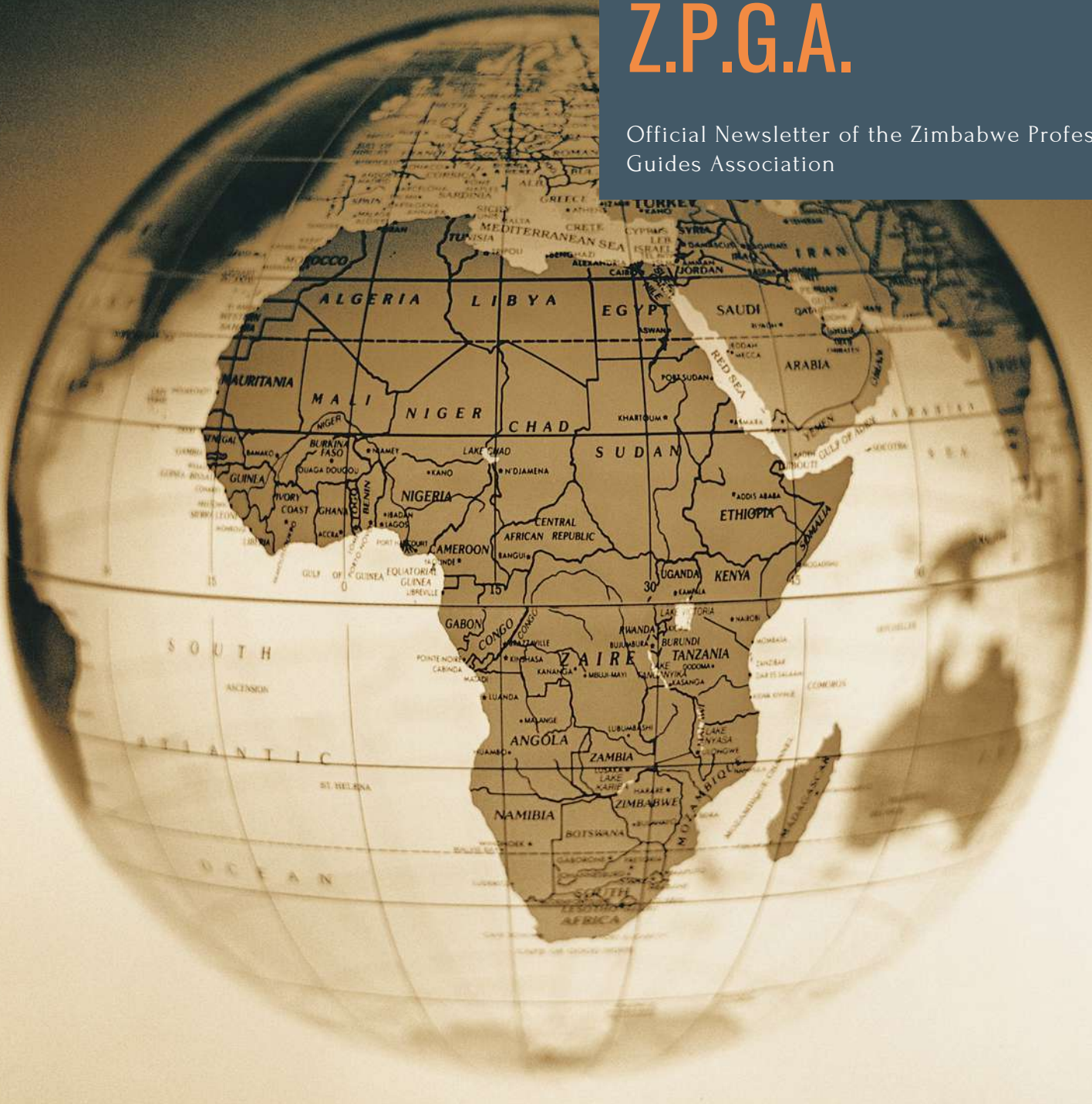


Z.P.G.A.

Official Newsletter of the Zimbabwe Professional Guides Association



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ETHICS ARE EVERYTHING!

COMMUNITY CONSERVATION

BY JOHN LAING

In wildlife-rich landscapes, people and biodiversity are equally important.

In many of the continent's most biodiverse regions, people have co-existed with wildlife for centuries. In these regions, livelihoods are directly dependent on natural resources, but overexploitation in the last few decades is making people and wildlife more vulnerable, increasing conflicts for already depleting resources and even driving illegal poaching of already-threatened wildlife species. As human settlements continue to grow in rural areas, engaging local actors — including community elders, women, and the youth — is absolutely necessary for Zimbabwe to meet its social, economic, and conservation goals.

Community-led conservation creates long-lasting benefits.

The Zimbabwe Professional Guides Association, through its members, have made great strides in partnering with local communities and are assisting in developing strategies for the sustainable use of arable land, forests, water sources, and pastures. This inclusive and participatory approach centers the perspectives of people who have always lived alongside wildlife, utilizing indigenous knowledge to simultaneously restore ecological integrity and drive local prosperity.

The pressure on Africa's natural resources is intensifying.

As climate change forcefully pushes pastoralists deeper into arid landscapes in their search for pasture, some might encroach on dedicated conservation areas, or overgraze on critical wildlife dispersal zones and deplete these areas essential for the expansion of wildlife populations.

Limited water resources are similarly unable to support human development and recovering wildlife species. Some rivers are essential to national development, feed protected wildlife areas as well as commercial agriculture and hydroelectric plants — but are equally overused. Apart from improving river quality, restoring supply to these water sources is urgent but requires intensive protection of its watershed where deforestation is increasingly prevalent.

Some communities are having to turn to bushmeat hunting or illegal poaching to make a living, putting pressure on already dwindling wildlife populations.

WILDLIFE MUST SURVIVE IN THEIR NATURAL HABITATS, SO WE SHOULD ENSURE WE ALL EMPOWER LOCAL COMMUNITIES THROUGH CONSERVATION-FRIENDLY DEVELOPMENT AND WORK WITH INTERNATIONAL AGENCIES TO PROTECT ZIMBABWE'S NATURAL RESOURCES.

IF PEOPLE AND WILDLIFE LEARN TO LIVE TOGETHER, INSIDE AND OUTSIDE OF PROTECTED AREAS, THE FUTURE FOR ALL WILL THRIVE

There are numerous examples of how the Z.P.G.A. Members have, in one way or another, introduced participatory conservation approach with the view of bringing communities closer to long-term prosperity.

Training community wildlife Rangers to leverage local knowledge for conservation. Communities have a unique, comprehensive knowledge of their own landscapes and wildlife. In Tsholotsho for example, the Cobra's are an antipoaching team of upskilled people who protect their own resources.

As in many other communal conservation areas across the continent, the Victoria Wildlife Trust equips their Community Guardians with advanced monitoring technology allowing them to deploy mitigation strategies. Recording wildlife sightings and monitoring threat levels, the Community Guardians can, for the first time, combine valuable knowledge of their homeland with conservation technologies to boost their careers and safeguard biodiversity.

Bee keeping is being driven by Adrian Swales though out Zimbabwe. It is a fantastic way to engage with the community and to teach them them, not only how to run a business, but for those same communities to ensure their forests survive, as the bees depend on the flowers.

Devils Gorge Conservancy is looking at new online education technology for the community schools in the belief that education has to start at an early age and be nurtured through out a child's school life. As many readers here will know, the Z.P.G.A. runs a "Cubs" program aimed at 4-12 year olds and the Next Generation initiative supports senior schools wildlife clubs, it is all about education, education, education.



**WE ARE ALWAYS LOOKING FOR
INTERESTING STORIES IF YOU HAVE A
CONSERVATION RELATED SPORY PLEASE
GET IN TOUCH WITH US AT:**

marketing@zpga.org

ETHICS ARE EVERYTHING!

Harvesting Leopard

BY SEAN GRANT

Debshan is a cattle ranch of 120,000 acres, which holds a decent population of wildlife, including elephant, leopard and a variety of plains game. Income from the game section is through strictly controlled hunting.

When I arrived on the ranch 11 years ago, we had a quota of 5 leopard per year and we were not too fussy in how we selected the animals. That year my average skull size was 15 & 7/16th inches, which was considered to be a decent size for the property at that time. By the following year the hunting became noticeably more difficult in that it was harder to get a leopard onto a bait and, despite not being overly selective, I struggled to meet my quota, eventually managing 4 animals with an average skull size of only 15". Obviously there were issues and being committed to the area for a while I had to start thinking about what was sustainable and how to address the decreasing trophy quality. We approached this from two angles. I immediately decided to drop my quota and be more selective in which leopard we shot, and separately to embark on a study of the leopard in the area, so we could gain a better insight in the population and start using scientific data in the setting of our quotas.

The research started with the collaring of one male and two females. We quickly learned that this particular male had a territory slightly over 37,000 acres and his area covered 2.5 female territories. We then purchased and set up over 100 trail cameras throughout the property and used the pictures to build a population data base using the leopards unique spot patterns to identify each individual.

Once we started the research it didn't take us long to work out that our initial quota of 5 animals per year was unsustainable and if we continued to try and exploit this full quota each year we would just run out of animals. The decision was made to reduce our quota to 2 animals per year and continue to survey populations to see the effect. At the same time we started to use the camera data to select older males and target those animals on our hunts. The effect on trophy quality of our harvested animals was dramatic as was to be expected, but also interestingly the overall population of leopard on Debshan increased too, so the sustainable approach to males had a significant effect on females as well. Naturally with a smaller quota the hunting became easier and where before we were having difficulty getting any cat onto baits, we were now finding that many of our leopard were shot during daylight hours. This allowed us to improve our identification of individual animals and match them to trail camera footage, so our success in shooting older and bigger cats substantially improved.

Introducing research and using the data to help us make informed decisions on the setting of quotas was not easy. Like many hunting operators, our income is derived from the quantity of animals we shoot and Professional Hunters are naturally driven to have a successful hunt, which means we want each client to go away having shot the animals he was after. Sometimes that desire leaves us making decisions on marginal animals and certainly in the case of Debshan it was not an easy decision to reduce the quota and insist on only older animals being hunted. This has meant that some of our clients don't succeed on their harvesting of a leopard and leave after, what we would have previously termed, a "failed" hunt. Our marketing and communication with our clients explains what we are trying to achieve and how successful this has been. Whilst it is never easy to not harvest an animal, the pursuit of the hunt is still there and so many of our clients have bought into the increased sustainability, ethics and reasoning in turning down animals we judge as too young.

One area that we are looking at currently, and which I am happy to hear comment on, is the occasional harvesting of an old female. We recently weighed a female at 63kg and we have identified individuals on our trail cameras that are in the last years of their life. Surely using a strict aged based system to set hunting quotas and repeatedly shooting older males who are past, or nearing the end of their breeding and territorial prime could also apply to an occasional old female? The disruption to the overall dynamics of the population would be negligible and have far less of an impact than we had 11 years ago when I first arrived and shot whichever mature male came onto a bait regardless of age, or whether he was in his prime or even pre-prime!



The Bucket List Family

BY ANTHONY KASCHULA

The Bucket List Family is an influencer family who share their adventures on social media and have gained millions of fans. After Garrett Gee, sold an app he developed - Scan - to Snapchat, he and his wife, Jessica and their children embarked on a life of adventure.

The Gees have travelled all over the world (75 countries in four years). The reason for their social media platforms is to share their life with others who want to see the world through their eyes.

The Gees have just left Zimbabwe, what an incredible time we had together.

In early June this year I was privileged to host The Bucket List Family on behalf of Mavros Safaris and the Gonarezhou Conservation Trust for a couple of nights based out of GCT's Chilojo Bush Camp.

The first phase of the reintroduction of black rhinoceros to Gonarezhou had just kicked off upon our arrival, so we were privileged to have a brief visit to see some of the rhinos in their bomas ahead of their release.

The Bucket List Family were treated to a pristine wilderness experience from a private, under-canvas tented camp, whilst learning first hand what it takes to qualify as a Zimbabwean licensed Professional Guide.

Catching a Tigerfish, Mozambique Tilapia and Sharptooth Catfish, making fire-by-friction, handling a wild python, getting pranked by an 8yr old (pretending to have found a nest full of eggs (sugar coated Easter eggs!)), swimming in the Runde River, enjoying a campfire under a gazillion stars and simply just hanging out in "Zimbabwe's Finest Wilderness" was an experience hard to beat...

If you want to read more about their adventures go to www.thebucketlistfamily.com

Children on Safari

It is vitally important to start educating our children about conservation at an early age. Did you know the Z.P.G.A. runs a Cubs club?

The cost of joining is US\$5 per year but you can pay US\$10 per year and "sponsor" a friend.

Above are four of our newest Cubs Members posing in front of the Chilojo Cliffs in the Gonarezhou National Park.

Hugo Kaschula
Calihab Gee
Manilla Gee
Dorathy Gee

To get your children involved please email us at marketing@zpga.org for further details.



A Dream of Yesterday: Human History in the Matobo Hills - Part 1 BY PAUL HUBBARD

The great masses of granite that form the Matobo Hills have a fascination and attraction that is all their own. “But in every part of the hills scene succeeds scene of unbelievable beauty and wildness... the Matopos are just the Matopos; our very own and very near to the heart of our country” wrote Robert Tredgold in 1956. The paradox of the rugged Matobo Hills is the seeming timelessness of their sheer existence in contrast to the volatile and lively human history played out within their fastness. Generations have called the hills home, sanctuary, church, laboratory and playground.

Several superlatives are commonly used to describe the Matobo Hills, most making reference to the incredible scenery and geology: rugged, magnificent, formidable, craggy, weathered — the list is nearly as endless as these hills appear. It is this geological uniqueness that has attracted people for untold millennia for a variety of purposes, sacred and profane.

There is a vast literature available on many aspects of the Matobo Hills ranging from agricultural experiments to the wars fought here to the investigations of archaeologists into our most ancient past. All of this published research reveals an incredible diversity in the hills, with several records held here in biodiversity, human antiquity and cultural significance. Arguably, the area has more archaeological, historical and cultural sites within its boundaries than any similar landscape in the southern African region. Today it remains an important and popular tourist destination for several reasons, with many visitors declaring their love and fascination for the area owing to its spirituality.

Our Hunter-Gather Roots

Part of the deep connection that many feel for the granite massifs may well be the incredibly long human use and occupation of the area, stretching back at least a million years into the past. Our evidence for this long occupation, given that the oldest known human remains in Zimbabwe are only 9500 years old, comes from stone tools recovered from surface sites and archaeological excavations in the soil of caves and rock shelters across the hills. Archaeologists who, in order to understand the past, study the material remains left behind by our human ancestors have divided our history into various eras, beginning with the Stone Age, a name derived from the ubiquity of that raw material which has survived from so long ago.

The Stone Age people valued the hills for the shelter they provided, as the spectacular canvas for their art and the venue for many of their most sacred ceremonies. We have no way of knowing precisely what they might have felt and believed about the caves, or the landscape, but the fact that they were used often and for such long periods of time, points to a deep connection. Studies have shown that the hunter-gatherers were intimately familiar with the landscape, knowing where to go for everything from quartz for their stone tools, to the best ambush sites. Most rock art sites are located within easy distance of the valley floors and recent computer simulations have predicted that the ancient inhabitants knew how to move along the contour to save energy when travelling.

Easily identifiable among Early Stone Age (ESA) utensils are Acheulean hand axes, teardrop-shaped tools that were used for everything from cutting meat to stripping bark from branches. Other tools included cleavers, heavy-duty cutting implements suitable for dismembering a carcass and breaking bones to get at the nutritious and delicious marrow within. A variety of flakes and rounded stones were useful in many other ways. For more than a million years, these elegantly made creations helped our ancestors to survive and thrive in the region.

Beautifully formed stone tools made by our distant hunter-gatherer ancestors, *Homo habilis* and *Homo erectus*, are occasionally found during walks along the main rivers in the Matobo Hills, while later versions of such tools were sporadically recovered during archaeological excavations from the deepest levels of the caves and shelters, notably Pomongwe and Bambata. Lacking the technology to carry or store water, our early ancestors roamed the landscape, staying close to rivers and pans but moving within large territories, collecting wild plant foods, insects and small animals in order to survive. For most of this period, these early humans lacked the control of fire and the knowledge of how to deliberately hunt larger animals.

A sea change in stone tool technology began from approximately 250,000 years ago, a period of time known as the Middle Stone Age (MSA). Little is known about this era in Zimbabwe beyond the variations in the size and shape of the stone tools and scattered hints at the exciting changes in our cognitive makeup on our way to becoming modern human beings. It is during this period of time that we see the first rock art, the invention of hafting technology, the use of bone as a raw material for tools, prolific evidence for the manufacture of jewellery and art mobilier, hunting large animals, and, finally, an expansion of the methods used to flake stone to produce the intricate and often beautiful stone tools common to the period. Such revolutions in technology and thought may not be that surprising when one considers that our own species, Homo sapiens, emerges in southern Africa within this same time period.

In Zimbabwe, most of the research on the Middle Stone Age has been undertaken at sites in the Matobo Hills, although it remains poorly classified. The catchall terms Bambata and Tshangula are used to describe the two main Traditions, the former covering the period from 150,000 to 30,000 years ago and the latter being hesitantly applied to the time of the transition to the Late Stone Age (LSA). Stone points, probably used as spear tips, are the characteristic tools of the Bambata Tradition, while many stone scrapers have been recovered, hinting at their use to prepare animal skins for making clothing. What exactly defines the Tshangula Tradition is much debated among archaeologists, and is thought to form a bridging time of technological change leading to the LSA. From 20,000 to roughly 13,000 years ago, the Matobo Hills were largely abandoned by people owing to intense cold brought on by the last glacial period.

The Late Stone Age (LSA), dating from 13,000 to 1,500 years ago, is perhaps the best known time period in the Stone Age of Zimbabwe, simply because it has been the focus of most research efforts. Over 1,000 LSA sites are known in the Matobo Hills, a massive increase from the 40 or so MSA sites currently recorded, suggesting a much larger human occupation of the area perhaps coupled with population growth as climatic conditions became favourably warmer. Initially the reoccupation of the Matobo Hills was on a seasonal basis, as the hunter-gatherers visited to exploit the wild fruits and wild animal migrations through the area. By 5,000 years ago, however, a small number of people were permanently living in the hills, keeping to themselves in small family groups occupying the large caves and rock shelters in the autumn and winter months (which is feasibly when much of the art was created) and moving between small shelters during the summer months.

In general, stone tools became much smaller, rarely larger than 2cm; such miniature tools are known as microliths. In the Matobo Hills, most such tools were made from quartz, commonly found in the area, although scarcer raw materials include chert, chalcedony and diorite. The latter materials would have been much prized because of the keen and durable cutting edge they hold when flaked correctly. Here, there is a great deal of rapid technological change over time. By creatively combining flakes of stone, fragments of bone and pieces of wood, people were able to create tools for digging, cutting, carving, hunting, sewing, drilling and more.

Across Zimbabwe, these people usually inhabited open-air settlements associated with pans and rivers. In hilly areas like the Matobo Hills they are more frequently associated with rock-shelters and caves, where they would often paint on the walls. These groups usually occupied a specific territory, the areas of which seem to become smaller as a result of steadily increasing populations. This in turn resulted in specialisation in resource procurement, possibly finally resulting in the adoption of domestic stock (mainly sheep derived from eastern and northern Africa) and the development of an indigenous pastoralist tradition.

Life in the Matobo Hills during the LSA was not as difficult as popular culture would have us believe; there was no “struggle for survival” because of the creative exploitation of many different plant and animal resources by the hunter-gatherers. With at least 35 edible species of fruit tree, 14 subterranean foods, 10 types of cereals, and a score of other edible plants, coupled with 15 commonly available edible invertebrates and healthy populations of many species of fish, reptiles, amphibians, birds and mammals, the hunter-gatherers did not lack for food no matter the season. Not all resources would have been used equally or consistently. There is clear evidence of an intense focus on marula (*Sclerocarya birrea*) harvesting in the late summer months, as well as storing the fruit for consumption in leaner times. This bounty allowed a great deal of free time for the people, which was filled with the manufacture of tools, weapons, clothing and other accessories necessary for daily life and social activities but also more relaxed pursuits including story-telling, games and general socialising. It is to this period of time that the creation of Rock Art in its various forms is argued to have begun, although there is no reason why it could not have developed earlier, during the MSA.



Based on the discovery of fragments of painted granite, the practice of painting on the rock surfaces of the Matobo Hills probably dates back at least 35,000 years although the oldest definite evidence for rock art is placed at 8,500 years ago. It is now accepted by most researchers that the art is an integral part of the complex religion of the ancient hunter-gatherers, with many layers of meaning and significance. The art was a crucial part of multi-faceted religious ceremonies which included dancing, singing, medicines, prayers to God and ancestral spirits and perhaps other beings from beyond the veil of the real world. Humans, animals and the other subjects in the art were symbols and metaphors, neatly encapsulating complex beliefs in the same way that a crucifix does for a Christian in the modern world.

Many people ask what happened to these hunter-gatherers. Many assume that they were either exterminated or driven into exile beyond the Matobo Hills by the incoming agriculturalists around 2200 years ago. The process was not so clear-cut and recent studies have shown that a complex mosaic of interaction, inter-marriage and cooperation existed. Simply put, it is thought that, in Zimbabwe, those who wouldn't or couldn't join in the new way of life chose to leave, possibly for the Kalahari Desert in Botswana and western Zimbabwe. There are still hunter-gatherer peoples resident in Zimbabwe and researchers are only now beginning to unpack aspects of their recent history.



New Technology, New People, New Vision

After eons of gradual change in society and technology, with an assumed racial homogeneity, it must have come as a surprise to the residents of the Matobo Hills some 2,200 years ago to discover that they had new neighbours with an entirely novel approach to making use of the landscape, practices that would irrevocably change it for the next two millennia. A large, sustained migration of people, known to archaeologists and linguists as the Bantu, had begun in West Africa, started and sustained for reasons unknown, but bringing with it a whole new way of life. These new people had travelled in small groups over a distance of almost 3,000 kilometres for a period of two centuries, moving each generation into hospitable new lands, propelled and sustained by forces unknown. Technology changed almost overnight, iron and copper replacing stone as the preferred raw material for tools and weapons, while food sources were broadened to include a range of crops and animals, such as cattle, sheep, sorghum, millet and cowpeas as well as the wild fruits and animals found in the hills.

Rather than making use of the numerous shelters and caves in the hills of the Matobo, they instead built themselves homes in the valleys below, tearing up the land and felling trees to plant their crops and corral their domestic animals. These homes were made with clay-plastered walls and thatched roofs, all built around a central open-air enclosure where their animals could be kept safe. We know very little about how these early pioneers regarded this new land, although these newcomers apparently treated the caves as sacred spaces, using them as places of worship, and they clearly recognised its potential for agriculture. Regrettably, there has been very little research on this time of transformation in the Matobo Hills, indeed up until the time of the Ndebele migrations of the 1830s, and, as such, much of what we can discuss is rooted in informed speculation.

With the incoming new inhabitants in the Iron Age, the appreciation of the land must have changed, although it is likely that it would have been partially rooted in previous beliefs and attitudes. There has been no research into the Early Iron Age in the Matobo Hills, and no collection of oral traditions relating to beliefs about that time period. What is nevertheless clear is that several of the shelters in the hills were used as private shrines by many families living in the hills over the past few centuries. Giant snakes were believed to guard these sacred places, perhaps inspired by the large snake paintings in many caves, especially on the eastern side of the hills.

The oldest pottery currently known in Zimbabwe comes from Bambata Cave, where some pieces were excavated in close proximity to fragmented sheep or goat bones. Dated to at least 2150 years ago, Bambata pottery is beautifully made, thin-walled and profusely decorated. This is regarded as some of the earliest evidence for the arrival of agriculturalists into the region, although some researchers have seen it and the animal bones as evidence of early pastoralists, Stone Age people herding animals.

By 200 CE, the farmers felt at home in the Matobo Hills, making and using pottery, forging iron and building robust homesteads. For the next thousand years, they lived a life dominated by close family ties, subsistence farming, small-scale internal trade and worship of God via propitiating various ancestral spirits. Archaeologists divide this time into discrete segments based on differences in the style and decoration of pottery discovered in various surface collections, the main pre-Ndebele Traditions being Gokomere followed by Zhizo, Mambo and Woolandale. Owing to a lack of evidence, especially in the form of diagnostic pottery, researchers have concluded that the Matobo Hills were apparently of little interest to the empire builders of Great Zimbabwe, although preliminary research has indicated that the hills certainly fell under the sway of the Torwa people, based at Khami.

When Great Zimbabwe began its genteel decline from 1450 CE, several competing states formed, one called Monomotapa in the Zambezi Valley and one known as Butua at Khami, near Bulawayo. Between 1450 and 1683 CE, Butua was ruled by Mambos (Kings) of the Torwa dynasty. These leaders, known dynastically as Chibundule, gained respect and allegiance among the people and ruled through provincial leaders who lived in relatively small towns numbering a couple of hundred people at the most.

The greatest Mambo Chibundule is said to have had residences all over the country so that potential enemies would not know where he was at any one time. There are five mentioned in Wentzel's magisterial history *Nau dzabaKalanga*, which are located within or adjacent to the Matobo Hills. These residences mentioned in Kalanga legend might be among the small ruins scattered on the northern and eastern periphery of the Matobo Hills — low enclosures made from neatly-hewn stone blocks. These structures have not been archaeologically investigated and there remains much to learn about them, not least their precise age and function.

The Matobo area provided two of the most important items for the local Torwa-Rozvi economy, namely land to grow food and wild animal skins for trade and use. Cattle and goats thrive in the hills, even today, and were essential trade goods for supporting and enlarging one's family. The Torwa were conquered by the Rozvi by 1683, who relocated the capital to Dhlo Dhlo, near Shangani. The Matobo Hills fell to the periphery of this state and the people living there, the BaNyubi, were left alone as long as tribute consisting of food, iron tools and weapons, and animal skins, was paid. Peace was not to last.

The Mwali religion, originally focused on the fertility of crops, domestic animals, the land in general and women in particular, was firmly established in the Matobo Hills from the 1600s. With a God who is both male and female, the religion based in the Matobo Hills remains a dominant force, attracting worshippers from the entire southern African region. Mwali, the Creator, often spoke to his people from one of several cave-bound shrines, tended by reverential custodians. Several shrines exist in the Matopos area. They represent the authority of Mwali. His voice is said to be often heard from the rocks and caves. Among the important traditional shrines in the area are Njelele, Dula, Ntunjambila, Zhilo, Wiriani and Manyanga. Each is administered by guardians who are chosen from particular clans. Today, people come from all over Zimbabwe, as well as several other countries in the SADC region, to pray for rainfall, ask for good health among other reasons.

Through the influence of the Mwali shrines, the local people came to believe that ancestral spirits lived in forests, mountains, hollowed trees and caves. In pre-colonial times such beliefs were responsible for great respect being accorded to the natural environment, giving it a sacred status with many taboos relating to environmental use. This helped to protect and preserve the environment. With the advent of colonialism and the introduction of Christian beliefs the previous authority and influence of the shrines has been steadily eroded. Thus the old restrictions on the use of resources are no longer so widely respected; luckily this is changing in light of the current resurgence of traditional beliefs.

According to local legend, once the Rozvi capital moved to Dhlo Dhlo, the Matobo Hills-based Mwali priests were able to expand their influence and power, dabbling in politics, eventually standing against the Mambo and dividing the kingdom at a crucial time — during the Nguni invasions.

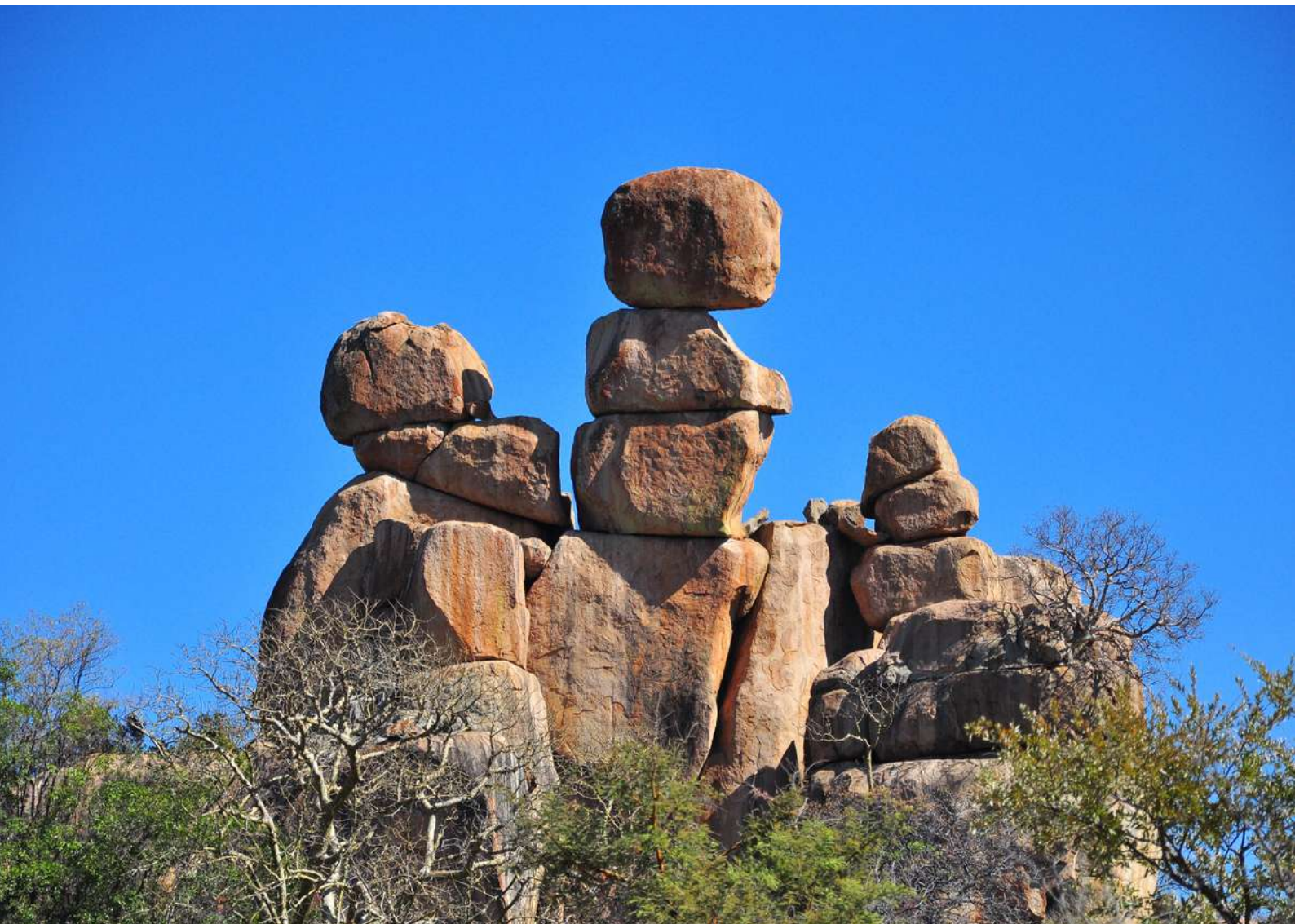


Owing to the violent upheavals experienced in eastern South Africa as Shaka established the Zulu kingdom in the 1820s, several peoples migrated from that area in an effort to either assert their independence, escape the devastation or to follow the whim of an autocratic leader. Among these was the young man destined to become King of the Ndebele people, Mzilikazi. After a 15-year sojourn in South Africa, Mzilikazi and his people eventually conquered western Zimbabwe and created a kingdom that included the northern and western fringes of the Matobo Hills.

Mzilikazi regarded the Matobo Hills as a natural line of defence against his enemies to the south, although he did not grow complacent, not least after raids by Afrikaners in the early 1840s. Several regimental towns were established on the western and southern fringes of the Matobo Hills and John Lee, a soldier and hunter, was later appointed as a customs and border agent on behalf of the Ndebele sovereign. Mzilikazi lacked the desire to conquer the area and instead suborned the Mwali religion to his own ends. In 1868, soon after moving his royal town to the eastern fringe of the Matobo Hills, Mzilikazi died there, and was buried in the Hills at Ntumbane, his grave becoming a sacred site and place of pilgrimage for the Ndebele people.

The Ndebele did not permanently settle among the Matobo Hills until the late 1890s and early 1900s, after a brutal war in 1896. Before colonisation, they frequently raided the BaNyubi, BaVenda and BaKalanga communities resident there to the extent that the latter peoples took to hiding their surplus food in clay grain bins, hundreds of which still exist throughout the area. The BaNyubi people were able to negotiate a truce with the Ndebele, eventually offering iron weapons and agricultural tools as tribute in exchange for being spared from the brutal raids.

Once Lobengula officially assumed the throne in 1870, he enjoyed a much closer relationship with the Matobo Hills than his father ever did. One of Lobengula's havens was at Nkantolo, near the headwaters of the Tuli River, where the King would retire to deal with personal matters, rest and inspect his crack regiment, the Imbizo, which was based nearby. Being an adept of the Mwali religion, from the brick building that gave Nkantolo its name, he would also visit many of the shrines in the Hills. Although not resident in the Matobo Hills full time, the Ndebele made increasing use of the area from the 1870s, especially after the establishment of an official route into Matabeleland through the western edge via the Mangwe Pass. Through here would pass many missionaries, hunters, explorers and adventurers, the vanguard of colonialism.





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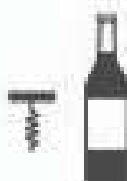
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Z.P.G.A. Diary

www.zpga.org/zpga-events

AUGUST 2021

- Fri 6th - National Clean up day

SEPTEMBER 2021

- Fri 3rd - National Clean up day
- Fri 10th - Last date for Learners Registration
- Sun 19th - Shooting Proficiency (#3 Harare)
- Mon 20th - Bulawayo Oral Interviews
- Tues 21st - Bulawayo Learners Exams
- Wed 22nd - Bulawayo Learners Exams
- Thurs 23rd - Marking of Papers

NOVEMBER 2021

- Mon 1st - Sun 7th - Proficiency Exam
- Thurs 11th - Fun for Rhino (Multiple sports event)
- Mon 15th - Fri 19th - Pan African Ornithological Congress Victoria Falls
- Sat 27th - BLZ Big Birding Day

DECEMBER 2021

- Sat 4th - National Tree Planting Day
- Sat 11th - AGM & Safari Dinner (Bulawayo) **Provisional**

Travel to Zimbabwe

The regulations with regard to Tourists arriving in Zimbabwe by air remain unchanged and are as follows:

- A PCR negative certificate issued within 48 hours of departure for Zimbabwe should be presented on arrival
- Tourists arriving will be required to fill out a travel history document to hand in at immigration
- Tourists will be temperature checked on arrival and any arrivals presenting symptoms of COVID-19 will be required to take a PCR test at their own cost. Only if they test positive will they be taken to a quarantine centre and will be required to quarantine at their own cost.

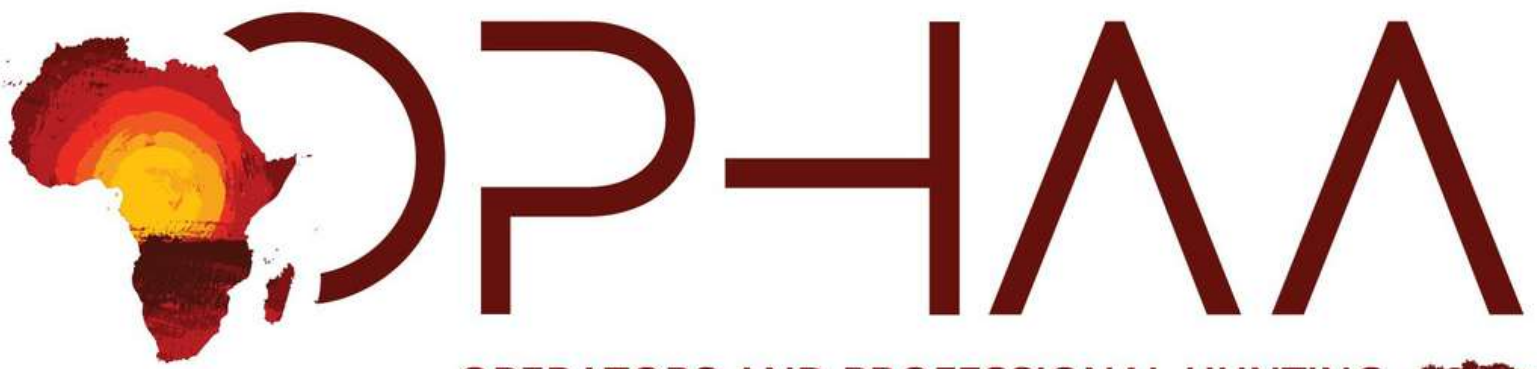
Members will receive discounted rates on production of a valid Z.P.G.A. member's card

Participating companies include:

- Autoworld 4x4
- A.P. & L. Workwear
- Barons Motor Spares
- Courteney Boot Company
- Four Wheels Auto
- Pro 4x4
- Safari Canvas
- SAF Bar
- Shearwater Victoria Falls
- Shongwe Lookout
- The Orange Elephant
- Tiger Wheel & Tyre
- Toyota Zimbabwe Pvt Ltd
- Trophy Consultants International (TCI)
- Widency Upholstery

If you would like to see your company name listed here please contact secretary@zpga.org

Ethics Are Everything!



OPERATORS AND PROFESSIONAL HUNTING
ASSOCIATIONS OF AFRICA



Understanding our Conservation Partners a little better

By John Laing

The Operators and Professional Hunting Associations of Africa (OPHAA)

The Operators and Professional Hunting Associations of Africa (OPHAA) is a non-profit umbrella organization founded on associate rather than individual membership, a fundamental difference from the International Professional Hunters Association and the African Professional Hunters Association. At present there are nine participating countries; Botswana, Ethiopia, Mozambique, Namibia, South Africa, Tanzania, Uganda, Zambia and Zimbabwe. The countries of Benin, Burkina Faso, Cameroon, Central African Republic, Congo Brazzaville and Gabon have been encouraged to form country associations and join the organization.

OPHAA represents bona fide African hunting associations whose members adhere to a strict code of conduct and whose principals centre around legal and ethical fair-chase sustainable-use conservation hunting. Investment in best conservation practices, community development, and anti-poaching is encouraged. The organization strives to achieve these objectives through communication, unity, and cooperation between the different member associations.

This interconnectivity allows for the reciprocal sharing of both problems and solutions in matters of government, NGOs, anti-poaching, rural community development, marketing, and external threats from the worldwide animal rights movements. While OPHAA recognizes the sovereign rights of the member countries rules and regulations, it actively promotes the highest codes of conduct and ethics without compromise.

As a transnational and proudly African organization, OPHAA promotes fair, transparent and legitimate income streams derived from sustainable and ethical hunting. This in turn can contribute to conservation of both habitat and the upliftment of local communities.

The association has its AGM at the Safari Club International Foundation's annual African Wildlife Consultative Forum (AWCF) which is held in a different African country each year. AWCF has been SCI Foundation's signature program in Africa since 2001. AWCF is an annual capacity building venue for communications on common approaches to conservation challenges and creating a continent-wide strategy for wildlife management.

"Thank you to Corneli Claassen for the hours spent proof reading our articles and her continued help in ensuring a quality newsletter"

– John Laing on behalf of the Z.P.G.A. –

The AWCF brings together senior government officials, professional hunting association leadership, the US Fish and Wildlife Service, international policy experts and wildlife biologists to tackle the most pressing sustainable-use issues in Africa. AWCF continues to be SCIF's flagship activity in Africa and one of the most valuable events for the safari hunting community.

At the last AWCF meeting held in person in Victoria Falls, OPHAA noted that they were:

- Concerned about the advancing threat of the animal rights movement on sustainable utilization.
- Alarmed by the animal rights dismissal of endorsements by scientists of the value of trophy hunting to conservation efforts, and their professional integrity, and the value of controlled trophy hunting to communities and species management efforts.
- Disturbed by the proposed bans by the UK and the USA on the import of hunting trophies for key species and the knock-on effect on legitimate hunting and anti-poaching operations in African countries.
- Affected by the lack of commitment and co-operation by a number of Management Authorities in managing quota's and protecting operator interests.
- Concerned about the lack of involvement of communities at CITES CoP's, World Conservation Congress and other international conservation fora in party delegations.
- Insofar as the above, OPHAA has resolved to;
- develop a strategic plan to address these burning issues.
- Co-ordinate member country efforts in the dissemination of information through social media campaigns which will include videos, statements and results of research studies supporting controlled hunting and species management conservation to counter animal rights' false publicity and statements about sustainable utilization.
- Seek respective government support, from both the Management Authority and in-country foreign affairs ministry to lobby Ambassadors and foreign delegations on the effects of proposed bans by the EU and the USA. ensure ethical practices and operations by members through an accepted and implementable code of conduct.
- Inform each member country association of illegal activities by non- members that threaten the integrity of legitimate operators.
- Seek the protection of investments by in-country governments against external threats by non-members, and any illegal activities
- Lobby in-country governments to legislate country associations into relevant regulations and laws, so associations can effect disciplinary action, if necessary.

OPHAA's strategic plan can be summarized in five key points:

- 1.To engage Western Governments on matters of wildlife policy and trade and counter damaging legislation.
- 2.Form alliances with like-minded conservation groups, national institutions, and NGOs.
- 3.Promote wildlife utilization as a first-choice land-use in marginal agricultural areas and thereby provide significant rural economic development.
- 4.To dispel the untruths propagated by the anti-sustainable use movements and to expose to the public at large the realities of human-wildlife conflict across the continent
- 5.To endorse the New Deal for Rural Africans policy paper through a revitalized wildlife economy.

The time has come for significant fundraising if the organization's goals are to be reached. Each fellow association has been asked to appeal to its members to rally behind OPHAA and go out and raise money. Donor fatigue is a real hurdle in these cynical times and there is the charge that organizations such as SCI and Dallas Safari Club should be handling these complex issues. But the fact is Africans need to start to take responsibility for their own wildlife, landscapes and rural communities that live there.

For further information about OPHAA please contact Danene ceo@ophaa.org

MEMBERSHIP

Membership Status

It's a collaborative effort

Z.P.G.A. Members Breakdown by Qualification		
Number of Members	Qualification	
36	ASSOCIATE	
2	CONSERVATION PARTNER	
29	CUBS	
48	FULL PG	
138	FULL PH	
5	LIFE MEMBER	
69	LPH LICENSE	
6	RESTRICTION	
3	SERVICE PROVIDER	
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The Z.P.G.A. webpage was launched on 20th April 2021 and forms part of our Membership Marketing Strategy. We aim to list all of our members and also their specialties.

www.zpga.org

Our members will also have an additional option of being showcased for a nominal administration fee per membership year.

In order to achieve both, we have come up with some fun, easy to follow logos that we will use for each guiding activity.

"CAN YOU REALLY AFFORD NOT TO BE A MEMBER?"



Sinclair's Chilli Chicken

BY MONICA SINCLAIR

Sinclair's Chilli Chicken recipe lovingly created in Monica's family kitchen, tried and tested by her three children.

Serving a family of 4

Quarter a 1.5kg chicken, rinse and pat dry.

Marinade:

100ml lemon juice

100ml olive oil

4 garlic cloves, finely chopped

1 tsp fresh, grated ginger

2 tsp salt

2 Tbs of Sinclair's green or red chilli

Method:

Mix all marinade ingredients together.

Pour the marinade into a shallow bowl large enough to fit the chicken pieces.

Rub marinade into the chicken so that they are well coated. Cover and marinate over night.

Remove from the fridge 30min before cooking to return to room temperature. Place chicken pieces in a baking tray skin side up and sprinkle with a little salt. Cover with foil and roast for 30min at 200 degrees C or until cooked through and the juices run clear when the chicken is pierced with a sharp knife.

Serve with chips, salad and lemon wedges.



Members Photo Gallery

A PICTURE CAN TELL A THOUSAND STORIES

Always a highlight when on Safari in Hwange National Park. The majestic Sable, a rotund, barrel-chested antelope with a short neck, long face, and dark mane. Both males and females boast impressive ringed horns that rise vertically and curve backward. When they arch their necks and stand with their heads held high and tails outstretched, they resemble horses. This flexed-neck position makes sables appear larger than they really are. The males maintain this position even when they gallop, as the arched neck is an important manifestation of dominance.

As they grow older, sables change color. Calves are born reddish-brown, with virtually no markings. As they age, the white markings appear, and the rest of the coat gets darker — the older the animal, the more striking the contrast.





Contact Us

SHOULD YOU REQUIRE ANY INFORMATION OR ASSISTANCE

The Z.P.G.A. committee is here to assist you. To enable us to answer your questions in a timely manner, please would you firstly contact Jenny VAN DEN BERGH on secretary@zpga.org and request to be put in touch with one of the following sub-committees and the relevant committee member will gladly assist you.

Below you will find the various sub-committees, a short description of what their role and function is and a contact email address should you want to get in touch.

- Z.P.G.A. – Chairman Rob LURIE - chairman@zpga.org
- Z.P.G.A. – Vice Chairman John LAING
- Z.P.G.A. – Legal & Ethics - Pete FICK - legal@zpga.org
 - Guiding Code of Conduct
- Z.P.G.A. – Finance - Rob LURIE - finance@zpga.org
 - All payment issues
- Z.P.G.A. – Marketing & Advertising - John LAING - marketing@zpga.org
 - All branding Membership Cards
 - Membership Discounted Rates Initiative
 - Fundraising
- Z.P.G.A. – Education Training - David CARSON - education@zpga.com
 - Study Packs
 - RIFA & SAVE Valley Conservancy initiatives
 - Devil's Gorge Conservancy training program
- Z.P.G.A. – Research - Wayne Van Den BERGH - research@zpga.org
 - Ensure compliance with trophy off take in terms of ethics as well as sustainability
 - Cat ageing & Research
 - Attendance to & at quota setting workshops
 - Assistance with any NDF requirements that may come up from time to time
- Z.P.G.A. – Awards - Duncan WATSON - awards@zpga.org
 - To discuss and agree what awards shall be current or pertinent to the industry
 - To look at and agree end of year award nominees
- Z.P.G.A. – A.G.M. & Dinner - Tan BLAKE (2021)

" We would also like to advise our members that we understand mistakes do happen from time to time. If you find yourself in an impossible situation please do call your Executive Committee and ask for advice.

Several stories have recently emerged regarding members where "had they raised the issue" a completely different result may have been the order of the day."



Visit our Web Page - www.zpga.org

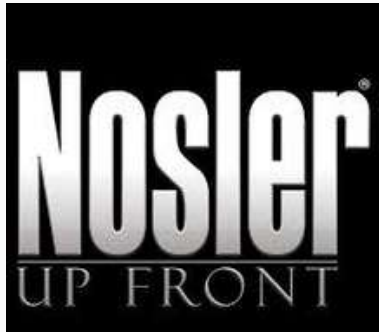
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