PLACE RENAMING IN THE LIMPOPO

by

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DECLARATION

"I declare that PLACE RENAMING IN THE LIMPOPO is my own work, and that all the

sources that I have used or quoted have been indicated and acknowledged by means of

complete references."

---------------------------------   06/01/2004

SIGNATURE   DATE

(SEBASHE S.S)

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1.1. INTRODUCTION

The then apartheid regime in South Africa is still regarded as having had a destructive effect in the country because of its negative approach to virtually everything, wherever the Africans tended to lose their dignity, identity, culture and faith in themselves. They were forced to abandon their cultural heritage; including their traditional places names, and adopt those of whites. Such places included Pietersburg; Warmbaths and Potgietersrus. Makgamatha (1990:106) refers to this practice as *"the rape of the African society by the European society":* a factor that proved to be dehumanizing and a spoilage of the African culture.

The same view is evidenced in Kunene's work (1971; 1x), wherein he maintains that such plunders and "robbery" reveal a sad narrative of the long lasting and bitter wars of protest and dismantlement which left the Africans with only a fraction of the identity they once owned.

Likewise, the end of apartheid in South Africa also had a serious impact on a large number of things, including the renaming of places. This occurred when democratic South Africa emerged and started to implement political changes. Sensitive people began questioning the motives behind naming. They wanted to refrain from the syndrome of believing that *"Sehlare sa Mosotho ke Lekgowa"* (a black man will always fail without a white man behind him) and thus moved away from the habit of using Eurocentric names in preference of using Afrocentric names, as for instance, evidenced by the current process of name

changing that affects almost every sector of human life, such as sport, towns, streets and businesses.

1.2. <u>BACKGROUND TO THE PROBLEM</u>

It is well known on the African continent, as on any other continent, that after almost every revolutionary change, different sectors of life will experience serious changes in one way or another as it is evident from citing situations of the former Southern Rhodesia, South West Africa, Northern Rhodesia and the Gold Coast as they were called during their colonial era. After having gained independence, these countries all changed their names to dissocialise from the Colonial mentality. They were renamed as follows:

Southern Rhodesia – Zimbabwe

South West Africa – Namibia

Gold Coast – Ghana

Northern Rhodesia - Zambia

These examples, therefore, illustrate that name changing is not a unique occurrence in our country, province, or time. In fact, it started in the past, is continuing now and will even do so in the future. In South Africa the process of renaming places emerged after the change of government in 1994. This might be due to the fact that people are reclaiming their identity through naming. From the early 1980's, places such as towns, streets and airports were frequently named after National Party leaders, who were all whites, and some were given derogatory names such as Kaffirs Dam and Boesmansgat (which are both found in the Northern Cape), to mention just a few controversial names.

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With this view in mind, the following questions come to mind:

Who named these places?

What was the motive behind all these names?

Which criteria were employed to name a particular place?

As a result of both political emancipation and the newly acquired sense of freedom among the black population in South Africa, names which reflect political and social ideas associated with blacks' beliefs were increasingly used when the democratic government came into power. One may cite examples of new settlements, which were named after politicians. We, for instance, have squatter camps such as Oliver Tambo View, Mandela View, Ramatlhodi Park, only to mention but a few. In the Limpopo Province, new place names such as Mark Shope and Ngoako Ramalepe evoked extremely negative responses from residents, while others such as Mokopane and Belabela are well accepted.

In 6 June 1995 our province which was originally divided according to ethnic groups was named the Northern province until the name was changed to Limpopo Province in 2002. When renaming places one has to consider that name changing involves a number of things such as the emotions of the community, their culture and finances, for example, Phalaborwa car number plates were TPH, later LEB 13, then NP, yet we still have to change to Limpopo Province.

The changing of place names has serious implications, provincially, nationally and internationally since it affects the drawing of maps, directories and the writing of all kinds of letterheads, road signs which all involve the tax payer's money. It is well-known that where money is involved, there will always be problems. It is therefore, imperative that before one starts with the renaming process, one should bear the following questions in mind:

- How best can we name our places in order to avoid unnecessary future changes?
- What are the implications of place renaming?
- Who is responsible for naming?

1.3. RATIONALE FOR THE STUDY

In the past, most of the names given to African people, towns and streets were Eurocentric, while currently the names of influential political leaders are predominantly used for renaming places. The multiplicity and range of demands and problems posed by the society may bring about the possibilities of a change of government, a change that may again cause the desire for name changing as experienced in our country at present.

This study will provide direction and guidance on who should name, how best to name and what can be done properly if extensive research has been undertaken on place renaming and its implications. It must be borne in mind that the time when the responsibility of naming was limited to only a few individuals has passed since our present situation requires a certain amount of knowledge as renaming has become extremely sensitive but crucial issue.

This study will, therefore, explore the manner in which places were initially named and what are the motives for changing the old names and most significantly how to best name these places, as names given for political reasons will change if another political party may come into power.

1.4. AIMS OF THE STUDY

The present study aims at investigating the following aspects:

- To find out what one wants to accomplish by naming/changing names i.e. is it for instance for political, economic, social reasons?

- To determine what constitute the best methods to be used so that people accept new names i.e. whether such names do not divide and evoke negative responses from a number of communities?

- To reveal some of the disadvantages of renaming i.e. its financial implications or the confusion it creates to foreigners.

- To contribute to the study of naming in general, and in particular to the study of place renaming in the Limpopo Province.

1.5. RESEARCH METHODS AND PROCEDURES

This section will concern itself with the way in which data is to be collected and analyzed for this study. Since the main focus is on the Limpopo province, most informants will be from the affected communities within the province, such as the Limpopo Geographical Names Council and councilors. Only unstructured face- to- face interviews will be used. Informants will be informally and randomly chosen and approached.

In order to increase the validity and reliability of this study, multiple research methods will be used. Data from any existing relevant literature and first- hand information from the informants will be analyzed and interpreted.

A study of this nature will definitely include both the qualitative and quantitative research methods to collect different forms of data. This data will be examined from various angles to construct a rich and meaningful picture, which will enable in-depth understanding (Leedy, et. al.,1985).

Through the use of the qualitative method, the researcher will apply his subjective judgement which will be based upon the factual information gathered that will necessitate the employment of the qualitative method in that the study will delve into the aspects of the human mind, such as experiences, attitudes and feelings because people tend to view things in different ways and these differences are important in understanding a particular situation.

When employing the qualitative method content analysis will be applied. In this case, content analysis should be understood as proposed by Silverman, et. al (1993 : 155) as :

> A detailed and systematic examination of the contents of a particular body of material for the purpose of identifying body patterns, themes, or biases.

Content analysis is usually applied to the study of human communications for instance, books, newspaper and journals.

1.5.1. DATA COLLECTION

Different methods will be used in the process of collecting data. These will be the gathering of data provided in the works of experts and other researchers (i.e., data from existing literature, in particular from newspapers and government documents) as well as first-hand information from interviews, this will constitute data derived from primary sources.

1.5.2. INTERVIEWS

Unstructured interviews will be used to complement, verify and clarify facts obtained from existing literature about the renaming of places (i.e. data from newspapers and government documents). The informal interviews will include questions related to any of the following (Silverman, 1993: 159):

- Facts;

- People's beliefs about the facts;

- Feelings;

- Motives; and

- Present and past behaviors.

1.5.3. DOCUMENTARY METHODS

In addition to interviews, the documentary method will be used. This method is of utmost importance to complement the data set obtained from the responses to interviews. A variety of written sources such as journal articles, books and public records, will be consulted.

1.6. DATA ANALYSIS

The textual method will be used to analyze data collected from secondary sources while reflective journals will be employed to capture reflections and discoveries. All will be analyzed as soon as it has been recorded.

1.7. LITERATURE REVIEW

Much has been said and written about naming in African societies. This study, however, examines place name changing especially after the advent of democracy in South Africa. As place renaming is a recently established phenomenon not much research has been done on the issue. The literature that is going to be used in this study, will therefore be mainly based on existing government documents and newspapers.

Although this study field is relatively new, Reifsnerider (2001), proposes that a safe way for renaming is to use topographical features, cultural, historical and natural phenomena.

With Jenkins et.al, (1996) on the other hand, they concentrate on name giving, name authorities and name transformations. Even if they touched on changing the names of places, the renaming of place names in the Limpopo was left out, as well as its impact.

In her work, Golele (1993) concentrates on place names in a number of black communities in South Africa. According to her, all place names have meaning in one way or another. Names such as Bongani, a township near Douglas and Vongani, a settlement near Giyani, are given as examples. Both names mean "give thanks, you all".

The implication here is that the names are given under certain conditions, in other words a particular meaning is attached to a certain name. She also states that place names can reveal the position of women in a society, for instance indicates that they are able to stand up against their abusive husbands while some indicate the way in which women are sexually exploited. Hence names such as Tlhala-mpša (divorce the dog) and Boroba – polo (break the penis) are found.

In his work, Neethling (2000) concentrates on naming patterns. According to Neethling naming can be influenced by personal considerations such as naming a place according to one's personal circumstances or naming it after an existing suburb, street or farm. In addition, one may simply give a name due to existing circumstances in a particular area or use the names from the foreign or exotic origin. This practice demonstrates the tendency of using names which are Eurocentric and totally foreign to our country. Neethling also reveales that there are names that are inspired by view or location as well as those which are inspired by literature or films.

Kloppers (1991) analyse place names in the Kruger National Park. Most of the names mentioned in his study, are those of picnic spots, boreholes, rest camps and dams. According to him, most of the places are named after people associated with events that had happened at those places while some were derived from natural phenomena such as rivers and trees. This implies that naming can be influenced by different aspects of life.

In her works, De Klerk (1999) attempts to advance reasons for personal name changing. She asserts that people change their names due to socio-cultural, aesthetic, religious or administrative reasons.

Her work reveals that due to political changes in South Africa, a large number of the political leaders abandoned their foreign names in favour of African names. Bennie Alexander, for instance changed his name to Khoi San X; Sam Shilowa to Mbazima Shilowa, to mention just but a few. The same reasons advanced in de Klerk (1999), can also apply to place name changing.

As evidenced in the above discussion, it is evident that naming is influenced by a number of issues. It is further clear that, for as long as we are living in this ever-changing world, these changes are likely to affect everything, naming included. This study project will therefore try to fill the gaps left open by some of the scholars who worked on naming, while focusing on the Limpopo Province.

1.8. ORGANIZATION OF THE STUDY.

This study explores place renaming in the Limpopo. Chapter one serves as the introductory section of the study. Main issues dealt with in this chapter include background to the problem, rationale for the study, research methods and procedures, data analysis and views of different scholars on naming.

Chapter two treats different types of names and their significances; reasons for place renaming; and the namers.

Chapter three focuses on the guiding principles for place renaming and the renaming of the following public places, viz., the province and its capital city, major towns, sports facilities, streets and municipalities.

Chapter four explores the implications of place renaming in the Limpopo. The following aspects will be on focus, viz., economy, communications, tourism and cultural heritage. This chapter will further propose guiding principles for place renaming.

Chapter five gives the conclusion of the study.

1.9. SUMMARY OF THIS CHAPTER

In this chapter a general introduction to the study is given. The aim of this study as well as the methodology and the procedures to be followed are stated. There is also literature review of the work of some scholars on naming to highlight some facts in this field of study. The organization of this study is also outlined.

CHAPTER 2

2.1. INTRODUCTION

The most important function of a name is to refer to an entity; that is, to select one particular entity from a host of others of a similar or different nature, and to identify it and distinguish it from others. In this chapter, various aspects concerning naming will be examined. The aspects to be examined are the following: What is a name? Who should name? Who is actually naming? Why should places be renamed?

2.2. A NAME AND ITS SIGNIFICANCE

It is important to start with a clear understanding of what a name is. A name is commonly known as a word or words by which a person, animal, place, or a thing is spoken of or referred to. It is basically used for identification purposes. A name can indicate a larger area such as a city or even a continent or an ocean. Chiefly, one may say place name supplies more information about the location referred to, such as what type of a place it is and, in many cases, about its cultural, political and historical background. Place names can even tell a great deal about the people connected to it. Place names just like anthroponyms (i.e., names of human beings) can be given after local events, important personalities, religious sources and even humorous happenings. Even though different scholars came up with the definition of what a name is, their definitions are not at variance with each other. There are, however, minor differences as a result of emphasis, or something else.

On the one hand Raper (1987a:78) defines it as:

> A proper name, like any other linguistic sign, consists of a sound sequence which may be represented graphemically, and a "sense" or"Meaning". It also has the function of referring to, or designating, an extralinguistic entity.

On the other hand, Glossary of Toponymic Terminology (1992) defines a name as: "A oral or written item recognized as designating a particular entity such as an object, an individual or a topographic feature".

The above definitions as given by different scholars, and even though they are to some extent different from each other, all emphasize the fact that a name has the function of referring to an entity, be it a place or a person. Names can be classified into different classes such as toponyms, anthroponyms, etc.

A toponym (place name) or topographic name is defined as the name given to any topographic feature or item anywhere on earth or on a celestial body such as the moon or a planet (Kadmon:1992).

Geographical names are defined as names of features on the earth that are natural, or made or adapted by humans, and they can be populated or unpopulated (Handbook on Geographical Names).

Jenkins (1996:32) has this to say about the functions of place names:

> Geographical names serve several functions, in relation both to the places they designate and to the groups who live in them. They serve to locate, classify, distinguish, and characterize an endless number of places of varying nature, function and size. But they also serve to recall, to evoke, to record and even to promote elements of collective memory of a people, be the events, persons or other elements of regional and national culture.

With the aid of the above definitions of a name, it is now easier to explain what renaming is. One may then define renaming as the changing of names, words or terms by which an individual person, animal, place or a thing is known.

Naming is more often influenced by several circumstances. In the case of place names, Rennick (1984:xii) states that "the naming of places....usually reflected the desire of discoverers, developers, or pioneer settlers to locate, identify, and or describe their whereabouts in the most appropriate way".

Naming plays a significant role in our everyday lives. It is a fact that one should always "remember that, a man's name is to him the sweetest and most important sound in any language" (Carnegie, 1936:84). Place naming is no exception as these names give the communities a special sense of identity and pride. The name to be given to a place should give a sense of purpose and belonging to the inhabitants.

2.3. WHY SHOULD WE RENAME?

Renaming is mostly influenced by multiple factors such as marketing, topography of a place, restoration of historical events, etc. Places may be named following what happened in the past and this is supported by Crystal's (1987:114) assertion that "the names people give to their surroundings provide a unique source of information about a society's history, beliefs, and values."

Guidelines on the establishment of district geographical names committee has this to say about reasons for renaming:

> It is important to standardize names for the purpose of affirming a country's history and national identity, and for the purposes such as trade and commerce, transportation, communications, regional and environmental planning, social services, science and technology, elections and censuses, tourism, disaster management and search and rescue operations etc.

Place names are good indicators of the ideologies of a country. South Africa, for instance, was for many years under the rule of the minority apartheid regime. During those times, public places such as dams, towns, airports, streets, etc., were more often named after National Party leaders, which were all whites, while some were given derogatory names such as Kaffirs dam, Boesmansgat (both found in the Northern Cape). With such derogatory names in a democratic country like South Africa, place renaming is unavoidable.

Other reasons for renaming are due to dual forms (i.e., parallel names) of names that exist. In South Africa, wherein English and Afrikaans were the only official languages in the past, one may expect a large number of place names that are used in the one language also to be used in a translated form of the other language (Raper, 1987:12). This is due to the resistance of the Afrikaners, who were then in power, to the use of other languages. Thus, under certain conditions, most places may be given two or more names, in precisely specified forms. For instance, we have Cape Town (English) whose translated form is Kaapstad (Afrikaans); Warmbad (Afrikaans) whose translated form is Warmbath (English), etc. This was done with the view to accommodate all the different spoken official languages in the community. Owing to the fact that only English and Afrikaans were the official languages of South Africa in the past, most names would either be given in English and translated into Afrikaans or vice-versa. According to Jenkins (1996:53), the following kinds of translations can be differentiated, namely:

- ♦ Names of which all the parts are translated, for example Bloedrivier – Blood River; Coffee Bay – Koffiebaai; Drieankerbaai – Three Anchor Bay, etc.
- ♦ Names of which the first part is a personal name and the second part is a generic term, for example, Boshoffweg – Boshoff Road; Caledon Square – Caledonfontein.

A generic term is a non-specific, non-distinctive term and is applicable to a great number of individual members of a class or group. In the above given examples, the words "road" and "square" are generic terms.

In the new democratic South Africa parallel naming system also exist. In Limpopo, we have Warmbaths – Warmbad, which may be given as an example for names in which all the parts of the name are translated. Parallel naming refers to names of a place that may be either two or more and have equal status. This was influenced and motivated by the previous apartheid regime's policy of bilingualism (English and Afrikaans as the only official languages) wherein members of each language group had the right to insist on the form they use in the natural context of their own language. Jenkins' dual form is also evident in the names that the first part is a personal name and the second part a generic term. For example, Strydom tunnel, Vorster Street, only to mention but a few.

The linguistic corruption of names is some of the reasons that might have prompted the Limpopo government to engage in the process of renaming. By linguistic corruption we mean the contravention of orthographic principles. The word orthography is derived from the Greek word "Orthographein". "Ortho-"means right or correct; "-graphein" means to write. According to Kgagara (1993:02), orthography refers to "the art or practice of writing words following correct rules of grammar according to the use of official spelling and word-division."

The Oxford English Dictionary defines orthography as "the correct and proper spelling, spelling according to accepted usage, the way in which words are conventionally written."

It was noticed that some of the African place names were not properly spelt by the white settlers. They were either intentionally or unintentionally wrongly spelt by non-language speakers in general.

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This is evident in the following examples:

- Tzaneen for Tshaneng;

- Messina for Musina; and

- Mathiba for Mothiba.

The name Messina, is believed to be a corruption of Musina (meaning the spoiler). According to linguists, in Venda, two consonants, for example, "ss" cannot follow each other without a vowel separating them. Such linguistic corruption is dehumanizing and a spoilage of the African languages.

Other reasons for such a transformation are, amongst others, that people are reclaiming their lost identity, the need to restore historical records, etc. During the apartheid regime, African languages were not used in naming public places, and as such, their historical background, cultural heritage and identity were destroyed. For instance, we have names like Bela-bela, Modimolle, etc. which blacks were forced to abandon. According to Jenkins et.al's (1996:12) assertion "Changing name is part of a process of change in the tide of a country's history. It acts as a mirror of the dynamic forces of changing historical relations, human sentiments, ideologies and attitudes towards change."

In today's world everything is ever changing. People change, governments, leaders, laws, ideas, etc.

Room (1981) mentions the following crucial issues that may motivate strongly for name changes:

- to conceal an identity;

- to deceive;

- to protect; and

- to transform one's identity

As for the above highlighted points, one may justify them by briefly expatiating on each of them as follows:

- <u>To conceal an identity</u>

Some of the names given to places were hiding their true historical background, thus places lost their true identity. The name Nylstroom, was just imposed by the white settlers associating it with the Nile River in Egypt. The original name for the town is Modimolle, which has a very special meaning to the people living in it. Thus, the name Nylstroom conceals the true identity of the place.

- <u>To deceive</u>

To deceive means to make someone believe in something that is not true. The town of the Soutpansberg district, 111km north-east of Pietersburg, was named Louis Trichardt, after Trichardt. It was not necessary to name the town after him as he was going to Delogoa Bay and Maputo. He did not even reach the place where the town was situated, but only camped near it.

The name Louis Trichardt was given to make people believe that he was the first to settle in that town, as such, renaming was necessary. The white settlers fought against Chief Makhado and most of them were killed. The boers imposed the name because they did not accept defeat by Chief Makhado. By naming the town after Trichardt, they thought people might believe that Trichardt worn the battle.

- To protect and transform

Names given to most public places were predominantly from the English and Afrikaans languages. Those who were in power were doing this, as another form of protecting their culture. When renaming places, South African blacks mostly used names derived from the indigenous languages as a form of claiming their lost cultural identity. The main aim was to transform the country's place names. For instance, we have names such as Senwabarwana, Lephalale only to mention but a few.

Every successful revolutionary movement, after gaining power, endeavors to show its authority, superiority, and to preserve its legacy by, amongst other things naming public institutions after themselves. Historically, place names are good indicators of the successive governments and ideologies of a country (Jenkins et al., 1996). The main aim of this transformation is partly to break away with the ideologies and attitudes of the past apartheid regime, and to start on a clean slate. Maswanganyi, MEC for Local Government and Housing (Limpopo), in the Pretoria News of 31 January (2002:5) contends "there will be a dramatic break with the past and with colonial rule and racist dominance."

The history of South Africa before the 1994 democratic elections was characterized by unequal relations between the colonizers and the colonized. Blacks argue that renaming will reconcile the society as new symbols (names) that unify the people across any form of division will be developed.

This is entailed in the Citizen of February (2002:3) wherein the premier of the Limpopo Province, Ngoako Ramathlodi, contends that:

> The miracle of 1994 created a new set of relations, where all South Africans would, at last, become one family and equal before the law. Implications of these watershed events are amongst others, that those who have been denied by law to use their own names should be free to do so. It is this right, the right to choose what to call ourselves, our province and our towns that we are invoking.

As it is revealed in the above assertion, African names were rarely used for naming public places. This leads to one of the major reasons for renaming places as the aim to change Eurocentric types of names to Afrocentric ones. Most South African black citizens also support name changing as done by the government of the day. Monde Nkaswe, from Pretoria, in the Star of February (2002:10) asserts that:

> It is a fact that, not withstanding seven years of non-racial and democratic rule, South Africa 's public iconography still reflects our colonial and apartheid legacies. The names of most of our cities, roads, rivers and other places of public interest do not reflect South Africa's demographic realities.

The same view is echoed by Sekola Sello in the City Press of 13 January (2002:9), when he says that:

> While some less than significant efforts have been made to reclaim the country's past since blacks gained political control, it is the renaming of Mapungubwe which could give greater impectus to a speedier re-Africanising of the country.

The people of the Northern Province found that the only way of reclaiming their land was through the use of their African languages to rename places. Maybe, by so doing, this will likely revive the culture of the black Africans and link these places with their past historical events. Names reveal various social relationships, social barriers, attitudes and the way in which social groups behave towards languages and other aspects of a society. Names are an integral part of language, and a primary function of language is to communicate. It would therefore seem to be unreasonable to assume that names cannot communicate and thus have no meaning at all. For example, we have names like "Polokwane" which to the Ndebele people means "a place of safety for all". Musina, which to the Venda people means "a spoiler, referring to the unwanted copper".

One may not dispute the fact that there are some names that do not appear to mean very much, except to denote what a particular place is called. As the majority of blacks were for renaming, this was the opposite in the case of white communities. Most whites regarded renaming as a change of history, and according to them it was very much impossible.

It is also imperative to rename places so as to give them brand names for marketing purposes. A move to change the province's name was regarded as a marketing strategy to attract, for instance, more tourists, investors and to create more business opportunities.

Thus, selling the province to the outsiders. It is argued that Northern Province was not the appropriate name for the province, as such it needed to be changed. According to some informants, there are probably 80 Northern Provinces through out the world and they all appear on the Internet (Sowetan, 2002/01/28).

Reasons given were ranging from Internet search difficulties when looking up the province, to the need for a meaningful name, rather than using a geographical location.

Report of the Ad-Hoc committee on the renaming of the Province has this to say about name changing in the Northern Province:

> The Northern Province government was inundated with calls from the business people who market and promote tourism for the province. In their day to day activities, they are encountering problems around the name of the province, a name coined from the geographical position of the province. The name does not give the province a true and unique identity and as such a new, brand and marketable name is imperative.

The reasons advanced for changing the province's name are not easy to be ignored, as they could impact negatively on the future of the province and its residents. It is also common to name places looking at the historical background. One may cite towns such as Belabela (previously known as Warmbad or Warmbath); Mokopane (Potgietersrus), etc., as examples. Some people rename places by using names of prominent political leaders and as such names often end up becoming objectionable, at least, to a section of the community. For instance, the proposed name for Duiwelskloof was Ngoako Ramalepe, because he contributed significantly to the liberation struggle around Modjadji area. This name was objected against by some members of the community.

Naming after politicians is seen as a way of honoring them. People who contributed significantly in overthrowing the apartheid regime are honored or commemorated by naming stadiums, towns, streets, etc., after their names. Adding the name of the assassinated hero of the people, Chris Hani, to Baragwanath hospital is one of the honors done.

The halls of residence at the University of the North now boast names of political activists who are recognized in South Africa and the world over, as people who fought bravely for freedom. These include names like Oliver Tambo, Desmond Tutu, Anton Lembede and many more. Some of the names given for political reasons are objected against by a section of the community. This problem can further be witnessed in the Limpopo Province. Some places are still not renamed because of the communities that are up in arms. One may contend that such communities are justified in resisting. A few examples of such communities are like that of Tzaneen, which resisted the proposed name, Mark Shope, and was ultimately left as Tzaneen. The same goes to Duiwelskloof that resisted the new proposed name, Ngoako Ramalepe, and was renamed Modjadji, which other communities still object to it.

It is also imperative to rename places, as some names are derogatory in nature, for instance, we have names like Duiwelskloof. "Duiwel-"is defined by Odendaal (1965:182) as:

"veral die opperste bose gees, Satan"

(a wicked or cruel person, Satan)

"Kloof "is defined by Odendaal (1965:575) as:

"lang opening tussen berge, rante of bulte"

(means a long opening between mountains)

To heal the wounds of the past, such names are not worthy to be retained in the new South Africa.

2.4. THE NAMERS

Those who give names are usually in the positions of power and authority. In the case of people, for instance, in a family, paternal grandparents are traditional name givers. Names are carefully considered and in some families, it is common to honor the grandfather by bestowing his name on the first born son. The act of naming a new born infant nowadays is done by parents, thus ignoring the traditional African culture. Parents give names following different patterns. There are, however, a variety of influences that operate in the naming of a child. These include events that happened during the time of birth, religion, political influence, and also the expectations of the parents on their offspring.

Naming, as it is one of the contentious issues today, requires people with skills and extensive knowledge.

On the first United Nations Conference on the standardization of geographical Names, held in Geneva 1967, the following resolution was adopted:

> Since national standardization of geographical names provides economic and practical advantages for individual countries; and since standardization of geographical names by all nations is a necessary step towards international standardization...the conference recommends that each country setup a national authority on geographical names(Kadmon:1992).

It was in light of the above resolution that countries established National Place Names Committees (NPNC), with South Africa not being an exception. The National Place Names Committee was the only authority responsible for naming places in the apartheid regime. It was the highest advisory body on official place names in the Republic of South Africa. Its members were appointed by Minister of National Education. It also included experts in the various languages from which place names are derived. These included, Onomasticians (specialists in names and naming), representatives of Government departments and representatives of academic institutions. The principal task of the National Place Names Committee was to approve or ratify a particular form of a place name (standardized name), the committee chose a name if there were more than one name to a place. It was also concerned with the written form of the name, that is, its spelling, including any special characters or symbols such as a hyphen or an apostrophe.

The mandate of the National Place Names Committee included, amongst others, the following:

♦ The gradual correction of the spelling of all geographical names in the Republic of South Africa;

♦ The approval or rejection of all proposed new place names;

♦ The consideration of all cases where a change of a name is desired; and

♦ The compilation of dictionaries of geographical Place Names.

In the democratic South Africa, a new body called the South African Geographical Names Council is established by parliament as per Act. No. 118 of 1998 and is appointed by the Minister of Arts, Culture, Science and Technology. The South African Geographical Names Council composed of the following members:

- One representative from each province;

- People appointed by the Minister, taking into account their special expertise and the population of the country; and

- Representatives of the Post Office, surveys and mapping, and the Pan South African Language Board.

The SAGNC will make sure that as far as possible only one name is given to a place and each name should have only one written form. It will also ensure that people identify the history, culture, heritage and socio-economic considerations of names.

The functions of the SAGNC include the following:

- To facilitate and set guidelines to establish a Provincial Geographical Names Committee in each province;
- To receive, investigate and recommend proposed new geographical names and changes to existing names submitted by the PGNC and other parties for approval by the Minister;
- To liaise with:

  - National and international organizations;
  - Cultural, historical and linguistic organizations;
  - Provincial Geographical Names Committees; and

- To compile and publish official lists of approved names.

It is the responsibility of each province to establish a Provincial Geographical Names Committee. In Limpopo, we have Limpopo Geographical Names Committee, which was launched at Oasis on Friday, 17May 2002.

The Limpopo Geographical Names Committee comprises the following members:

- Provincial representatives on the SAGNC; and

- Other members appointed by the MEC of Local Government and Housing, e.g., experts in languages, geographical names and mapping, representatives of local government, the House of Traditional Leaders, tourism, etc.

The following are the core functions of a Provincial Geographical Names Committee:

- To prepare recommendations on names to be submitted to the SAGNC;

- To consult with local authorities and other stake holders;

- To liaise with the SAGNC; and

- To educate the public about the process of naming geographical features.

With the powers vested on the Provincial Geographical Place Names Committee, the latter will then mandate the municipalities to establish Urban Advisory Committees on street and place names. The first Urban Advisory Committee on street and place names in S.A was established by the Pretoria City Council in 1972, the committee was composed of experts in English, Afrikaans, and local historians, as well as a representative of the Onomastic Research Centre of the Human Sciences Research Council, and city councilors. Its main functions were to consider proposed names for suburbs, streets and parks, and to advise the city council on these names (Names Society Of Southern Africa:1994). The National Place Names Committee and Urban Advisory Committee on street and place names are the only legitimate authorities responsible for naming and renaming places.

Renaming of places is supposed to start at municipality levels wherein all stakeholders are invited to the hearings for proposing names, but as it is done today, political parties take the lead. This is evident in the Citizen of 25 January 2002, page 9, during the renaming process of the province. Hennie Smit (reporter) contends that:

> The strongest objections to the changing of the province's name came from the DA, when insisted the province could not afford this step due to financial implications. The PAC rejected the names Capricon and Great North outright as it "lacked indigenous identity", while the Freedom Front opposed name changes to provinces, towns and streets.

Alternatively, government officials may intentionally or unintentionally use their power and popularity to influence the renaming of places. On 11 April 2003, in the inauguration ceremony of the new Rain Queen of the Balobedu, Makobo Caroline Modjadji VI, Premier Ngoako Ramatlhodi stated publicly that he will recommend that Duiwelskloof be soon called Modjadji town. Such a public statement from someone who is so politically powerful may intimidate the appointed naming authorities. This is disparaging and undermines the community of the Greater Letaba municipality.

The renaming of places should be left to relevant stakeholders for deliberations until consensus is reached. In so doing, the ultimately chosen name will reflect the aspirations of stakeholders and it will seek permanency and sustainability.

Briefly, one may give corporate reasons for renaming as the need to:

- Redress the imbalances caused by the lack of representation in the previous naming system;

- Standardize all names through the pro-active engagement of all stakeholders and role players;

- Create mechanisms of replacing historically imposed names;

- Recognise the role of oral history in the naming process;

- Market and promote the economy of a place; and

- Correct linguistic corruption of wrongly spelt names.

2.5. CONCLUSION

In this chapter we have given the significance of a name and the appropriateness of each name in different places. Factors which influenced the renaming of places were also mentioned and examples of affected places were given, thus substantiating on the relevance of the given reasons. Another point which this chapter highlighted concerns the namers of places. This seriously affects the renaming process, as it is not clear who has the power to, and responsibility of, naming places, i.e., whether politicians or relevant stakeholders have to be involved.

CHAPTER 3: RENAMING WITH SPECIAL REFERENCE TO LIMPOPO

3.1. INTRODUCTION

A name is an important social and cultural construct in all civilized countries. It gives a sense of self-identity, of self-value and of self-esteem. In our province, most names proposed for change purposes appear as indigenous or incident names. This is due to the fact that in the past foreign names were given preference at the expense of indigenous names.

Indigenous names refer to names that are derived from indigenous African languages. One thinks here of names like Bela-bela, Tshaneng, etc. The issue of indigenous names is highly controversial. In South Africa, both blacks and whites attach meanings which suit their respective sentiments. According to black South Africans, only names derived from the African languages are regarded as indigenous. While on the other hand Afrikaans speaking people contest that Afrikaans is also a language indigenous to South Africa. They are backed by the fact that even language scholars find it difficult to classify it. It is not clear whether to classify it as an African language or Indo-European. In this study, the term indigenous will be used to refer to African languages such as Tswana, Xitsonga, Sepedi, etc.

According to the Constitution of South Africa, there are eleven official languages and Afrikaans is one of them. Afrikaans originated in Africa in the mid-17th century. Although it is very similar to standard Dutch, it is a separate language with a distinct sound system. It gained loan words from English, French and even from African languages. It was used by both whites (settlers) and blacks for communication purposes.

Non-English speaking whites in South Africa argue that Afrikaans, as one of the African languages, is indigenous. They feel that it is dying out as it is no longer used in some of the schools. It is further noted that it is no longer promoted in the previously predominant whites universities. Noting these changes, they feel that Afrikaans is vanishing and as such names derived from the Afrikaans language should be used when renaming places as a measure to maintain the language.

The above is evident in the World (newspaper) of 2 March 2002 wherein Mr Willemse argues that "We are getting scared. We are part of Africa, our language is only used in this part of the world, we don't have a homeland to go back to".

Incident names refer to names that are given due to certain historical incidents that may have taken place in a given place, for instance, Makhado, Mokopane, etc.

3.1.1. Guiding principles

According to informants, when renaming places in the Northern Province the following principles served as guidelines:

Geographical names that should generally be avoided:

- Names that are blasphemous, indecent, offensive, vulgar or unaesthetic;
- Names that are discriminatory or derogatory as regards race, colour, creed, gender, political affiliation or other social factors; and
- Names that may be regarded as an advertisement for a particular product, service or film.

<u>When renaming places after persons, the following principles served as guidelines:</u>

- Under normal circumstances, names of living persons should be generally avoided;

- Geographical entities named after persons should be in accordance with the stature of the persons concerned (not, for instance, naming an obscure feature after a person of national importance); and

- Written permission should, where possible, be obtained from the individual or the individual's family and heirs before that person's name is used.

According to the prescribed application procedures for proposed new geographical name or change of existing geographical name, there are criteria to be followed. If the application for a change of a name does not comply with the laid requirements, the PGNC may send it back or refer it to experts for further investigations. The proposed name should comply with the following:

- Have first choice and second choice, i.e., have an alternative name;

- Have meaning and indicate the language from which the name has been derived?

- Give the origin of the name, e.g., Gauteng – a place of gold; and

- In the case of a proposed change of name, give former name and reasons for the change.

3.2. RENAMING OF THE PROVINCE

The Province was initially known as Northern Transvaal under the apartheid regime, and it was divided according to ethnic groups. It comprised the former Lebowa, Venda, Gazankulu and Transvaal Provincial Administration. The languages spoken in the province are Sesotho sa Leboa, Tshivenda, Xitsonga, Setswana, Sendebele, Afrikaans and English. On 6 June 1995, it was officially renamed Northern Province, due to the amalgamation of the former homelands of Gazankulu, Venda, Lebowa and TPA. Northern Province is a name coined from the geographical position of the Province. Maybe it was named Northern Province as it is situated in the Northern hemisphere, but if it was in either location of the hemispheres we would be using a different name. Hence there was a need to rename the province. Premier Ngoako Ramatlhodi announced in his opening speech of the Legislature on 16 February 2001 that the name of the Province should be revisited.

An Ad Hoc committee on the renaming of the Province was constituted and it was under the chairpersonship of Mushwana, C.E, other members of the committee were Nong, K.E, Mogotlane, R.S, Ndimande, T.J, Mokwele, M.F, Mateme, H.E, Mashamba, T.G, Ratshitanga, R.F, and Van Schalkwyk, S. The Province's name was ultimately changed to Limpopo in 2002. Limpopo is defined by Raper (1987:198) as:

> The Second largest African river entering the Indian Ocean. It rises as the Marico and Crocodile, which unite and flow eastwards, debouching 80km north of Delagoa Bay, known to the Portuguese as Rio do Cobre, Rio do ouro, to the Venda as Vhembe, to the Zulu as ukupopoza, and to the tribes of Mocambique as Mogombene Mele. Said to be derived for Ndebele ilimphopho ; the river of the waterfall; applying to its upper course where such a feature occurs.

For success in the renaming of the Province, the Ad Hoc committee had a plan of action, which served as a guideline in engaging members of the public.

3.2.1. Procedures followed by the committee

Members of the Ad Hoc Committee, in their meeting of 16 November 2001, agreed on the mechanisms to be used to engage members of the public in the process of renaming the Province. Submissions of proposed names were invited from the public through adverts via the media, for instance, City Press, Sowetan, Beeld, SABC's Mungana Lonene FM, Thobela FM, Phalaphala FM, Radio Sonder Grens, etc. The public was given from 7 December 2001 to 15 January 2002 to submit their proposals. The committee received 254 submissions, which showed that 192 names were suggested.

Criteria for shortlisting

According to the report of the Ad Hoc Committee (2002), the following criteria were used for short listing purposes:

- The name had to be suggested at least 10 times;
- The name should have historical significance and cut across racial or ethnic divide of the Province;
- The name should be unique and unite the people of the Province in particular, and South Africa generally;
- The name should make the Province marketable; and
- The name should be prominent and popular.

The process produced the following four names:

Limpopo	49 Nominations
Great North	17 Nominations
Capricorn	16 Nominations
Mapungubwe	14 nominations

3.2.2. <u>Motivations for each name</u>

The names were motivated as follows, as contained in the Report of the Ad hoc Committee on the Renaming of the Province:

<u>Limpopo</u>

Limpopo is a second largest river entering the Indian Ocean. It serves as the border between South Africa and Botswana on the western side, South Africa and Zimbabwe to the north, and South Africa and Mozambique on the eastern side. Several rivers in the province flow into this river, namely, Letaba, Lepelle and Mogalakwena, signifying the unity of our people. Limpopo has inspired greater civilizations in the then Mapungubwe and Bambadyanalo. It is seen as a source of life to its dependants. Liberation fighters of various movements did cross this river to get military training to fight against the then apartheid regime.

<u>Great North Province</u>

The name of Great North finds its origin in the concept of the road starting from Cape and ending in Cairo. Cecil John Rhodes referred to this road as the Great North.

The name also signifies the pride with which the people of this Province feel about their home. The part of the N1 road that crosses our province is called Great North.

Capricorn

The Tropic of Capricorn is an imaginary line of Latitude twenty three degrees Celsius south of the Equator. This, amongst others, was based on the fact that Northern Province is the only Province in South Africa through which the Tropic of Capricorn passes.

Mapungubwe

Mapungubwe refers to the place of the jackals. The ruins of Mapungubwe were discovered by a party of fortune hunters in 1933. Mapungubwe possibly flourished in the twelfth century AD. The University of Pretoria secured excavation rights and ownership of the land. There is no scholar or any other person who knows the original name of this place because it was named in the 1930's. The place existed for about 50 years between1220 to 1270. Maphungubwe was a sophisticated state with a mining and metallurgy industry and a trade network extending as far as China, that existed on the present border of South Africa, Botswana and Zimbabwe in Limpopo (The Educator's Voice, 2003).

The above listed four shortly defined names were announced in a media conference held on 17 January 2002. Venues and dates for public hearings throughout the Province were also announced in that conference. This was done with the view to involve all stake-holders for permanency and sustainability of the chosen name.

The dates for the public hearings were planned as follows:

Capricorn district: Auditorium, Library Gardens, Pietersburg, 21/01/2002;

Sekhukhune district: Rob Riba Hall, Jane Furse, 22/01/2002;

Vhembe district: Thohoyandou Town Hall, Thohoyandou, 23/01/2002;

Bushbuckridge district: Hoxani College of Education, Hazyview, 23/01/2002;

Waterberg district: Diens Sentrum Hall, Warmbath, 24/01/2002;

Mopani district: Giyani Community Hall, Giyani, 26/01/2002;

Technikon Northern Gauteng: Soshanguwe, Pretoria, 05/02/2002; and

Johannesburg City Hall: Johannesburg, 06/02/2002.

In most of the public hearings, the majority of the people supported Limpopo as the new proposed name for the Province. Due to the popularity and motivations at public hearings, the name Limpopo was recommended, by the Ad Hoc Committee on the renaming of the Province, to the Legislature as the new name for the Province.

Recommendations

Limpopo

The new name is unique in nature. It enjoys the support of the majority of the inhabitants. The Province is named after a natural structure, i.e., a river that brings with it some significant connotations. Several rivers flow into this river, thus symbolizing the unity of different people. It stretches from Botswana passing through Limpopo Province and further goes through Zimbabwe into Mozambique.

It forms boundaries between the various countries namely, between South Africa and Botswana, South Africa and Zimbabwe, Zimbabwe and Mozambique.It is seen as a source of life to her dependants. Water is to a large sector of the community, especially amongst the Pedi speakers who dominate the province, associated with a source of life. Limpopo is therefore associated with a source of life to both the South Africans and the neighbouring states.

Due to the significance of this river, Limpopo Province is widely known for its agricultural sector that creates employment and it is as such a significant bolster of economy. Above all, this is the river that was crossed by the political activists during the apartheid regime. Many died whilst trying to cross this river. Those who survived were overjoyed when they crossed back to enjoy the fruits of their labour. Limpopo, therefore, has a special meaning to the freedom fighters and the entire liberation struggle that took some years of pains.

The reaching of consensus around the name of the Province is a laudable achievement for the people of the province, as it is faced with the issue of multiculturalism, which involves the usage of different languages. Naturally each and every group would have wished the Province to be named in its home language. The main aim for changing the name of the province, it would seem, was to have a brand name that is marketable, a name that could be easily sold, a name that would be able to attract customers.

Great North and Capricorn

The names Great North and Capricorn were rejected because they lack indigenous identity and character. It was further motivated that Capricon denotes a geographical parallel line common around the globe and is not exclusively found within the Province. The name "Great North" is not different from the name "Northern Province" which does not have a distinct promotional advantage.

Mapungubwe

Mapungubwe was not acceptable to the public. It was rejected due to its meaning and other tactical aspects. Mapungubwe refers to the place of jackals. One must always bear in mind the fact that a name gives the bearer a sense of identity and pride. No one likes to be associated with jackals. As names communicate and have special significant meanings to its bearers, the people of this Province would be viewed with a distorted image due to this name.

It was further realized that the name cannot be easily pronounced and as such it was not marketable. Besides the above given reasons, the name is too long and this will demand the public to pay a lot of money for printing.

3.3. RENAMING OF THE CAPITAL CITY

The capital city of the Province was known as Pietersburg. According to Raper(1987:264) it is defined as:

> A town 275km north-east of Pretoria and 58km north-east of Potgietersrus.It was established on the farm Sterkloop in 1884, became the city of magistracy in 1886 and attained municipal status in September 1903. Named after the Commandant-General Piet Joubert(1831-1900),acting state president.

In the past, the voortrekkers named most of the public places in their names, thus ignoring names of the majority of black South Africans. This is evident in the above assertion wherein the name of the then acting State President, Piet Joubert, was used to name this town. Piet Joubert gained his fame through his destructive campaigns against the indigenous chiefdoms. Thus, against the culture and development of the African people.

For blacks to redress the imbalances, it was imperative to change the historically imposed names. The capital city, Pietersburg has since been renamed Polokwane. Polokwane means a place of safety. It is named after a topographical feature, i.e., a river.

According to informants, Polokwane was the historical name of the place. It was changed by whites when they invaded the area. Blacks who lived there called it Polokwane because they met there coming from different places. The Ndebele people were the first to occupy the place, they harmoniously accepted other ethnic groups and they were usually known to say "here is Polokwane" meaning "a place of safety" for everybody. It was called "Polokwane a bo'Maraba a Sekwala" because Maraba was the chief of the Ndebele tribe.

The name Polokwane is derived from a river which is flowing along the west side of the town and it was named by the Ndebeles during their times.

The name Polokwane is conciliatory to the people of the province. Despite the Province being given a Sepedi name, it is, however, generally accepted amongst the majority of the people due to its significance.

3.4. THE RENAMING OF TOWNS

During the apartheid regime, most towns were named in either English or Afrikaans. African names were rejected as most of them were not yet recognized as part of South African official languages, e.g., Bela-bela. The other factor is that those in power were not Africans and as such they wanted to promote their own languages. Some of those few retained names indicate instances of linguistic corruption, e.g., Messina and Tzaneen. Hence, political emancipation ushered in a need for renaming towns, given that retaining old names brought back memories of apartheid, brutality and segregation.

The present researcher used a short questionnaire as a tool when conducting face- to- face interviews regarding name changing. The following questions were usually asked in order to get comments from the public:

a. What is the historical background of the place?

b. How was the old name chosen?

c. How did the new name come to be chosen?

d. If there have been extensive discussions around it.

e. How was consensus reached?

f. What had been the motivations in choosing the name?

g. Was the name acceptable to all members of the community?

h. Will there be permanency and sustainability in the chosen name?

3.4.1. Tzaneen

It is the provincial town of the Letaba district, 89km south of Soekmekaar and 104 km east of Pietersburg. This town was established in 1919 and administered by a village council since 1939. It is of Sotho origin "Tshana". A number of explanations about the name were given, for example, that it is derived from 'dzana", "dance"; from the tshana shrub, of which the bark is used for making baskets; from batsanene, "people of small villages"; that it means 'in the basket'. The name seems to be accepted as meaning a "place where people gathered" (Raper, 1987:323).

It is sometimes difficult, if not impossible, for a community to have more or less the same historical background information of a place. According to some informants, the name "Tzaneen" is derived from Sepedi word "tshana". Tshana is a shrub which was used for making baskets. It is further explained that these baskets where sold in multitudes around that area. Hence the area was initially called Tshaneng. When the white settlers invaded that area, due to misappropriate spelling of African names, it was called Tzaneen. When one looks at Tzaneen, following the above given history, it clearly indicates that it is in fact wrongly spelt. The actual spelling should be Tshaneng as it is named after an economic activity conducted by blacks around that area, viz., of weaving an African type of dish known as tshana. Hence the use of the locative suffix-ing on the noun tshana.

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The town was ultimately misspelt as Tzaneen instead of Tshaneng. That is why even today the main mall in Tzaneen is known as Tzaneng mall. Taking into account this history, the renaming of the town was proposed.

The Greater Tzaneen municipality and its mayor were responsible for the whole renaming process up to and until the time they submit their proposals to the PGNC. All stakeholders were supposed to be involved in the whole renaming process. Individuals and organizations were invited to submit their proposals. The following names emerged, i.e., Tshaneng, Pusela, Tzaneen and Mark Shope. However some traditional leaders and other local communities were not consulted in the process.

According to some members of the community, the Mayor and his council were using their political power to rename the town as Mark Shope. Despite the fact that masses of the community were resisting the proposed name, the mayor and his council made an application for the changing of the town name from Tzaneen to Mark Shope. Rolling mass actions were organized to protest against the decision of the council. The majority of traditional leaders around the Greater Tzaneen area were arguing that they were not consulted and as such letters of complaints were written to the Provincial Geographical Place Names Committee. Almost all letters were stating lack of consultation and autocratic renaming of the town by the council. The concerned traditional leaders were, amongst others, Kgosigadi Maake, Kgosigadi Mogoboya, Banareng Ba-Letsoalo Tribal Authority, only to mention but a few. In their application to rename the town only one name was motivated without an alternative.

The name Mark Shope was recommended as follows:

Mark Shope began his contribution to the liberation struggle as a farm worker in one of the farms in Tzaneen area. He fought against oppression that took place on farms and the area at large. As a result of his resistance to white oppression, he got a fracture on one of his legs during an assault by white farmers. He later left Tzaneen district to Johannesburg where he was a founder member of the African Dry Cleaning, Laundries and Dying Workers Union. In 1955 he was elected as the chairperson of the union. He also contributed to the discussion and adoption of the Freedom Charter. He represented the South African Congress of Trade unions at international level and labour conferences. He left South Africa in the early sixties to join the liberation movement in exile, he was amongst those who underwent military training in MK. Mark Shope worked with comrades such as J B Marks, Moses Kotane, Moses Mabida and Joe Slovo in the South African Communist Party. He was deployed by the ANC in Nigeria as a chief representative to garner support for the liberation struggle. He was also a member of the National Executive Committee of the ANC throughout his life.

Even if the political parties and the community were accusing the Tzaneen executive mayor and his council of solely renaming the town after the name of a person, i.e., Mark Shope, which was dividing and encouraging ethnicity amongst community members, their resistance, however, fell on deaf ears. If proper consultations were done in this regard, the Tzaneen community would have never faced such a problem.

It was a relief to both the community and the municipal council when the application to rename Tzaneen as Mark Shope was turned down by the Provincial Geographic Names Committee. The proposed new name was rejected by the PGNC on the basis that:

- There were written objections to the name change on the process followed, by members of the community;
- There were allegations of lack of consultation;
- There were no alternative names to Mark Shope as per the requirements on the form;
- There were no reasons given which necessitates a movement to the new name; and
- There was no clear indication of the process followed up to and including the adoption of the name.

The above reasons barred the Provincial Geographic Names Committee from recommending the application to the SAGNC where the Minister was supposed to approve the change. One may contend that the PGNC was practicing justice in rejecting the proposed new name. Sometimes the sentiments of the people need to be respected. However, it was finally agreed that the name Tzaneen be retained.

Nonetheless, even if the name Tzaneen is retained, one still argues that the renaming of the town be revisited. According to Jenkins (1996:104), one of the reasons that may necessitate name changing is that there are names, which were historically incorrect, either in spelling or factually.

When one looks at Tzaneen, following the history, one realises that it is truly wrongly spelt. The retention of the name Tzaneen causes some linguistic corruption of other languages to the advantage of the few whites who were unable to write "Tshaneng". The historical background of the place will be distorted if the name Tzaneen is left unchanged. The retained name Tzaneen, is not generally accepted and, above all, it does not have sense and meaning to the Greater Tzaneen community.

3.4.2. Duiwelskloof

It is a small town in the Letaba district, 21km north of Tzaneen. It was initially a railway station and was called Modjadji station. In 1919 it was changed to Duiwelskloof as the white settlers protested that they don't want it to be called by the name of a heathen chief. The Afrikaans name Duiwelskloof in English means "Devil's ravine". It was possibly given by virtue of its rugged, awe-inspiring aspect, or because of the difficulty with which laden wagons trekked through it during rainy seasons (Raper, 1987). Duiwelskloof is an example of those names which may be offensive to be associated with, even if they might have been initially innocently given. Naturally, no one would like to be associated with "the devil's ravine". This is one of the reasons that forced the Limpopo Provincial government to engage in the renaming process.

The issue of renaming towns met several obstacles intesified by the disapproval voiced by several communities.

The renaming of Duiwelskloof was not an exception. The first proposed change was to change it to Ngoako Ramalepe.

As per informants, Ngoako Ramalepe was assassinated by the agents of the police service during the rule of the apartheid regime. He was an active, dedicated revolutionary member who fought against oppression in the 1980's. By the time he was killed, he was a student at Modjadji College of Education and serving as the President of the SRC. Due to his liberation struggle around Modjadji area, it was proposed that the town Duiwelskloof be renamed after him in order to honour him. This idea is clearly supported by Jenkins' (1996:22) assertion that:

> It is common for people to name places after prominent leaders, but political popularity is fickle, and their names often end up becoming objectionable, at least to a section of the community (who may not have been asked their opinion in the first place).

The new proposed name, i.e., Ngoako Ramalepe, was rejected by other members of the community as stated in the above assertion. The Greater Letaba municipality was accused by various sections of the community for not having done enough consultations on the matter. The same problem of place renaming after human beings was witnessed in Tzaneen, where the community resisted against the new proposed name, viz., Mark Shope. It is also still witnessed in the Greater Letaba municipality as the new name Ngoako Ramalepe is rejected.

With the above experiences in mind, one may contend that naming after human beings create problems. If towns were renamed after natural structures, just like the renaming of the Province and its capital city, all these mixed reactions would have been avoided.

During the inauguration of the rain Queen Modjadji, the premier of the Province mentioned that he will propose to the naming board that the town Duiwelskloof be named after Modjadji. In so doing, the premier was using his political power and popularity to influence the decision on the renaming of the town. Worse of, the naming committee might be intimidated to accept the name as a final decision. This is disparaging and undermines the community of the Greater Letaba municipality. The renaming process should be left to relevant stakeholders for deliberations until consensus is reached. There is absolutely nothing wrong in taking the proposal of the premier, but it will depend on the approval of the community.

In addition, the matter was worsened when Bakgaga-Ba-Maupa contested that the town Duiwelskloof cannot be renamed as the issue of claiming their land was not yet finalized. Maponya (2003), in the Sowetan, contends that "the land where Duiwelskloof stood belonged to the Bakgaga-Ba-Maupa and that they had more rights than other groups to come up with a new name for the town"

The above assertion clearly indicates that Bakgaga-Ba-Maupa regard themselves as the only eligible namers of the town. According to them, only two names should be proposed for the council to choose from, i.e., Maupa town or Setlhome.

As it is evident in the renaming of Duiwelskloof, some changes can bring about fear, a lot of negative attitudes, emotions and resistance, which can cause instability within the community.

Therefore, when naming places, there should always be room for some form of compromise for the benefit of the entire community. The town in question is not yet renamed due to some conflicts regarding its proposed new name. When taking into account the significant role that is played by the Letaba river around the area, one may feel tempted to propose that the town be named after this river as naming after human beings creates turmoil. This river is used for agricultural purposes, some communities use its water for daily household activities, etc.

3.4.3. Louis Trichardt

The principal town of Soutpansberg district, 111km north-east of Pietersburg, Louis Trichardt was laid on the farms Bergvleit and Rietvlei, surveyed in 1898 and proclaimed in February 1899. It achieved its municipal status in 1934. The town was named after Louis Trichardt (1783-1838), the voortrekker leader (Raper, 1987:202).

According to informants, Louis Trichardt did not reach the actual place where the town is today, but only camped near its site from May 1836 to August 1837. This town was named after him, as he was the first Afrikaner to pioneer the way to the Eastern Transvaal. His main aim was to reach Delgoa Bay and Maputo.

Louis Trichardt was initially renamed as Makhado. The new proposed name was rejected as people claimed that proper channels were not followed.

The Hlanganani concerned group and the Afrikaners were against this name. The problem is clearly indicated by Smit (2003:4) when he says:

> In sharp reaction on the name change, the group (Hlanganani concerned group) referred to the Venda broederbond Tribalists in the Makhado municipality, accusing the councillors on being hellbent in forcing the name of their chief Makhado down the throats of the local community. The group accused the council of promoting the name Makhado in a cosmopolitan town without proper research and sufficient consultations as required by the South African Geographical Place Names Council.

Maponya (2003) echoes the same sentiments on lack of proper consultations when he says:

> Chairman of the South African Names changes committee, advocate Tommy Ntsewa announced last week that the town would be renamed Makhado, after a Venda warrior who worn a battle against the white invaders in the 1800's. The Soutpansberg chamber of commerce, and a group of concerned citizens from the nearby Hlanganani have joined forces to oppose the new name as they feel they were not properly consulted on the issue.

The above given assertions by Maponya and Smit clearly indicates the problem of naming after human beings. As it was evidenced in the above mentioned renaming cases of Tzaneen and Duiwelskloof, communities usually go up in arms to resist new place names based on personal names. The name Makhado, in this regard, does not make sense to the Afrikaners and other race groups, in as much as Louis Trichardt does not to other groups.

With the advice of the Provincial Geographical Place Names Council, the Greater Makhado municipality started with consultations afresh. Finally, the town was renamed Makhado. Ndivhuwo (2003), in the City Press refers to Makhado as:

> The name of a former Venda chief who fought against boers when they invaded the area in earlier times.

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The Minister of Arts, Culture and Technology gazetted the name Makhado as the new name for Louis Trichardt.

3.4.4. Nylstroom

Nylstroom is a town in the Waterberg district, 125km north of Pretoria and 29km north-east of Warmbad (Raper, 1987:248). It gained its municipal status in October 1959. The name "Nylstroom" is from the Afrikaans language meaning "Nile stream". A stream refers to a flowing body of water, especially of a small river (Fowler et.al, 1995). According to Raper (1987), the name is derived from that of a river nearby, in which the Mogalakwena river was mistaken by the 'Jerusalem gangers' as the upper reaches of the Nile river, and the hill Kranskop for a pyramid. The hillock was known to local people as "Modimolle" (a place of spirits revered as a burial ground of ancient chiefs).

The voortrekkers decided to cross-transfer a name from Egypt to South Africa, thus destroying the historical background of our country. Modimolle mountain was used by the local people when offering sacrifices to their ancestors. Sometimes when cattle grazed along the mountain, some of them got lost, when the owner was looking for them and could not find them, they were often consoled by saying don't worry " Modimo o lle" meaning "the gods have consumed them". Even people who climb the mountain alone usually did not return back and it was believed that the gods have retained them.

In order to restore the culture and historical background of places, which were struck out of shape by apartheid, place renaming is unavoidable. Even in Nylstroom, the process to rename the town was initiated. The premier of Limpopo asserts that:

> What we seek to achieve is to elevate the status of the African languages to that of his fellow compatriot, we are freeing the languages which colonialism and apartheid shackled. (Review, January:2002)

With reference to the background history of this town, the indigenous name, i.e., 'Modimolle', was sacrificed for the benefit and advantage of the languages of the white minority, thus the town was called Nylstroom. Hence, renaming could not be avoided in this regard. Nylstroom was renamed as Modimolle. It is named after a natural structure, namely, a mountain, and for that reason it is acceptable to the majority of the residents. Fortunately, Modimolle also is the original name and it has a very significant meaning to the people living in that area.

3.4.5. Potgietersrus

This town was initially called Vredenburg by Hendrik Potgieter, in 1852 and on 25 September 1858 it was renamed Pietpotgietersrust after Pieter Johannes, son of the voortrekker leader Andries Hendrik Potgieter. The name was later shortened to Potgietersrust and in 1939 the final "t" was dropped (Raper:1987). Pietpotgieter was honoured for having led an attack on Chief Mokopane's tribe, during the siege of Makapaansgat, in 1854.

Potgietersrus is a town 58km south –west of Polokwane and 93km north-east of Modimolle. It acquired its municipal status in 1935. According to informants, the Ndebele people lived in that area since 1600. They were under the leadership of Chief Mokopane.

In October 1854, the Ndebele community was attacked by boers and they fled into a network of caves near the town of Potgietersrus for hiding. They stayed in the caves waiting to be killed, as the boers were very angry. The siege lasted for 30 days and has resulted in the deaths of about 1500 Ndebeles. Some boers, including Potgieter were also killed.

What is surprising with the naming of the town is that only the name of an Afrikaner, viz., Potgieter, was used to honour him, while those of blacks, like Chief Mokopane were totally ignored. When taking into account that the Ndebele people were provoked in their land, I strongly believe that it is necessary to rename the town in honour of chief Mokopane.

The name, Potgieter is provocative and thus there is a need to rename the town. Almost all stakeholders were involved in the renaming of the town. Ultimately the town was renamed as Mokopane. As the former name was bringing bad memories to the Ndebele people, the renaming is thus a loudable achievement. The new name rectifies the distorted historical background of the country.

3.4.6. <u>Warmbad or Warmbaths</u>

In apartheid South Africa, many places had more than one name, for instance we had Cape Town, which was also known as Kaapstad. Even in Limpopo, parallel naming system existed in some places. Probably the most contentious one being Warmbath, which was also known as Warmbad.

Warmbath is described by Raper(1987:342) as:

> A town 100 km north of Pretoria. It was laid out in 1882
> On the farms Het Bad, Noodshulp, Roodepoort and Turfbult, and attained municipal status in 1932. The town was proclaimed as Hartingsburg in 1882 but renamed Warmbad in 1920. Afrikaans for 'hot bath', the name refers to a hot spring there; the place was also known as Het Bad (the bath) and Badplaats (place of the bath). The form Warmbad is preferred for official purposes.

According to Erasmus (1995:208), this place was well known to local tribes and herds of game animals long before the first white settlers moved into the Transvaal. The Tswana tribe who lived there called it Bela-bela (boiling on its own). The white settlers named it Warmbaths, whereas the Afrikaners called it Warmbad. An African name, viz., Bela-bela, was outrightly rejected as Setswana was not one of the only two South African official languages.

This name, Bela-bela, according to an elderly informant from the area, was the first to be given to the place. Due to whites' resistance to use an African name was translated wholly to Warmbaths in English and Warmbad in Afrikaans. The place then assumed three names, i.e., Bela-bela, Warmbad and Warmbaths.

Both the parallel naming system and the variety of naming forms create confusion and cause communication problems. It was as such necessary to have one standardized name for practical reasons.

This view is also supported by Jenkins' (1996:06) assertion that:

> Every significant cultural and physical feature within a country has a name approved by an official names authority. These standardized names should comply with local usage and be written as far as possible in a linguistic correct form.

As highlighted in the afore-mentioned assertion, the renaming of Warmbaths/Warmbad was necessary. The renaming authority felt the need to standardize the name in order to avoid the variety of forms and spellings for the same place. All relevant stakeholders were involved in the renaming of the town. After thorough consultations, Bela-bela emerged as the new name for the town. This name is acceptable to the majority of the community members and as such permanency and sustainability of the name is envisaged. The name will also be anchored by the recognition of Setswana as one of the official languages of South Africa; as in the past it was rejected on the merit that only English and Afrikaans were recognized as official languages.

3.4.7. Messina

During the rule of the apartheid regime there were some linguistic corruption in some of the names. Messina, is described by Raper (1987:219) as:

> Copper mining town 16km south of Beitbridge. It was founded on the farm Berkenrode in 1904, was administered by a village management board from 1915, proclaimed a township in 1957. The name is said to be derived from Venda musina, "the spoiler", referring to the copper which softened the iron mined there; more probably the name means 'copper'.

As it is clearly revealed in the above assertion, it is believed that Messina is the result of a linguistic corruption of Musina. According to Erasmus (1995:202) the word Musina means (the spoiler). This refers to the unwanted copper found in the iron ore. The definition of Messina by these scholars bears evidence that there was a linguistic corruption.

In Venda, two consonants cannot follow each other without a vowel separating them. The South African National Place Names Council states that all geographical names should be correctly spelt. Noting the linguistic corruption that occurred, it was then imperative to rename the place. The town was renamed after thorough consultations with relevant stakeholders, as Musina. It is virtually acceptable to the majority of the community. According to some members of the community the former name, i.e., Messina, had no meaning at all, whilst Musina is meaningful, as it refers to the unwanted copper found in the iron ore.

3.4.8. Bochum

Bochum is a settlement which is found 93km north-west of Pietersburg, on the route to Doringpad. It is believed that Bochum is a corruption of a German word Bochim. Bochim is a biblical name (Judge 2:1 and 5), given by the German missionary Carl Franz and his wife Helen, to a mission station they established there in 1890 (Raper:1987).

During the recent place renaming process of 2002, Bochum was renamed as Senwabarwana. Senwabarwana is a compound word composing of (Se-nwa-barwa-na), i.e., class prefix +verb+noun+dimunitive suffix.

According to some informants, Senwabarwana is a fountain which was a drinking place for the bushmen from Makgabeng mountain ranges. These nomadic hunters were occasionally seen coming to the fountain to quench their thirst. The Bochum police station was moved from the Blouberg mountains and it was erected next to this fountain. The magistrate offices were also named Bochum and are hardly 100m from the fountain. The above given historical background served as motivation for the Bochum area to be renamed as Senwabarwana.

3.5. SPORTS FACILITIES

Sports is one of the agents that unite people regardless of race, ethnicity, colour, gender, etc. The renaming of places affected several sectors and sports was not an exception in this regard. Stadia were also affected by renaming. As it was indicated earlier in Chapter 2, the past apartheid regime used names of its heroes to name public places. To redress the imbalances imposed by the white minority regime, ongoing renaming of places is the only route to cross the bridge to the other side of the river of political freedom. Some stadia were renamed in honour of struggle heroes of the country. The following are some of the stadia affected by the renaming process:

3.5.1. Pietersburg Rugby Stadium

Just like the town Pietersburg, the Pietersburg Rugby Stadium was named after commandant-general Piet Joubert, who was the acting state president. The National Party regime honoured him, by naming the stadium after him, even though he did nothing apparently significant. The stadium was used by whites as one of their dividing barriers between whites and blacks. The name 'Pietersburg Rugby Stadium' carries some significant connotations with it. Paul (1995:1239) defines rugby as "a sport where two teams try to score points by carrying an oval ball across a particular line or kicking it over and between an H-shaped set of posts".

During the apartheid era only whites were exposed to different sporting codes, while this was not the case among blacks. Blacks were restricted to very few sporting codes. This was further aggravated by lack of resources, as blacks were disadvantaged. Rugby equipments are very expensive as such it was difficult for blacks to afford them. Hence, rugby was mainly played by whites.

Even today, rugby is dominated by whites. By naming the stadium with a particular sporting code, i.e., rugby which is dominated by whites, was in a way excluding blacks from using the stadium since it was mainly used for rugby purposes.

When the democratic government took over, the renaming of the stadium was on top of the agenda.

According to the view of the new government, sports was one of the tools to be used to reconcile the people in regardless of culture, colour, gender, race, etc. The renaming of the stadium was initiated. All relevant stakeholders were invited to submit proposals. It was renamed as Peter Mokaba Stadium.

Peter Mokaba was an ANC cadre. He began his contribution to the liberation struggle during his days as a student. He was the first national president of the ANC Youth League. He vigorously fought against oppression that was taking place in the country, more especially in the Limpopo. Peter actively mobilized the youth in the learning institutions and from all walks of life. As a result of his resistance to white oppression, he was convicted several times and charged with treason. The stadium was renamed after him as a way of honouring him for the significant role he played in the liberation struggle, particularly in the Limpopo. The name 'Peter Mokaba Stadium' is generally acceptable to a large section of the community. Even if for now it is acceptable, one may contend that for a name to be permanent and sustainable, a natural structure should be used for naming. Peter Mokaba was a hero for the ANC, as such if another party may be in power the name might be changed, in order to honour their own heroes. That will be in one way or the other a waste of the taxpayer's money.

3.5.2. Musina Nancefield Stadium

It is a stadium outside Musina. The stadium is renamed as Slow Poison Manyathela Stadium.

This is confirmed in Nicki Padayachee and Shanthini Naidoo (2003)' assertion in Sunday Times that "Manyathela's teammates, all wearing the striker's number twenty-two jersey, carried his coffin onto a platform at the stadium-now renamed as the Slow Poison [the star's nickname] Manyathela Stadium".

Lesley Manyathela was a soccer player for both Orlando Pirates and the South African National Soccer Team (Bafana Bafana). He died in a car accident 30 km from his home-town, i.e., Musina, while travelling from Gauteng to his mother's house. Lesley was one of the best strikers in the country. He represented South Africa in several international games. Therefore, the stadium was named after him as an honour.

Even though there were no objections to the name, but one has to point out that no proper consultations were done. One may contend that the renamers were emotional, due to the unexpected tragedy. Opinions and suggestions of other stakeholders were undermined. One wonders, how can a place of public interests be renamed autocratically? All stakeholders should have been taken on board.

3.6. STREETS

It is after noting that several streets in the country were largely named after political personalities of the apartheid regime, that the present government felt that it was necessary to rename the streets. It is believed that new African names will promote self-awareness and pride.

3.6.1. <u>Voster Street</u>

It was the main street in the former Pietersburg town. The street was named after John Voster who was the first President of South Africa. It was named after him as an honour. According to the guiding principles in naming geographical features as given by Jenkins (1996:97):

> A personal name should not be given to a geographical feature unless such application is in the public's interest. The person commemorated should have contributed significantly to the area where the feature is located; when such a name is applied, it should normally be given posthumously. The adoption of a personal name during the life time of the person concerned should only be made in exceptional circumstances.

When they initially named the street, stakeholders were not involved in the process. It was just a unilateral decision taken by the white minority group. John Voster has done nothing significant to the people of Pietersburg. The apartheid regime used their political power to contravene the above- asserted guiding principle. Realising this irregularity, there was a need to rename the street.

Voster street was subsequently renamed Thabo Mbeki Street. Again, those in power undermined the agreement of the Geographical Names Council by naming the street after a political personality. Thabo Mbeki has not contributed significantly to the people of Limpopo, but he is only the President of the country, just like Voster. The name was given due to the political influence of the ruling party.

A neutral, non-political name should have being given to the street in question. The present researcher strongly recommend that it should be named after other people who are known and contributed in Limpopo, for example, one of the traditional chiefs such as Mokopane, Sekhukhune, Modjadji, only to mention but a few. Chiefs like Sekhukhune and Mokopane have fought against boers when they invaded their respective places. These chiefs, contributed significantly, they also, just like political heroes, deserve to be honoured.

3.7. MUNICIPALITIES

A municipality refers to a town, which governs itself. It depends mainly on the money collected from rate bills. Renaming of towns in some places affected the old municipalities. Noting the confusion it would create, then the MEC of Local Government and Housing in Limpopo instructed the municipalities to revisit their names. The following municipalities emerged:

3.7.1. Maruleng Municipality

It is a new name for the old Hoedspruit municipality. This municipality incorporates areas from Ofcolaco to Hoedspruit and including Mica. Maruleng municipality is 28 km north-east of Acornhoek and 27 km south-west of Mica. It is given this name due to the marula fruits that are in abundance in the area. In the past, people would move from far areas to this place in search of marula fruit. It is believed that the economy of the municipality would grow if the marula fruit is used for making, amongst other things jam, amarula wine, etc. Thus creating employment opportunities for people around that area. The name enjoys the support of the majority of residents in its jurisdiction.

3.7.2. Ba-Phalaborwa Municipality

Ba-Phalaborwa is a new name for the old Phalaborwa municipality. It is a town in the Mopani district and is 99 km east of Tzaneen. It is situated next to the mining operations, i.e., Palabora Mining Company, Sasol Agri and Forskor Ltd. It attained its municipal status in 1957. The name, 'Phalaborwa' means 'it is better than in the south'. Its meaning refers to the peaceful existence the refugees enjoyed after fleeing from the south.

The new name, Ba-Phalaborwa was given due to incorporation of the nearby villages to the municipality. Ba-Phalaborwa refers to the Phalaborwa tribe. According to the classification of nouns, (ba-) is a class prefix of nouns in class 2, and it is a class of human beings. This grammatical corruptions, prompts one to argue that Ba-Phalaborwa does not refer to a locality, but it refers to people living in Phalaborwa. This undermines the grammatical rules and is a spoilage of the N.Sotho language. With this view in mind, it is therefore recommended that the name be revisited.

3.7.3. Greater Letaba Municipality

It refers to the new name for the old Duiwelskloof municipality. Duiwelskloof is a town in the Letaba district. It is 21 km north of Tzaneen. It was proclaimed a municipality in 1920. The name, Letaba, is derived from a river. Raper (1987:197) defines it as:

> Tributary of the Olifants river. It rises near Haenertsburg at the northern extremity of the Drakensberg and flows eastwards for almost 100 km to its confluence with the main stream near the border of the Mocambique. The name is derived from Northern Sotho le hlaba, dialectically le thaba, 'sandy river'. The district of Letaba, with Tzaneen as principal town, takes its name from the river.

A river provides water, and water is a source of life. People use water for agricultural purposes, for building purposes and for carrying their daily household activities, for example washing, bathing, cooking, etc. Due to the significant role the river plays to its people, the municipality was named after it. This is an applaudable achievement as naming after a natural phenomenon avoids future name changes.

3.7.4. Mogalakwena Municipality

Mogalakwena is a new name for the old Potgietersrus municipality. Potgietersrus was named after Piet Potgieter. It acguired its municipal status in1935. It is now renamed Mokopane. This is the town wherein the municipality's offices are situated. Mogalakwena is actually the name of a river.

Raper (1987:223) refers to Mogalakwena river as:

> Tributary of the Limpopo, rising in the Waterberg and flowing northwards. Also spelt Mogalakwin, the name is derived from Tswana bogale, mogale, "fierce", kwena, 'crocdile'. The upper reaches were called the Nylstroom by the Jerusalemgangers.

Due to the significant part the Limpopo river is playing to its people, it is also believed that Mogalakwena as its tributary will do the same.

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3.7.5. Tubatse Municipality

It is a new name for the old Local council SOS municipality. SOS stands for Steelpoort, Orighstad and Burgersfort. This municipality is situated in Burgersfort. Burgersfort is 95 km north-west of Lydenburg. It is named after the hexagonal fort built during the Sekhukhune war (1876-1877) by captain C Von Schlicmann and named after President Thomas Francois Burgers (Raper, 1987:66). Tubatse is the name of a river.

As water is associated with life, it is believed the municipality, which is named after a river will grow economically, thus enhancing the lives of the people. Water supplied by the Tubatse river will be used for carrying out some of the mining activities and also in the agricultural sector.

3.7.6. Capricorn District Municipality

It is a new name for the old Pietersburg municipality. This municipality acquired its municipal status in 1903. The town is now renamed Polokwane. The name Capricorn, is derived from the Tropic of Capricorn which is an imaginary line of latitude twenty three degrees Celsius south of the equator. In South Africa, it passes only through Limpopo, hence the municipality is named after it. Capricorn district municipality incorporates the local municipalities, i.e., Polokwane, Molemole, Aganang, Senwabarwana, etc.

3.7.7. Makhado Municipality

Makhado is a new name for the former Louis Trichardt. This town was named after Louis Trichardt who was a voortrekker leader. It gained its municipal status in 1934. It is 111km north-east of Polokwane. The town is now renamed Makhado. Makhado is a former Venda chief who fought against the boers when they invaded the area in earlier times. The municipality adopted the new name of the town.

3.7.8. Musina Local Munipality

It is a new name for the old Messina municipality. The town is renamed Musina, meaning 'the spoiler'. It is a copper mining town 16km off Beitbridge. It was proclaimed a municipality in 1957. Just like Louis Trichardt, the municipality adopted the new name of the town.

3.7.9. Greater Sekhukhune Municipality

Greater Sekhukhune is a new name for the old Groblersdal municipality. According to Raper (1987:132), Groblersdal is described as:

> A town on the Olifants river, Some 160km east-north of Pretoria, 105km north-east of Bronkhorspruit and 140km south-east of Nylstroom. It was laid out on the farm Klipbank, proclaimed on 9 March 1938, was administered by a health committee after 1940 and became a municipality in October 1952. Named after Willem Jacobus Grobler, owner of the farm Klipbank, who was largely who was largely responsible for the Hereford and Loskop irrigation schemes leading to the establishment of the town.

The name, Greater Sekhukhune municipality is given in honour of Chief Sekhukhune of the Bapedi tribe. Sekhukhune fought against the boers in the Sekhukhune war between 1876-1877. The name is acceptable to virtually the entire community.

3.7.10. Bela-bela Municipality

It is a new name for the old Warmbath municipality. It attained its municipality status in 1932. The town is now renamed Bela-bela. It is situated 100km north of Pretoria. The municipality adopted the town name.

3.7.11. Waterberg District Municipality

Its head- office is situated in Nylstroom. This town is now renamed Modimolle. Modimolle is 125 km north of Pretoria and 29 km north-east of Bela-bela. The new name is derived from a mountain, i.e., Waterberg. According to Raper (1987:343) Waterberg refers to:

> Mountain range extending roughly east and west, between Potgietersrus and Thabazimbi. The name is Afrikaans and means 'water mountain', referring to the hot and mineral springs there, and to the abundance of water in general; the Nyl,Palala and Pongola rivers rise in this range.

As mentioned in the above assertion, the municipality is named after a mountain range. Thus, permanency and sustainability of the name is envisaged.

3.7.12. Vhembe District Municipality

The Vhembe District municipality is situated in the North Eastern corner of the Limpopo Province.It is situated 32 km away from Makhado and 28 km from Musina. It incorporates all the local municipalities in its jurisdiction, viz., Makhado, Musina, Mutale, Thohoyandou etc. The name is derived from the river Vhembe. Vhembe is a Venda name of the Limpopo River, meaning 'the gatherer', or 'the river that digs deep down' (Raper, 1987).

The above definition clearly states that Limpopo and Vhembe refer to one river. It is only that in Venda, Limpopo River is known as Vhembe. This reveals that the Province and this municipality share a name, but the only difference is in the language used.

3.7.13. Mopani District Municipality

The name is derived from a tree, i.e., Mopani. It is named in this way due to the abundance of the Mopani trees in the area. The Mopani tree serves as a source of life. It provides the community with food, i.e., mopani worms. It is also believed that the economy may grow if the mopani worms are sold for commercial purposes. Its offices are situated in Giyani. Mopani district municipality incorporates the Greater Letaba, Greater Tzaneen, Giyani and Ba-Phalaborwa local municipalities.

3.8. CONCLUSION

In this chapter, the historical background of all the renamed towns, were given. Reasons for renaming towns were also advanced. The renaming of the Province and its capital city is an applaudable achievement, given that they are named after natural structure and as such the names will be sustainable even if another government may come to power.

Most towns are renamed after natural structures, as such, permanency and sustainability is envisaged in their names. The only exception where historical personalities were used is in the case of Mokopane and Makhado. Even though the name Tzaneen is retained, it has linguistic corruption, which shows spoilage of the Northern Sotho language, and because of that one contends that the town be renamed following the correct procedures.

The naming of the newly established municipalities is a creditable achievement as they are virtually named after natural structures. Thus avoiding disputes on the one hand, and on the other promoting healthy working relations amongst members of the community. One may further argue that the Ba-Phalaborwa Municipality be renamed as the name does not linguistically denote a locality, but refers to the people who live in that area. This undermines the grammatical rules of the Northern Sotho language. It is also advisable to consult language practitioners before a name is gazetted. The suggestion to revisit the naming is necessitated by the fact that it refers to a community, and this makes it prone to future place renaming.

It is also noticed that it is not very clear as to who has the power to name places. In some instances, stakeholders are not consulted in naming places of public interests. One has to note that our government subscribes to the policy of majority rule. This is a majority based government and its sole mandate is to represent the majority view in a democratic way. As such, in its endeavors to effect name changes, the government must see to it that at least the majority of the inhabitants are happy.

CHAPTER 4: IMPLICATIONS OF PLACE RENAMING.

4.1. INTRODUCTION

The purpose of this chapter is to examine the implications of place renaming in the Limpopo. In order to achieve this, both the advantages and disadvantages of this will be examined. The examination of these implications will pay attention to the following aspects:

- Economy;

- Emotions;

- Communications;

- Tourism; and

- Cultural heritage.

4.1.1. Economy

Economy refers to the financial state of a country, province, company, etc. It also incorporates resources that a particular entity has. Limpopo, amongst all the provinces, is regarded as one of the poorest. As place renaming is not a free exercise, it is therefore advisable to act with extreme caution when engaging on this taxing process. Poverty is at its highest level in the province. Some of the citizens of Limpopo still lack basic necessities such as running water and electricity. One black student, when interviewed, had this to say "there are so many people who don't have water or electricity, so I think the government should think about those things first before spending money on names."

Unemployment is the talk of town. People of this province are employed in other provinces, particularly in Gauteng. About 41 per cent of the province's economically active inhabitants are unemployed. The provincial government is the largest employer, contributing twenty-five percent of the people of the province.

While the rest of the country fights for better education, Limpopo still has learners who attend classes under trees, in shacks and in containers which are not conducive for teaching and learning during cold and rainy seasons. The province is also struck by shortage of sports facilities for the young.

Healthcare is still a major problem. Some hospitals are still without qualified doctors. Lack of medication in the majority of clinics and hospitals cannot be ignored. People who the present researcher interviewed at random in and around Polokwane thought the whole renaming exercise is a waste of the taxpayer's money. With regard to the above statements, Hennie Smit (2002) echoes the same sentiments when he says:

> The Northern Province is not well-developed. Most of its people are very poor. Schools and hospitals are underfunded and, especially in the deeper rural areas, woefully inadequate. Good housing and clean water are in short supply.

Much too often, costs are overlooked when name changing is proposed. Changing a place name has enormous financial implications locally, provincially, nationally and internationally. Changes have to be incorporated in all maps, directories and gazetteers, and all these processes involve money.

The renaming of the province and its towns have enormous implications on the public and the business sector.

With regard to this, Jenkins (1996:89) asserts that "Apart from the inconvenience and confusion that arises from changes, the most significant effect is the costs involved. These costs have to be borne by government authorities, private business and the individual."

Also, the renaming of the Province from Northern Province to Limpopo affects vehicle registration plates. Vehicle registration should have new plates displaying letters corresponding to the new name. It should be borne in mind that, it is not for the first time for those in power to change vehicle registration plates.

In the past, our province was divided according to homelands. For instance, vehicle registration for Lebowa Homeland was LEB-; Giyani-GY, etc. The Province was later changed to Northern Province, as the former homelands system was promoting ethnicity. In this regard, motor owners were forced to change vehicle registration plates to N. With regard to the rapid changing of the province's name, Netshivhazwaulo (2002), in the Star of 17 January 2002, contends that:

> The new name will be the third since 1994. We used to be called Northern Transvaal. All of a sudden, without any public participation, we changed it to Northern Province. Once again within a space of two months (over a holiday period), a new name must be found. I don't think rushing will do justice to the process.

It is therefore, imperative that before one starts with the renaming process, one should bear this question in mind: What are the implications of place renaming? The renaming of the

Province alone cost millions of rands. This is evident in Hennie Smit's assertion, in the Citizen of 15 February 2003, that:

> The total cost of the name was estimated at forty million Rand. An amount of two million rand for initial promotion and marketing will come from the Premier's discretionary fund. Provision was made for the remainder of the costs in the normal budgets of departments and parastatals.

Renaming is a burden to the taxpayer, as there is always a fee involved. One can cite an example of a street in Polokwane that was changed from Vorster to Thabo Mbeki. The costs involved in the renaming process amounts to R30 000,00. Under normal circumstances, there would not be anything wrong with name changing. Some of the problems are that not all names are generally acceptable.

Changing names affect people emotionally, starting from an individual to the community, especially among people of different races. In the recent past, name changing sparked anger amongst Afrikaners. According to Afrikaners, renaming is regarded as ethnic cleansing. One of the informant the present researcher interviewed says:

> One gets the impression that it is the doorway to something that is internationally known as ethnic cleansing. The Afrikaners who established civilized norms in this country over the past three and a half centuries are kicked in the face.

The fact that Vorster street was named after a white male (as are many other streets in South Africa), who was the state president during the apartheid regime, did not make sense to most blacks who were oppressed by then. On the contrary, the fact that the street is now named after a black man does not make sense to most whites who publicly opposed the renaming.

The end result was that within a week of renaming the street, all sign posts were vandalized. Thus, the taxpayer's R30 000,00 went down the drain.

Even if the perpetrators can be arrested, it still comes back to the burden of the taxpayer, who is going to provide free boarding and catering to the perpetrator, thus spending quite a handsome of money. To crown it all, it is understandable for one to have fears that should there be a new government, led by a different ruling party, the community can expect another name changing that will suit the ruling party. The fact is that name changing will still bring with it the same pain and burden that were experienced long ago.

Changing of place names affects the business sector enormously. For a business to flourish it needs to be marketed. Accessibility to a business by its clients can be impeded by the change of a place name. The affected businesses have to change date stamps, letterheads and business cards so, as to keep in pace with the current changes, and all these involve money. It will, in one way or another, have a negative impact towards the growth of the economy in the province.

Apart from the impact it has on the business sector, it may also affect those who prepare maps and gazetteers of geographical names, both provincially, nationally and internationally. All the costs to be incurred is still a waste of the taxpayer's money. It is therefore important to weigh the changes against the expenses before decisions for implementations are made. Some organizations change their names to sound more Afrocentric and this is used as a marketing strategy.

Politically, one may say that the government attempts to empower blacks, as this will in a way create chances of being given tenders. In this regard, we have the following examples:

- Mvelaphanda; and
- Bafanabafana.

With regard to the usage of "Bafanabafana" in renaming businesses, one may contend that it is because soccer is next to the heart of many people, as such businesses bearing the name may get maximum support.

Even if place renaming is to some extent costly, one may, however, contend that, in the case of changing the name of the province to Limpopo, it has contributed significantly towards the growth of the economy.

Limpopo Province is rich in minerals, including copper, asbestos, coal, iron ore, platinum, chrome, diamonds and phosphates. Resources such as tourism, agriculture, etc., offer excellent investment opportunities.

Since the renaming of the province, tourists' visits increased rapidly because the natural beauties, mountains, forests, waterfalls, national parks and the Drankensberg mountain resorts, can all be easily advertised and marketed. The number of investors in the mining industry has also increased and the economy of the province is also growing. This is due to the fact that the new name is now marketable.

People can now access the information about the province on the Internet without any confusion. This is evident in Larry Claasen's assertion in the Business Day, of 05 August 2002, that:

> A new identity has turned out to be a huge markerting booster for Limpopo. When it was still known as Northern province, officials charged with its marketing functions, found that it was constantly confused with North West and Northern Cape.

The above assertion clearly indicates that with the new name, investors now have a better idea of the province's geographic position.

4.1.2. Communications and tourism

Apart from the financial implications, renaming also affects communications. The changing of a town name will impede communication channels, especially postal and electronic systems. Post office administrations are somehow affected as they have to trace the old names for mails that still bear names of old addresses. Most mails for companies, businesses and individuals will get lost in-transit.

Attention is also given to the confusion, frustrations and inconvenience, that place renaming may cause for tourists. Rapid changing of place names impact negatively on the tourism sector of the province. Old maps will no longer be functional as some places have new names. For the speedy recovery of the economy, it is therefore recommended that those who prepare maps and gazetteers of geographical names be provided with new place names for speedy standardization and incorporation of all new places in all maps and directories.

4.1.3. Cultural heritage

By renaming places, Africans reclaim their lost cultural heritage; a heritage in which they can find meaning and expressions about their past history. When renaming places, natural structures such as rivers, mountains, trees, etc., are used and these entities are named in African language vocabulary, thus are as such part of the cultural heritage. For example, we have Modimolle, Mopani, etc.

Cultural heritage is defined by Hassen Lorgat (2003) as:

> The sum total of wildlife and scenic parks, sites of scientific and historical importance, national monuments, historic buildings, works of art, literature and music, oral traditions and museum collections with their documentations which provides the basis for a shared culture and creativity in their arts.

The above assertion clearly indicates the diversity of cultural heritage. By naming through reference to the historical African background, for example in the naming of national orders such as the Order of Mapungubwe, the usage of African literature preserves cultural heritage. Usage of political personalities, historical heroes, etc., is also part of our cultural heritage, since by so doing the historical background of a given name will be passed on from generation to generation. The indigenous languages will serve as a link between the past and future generations.

Language embodies the historical experiences of culture and transmits values and aims. By moving away from the habit of using Eurocentric names to using Afrocentric ones, blacks preserve their culture for future generations. Language is also viewed as an important tool for the restoration of culture and identity.

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Hence, the importance of the usage of African languages in the renaming of places. The above idea is strengthened by the assertion that "Geographical names are part of the historical, cultural and linguistic heritage of the nation, which are more desirable to preserve than destroy". (Handbook on Geographical Names)

When the renaming of places resumed some of the Afrikaans speakers contended that the Afrikaans language should also be used for renaming purposes. Some of the reasons advanced, were that it is also an indigenous language. They knew that if it is used their culture will thus be preserved. Each and every action has both advantages and disadvantages. One may contend that the renaming of places preserved the culture of Africans whereas it is the contrary on the part of the Afrikaners.

4.1.4   Emotions

Emotions may be viewed as the product of one's mind. This may be upset due to the circumstances happening around a person. High emotions sometimes cause one to act irrationally. In some instances, emotions contributed when places were renamed. Under normal circumstances, when a place of public interest is to be named, there are some procedures to be followed. This is done with a view of involving all the relevant stakeholders. It may promote permanency and sustainability of the given name. Pietersburg Rugby stadium was renamed as Peter Mokaba Stadium and that was done immediately after his death. The same happened in the renaming of Musina Nancefield Stadium when it was renamed as Lesley Manyathela Stadium. When analyzing how these stadia were renamed one may conclude that they were renamed emotionally. Proper channels which were supposed to be followed were also ignored.

4.2. GUIDELINES FOR RENAMING

Noting the enormous implications that naming of places causes in a society, the following guidelines, to consider when renaming, were proposed. The following should be taken into consideration when renaming places:

- Use natural phenomena for naming;

- Use politically neutral names;

- Use names which restore historical and cultural heritage;

- Some of the colonial names should be left out for historical purposes;

- Change a name in order to replace it with a brand name;

- Allow enough time for consultations;

- Guard against influence by political personalities;

- Avoid unnecessary changing of names;

- Follow correct procedures when naming; and

- Consult historians and scholars before names are approved.

The name given to a place should reflect the values and objectives of a new South Africa, and must comply with the following criteria:

- It must reflect the aspirations of stakeholders;

- It must strive for reconciliation of stakeholders;

- It must give prominence to the place and avoid names of individuals; and

- It must also seek permanency and sustainability.

When renaming places recently, some of the above-mentioned guidelines were adhered to, while some were not followed. The majority of municipalities, just like the province and its capital city, were renamed after natural phenomena. In some cases, names of political personalities were used, and as such it will make such names prone to future name changing.

3. RESUME

This chapter revealed that any type of change has both advantages and disadvantages. With special reference to the renaming of the province from Northern Province to Limpopo, it is clear that the renaming process has initially impacted negatively on its economy. The taxpayer's money was enormously used and this caused frictions among political parties. Some political parties argued that it is a waste of money and according to them that money could have been used to improve the lives of the poor by creating jobs for the unemployed, providing medication in clinics and hospitals, building classrooms, etc.

It is also evident in this chapter that the renaming of places caused division amongst blacks and whites. Whites argued that by renaming places using African languages, is a way of trying to destroy their culture. This chapter also revealed that blacks restored their historical background and cultural heritage, as most towns, municipalities, streets, etc., by renaming through the use of African languages.

This chapter highlighted the confusion place renaming may bring to communications and tourism. Communication services, especially the postal services, may be disturbed by the changing of place names. Tourism may also be negatively affected, as tourists may get lost.

This also affects maps, directories, signal posts, etc., and those responsible for the production of the new ones.

Its impact on the business sector was also stressed, as business cards, date stamps, letterheads, etc., have to be changed. The viability of businesses may also be impeded, as some places may not be accessible due to their new names.

However, this chapter also revealed that place renaming may ultimately improve the economy. This is evident in the renaming of the Northern Province to Limpopo. After the renaming of the province, its economy improved tremendously. This, amongst others, might be due to its accessibility on the Internet. Therefore, one may conclude thus, it is advantageous to rename a place in order to replace its name with a brand name. Since guidelines on renaming were also proposed, one believes that if they are applied when renaming, they may reduce some of the negative impact.

CHAPTER 5: **CONCLUDING REMARKS**

5.1. INTRODUCTION

In this study we have investigated the renaming of different places in the Limpopo. In the course of this study we have discovered that towns, municipalities, streets and stadia were renamed. Reasons, which influenced the renaming of these places, were also outlined. It is the purpose of this chapter to highlight the findings and make recommendations.

5.2. FINDINGS

This study disclosed that a name is of utmost importance as it is used for identification purposes. The main function of it being to give more information about the location referred to. It also revealed the importance of cultural, political and historical background towards the naming of places. A wide variety of names have been highlighted, viz., toponym, geographic name, etc.

Various factors, which influenced renaming of places, were divulged. Place renaming in Limpopo might have been influenced by factors such as the restoration of cultural heritage and historical background, replacement of derogatory names and rectification of parallel naming systems. It also revealed that the renaming of the province from Northern Province to Limpopo was for marketing purposes. Subjective reasons underlie the renaming of towns. Towns like Musina and Tzaneen were having some linguistic corruption. Even if the name Tzaneen is retained, one may propose that it be revisited as this linguistic corruption undermines the orthography of Sepedi. Preference here is given to Sepedi because Tzaneen is named after Tshana, which is a Pedi word. It is also revealed that towns like Potgietersrus,

Louis Trichardt, Pietersburg etc., were renamed due to the restoration of historical background and cultural heritage. Potgietersrus was renamed Mokopane, to honour the historical chief of the Ndebele tribe. Louis Trichardt was renamed Makhado, in the honour of a former Venda chief. Pietersburg was renamed Polokwane, which is a river. According to the informants, Polokwane was the historical name of the town.

It is evident from this study that renaming places after persons may create turmoil in the communities. In this regard, one may refer to towns such as Duiwelskloof, Makhado and Tzaneen, wherein the process of place renaming lasted for a long time. In some instances, some towns' new names are not yet accepted as some residents are up in arms, for example, the case of Duiwelskloof.

This study exposed the role of those political personalities who abuse their powers by influencing the renaming of places. In some instances, it was not even very clear whether politicians or the relevant stakeholders were eligible namers. Names were sometimes imposed on the communities without proper consultations; in such instances, applications were rejected by the Provincial Geographic Place Names Committee.

It is further disclosed that most towns can and were safely renamed after topographical features, i.e., rivers, mountains and fountains. In this regard, one may cite examples such as Modimolle, Polokwane, and Senwabarwana, only to mention but a few. Naming after natural structures encourages permanency and sustainability of names, and is thus likely to save the taxpayer's money for future name changing or even for other important activities.

It is further evidenced in this study that most municipalities within the Limpopo Province follow more or less the same pattern, i.e., they are named after natural structures. Most rivers lend their names to the municipalities in the vicinity of their banks. In this regard, we have the following as examples:

Greater Letaba municipality;

Tubatse Local Municipality;

Mogalakwena Municipality;

Vhembe District Municipality; and

Polokwane Municipality.

It also revealed that some of the municipal names were derived from words which are general references to trees and plants. In this regard, we have municipalities such as Mopani District Municipality and Maruleng Municipality. Mountain names were also used in the naming of municipalities, for example, we have Waterberg Municipality and Blouberg Municipality. One may conclude by stating that when naming municipalities, the significance was attached on the creative element that exists among the local population. This does in a way enhance permanency and sustainability of the names.

Sports facilities were also investigated and it is evident in this study that renaming of places affected some of them. Pietersburg Rugby Stadium was renamed Peter Mokaba Stadium and the main aim was to redress the imbalances as in the past most places of public interest were named after National Party leaders. Musina Nancefield Stadium was renamed Slow Poison Manyathela, in honour of the late Lesley Manyathela who died in a car accident.

This study highlighted the composition of the National Place Names Committee. The mandate and functions of this body were also explained. The core functions of the Provincial Geographical Place Names Committee were also outlined. The most controversial issue revolves around the namers and the procedure followed. According to the principles of the National Place Names Committee, all South Africans are eligible to participate in the renaming process, but it would seem that in some instances stakeholders were intentionally undermined and political personality took the lead. In some towns, the renaming process started from the provincial level, thus, in a way, contravening the principle that it should start at municipal level, where all stakeholders are invited to hearings for proposing names.

Apart from all the aspects mentioned above, this study also focused on the implications of place renaming. It exposed that any type of change has both advantages and disadvantages. When renaming the province, its capital city and streets, the taxpayer's money was used. According to some politicians it was a waste of money, as it could have been used to improve the lives of the people. It is also evident in this study that the renaming of places caused division amongst some members of the communities. This study disclosed that African languages were solely used in the renaming of these places, and as such thus restoring the cultural heritage and historical background of blacks.

This study also highlighted the confusion place renaming may create on communications and tourism. The places we visit and the messages we send by mail all require precise destination names.

5.3. RECOMMENDATIONS

Noting the implications that place renaming has, this study therefore recommends that renaming of places be avoided unless there are serious pressing reasons. In all the newly renamed places, even if the minority group is not satisfied, one may propose that the minority should subscribe to the policy of majority rule. One should always bear in mind that this is a majority based government and its sole mandate is to represent the majority in a democratic way. As such, in its endeavours to effect name changes, the government must see to it that at least the majority of the inhabitants are happy.

5.4. FUTURE RESEARCH

This study can, in no way, claim to have covered virtually every domain of place renaming in the Limpopo. It will, hopefully, whet the appetite for further investigations in the renaming of places. Future scholars may wish to explore in more details a particular sub-domain of place renaming, such as the renaming of dams, businesses, streets, airports and technical colleges, only to mention but a few. It would be interesting to see more of these domains being examined. This will be very helpful towards the restoration of the historical African background and African cultural heritage in our country.

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