, which was, firstly, to honour and protect his family and, secondly, the Zulu tradition; and it is this promise that has resulted in a number of projects that are all aimed at the advancement of the objectives and compliance with the trust deed. The main aims of the Foundation are:

- to encourage the youth of today – as future leaders of our country – to embrace nature and protect our heritage, and to support conservation and community-based projects;
- to increase conservation awareness amongst all the peoples of Southern Africa, to exemplify how one can live harmoniously, practically and spiritually with our land, with each other and within ourselves;
- to foster respect of traditional cultures and introduce conservation of natural resources;
- to acquire more land for conservation purposes to help support and facilitate the conservation, rehabilitation and protection of Southern Africa's natural environment;
- to publish or assist in the publication of books or papers dealing in conservation or natural resources in African traditions;
- to video, photograph and film matters of interest in the advancement of the Foundation;
- to uplift the surrounding communities of HIP (Hluhluwe Imfolozi Park) by funding previously disadvantaged individuals as well as pinpointing potential leaders from various schools to experience an unforgettable life changing wilderness trail;
- to encourage further education of environmentally conscious, underprivileged black individuals who are passionate about conservation, by funding them to complete their studies; and
- to establish a memorial grave at the Ntombela homestead to act as a spiritual haven, marking the Zulu tradition of honouring their ancestors, as well as opening the homestead to outsiders as a permanent memory of a remarkable man.

ORAL HISTORY PROJECTS UNDERTAKEN BY THE FOUNDATION

To date, the Foundation, among other projects, has hosted two gatherings at the Centenary Centre of Hluhluwe Imfolozi Park (HIP), one in November of 2008 and the last one in June of 2009. The joint venture offered the retired field rangers from the HIP area, the opportunity to once again greet their old friends, but more importantly to share their stories and experiences with one another and the outside world. The first gathering in November of 2008 lasted two days and was centred on the origin and validity of all the names in existence on the Hluhluwe Imfolozi area map. In revising these names, the retired game rangers were present with some of the current rangers, and they went through all the place names already recorded in the area, relating stories that explain the origins of many of the names, as well as rectifying some of the orthographic errors, verifying the actual areas that some of the names covered, as well as the mythical stories

and traditional customs associated with some specific areas. A three-dimensional map of the HIP area has been designed, which clearly shows all the contours of this protected wilderness as well as all the Zulu names. The history and stories associated with these names will be the subject of a book, which is to be published in 2013 in isiZulu and in English. The DVD, taken of the names gathering, is currently being transcribed into isiZulu and will then be translated into English. This will be published in book form to be used by a variety of stakeholders such as tourists who are interested in the cultural underpinnings of the area, the training of new rangers for the Park as well as a useful reference book for scholars at both school and tertiary levels.

In addition, the DVD of the proceedings of the gathering held in June 2009 will also be transcribed and then translated for publication once funding has been secured. These retired field rangers had gathered over two days, to pass on legends of old, and their wilderness experiences, which had never been recorded until the first gathering. The objective of the second gathering was to video and tape record the stories of these passionate field rangers. A coffee table storybook and a DVD will be created once all the stories have been collated and translated, then published for the public to enjoy. The themes surrounding this gathering were the field rangers' achievements and experiences, the mythical nature of the wilderness areas, and the various conflicts within those areas. It is imperative that these stories be recorded for future generations to learn about these passionate men who dedicated their lives for conservation, and who protected these wilderness areas at all costs.

At this second gathering, which was also held at the Centenary Centre in the Imfolozi Park, Player welcomed everyone, and there was much excitement as old friends greeted one another. Watching these proud old men tell their stories with so much passion and humility, in such an animated and enthusiastic way was what brings the concept of oral history to life. One was captivated at the richness of the expressions and detail of all the descriptions. These verbal stories have never before been recorded or written down. The art of talking and telling stories is slowly being lost as our world becomes more westernised, and TV and video games occupy the minds of the youth of today. Now, these legends will never be lost. They will be passed on to younger generations of field rangers and the public for posterity.

The retired field rangers gave their lives for their love of the wilderness and for the protection of our most prized possessions in South Africa. Their pay was minimal, their hours were long and they were often very far from their families. On poaching duty at night, sometimes just armed with torches and sticks, these rangers, once the poachers were caught, had to bind their captives' hands and then they would walk through crocodile-infested rivers out of the park, for three days, to reach Eshowe where the poachers were then tried in court. The rangers would then walk the three days back to HIP to protect the reserve.

If it were not for these dedicated men, Hluhluwe Imfolozi Park would not be the park it is today. If it were not for the humble, passionate field rangers such as Magqubu

Ntombela, Player would not have had the honour of having such a great and wise mentor from whom he was able to pass on so much knowledge to others.

In compiling a book of experiences of these field rangers invited to the gathering, the Foundation endeavours to ensure that the traditional cultural wisdom of this part of the land, which is at present held solely in the minds of these elderly field rangers, is actively passed on to their children and grandchildren as well as to the public at large. The DVD will also be edited and shown with English subtitles and a profile will be compiled of each field ranger involved. By so doing, the Foundation intends raising the profile of the South African field rangers and the role that they have played and continue to play in their contribution towards conservation and wildlife, as well as creating a sense of pride among those that have retired, and those who continue to serve. Funding is the chief drawback to the current implementation of the transcribing, translation, editing, designing and printing of the information that has already been gathered, but it is hoped that, in sharing the aims and outcomes of such a worthwhile project, this obstacle will be overcome in the near future.

CHANGING THE HIP MAP AS A RESULT OF THE FOUNDATION'S INITIATIVES

One of the important outcomes of the field rangers gathering was the impetus to begin a revision of the HIP map, which had several mistakes and inaccuracies that had occurred over time, as well as starting a process that would trace the background and relevance of all the names in the area. A small amount of information was gleaned from the rangers at the first gathering, but this led to the oral history map project being undertaken by the author in conjunction with several retired members of the old Natal Parks Board, who have in-depth knowledge of the Park and its history. Six lengthy meetings have taken place from 2010 until 2013 with various current and retired Zulu rangers where sections of the map were analysed and the names of those areas reviewed in terms of origin and correct isiZulu orthography. Old retired white rangers living all over the world have been contacted and wherever possible, old records relating to the area and its history have been dug up and valuable information sent via email. Richard (1988:7) makes the point that:

Names fill a double role, a cultural role in terms of the message they convey ... and they also express the soul of the country in an exuberant and spontaneous manner.

This oral history map project is aimed at exploring exactly how these names contribute to the rich and diverse background of this wildlife zone and how they prove to be such a valuable resource in tracing the history not only of the Zulu people who populated the area but of the animals and plant life that has been prolific in specific parts of it.

The change of the very name of the Park from Umfolozi to Imfolozi in 2003, at the

instigation of the Inkatha Freedom Party leader Mangosuthu Buthelezi, in order to be grammatically correct, begs the question why the name Hluhluwe was not dealt with at the same time. Correcting one name and giving it the grammatically correct prefix and not even suggesting a prefix for the second name is puzzling to say the least. As a compound name it would be acceptable to say uMhluhluwe-Imfolozi or Imfolozi-Hluhluwe, but not as it is currently being used as Hluhluwe-Imfolozi Park or HIP, where the compound name is incorrectly used. Standardisation of all names in a geographical area is obviously desirable. In the Zulu language, one cannot say imfolozi is correct, but the locative form eMfolozi is incorrect. It all depends on how the toponym is used in the sentence. It is correct to say:

Imfolozi ikude. (emfolozi is far.) as it is to say
Ngiya eMfolozi kusasa. (I am going to imfolozi tomorrow.)

It all depends on the syntactic content. One of the benefits of standardisation is the question of reaffirming traditional culture as an effective expression of national identity. Traditionally the African languages have posed particular problems and challenges when it comes to names as they change in form according to syntactic rules, unlike English. A town such as Bedford will remain the same unless it is renamed something totally different – it does not undergo morphological changes because of syntactic rules. These problematic changes are evidenced in the latest gazette approved by the South African Geographical Names Council on 1 October 2010, where for example, the name of the town formerly known as Amanzimtoti was changed to eManzimtoti, while the river with the same name stays the same, but is now written aManzimtoti. Here we witness not only a change in the name of the town into the locative form, but a change in the orthography of the place and the river according to the correct recognised current Zulu rules, where the initial vowel is written in small letter and the second letter is capitalised. The locative form of the toponym, although very common, is not the case with all place names. An example is the new orthography of the north coast town in KwaZulu-Natal, Umhlanga Rocks, which morphologically stays the same, but is now to be written uMhlanga Rocks.

The standardisation of names therefore, especially when it comes to African languages, is a tricky one as, unlike disjunctive languages, the syntactic rules dictate the morphology of the names. Added to this problem is the changing orthography, which people not only in the rest of Africa, but in other continents in the world, cannot reasonably be expected to know. This makes it difficult when correcting names on the HIP map, to ensure that a common acceptable form is written that is easily recognisable to both foreigners and local people. It is in cases like this that one should, perhaps, advocate two forms of the name: one that follows the traditional acceptable forms of English orthography, as is the case in the name Hluhluwe; and one where the name is written according to the norms of the indigenous language and its required orthography, that is umHluhluwe.

TOPONYMIC LAPSES AND ORTHOGRAPHIC ERRORS RECORDED ON THE CURRENT HLUHLUWE IMFOLOZI PARK (HIP) MAP

A large number of the names recorded on the current Hluhluwe/Imfolozi map are recorded orthographically incorrectly for a number of reasons.

Grammatical lapses

Some names in the normal nominal form have no initial vowel.

These are nouns which are recorded in the vocative form of the noun which is morphologically incorrect. Examples of these lapses:

Chibilentinginono	:	iChibilentinginono (pan of the secretary bird)
Hluhluwe	:	uMhluhluwe (the thorn of this creeper, which is prolific in the area - <i>Dalbergia armata</i> or thorny monkey rope resembled the spur on the back of the heel of the fighting cocks that used to be kept by the Zulus)
Mpila	:	iMpila (<i>Impila</i> – ox-eye daisy – <i>Callilepis laureola</i> – the root of which was used as a tonic by young girls in the early stages of menstruation)
Makhamisa	:	uMakhamisa (<i>Khamisa</i> - open mouth. Named after RH Harris who was the inventor of the fly trap and who had a bad stutter.)
Mantinyane	:	aMantinyane (common waxbills)
Mashiya	:	uMashiya (Named after a white ranger who had very bushy eyebrows – <i>amashiya</i> .)
Ntabayamanina	:	iNtabayamanina (A mountain named during the time when the Mandlakazi were fighting with the Mthethwa clan – where women would gather to give the men home brewed Zulu beer.)
Qaqakwempisana	:	uQaqakwempisana (a gathering place of young hyenas – <i>impisi</i> > <i>impisana</i>)

Many of the nouns in the locative form have *no initial locative prefix*, although the locative suffix is used. Examples:

Dubeni	:	eDubeni (a place where zebras were prolific <i>Idube</i> - zebra)
Msaseni	:	eMsasaneni (a place where lots of <i>umsasane</i> trees

Sivivaneni	:	grow – Acacia tortillas - umbrella trees) eSivivaneni (Long ago when the warriors used to travel long distances to fight, some would die on the journey. The warriors would gather stones and cover the dead warriors and this made a big heap of stones. Whoever passed this pile of stones was obligated, through respect, to pick up a stone, spit on it and throw it on the pile. Today people are still compelled by custom to do this.)
Gubheni	:	eZithubeni (a camp in the area where Shaka had holes dug as pits for hunting, <i>gubha</i> - dig out)
Ngonyamaneni	:	eNgonyamaneni (a favourite gathering place of lions, <i>Ingonyama</i> – lion)

Some locative nouns have the correct prefix, but no locative suffix or have the incorrect locative suffix. Examples:

Gqoyeni	:	oGqoyini (<i>ugqoyi</i> was a trap used for flies during the nagana campaign)
Machwetshaneni	:	eMachwetshaneni (small rocks in the grass: <i>amachwe</i> - small rocks/ <i>otshanini</i> = in the grass)

SPELLING MISTAKES

In addition to these lapses there are many glaringly incorrect spellings in the names as well. Examples:

Gunoweni	:	oGunqweni
Ngwenyemngini	:	iNgwenyemngini (A big lake named after a crocodile that lived in it who had a short chopped off tail - <i>umnqini</i> -a dog with a chopped off tail/ <i>ingwenya</i> – crocodile.)
Ndoma	:	iNdomba
Ezihlabatini	:	eZihlabathini
Hlathikhulu Lodge	:	iHlathikhulu Lodge
Sangcobeni River	:	eSangcobeni River
Isivivaneni	:	eSivivaneni (near Mtwazi Lodge)
Ndabagazipheli	:	iNdabakazipheli

Dialectal shifts, transphonologisation and alternate names also account for some varying name renditions:

Shebemunye	:	Hlebomunye (Linguistic shift from English pronunciation of Hl-Shl-Sh, <i>hlebo munye</i> – to whisper/talk about someone. The name of the Ntombela homestead.)
ZikhayenizeNkosi	:	eZikhayenizenkosi/eZikhalinizenkosi (<i>Isikhaya</i> is a traditional long throwing spear. A mountain to the south of White Imfolozi is where this clan used to bury their weapons near the home of the Mthethwa chief – this name is also referred to as eZikhalinizenkosi, <i>izikhali</i> – weapon.) The other reason for the change between –y- and –l- is the difference in dialects spoken in the region, the –y- being used as a substitute for –l- in the <i>tefuya</i> dialect.
iChibilokumbiwa	:	iChibilehangwe (The old wallow pan - <i>mba</i> in isiZulu is to dig. This is now called the pan of the 100 gallon water tank which was erected there later in the Park’s history)
oGqolweni	:	eMapulangweni (<i>amapulangwe</i> – planks – name given after a wooden shed that was erected in the area in the times of the nagana campaign where rangers and helpers were paid)
Hlebomunye	:	Mshukulo

CONCLUSION

As the correction of the toponymic lapses is localised within this specific geographic wildlife area, it is not an issue of national concern and, therefore, would not need the approval of the SA Geographical Names Council in order to effect these corrections. This makes the project infinitely more achievable. This is not to say that there should not be widespread consultation with the relevant communities who live in and around the area. The success of this project hinges on the willingness of past employees of the park, old rangers, current rangers, people who live and have lived in the area, to contribute and feed into it, but most importantly to buy into it. There has been an overall positive response from the vast majority of parties concerned who have been contacted to assist with providing knowledge where gaps exist and to verify versions of the corrected toponymical lapses. The oral history connected with many of these names is also an important source of information and it is imperative that this be recorded in writing while correcting the map. These vital oral sources, which enrich one’s experience of this very special area, might otherwise be lost in the mists of time, as only the older game guards and game rangers are still familiar with many of the incidents and former

inhabitants of the HIP.

Another issue that needs to be addressed is that of the acceptable written form of the names on maps. The Zulu Language Board's rule about capitalisation of place names is that the first consonant of the word should be capitalised, but this is still quite widely debated. Some argue that capitalisation should be on the first letter of the name as in Empangeni, and some that it should be on the first consonant of the root as in umNgeni. Whatever the decision taken, it should be constant, especially on maps, for all the languages. An official recommendation from the KwaZulu-Natal Provincial Geographical Names Committee that outlines standardisation for toponymical orthography would go a long way to resolving this issue of the most acceptable form of recording names written in isiZulu (see Koopman 2004 for a debate on this issue).

Player indicates in his book, *Zululand wilderness: shadow and soul*, that he wrote it essentially as a tribute to Magqubu Ntombela, who was so willing to share with him his infinite and immensely valuable indigenous knowledge, not only of conservation, but all things to do with Zulu culture and traditions. He quotes Eugene Linden in a cover story of *Time Magazine* as saying:

Today, with little notice, more vast archives of knowledge and expertise are spilling into oblivion, leaving humanity in danger of losing its past and perhaps jeopardizing its future as well. Stored in the memories of elders, healers, farmers, fishermen and hunters in the estimated 15 000 cultures remaining on earth is an enormous trove of wisdom (in Player 1997: 193).

With the recording of the game guard stories, the Magqubu Ntombela Foundation is attempting to address the unfortunate situation so eloquently expressed by DH Lawrence who said, 'In the dust where we have buried the silent races and their abominations, we have buried so much of the delicate magic of life.'

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