

"FUNERALS BRING BITTER ENEMIES TOGETHER"

Further, to argue as Dr Karis does that the attendance at so-called ANC funerals and political trials indicates massive ANC support shows a lamentable ignorance of African custom and tradition. African people regard funerals as occasions when they should display solidarity and forget about their political and other differences. There is even a Zulu proverb to the effect that "funerals bring bitter enemies together". For that reason it is a fact that thousands of Inkatha members as well as members of other political groups always attend funerals of ANC members and sing freedom songs together with other mourners as African custom dictates. It is therefore completely inaccurate to attempt to gauge the extent of ANC support by counting the number of people at funerals of ANC members. The same principle applies to political trials which by their very nature are sensational and attract many people as well as foreign observers. It is also true that many people attend these trials out of sheer curiosity or simply to catch a glimpse of the accused.

Inkatha and the Political Road Ahead:

According to Inkatha the future in store for South Africa is a



black/white future characterised by political co-existence and an equitable sharing of the wealth and resources of the country. Inkatha believes that South Africa is prosperous and big enough to afford all her citizens — black and white — a place under the sun. Inkatha further believe that it is the duty of all South Africans as well as overseas countries (especially the Western democracies) to give active diplomatic and material support to movements like Inkatha that have come out in open support of non-violence as a

strategy for radical socio-political change in South Africa. Diplomatic and material support for Inkatha is an investment in a stable, prosperous, non-racial and democratic South Africa of the future. On the other hand, political ambivalence and or tacit support for movements that pursue alien and manifestly undemocratic and authoritarian policies is, in the words of Sir Winston Churchill, an attempt "to please the crocodile in the hope that it will eat you last."

THE IMPORTANCE OF CONSERVATION IN KWAZULU

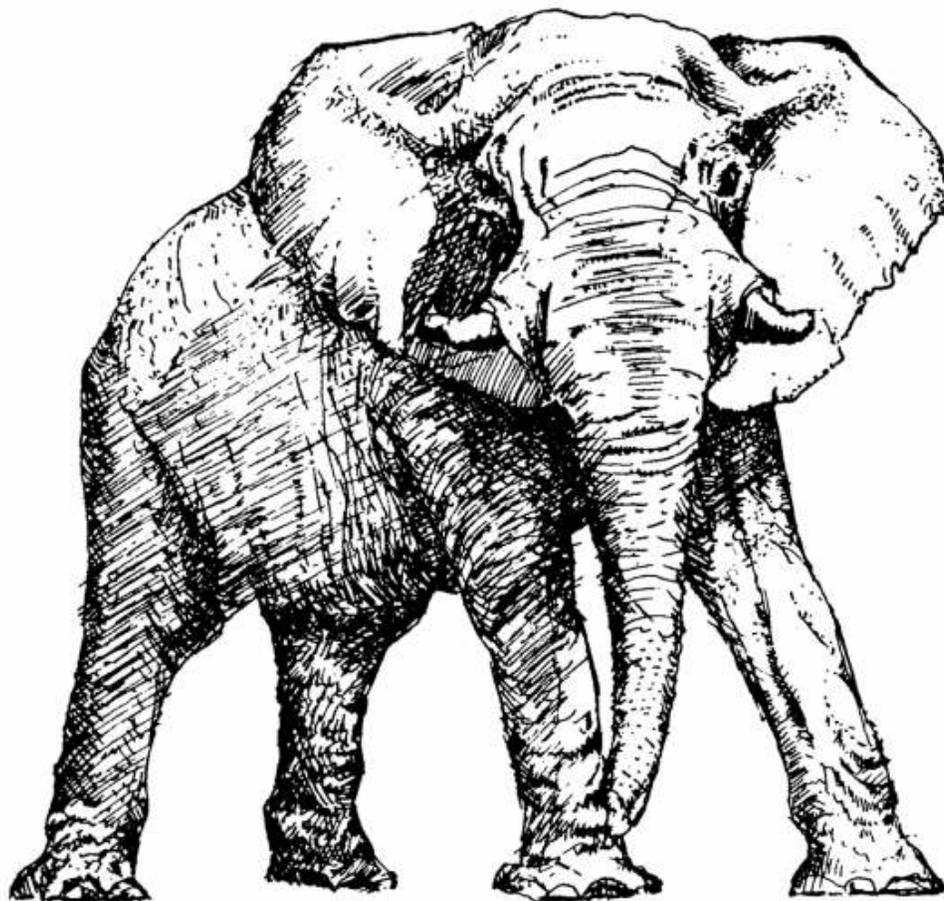
By Bongoni Majola

Among the particular kind of symbolism which one can find in his own country will serve this purpose. First of all let us place language as a symbol which unite the people of that geographical territory which is called KwaZulu. I do not mean actual things, but language clothed with its complete influence for the nation in question here a Zulu Nation. In addition to its bare indication of meaning (semantic), words and phrases carries with them an

enveloping suggestiveness and an emotional efficacy. This function of a language depends on the way it has been used on the proportionate familiarity of particular phases and on emotional history associated with their meanings and thence directly transferred to the phrases themselves. Hence the concepts of fauna and flora of every nation play a significant role in describing their outlook into the geographical entity they live in.

FAUNA AND FLORA

Concepts of fauna and flora, how do they emotionally influence the historical outlook of the people of KwaZulu. KwaZulu has got a long history of loving games in their variety, this can be traced into the phrase poems of the Zulu people: TREVOR COPE in his writing of Izibongo (Zulu Praise poems) OXFORD PRESS, 1968. Cope gives us the functions of praise poems where inter-alia states that



former Zulu Chiefs, MAGEBA, NDABA, JAMA, SENZANGA-KHONA were using huge and small animals for their praise poems, and then these praise poems actually depict the intellectual ability and qualities of intelligence, shrewdness and diplomacy but of course it lacks mention of material ability the approved patterns of the behaviour change when the cultural values that direct them change. This type of praise poems were geared into the wisdom of those animals.

TEMBE ELEPHANT PARK

This brings me to state emphatically to say that those societies which cannot combine reverence to their symbols with freedom of revision must ultimately decay, either from anarchy or from the slow atrophy of a life stifled by useless shadows. King Shaka was praised with huge animals i.e. elephants, lions, leopards. These very names asset aggressiveness of the nature of a changed character and outlook of our land. One may also here point out that flora (plants) of our land which has also played a principal

role in the historical outlook of our people. One may merely mention our beautiful forests of our country with their variety of plants e.g. INKANDLA, QHUDENI, NGOYE, GWALIWENI, OR DLINZA in the Eshowe district. These are the beautiful entities of our floras which have captivated the minds of our poets. This has necessitated the conservation of these monuments of our fatherland. KwaZulu Government is steep in preserving these natural beauties of our land be they fauna or flora. One can demonstrate or illustrate these conservation by the construction of Tembe Elephant Park which in turn will lure the people to undertake tourism of areas in KwaZulu territory.

Twenty five percent of the Revenue earned by the reserve will be paid to the Tembe Tribal authority for the benefit of the Tembe Tribe.

The KwaZulu Bureau for natural Resources has given assurances that anyone who is required to move because of the recent proclamation of the Tembe Elephant Park will be fully compensated and that all the assistance will be given

transport their homes and belongings.

KOSI BAY NATURE RESERVE TAKEN OVER

After prolonged negotiations between KwaZulu's Bureau of Natural Resources and Natal Parks Board the Kosi Bay Nature Reserve was taken over by the KwaZulu Government with effect from the 1st February 1984, says a statement by the Director for Natural Resources.

The Reason for this step was that in terms of the National States Constitution Act of 1971, Nature Conservation became a function of the KwaZulu legislative Assembly. The Kosi Bay Nature Reserve, a 20 HA site on the shores of Lake Nhlange, was an ENCLARE in the Kosi Lakes system, which falls within KwaZulu. It was logical therefore that the KwaZulu Nature Conservation Policy should be applied to this small Reserve.

ILLEGAL GILL NETTING

Bureau staff have been involved in halting large scale illegal Gill netting by implementing stricter control measures. Research into the controlled utilization of indigenous fish resource has been undertaken in the Kosi Lake system, and with the halting of the illegal gill netting, fish catches in the age old fish kraal are increasing.

As from the 1st February all the reservations for accomodation should now be made by letter, telex or telegram to the Director, KwaZulu Bureau of Natural Resources, Private Bag X23, Ulundi, 3838. Telephone bookings will not be accepted.

WONDER OF MAPUTALAND

A tourism plan for this whole area is presently being formulated, the underlying philosophy being not that the Public should be excluded but rather that entry should be controlled so that all South Africans may share in the wonder of Maputaland.