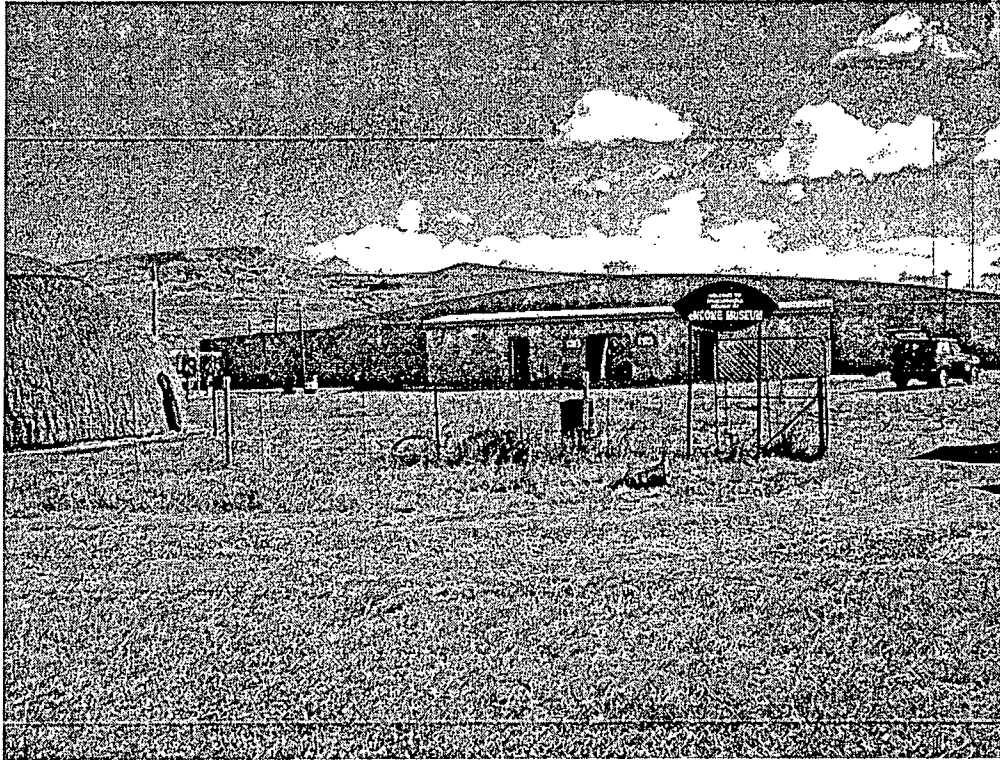


HERITAGE IMPACT ASSESSMENT OF THE NCOME MUSEUM
COMPLEX, NQUTHU / DUNDEE,
KWAZULU-NATAL, SOUTH AFRICA



Assessment and report by



For

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30 June 2006



2007 0727

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Management summary

eThembeni Cultural Heritage was appointed by J Mitchell & Associates to undertake a heritage impact assessment of the proposed expansion of the Ncome Museum complex, between Dundee and Nquthu, in terms of the South African Heritage Resources Management Act No 25 of 1999. Two eThembeni staff members inspected the area on 9 May 2006 and completed a controlled-exclusive surface survey, as well as a database and literature search.

The heritage resources on and around the proposed development site are limited to Ncome battlefield itself, which comprises four categories – Place of heritage significance; place to which oral traditions are attached or which is associated with living heritage; landscape and natural feature; and battlefield. Ncome battlefield has high social (and political), historical and scientific values and is unique in terms of representivity. Accordingly, it has high heritage significance at local, regional, provincial and national levels.

We have reviewed the architectural drawings and believe them to be appropriate in terms of the existing infrastructure, the surroundings of the battlefield and the requirements of similar community and tourism-focused developments. We propose that items 1 to 11 of the proposed development, as described in Appendix A, should be implemented. However, we propose that bridge construction (item 12) may only proceed subject to:

- A full engineering investigation to determine the structural requirements and viability of a bridge location in the river floodplain, along with a model to allow SAHRA to visualise the extent of its intrusion on the landscape. This model should include the proposed pathway linking the museums to the bridge;
- The preparation of a joint management plan for Ncome / Blood River, for submission to SAHRA as part of the motivation for declaration of the site as a Grade 1 Heritage Site and possible Heritage Conservancy;
- A full motivation for the need for the bridge in the context of the management of Ncome / Blood River as an integrated National Heritage Site; and
- Approval from SAHRA.

We recommend that this project may proceed with the aforementioned heritage resource mitigation and have submitted this report to the South African Heritage Resources Agency in fulfilment of the requirements of the South African Heritage Resources Management Act. The client may contact Ms Mary Leslie at SAHRA's Cape Town office (telephone 021 462 4502) in due course to enquire about the Council's decision.

If permission is granted for the development to proceed, the client is reminded that the Act requires that a developer cease all work immediately and notify the South African Heritage Resources Agency should any heritage resources, as defined in the Act, be discovered during the course of development activities.

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Introduction and legislation

eThembeni Cultural Heritage was appointed by J Mitchell & Associates to undertake a heritage impact assessment of the proposed Ncome Museum expansion between Dundee and Nquthu, in terms of the South African Heritage Resources Management Act No 25 of 1999¹. Section 38(1) of the Act requires a heritage impact assessment in case of:

- (a) the construction of a road, wall, power line, pipeline, canal or other similar form of linear development or barrier exceeding 300 m in length;
- (b) the construction of a bridge or similar structure exceeding 50 m in length;
- (c) any development or other activity which will change the character of a site –
 - (i) exceeding 5 000 m² in extent; or
 - (ii) involving three or more existing erven or subdivisions thereof; or
 - (iii) involving three or more erven or subdivisions thereof which have been consolidated within the past five years; or
- (d) the costs of which will exceed a sum set in terms of regulations by SAHRA or a provincial heritage resources authority;
- (e) the re-zoning of a site exceeding 10 000m² in extent; or
- (f) any other category of development provided for in regulations by SAHRA or a provincial heritage resources authority.

A heritage impact assessment is not limited to archaeological artefacts, historical buildings and graves. It is far more encompassing and includes intangible and invisible resources such as places, oral traditions and rituals. In the KwaZulu-Natal Heritage Act 1997 a heritage resource is defined any place or object of cultural significance i.e. of aesthetic, architectural, historical, scientific, social, spiritual, linguistic or technological value or significance. This includes the following wide range of places and objects:

- (a) places, buildings, structures and equipment;
- (b) places to which oral traditions are attached or which are associated with living heritage;
- (c) historical settlements and townscapes;
- (d) landscapes and natural features;
- (e) geological sites of scientific or cultural importance;
- (f) archaeological and palaeontological sites;
- (g) graves and burial grounds, including -
 - (i) ancestral graves.
 - (ii) royal graves and graves of traditional leaders,
 - (iii) graves of victims of conflict,
 - (iv) graves of important individuals,
 - (v) historical graves and cemeteries older than 60 years, and
 - (vi) other human remains which are not covered under the Human Tissues Act, 1983 (Act No.65 of 1983 as amended);
- (h) sites of significance relating to the history of slavery in South Africa;
- (i) movable objects, including -
 - (i) objects recovered from the soil or waters of South Africa including archaeological and palaeontological objects and material, meteorites and rare geological specimens;
 - (ii) ethnographic art and objects;
 - (iii) military objects;
 - (iv) objects of decorative art;
 - (v) objects of fine art;
 - (vi) objects of scientific or technological interest;
 - (vii) books, records, documents, photographic positives and negatives, graphic, film or video material or sound recordings; and
 - (viii) any other prescribed categories,
 but excluding any object made by a living person.

¹ Although the Ncome Battlefield is located in KwaZulu-Natal, it is being considered for declaration as a Grade 1 heritage resource and will then be managed by the South African Heritage Resources Agency in terms of national legislation. Accordingly, and given its status as a Presidential Legacy Project, we have assessed the proposed development in terms of national rather than provincial legislation.

Other sections of the Act with relevance are:

Structures

34 (1) No person may alter or demolish any structure or part of a structure which is older than sixty years without a permit issued by the relevant provincial heritage resources authority.

(2) Within three months of the refusal of the provincial heritage authority to issue a permit, consideration must be given to the protection of the place concerned in terms of one of the formal designations provided for in Part 1 of this Chapter.

(3) The provincial heritage resources authority may at its discretion, by notice in the Provincial Gazette, make an exemption from the requirements of subsection (1) within a defined geographical area, or for certain defined categories of site within a defined geographical area, provided that it is satisfied that heritage resources falling into the defined area or category have been identified and are adequately provided for in terms of the provisions of Part 1 of this Chapter.

(4) Should the provincial heritage resources authority believe it to be necessary it may, following a three-month notice period published in the Provincial Gazette, withdraw or amend a notice under subsection (3).

Definitions

2 (xxxii) "place" includes –

- (a) a site, area or region;
- (b) a building or other structure which may include equipment, furniture, fittings and articles associated with or connected with such building or other structure;
- (c) a group of buildings or other structures which may include equipment, furniture, fittings and articles associated with or connected with such group of buildings or other structures;
- (d) an open space, including a public square, street or park; and
- (e) in relation to the management of a place, includes the immediate surroundings of a place.

The South African Heritage Resources Agency (SAHRA) has no specific guidelines for the management of places at present, but advises heritage practitioners to refer to various sections of the Act to guide management recommendations:

Preamble

This legislation aims to promote good management of the national estate, and to enable and encourage communities to nurture and conserve their legacy so that it may be bequeathed to future generations. Our heritage is unique and precious and it cannot be renewed. It helps us to define our cultural identity and therefore lies at the heart of our spiritual well-being and has the power to build our nation. It has the potential to affirm our diverse cultures, and in doing so shape our national character.

Our heritage celebrates our achievements and contributes to redressing past inequities. It educates, it deepens our understanding of society and encourages us to empathise with the experience of others. It facilitates healing and material and symbolic restitution and it promotes new and previously neglected research into our rich oral traditions and customs.

General principles for heritage resources management

5 (1) All authorities, bodies and persons performing functions and exercising powers in terms of this Act for the management of heritage resources must recognise the following principles:

- (a) heritage resources have lasting value in their own right and provide evidence of the origins of South African society and as they are valuable, finite, non-renewable and irreplaceable they must be carefully managed to ensure their survival;
- (b) every generation has a moral responsibility to act as trustee of the national heritage for succeeding generations and the State has an obligation to manage heritage resources in the interests of all South Africans;
- (c) heritage resources have the capacity to promote reconciliation, understanding and respect, and contribute to the development of a unifying South African identity; and
- (d) heritage resources management must guard against the use of heritage for sectarian purposes or political gain.

(4) Heritage resources form an important part of the history and beliefs of communities and must be managed in a way that acknowledges the right of affected communities to be consulted and to participate in their management.

(5) Heritage resources contribute significantly to research, education and tourism and they must be developed and presented for these purposes in a way that ensures dignity and respect for cultural values.

(6) Policy, administrative practice and legislation must promote the integration of heritage resources conservation in urban and rural planning and social and economic development.

(7) The identification, assessment and management of the heritage resources of South Africa must –

- (a) take account of all relevant cultural values and indigenous knowledge systems;
- (b) take account of material or cultural heritage values and involve the least possible alteration or loss of it;
- (c) promote the use and enjoyment of and access to heritage resources, in a way consistent with their cultural significance and conservation needs;
- (d) contribute to social and economic development;
- (e) safeguard the options of present and future generations; and
- (f) be fully researched, documented and recorded.

'Archaeological' means -

- (a) material remains resulting from human activity which are in a state of disuse and are in or on land and are older than 100 years, including artefacts, human and hominid remains and artificial features and structures;
- (b) rock art, being a form of painting, engraving or other graphic representation on a fixed rock surface or loose rock or stone, which was executed by human agency and is older than 100 years including any area within 10 m of such representation; and
- (c) wrecks, being any vessel or aircraft, or any part thereof, which was wrecked in South Africa, whether on land or in the maritime cultural zone referred to in section 5 of the Maritime Zones Act 1994 (Act 15 of 1994), and any cargo, debris or artefacts found or associated therewith, which are older than 60 years or which in terms of national legislation are considered to be worthy of conservation;
- (d) features, structures and artefacts associated with military history which are older than 75 years and the sites on which they are found.

'Palaeontological' means any fossilised remains or fossil trace of animals or plants which lived in the geological past, other than fossil fuels or fossiliferous rock intended for industrial use, and any site which contains such fossilised remains or trace.

'Grave' means a place of interment and includes the contents, headstone or other marker of and any other structures on or associated with such place.

Section 2iii of the National Heritage Council Act No 11 of 1999 describes living heritage as 'the intangible aspects of inherited culture, and may include:

- (a) Cultural tradition;
- (b) Oral history;
- (c) Performance;
- (d) Ritual;
- (e) Popular memory;
- (f) Skills and techniques;
- (g) Indigenous knowledge systems; and
- (h) The holistic approach to nature, society and social relationships'.

Nature and description of proposed activities

The administrators of the Ncome Museum wish to extend its facilities to provide various community and tourism-related services. We summarise these proposed extensions here, but refer to Appendix A for a document motivating the development, provided to eThembeni by Jean Rindel of the Department of Public Works, through Bongani Ndhlovu, Director of the Msunduzi and Ncome Museums. We obtained Appendix B from the same source; it comprises a brief history and statement of significance of Ncome Museum.

The extensions comprise office, staff and visitor accommodation; a guardroom; a kitchen and restaurant; a library and storeroom; public lavatories; lock-up garages for museum vehicles; general brick paving; an upgrade of the power supply; a multi-purpose hall and conference centre and a footbridge across the river.

Following a review of the proposed extensions, SAHRA's ad hoc permit committee listed the concerns contained in Appendix C. Subsequently, eThembeni was appointed to undertake a heritage impact assessment of the project, in compliance with national heritage legislation and to address SAHRA's concerns.

Site access, description and environmental issues

Road access to the proposed development area is from the R33 between Dundee and Vryheid. Less than thirty kilometres from Dundee, turn right onto the gravel road signposted for Dejagersdrift and Blood River / Ncome. The site is located twenty kilometres along this road.

In the interests of brevity, we refer the reader to Appendix D, the environmental scoping report for the project, for a description of environmental issues.

Methodology

Two eThembeni staff members inspected the area on 9 May 2006. Soil surface visibility was moderate and we completed a controlled-exclusive surface survey, where 'sufficient information exists on an area to make solid and defensible assumptions and judgements about where [heritage resource] sites may and may not be' and 'an inspection of the surface of the ground, wherever this surface is visible, is made, with no substantial attempt to clear brush, turf, deadfall, leaves or other material that may cover the surface and with no attempt to look beneath the surface beyond the inspection of rodent burrows, cut banks and other exposures that are observed by accident' (King 1978).

No excavations or sampling were undertaken, since a permit from SAHRA is required to disturb a heritage resource. We assessed the value and significance of heritage resources, as defined in the South African Heritage Resources Management Act 1999 and the criteria contained in Appendix E. Culturally significant landscapes were assessed according to the criteria in Appendix F.

We had a meeting with the architects in Newcastle on 9 May, and met Bongani Ndhlovu, Director of the Msunduzi and Ncome Museums, on 5 June to discuss the project. We had a further project meeting in Colenso on 7 June.

The architects have submitted drawings of the proposed infrastructure and a map to SAHRA, while we have supplied a separate hard copy of a map indicating the extent of the battlefield. We consulted various provincial databases, including historical, archaeological and geological sources and undertook a limited literature review. Geographic coordinates were obtained with a handheld Garmin GPS72 global positioning unit. Photographs were taken with a Hulett Packard digital camera and submitted to SAHRA on a compact disc.

Literature review

We consulted two main sources for the purposes of this assessment, namely Laband (1995) and a document entitled 'The re-interpretation of the Battle of Blood River / Ncome', the proceedings of a one day seminar held on 31 October 1998 at the University of Zululand, KwaDlangezwa (loaned from the library of the Msunduzi Museum).

We have submitted photocopies of Chapter 8 of Laband (2005), concerning Blood River, including a map of the battlefield; and all 72 pages of the latter document to SAHRA². Accordingly, we have not reproduced any account of the battle here (but see Appendix B, which expresses viewpoints published in the seminar proceedings).

Laband (2005) includes a comprehensive reference list and bibliography, demonstrating that the battle has received focussed attention from many researchers. The KwaDlangezwa seminar was held to address research imbalances and miscomprehensions, culminating in a call for peace and reconciliation.

Observations and recommendations

No construction activities associated with the proposed project had begun prior to our visit, in accordance with provincial heritage legislation.

The administrators of the Ncome Museum are to be congratulated on their attempts to improve facilities at the museum, in fulfilment of their objectives, according to Appendix B:

- a) To improve tolerance, understanding and mutual respect among the diverse groups in KwaZulu-Natal;
- b) To interpret and display the histories of various communities in KwaZulu-Natal in a holistic and objective manner;
- c) To provide educational services to all groups of the community;
- d) To provide an outreach programme to all sections of the community; and
- e) To disseminate vital cultural and historical knowledge through education, outreach, exhibitions and other community-oriented programmes.

However, it is unfortunate that proposed developments affecting such an important heritage resource were not subject to a full heritage impact assessment at the conceptual stage, as required by the national Heritage Act 1999. Section 38(1) of the Act states:

Subject to the provisions of subsections (7), (8) and (9), any person who intends to undertake a development categorised as –

- (a) the construction of a road, wall, power line, pipeline, canal or other similar form of linear development or barrier exceeding 300 m in length;
- (b) the construction of a bridge or similar structure exceeding 50 m in length;
- (c) any development or other activity which will change the character of a site –
 - (i) exceeding 5 000 m² in extent; or
 - (ii) involving three or more existing erven or subdivisions thereof; or
 - (iii) involving three or more erven or subdivisions thereof which have been consolidated within the past five years; or
- (d) the costs of which will exceed a sum set in terms of regulations by SAHRA or a provincial heritage resources authority;
- (e) the re-zoning of a site exceeding 10 000m² in extent; or
- (f) any other category of development provided for in regulations by SAHRA or a provincial heritage resources authority,

must at the very earliest stages of initiating such a development, notify the responsible heritage resources authority and furnish it with details regarding the location, nature and extent of the proposed development.

² Unfortunately, scanning these documents into this report proved unfeasible.

This oversight may well be due to the fact that none of the other extensive alterations to the Ncome / Blood River battlefield have been subject to a heritage impact assessment. **We recommend that SAHRA liaise with all institutions responsible for heritage resource management to ensure that administrators are fully conversant with the requirements of heritage legislation.**

Furthermore, our assessment has been hampered by the apparent lack of a coherent, independent business and management plan for the proposed development, including a detailed budget. We require such documentation to determine the impact of the development on heritage resources relative to the sustainable social and economic benefits to be derived from it, as called for by Section 38(3)(d) of national heritage legislation (see Further concerns, below).

Instead, we have had to rely on verbal information from staff of the Department of Public Works and the Msunduzi Museum, along with the documents included here as Appendices A and B, forwarded to us by the Director of the Msunduzi and Ncome Museums. We have been given no indication of their dates of compilation or status as documents accepted by the Museum Council, despite repeated attempts on our part to obtain such information.

Given the stated desire of the museum administrators to apply for Grade 1 Heritage Site status for Ncome, these oversights are inexplicable.

✓ Heritage resources identified

The heritage resources on and around the proposed development site are limited to Ncome battlefield itself, which comprises four categories:

- ⇒ Place of heritage significance
- ⇒ Place to which oral traditions are attached or which is associated with living heritage
- ⇒ Landscape and natural feature and
- ⇒ Battlefield.

No historical settlements and townscapes; geological sites of scientific or cultural importance; archaeological and palaeontological sites; graves and burial grounds; movable objects excluding any object made by a living person; or traditional building techniques will be affected by the proposed development.

✓ Recommendations concerning proposed developments

Appendix A provides adequate motivations for most of the proposed developments, of which items 1 to 11 relate to infrastructure to improve the museum's practical functioning. **We support these developments and address SAHRA's concerns about them below.**

However, we remain unconvinced by the arguments for item 12, the proposed footbridge across the Ncome River. Appendix A contains the statement: 'At present the perceived lack of a connecting link between the two Museums perpetuates a Verwoerdian stereotype of different facilities for different racial groups'.

This statement ignores reality. There is a very obvious, well-used link between the two museums – a vehicular access road, albeit in need of an upgrade. This road creates a sense of a journey and transition from one side of the river to the other, invoking the movement of battlefield participants across the Ncome. It is accessible to all visitors, both local and foreign, including disabled people.

Furthermore, if anything creates a perception of 'racialised separatism', it is the existence of two separate museums, with separate interpretation strategies, separate staff members and separate ways of integrating the local community into their objectives and activities. The creation of a bridge across the Ncome will do nothing to dispel this impression (if it exists), unless the museums are integrated in far more meaningful and creative ways.

Integration could, and should, take the form of declaration of both Blood River and Ncome as a single Grade 1 National Heritage Site, with shared management objectives. The boundaries of a Heritage Conservancy (in terms of provincial heritage legislation) could be determined³ to facilitate integrated battlefield management.

Obtaining such formal protections could take years; in the meantime, museum administrators could demonstrate their commitment to cooperation and reconciliation by creating guided tours between the institutions (using trained local community members); shared celebrations; and mutually beneficial interpretation strategies, with temporary exhibits travelling between the museums.

All of these are possible with the existing road. In fact, a good guide or pamphlet will use the five minutes of travel time by vehicle⁴ between the sites to explain their interpretive history; or hold visitors spellbound with an account of a particular facet of the battle; or point out various important features of the cultural landscape.

Many more options for creating an actual reconciliation between the institutions exist and should be implemented. Ideally, only once such cooperation has been demonstrated and implemented effectively, should the permanent, irreversible impact of a bridge across the Ncome River be considered.

We propose that bridge construction may only proceed subject to:

- A full engineering investigation to determine the structural requirements and viability of a bridge location in the river floodplain, along with a model to allow SAHRA to visualise the extent of its intrusion on the landscape. This model should include the proposed pathway linking the museums to the bridge;
- The preparation of a joint management plan for Ncome / Blood River, for submission to SAHRA as part of the motivation for declaration of the site as a Grade 1 Heritage Site and possible Heritage Conservancy (see points 3 and 4 below);
- A full motivation for the need for the bridge in the context of the management of Ncome / Blood River as an integrated National Heritage Site; and
- Approval from SAHRA.

✓ **Addressing SAHRA's concerns and recommendations (listed in Appendix C)**

Concerns:

1. Symbolism is not consistent with typical Zulu architecture found in the area of KwaZulu-Natal.

We have reviewed the architectural drawings and believe them to be appropriate in terms of the existing infrastructure, the surroundings of the battlefield and the requirements of similar community and tourism-focused developments. The architects have used the traditional beehive dwelling structure, with modern materials and finishes to minimise maintenance, to inform building shapes. They have introduced the shield motif, prominent throughout the existing museum, at the entrance, creating continuity with existing infrastructure.

There has been no attempt to recreate 'typical Zulu architecture' in terms of homestead layout and other symbolism. This is fortunate since current trends in heritage resource interpretation emphasise that it is not necessarily desirable to recreate the past in permanent structures, particularly not in the context of a place or landscape.

Instead, effective demonstrations of societal symbolism and other aspects of living heritage may be left to well-trained guides, thoughtful displays and literature. This method allows for dynamic reinterpretation, which is not possible when symbolism is literally set in stone.

³ As has been undertaken successfully by Amafa aKwaZulu-Natali at Isandlwana battlefield for example.

⁴ Given the remoteness of the site, virtually all visitors arrive by private or public transport. However, a guided walk along the road between the sites may be an option welcomed by visitors who would like to stretch their legs after a long drive.

2. A contextual site plan is required to enable the ad hoc committee to make informed decisions.

We assume that this means a map delineating the battlefield in relation to the proposed development. We have submitted a photocopy of the map from Laband (1995) to SAHRA; the current Ncome Museum is located immediately opposite the Ncome River from the 'laager' indicated on the map. The architectural drawings submitted to SAHRA by the architects clearly indicate the relative positions of the existing and proposed Ncome infrastructure.

3. A comprehensive management plan is required so that all the heritage resources are better managed and not exposed to any unguided and harmful developments.

We have received the strategic management plan for the Voortrekker and Ncome Museums for 1 April 2006 to 31 March 2009 (see Appendix G, with much of the Voortrekker Museum information removed to reduce the size of the report). Given the nature of the document, references to research and conservation are necessarily brief and generalised. Overall, conservation aims appear limited to museum objects. The goal of 'Broadening and reviewing present research themes' lists the following possible research topics:

- Research on the relevance of shields and colour coding in the Zulu Military system.
- Research the role of women and traditional healers during wars, especially the 1838 confrontation.
- Research on Zulu/Sotho material culture: new dimensions.
- Research on places of interests in the Nquthu region, including the Prince Imperial site.
- Research on Zulu medicinal plants.
- Research the role of BaSotho during the 1838 confrontation.

We found no direct reference to research or conservation concerning the various aspects of intangible heritage⁵, including the battlefield as a place and landscape of cultural, scientific and historic significance. This is a major oversight in light of the desire to motivate the site for National Heritage Site status.

Furthermore, we are concerned about the apparent lack of understanding about impacts on intangible heritage as demonstrated by the following statements in Appendix A:

17. LOCATION FOR NEW STRUCTURES

Motivation

It is also worth mentioning that proposed new structures are not going to interfere with the actual battle site. These structures will be done in the proximity of about 200 meters from the river which is regarded as a "sacred site". In identifying the location for new structures thorough survey and research were conducted using different sources relating to the battle. A number of sources were consulted, including *The Rope of Sand* by J. Laband. This source clearly outlines different spots used by the Zulu army when they attacked the laager and the direction they took when they retreated. See annexure C. Additional land was also made available by iNkosi Molefe of the Molefe Traditional Authority. New developments would not interfere with the River, women's drift, Ndlela's mountain used by the Zulu army in 1838, Kwamathambo (place of bones or of Mathambo), oHaleni (where some graves are argued to be dating to 1838) and Vegkop (Nlibane Mountain) ... The footbridge will see a minimal introduction of a symbolic monument which will be well controlled.

These arguments are demonstrably wrong. First, Laband's (1995) clearly indicates that the centre of the battle occurred on the area now occupied by the Ncome (existing and proposed) and Blood River Museum buildings. Secondly, by its very nature a battlefield includes areas of advance and retreat, as well as the central battle locale. Accordingly, all of the places mentioned (Ncome River, Ndlela's mountain, etc.) are part of the place and landscape of Ncome battlefield.

The proposed development will affect these places by the very fact that it will change the sense of place of the landscape, altering it from its state at the time of the battle. We argue below that, since the landscape is in no way pristine and most of the proposed developments are justifiable,

⁵ Note that intangible heritage is not limited to oral history, which appears to be the aspect of Ncome that has received significant research attention, as indicated in Appendix B. Refer to the Legislation section.

construction should proceed. However, museum administrators should acknowledge that their actions affect the place and landscape as a whole and that individual landscape features are altered indirectly. This recognition lies at the heart of intangible heritage management.

Both SAHRA (Scheermeyer 2005) and Amafa are developing guidelines for the identification, conservation and management of intangible heritage. We suggest that Ncome and Blood River Museum staff members cooperate with these institutions as a matter of urgency to ensure effective battlefield conservation and avoid future insensitive developments on and around the battlefield (and see the recommendations in point 4 below).

4. The extent of intervention obliterates the original significance of the site and authenticity is drastically altered by the proposed development. Intangible aspects of heritage are going to be compromised based on the proposed intervention.

These statements do not take cognisance of the current nature of the battlefield. The landscape of and around the battlefield cannot be considered in any way 'authentic' or pristine in relation to its appearance in 1838.

Generations of traditional farmers have grazed their cattle and planted crops there since 1838, as did their ancestors before the battle. More recently, commercial farmers have pursued a livelihood on farms claimed by their ancestors.

During the rise of Afrikaner nationalism the site was used to foster and strengthen Afrikaner identities. Today the Blood River complex comprises a museum, a three-star lodge and various monuments, including a laager of life-size bronze wagons. Post-1994 the battlefield has been hailed as a means to facilitate reconciliation and the building of a united South Africa, which led to the construction of the current Ncome Museum. Both of these sites are located on the land that formed the centre of the battlefield.

Current trends in battlefield management include the emulation of wilderness management, where a system of zonation identifies a range of site use options, ranging from no-use to intensive use (refer to <http://www.co.frederick.va.us/Battlefields/KernstownBattlefieldPlan.htm> for one example). Such a system acknowledges all aspects of heritage resources – their intrinsic values and vulnerability, as well as their ability to enrich and educate visitors if managed correctly.

This system does not propose to prohibit all development on or around a battlefield, nor does it encourage uncontrolled use. Instead, it places the onus squarely on site managers to ensure that the places in their custody are researched, documented, interpreted and conserved for the benefit of current and future generations, in honour of past generations.

We propose that the managers of Ncome and Blood River compile a joint management plan for the site, in preparation for submission to SAHRA as part of the motivation for declaration of the site as a Grade 1 Heritage Site and possible Heritage Conservancy (refer to <http://www.heritagecouncil.ie/publications/rindoon/assess.htm> for one example). The plan should take cognisance of battlefield management plans in other countries, but strive to produce a model that is uniquely South African, and above all, ensure that it is implemented effectively.

5. A clear distinction between old and new is required.

This concern is ambiguous. There are no visible 'old' heritage resources (structures, objects, etc) associated with the Ncome battlefield. The current museum building was constructed in 1998; 'old' aspects of the battlefield are confined to the place and landscape, i.e. the intangible heritage.

6. Has sufficient information been gathered relating to the original battlefield?

Yes – refer to the literature review above. However, as we have indicated, more research concerning all aspects of its intangible heritage is required.

Recommendations:

- (a) SAHRA must invoke Section 38 of the National Heritage Resources Act (i.e. request a heritage impact assessment).

This recommendation is fulfilled in terms of this report.

- (b) The history of the resource needs to be established to determine the extent of detail.

This recommendation is answered by point 6 above.

- (c) SAHRA acknowledges and supports the application to develop the new interventions off site so that the battlefield should still retain the authentic aspects of intangible heritage.

Refer to point 4 above.

- (d) SAHRA should invoke Section 34 of the National Heritage Resources Act.

Section 34 reads (in part; refer to the Legislation section for the full text):

- (1) No person may alter or demolish any structure or part of a structure which is older than 60 years without a permit issued by the relevant provincial heritage resources agency.

This section is irrelevant in the case of the proposed development, since no structure older than sixty years exists that could be affected by it.

- (e) New interventions should not reflect the authenticity and carry through the strong line of the battlefield

We have been unable to ascertain the meaning of this recommendation.

- (f) An interpretation strategy should be articulated clearly that will inform a potential intervention on the sacrosanct site.

We assume that this recommendation means that an argument is required that justifies placing the development in its proposed location.

We believe that, if Ncome is to develop to its full capacity, providing similar services to Blood River, the proposed development (not necessarily including the pedestrian bridge) is necessary in its proposed location.

If a no-development option were imposed on the battlefield as a place and cultural landscape, the proposed additions would have to be located a minimum of two kilometres away from the existing Ncome infrastructure, preferably northwest of the Blood River infrastructure. The consequences would be fourfold, at least:

- Identification and purchase of an appropriate site would present a major obstacle, given current land ownership in the area;
- It would create yet another 'development node', with a separate (therefore greater) cumulative visual impact on the general landscape;
- Cost implications would be prohibitive, since museum infrastructure would have to be doubled to serve both premises; and
- Creating a 'visitor experience' linking the museum and the conference / accommodation facilities would present an unnecessary challenge which, if unsuccessful, would render the latter a white elephant in terms of visitor use.

Accordingly, the proposed location of the development appears to be the most practical, sustainable option.

- (g) The site ought to be assessed in terms of its social, political, historical and architectural significance.

In terms of the criteria included in this report as Appendix D, Ncome battlefield has high social (and political), historical and scientific values; and it is unique in terms of representivity. Accordingly, it has high heritage significance at local, regional, provincial and national levels. Refer also to Appendix B.

- (h) SAHRA recommends that an environmental scoping should be completed, since the resource is a landscape and natural feature of cultural significance.

J Mitchell & Associates completed an environmental scoping of the proposed developments in April 2006 and we have attached their report as Appendix D. The conclusion of their report is that 'The museum is located within close proximity of the battlefield of Ncome / Blood River. The heritage impacts of this development are thus anticipated to be the most significant, due to the low impact on the biophysical environment.

'However, if the development is carried out in accordance with the recommendations and support of Amafa and the heritage consultant, it is likely that the project will have a largely positive impact on the communities in the area, the utility of the battlefield area as a tourist destination and the socio-economic environment with little significant impact in terms of biodiversity'.

✓ Further concerns

Appendix A states: 'Ncome Museum is a Public Entity established in terms of the Cultural Institutions Act 119 of 1998 as amended and guided by the Public Finance Management Act. It is guaranteed that it would receive an on-going grant from the government that could help in its development and up-keep. In other words the existence and development of the Museum is not dependent on the uncertain sources of funds, donations and fundraising'.

Ncome Museum is not unique in being independent of the commercial viability of its projects or infrastructure. Many publicly funded institutions spend significant amounts of money on projects that do not fulfil the definition of 'sustainable' in the economic sense – they remain dependent on indefinite government support.

We challenge SAHRA to develop a regulation or guideline to deal with this situation, since Section 38(3)(d) requires heritage practitioners to evaluate the economic sustainability of a project relative to the impact on a heritage resource. In the case of Ncome, we can only state that we believe that the social benefits of the proposed development outweigh the impact on the heritage resource, even though development will not achieve independent economic sustainability.

We are also concerned that the museum's status as a public entity funded in terms of the Public Finance Management Act, might contribute to a situation where its administrators do not recognize that its projects are subject to heritage and environmental legislation. In fact, a heritage resource of the significance of the Ncome / Blood River battlefield should meet the highest standards of management and conservation, with complete transparency and legal compliance.

Summary of findings in terms of the South African Heritage Management Act 1999 Section 38(3)**(a) the identification and mapping of all heritage resources in the area affected**

The heritage resources on and around the proposed development site are limited to Ncome battlefield itself, which comprises four categories:

- ⇒ Place of heritage significance
- ⇒ Place to which oral traditions are attached or which is associated with living heritage
- ⇒ Landscape and natural feature and
- ⇒ Battlefield.

(b) an assessment of the significance of such resources in terms of the heritage assessment criteria set out in regulations

Ncome battlefield has high social (and political), historical and scientific values; and it is unique in terms of representivity. Accordingly, it has high heritage significance at local, regional, provincial and national levels. Refer also to Appendix B.

(c) an assessment of the impact of development on such heritage resources

Ncome battlefield will be altered permanently and to a high degree by the proposed development. However, given existing infrastructure, the heritage resource cannot be considered 'authentic' or 'pristine', and the effects of the proposed development will be cumulative rather than original.

(d) an evaluation of the impact of the development on heritage resources relative to the sustainable social and economic benefits to be derived from the development

Sustainable benefits are limited to social aspects; the development will not be economically sustainable. In social terms, the benefits of the proposed development outweigh the impact on the heritage resource.

(e) the results of consultation with communities affected by the proposed development and other interested parties regarding the impact of the development on heritage resources

The client has undertaken such consultation in terms of statutory requirements and retains the relevant documentation.

(f) if heritage resources will be adversely affected by the proposed development, the consideration of alternatives

We propose that items 1 to 11 of the proposed development, as described in Appendix A, should be implemented. However, we propose that bridge construction (item 12) may only proceed subject to:

- A full engineering investigation to determine the structural requirements and viability of a bridge location in the river floodplain, along with a model to allow SAHRA to visualise the extent of its intrusion on the landscape. This model should include the proposed pathway linking the museums to the bridge;
- The preparation of a joint management plan for Ncome / Blood River, for submission to SAHRA as part of the motivation for declaration of the site as a Grade 1 Heritage Site and possible Heritage Conservancy;
- A full motivation for the need for the bridge in the context of the management of Ncome / Blood River as an integrated National Heritage Site; and
- Approval from SAHRA.

(g) plans for mitigation of any adverse effects during and after completion of the proposed development

A joint management plan for Ncome / Blood River, compiled in collaboration with and approved by SAHRA, should address all conservation, research and education needs of the heritage resource.

If permission is granted for development to proceed, the client is reminded that the Act requires that a developer cease all work immediately and notify Amafa should any heritage resources, as defined in the Act, be discovered during the course of development activities.

Conclusion

The heritage resources on and around the proposed development site are limited to Ncome battlefield itself, which comprises four categories:

- Place of heritage significance
- Place to which oral traditions are attached or which are associated with living heritage
- Landscape and natural feature and
- Battlefield.

The battlefield has high social (and political), historical and scientific values and is unique in terms of representivity. Accordingly, it has high heritage significance at local, regional, provincial and national levels.

We have reviewed the architectural drawings and believe them to be appropriate in terms of the existing infrastructure, the surroundings of the battlefield and the requirements of similar community and tourism-focused developments. We propose that items 1 to 11 of the proposed development, as described in Appendix A, should be implemented. However, we propose that bridge construction (item 12) may only proceed subject to:

- A full engineering investigation to determine the structural requirements and viability of a bridge location in the river floodplain, along with a model to allow SAHRA to visualise the extent of its intrusion on the landscape. This model should include the proposed pathway linking the museums to the bridge;
- The preparation of a joint management plan for Ncome / Blood River, for submission to SAHRA as part of the motivation for declaration of the site as a Grade 1 Heritage Site and possible Heritage Conservancy;
- A full motivation for the need for the bridge in the context of the management of Ncome / Blood River as an integrated National Heritage Site; and
- Approval from SAHRA.

We recommend that this project may proceed with the recommended heritage resource mitigation and have submitted this report to the South African Heritage Resources Agency in fulfilment of Section 38(3) of the South African Heritage Resources Management Act. According to Section 38(4) of the Act:

The report must be considered timeously by the responsible heritage resources authority which must, after consultation with the person proposing the development, decide—

- (a) whether or not the development may proceed;
- (b) any limitations or conditions to be applied to the development;
- (c) what general protections in terms of this Act apply, and what formal protections may be applied, to such heritage resources;
- (d) whether compensatory action is required in respect of any heritage resources damaged or destroyed as a result of the development; and
- (e) whether the appointment of specialists is required as a condition of approval of the proposal.

The client may contact Mary Leslie at SAHRA's Cape Town office (telephone 021 462 4502) in due course to ascertain their decision.

References

- King, T. F. 1989. The archaeological survey: methods and uses. Quoted in Canter, L. W. 1996. Environmental impact assessment. Second Edition. New York: McGraw-Hill, Inc.
- Laband, J. 1995. The Rope of Sand: The Rise and Fall of the Zulu Kingdom in the Nineteenth Century. Johannesburg: Jonathan Ball Publishers.
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APPENDIX A

ADDITIONAL INFRASTRUCTURE FOR NCOME MUSEUM AND MONUMENT COMPLEX

Ncome Museum was established in 1998 and officially opened in 1999 as one of the Presidential Projects referred to as Legacy Projects. It is part of other Legacy Projects such as the Nelson Mandela Museum in Mtata, Freedom Park in Pretoria, Chief Albert Luthuli in kwaDukuza/Stanger and a host of others.

When it was established the existing structures were to be expanded later to cater to other demands. In the interim it was decided that phase 1 be constructed to keep the Museum going. Currently it consists of the Main Building which is the main exhibition hall, the workstation for artistic and cultural projects (temporary structure), the Curio shop, KwaMkhulu (temporary structure) which is also another exhibition space, and the carport (temporary structure) for museum vehicle.

The second phase of the development was going to be comprised of the following: multi purpose hall and a conference centre; workstation, Storeroom and Library, Staff Offices, Staff Accommodation, Tourist Accommodation, Public Toilets, Lock up garages for Museum Vehicles, Guard Room, Kitchen and Restaurant, and general Brick Paving and Parking for tourists.

ROUGH ESTIMATE OF OUR VISITORS: justification for additional infrastructure.

Last year the museum received an estimate of about 34 314 tourists both local and international. See annexure E.

EVENTS	NUMBER OF PARTICIPANTS
Themes week for educators and pupils (Feb-March)	20 school groups (numbers ranging from 50-100 including educators).
May Debate (two schools)	Two school groups (each group consists 50-100 learners)
Traditional Food Competition	Attended by 3 groups performing dances. Each group consists of about 15 – 20 members. Spectators: This year about 400 people attended this function 15 contestants
June (Youth Month)	About 500 tourists and youth visited the Museum during this month. For Youth day activities, about 300 people visited the Museum.
09 August Women's Day commemoration	About 2000 women attend this function
August Debate for schools	Two school groups (each group consists 50-100 learners) Debate sessions are attended by about 500 pupils combined.
September (Mini-comrades marathon) for primary schools	About 600 pupils participate in this marathon.
Reeds Ceremony (On the day before the Reeds Ceremony maidens around Nquthu and Dundee Area meet at the Museum for preliminary preparations and performances before they go to ENyokeni Royal Palace) The museum provides transport for them.	About 400 maidens come to Ncome on this day.
Horse racing in 15 December	About 30 people compete in this event. About 300 spectators watch the horse race competition.
15 December (Dance Competition)	About 4 000 people attend this function Last year we received 35 dance groups

16 December (National Day of Reconciliation)	We receive about 6 000 people visiting the museum on this day.
08 Workshops are held through out the year.	Each workshop is attended by 15 to 20 people.
Basic services	About 50 people come to the Museum each week to phone, fax, and make copies or to buy from the curio shop.
Educational programmes are given to two school groups each week	About 2 school groups visit the museum each week consisting of about 50-100 (this excludes those schools that are coming from far away who just visit without prior arrangements) 20 local school groups are our partners so they visit the museum for different educational projects throughout the year. Each school group consists of learners between 60 and 100.
Dance Groups	Dance groups use the museum to rehearse. About 22 dance groups work with the museum. Each weekend two groups rehearse at the museum. Groups consist of about 15-20 members. During rehearsal sessions about 30 or more local people visit the museum to watch their local groups rehearsing.
Community Organizations	6 Community organizations, with members ranging from 8-15 use the museum for meetings every month.
Group leaders' meetings: every month	About 50 participants every month

NEW PROJECTS ONCE THE INFRASTRUCTURE IS PUT IN PLACE

NB: It should be noted that at the moment the Museum is not in a position to provide for other projects as it would like to because there is no adequate infrastructure. The following programmes will be done once the additional infrastructure is put in place

PROJECTS	NUMBER OF PARTICIPANTS
"We are proud of our heritage": this has been requested by iNkosi Molefe, Princess Thembi Ndlovu, Queen Mangwenya Zulu, Ms. Nomagugu Ngobese and other group leaders in the area.	These programmes will be attended by about 1 200 maidens.
Indigenous games: Umlabalaba etc. This has been requested by local schools. A number of indigenous games are being incorporated in their curriculum.	Participants about 400 people
Stick Fighting Techniques, "How we used to fight". This has been requested by local communities, especially men.	300 participants
Drama/play about the battle of Ncome / Blood River	About 20 actors and actresses About 50 crew and cast (supporting members). This will tour the Country and is a partnership initiative with the Market Theatre. Practices to be held at Ncome and performances will be shown at Ncome at least once a quarter to an audience of about 450 persons.
Pottery (skill development).	About 50 ex-matriculants
Youth programmes: for the unemployed youth in Umzinyathi District.	About 100 youth per sessions About 8 sessions will be done throughout the year

Programmes for tourists Every week there will be live performances to entertain tourists once the infrastructure is put in place	About 50 participants
Sewing workshop	About 50 people every month
Workshops on beer pots, bed covers, grass mats, carving etc.	About 400 women About 300 youth

1. OFFICE ACCOMMODATION

Motivation

At present the staff is accommodated in one small office adjacent to the workstation (temporary structure) and a Container or Cubicle which has been converted to accommodate two staff members. The Offices in the container get very hot and are too small. This makes it difficult and unbearable for staff members to work in, especially when it is too hot. Furthermore, there is one main office for the Manager and Administrative Assistant. This office also functions as the reception area and it is too small for two people.

There is a need for a good office space for the Manager. This office should be large enough to accommodate a table and 15 chairs so that it could also be used for meetings by museum staff and Museum Council. At the moment there is no venue for meetings and our meetings are taking place at a very small venue in the workstation.

There is also a need for the proper reception area.

Requirements

4 staff offices (12sq meter)
1 Office for Manager (42sq. meter)

2. STAFF ACCOMMODATION

Motivation

Currently the majority of Ncome Museum Staff members stay in Dundee and they travel everyday to and from work. It was agreed by Council when the Museum was established that staff members should be able to access museum vehicles to Dundee where they stay because the Museum is situated in a rural area where there is no direct transportation from Ncome to Dundee and vice versa. This proves to be very costly and expensive both in terms of financial resources for the Museum and time. At the moment the museum spends a lot of money on travelling from Dundee to Ncome each day. It was planned way back in 1998 that staff will be accommodated on site and that the construction of this will begin immediately.

The accommodation for staff would be made available to them at a cost.

Requirements

1 two bedroom flat with lock up garage (for the Manager)
1 bedroom flat with carport
2 One bedroom Flats with carports

3. GUARD ROOM

Motivation

Two guards are on duty each night and one is on stand by. At the moment guards are using a small guardroom (temporary structure). This guardroom is not in good condition and was constructed as a temporary structure. It is too small to accommodate two persons and is very hot in summer and very cold in winter. In terms of the country's labour, health and safety laws the Museum will be held responsible for exposing staff to unhealthy conditions

Requirement

1 Room with a toilet, shower and a kitchenette.

4. KITCHEN AND RESTAURANT**Motivation**

At present the museum has a small kitchen that is not adequate for museum related activities because it is too small and cannot even accommodate a fridge and a stove. Much of the cooking is done outside by using an extension cord and more often than not, this is hampered by bad weather. It should be noted that loose cords are a hazard to visitors as they may trip or fall over. In this case the Museum may be held responsible for this.

At times the Museum is compelled by circumstances to hire a tent for cooking during its functions and this proves to be expensive. A bigger, well-equipped kitchen is required for museum functions when there are hundreds of people. The kitchen would also be let off to people when the hall is established because it would also cater for community projects and other activities. In this case the museum would be in a very good position to generate income that would assist in the up-keep and maintenance of such a facility. (Please also refer to above projects done and planned by the Museum. This facility will also assist in catering to the needs of these projects).

Furthermore there is no area where visitors can have something to drink and eat, including traditional African dishes. The museum received numerous requests from tourists for such a facility.

It is recommended that a restaurant which could be run by experts in the field must be built. This will also provide recruitment for the local community. Catering will be done according to relevant standards and by experts in the field.

The museum would stand a great deal to benefit from this facility and the community would also benefit. The museum would charge a market value rent.

Requirements

Kitchen and Restaurant with seating arrangements.

5. TOURISTS ACCOMMODATION**Motivation**

Huts accommodation to be provided for visitors. This facility will also be run by experts in the field and would be rated according to Satour grades and processes. Local communities will also be employed in the process.

The demand for the facility came from tourists, school groups, community members and others. When the museum has its own functions tourists want an accommodation that would be viable and convenient for them so as to be able to experience the whole environment of a heritage site, including evening events. At the moment accommodation in the vicinity of the museum is not adequate and some of the tourists had been referred to Blood River Monument.

The facility would also enable the Museum to accommodate requests from school groups for their night excursions. As an interim measure school groups are accommodated at the workstation and KwaMkhulu (the Zulu Hut next to the gate) but this is not convenient because these temporary structures were not built for such purposes. A request for such an accommodation has also been put forward by local municipalities as they feel that there should be an accommodation on site that would benefit the poverty stricken local communities.

Requirements

6 huts of various sizes
Ablution block
Kitchen and dining area

6. LIBRARY AND STOREROOM

Motivation

The museum is situated in a rural area where there are no facilities such as the library for staff members, researcher and for the nearby communities. The library will be used to keep books for staff members, researchers and visitors who are interested in various topics relating to political, social and economic situation in South Africa and especially 1838 confrontation and material culture.

It is also the mandate of the museum to expand its reading and collection material so as to preserve and conserve part of South Africa's heritage. The museum purchases books and keep them in a bookshelf and there is no adequate space for them. In addition the library facility will benefit schools in the area, as there are inadequate library facilities in the area. In other words the library would be a means of promoting the culture of learning among pupils and facilitate a promotion of access to information. This is in line with the Museum's mandate and relevant national legislations. It should also be stressed that many schools around the museum do not have an access to such facilities and educators and principals have requested such facility because it would be of great assistance to them. The library would also have a reading room for the community.

At the moment the museum does not have a storeroom facility for its cultural and heritage items. The unavailability of this facility is a great obstacle for the Museum. Any museum's great strength greatly lies with its collection. It is the museum's mandate to collect, document, preserve and conserve items for research and education purposes for the benefit of South Africans. The implementation of this mandate is mostly affected by the unavailability of space at Ncome. The construction of this facility with contemporary climate control will assist the Museum in achieving this objective. At present most of the items that the museum collects and purchases are kept at Voortrekker Museum in Pietermaritzburg and this is inadequate.

Requirement

Two rooms (7 x 5 meters each)

7. PUBLIC TOILETS**Motivation**

Ncome Museum hosts 10 education and heritage events each year which are attended by about 200 to 6 000 people. The heritage events also include the National Day of Reconciliation and Women's Day events. Moreover, the museum also receives about 5 school groups consisting of about 40-100 learners each month. The museum is also used by 20 groups consisting of about 15 to 20 members performing dances so they use the museum to rehearse. These rehearsals are attended by about 15 - 20 spectators. The museum is also used by 6 community-based organizations that consist of about 7-11 people. At the moment the museum has only two toilets that are not even adequate to accommodate this large number of people. At times the museum goes an extra length and hires movable toilets especially when there are events. This proves to be very expensive. Additional facilities such as toilets would save the museum a lot of money that it is currently spending on such facilities.

Requirements

1 urinal (for men)
2 WC's
2 basins

4 WC's
2 basins

8. LOCK UP GARAGES FOR MUSEUM VEHICLES**Motivation**

At the moment the museum has a multi-functional "carport" which was constructed as a temporal measure as required by the insurance company. The temporal facility is a "locked up" structure and used as a garage for museum vehicles and as a storeroom for other museum equipments. It was constructed by the Museum from thatch as a temporal structure. Due to the fact that it was planned that new lockup garages would be built in 2005 the Museum did not

maintain this facility as it would have acted against the spirit and content of PFMA. Such expenditure would have been classified as wasteful, irregular and fruitless expenditure.

Museum vehicles and other equipments need to be housed in a secure environment with a very low exposure to fire and burglar risks.

Requirements

2 lock-up garages

9. GENERAL BRICK PAVING

Motivation

During rainy seasons the area in front of the Museum gets very wet, muddy and becomes slippery. This is again a health risk for visitors as they can be injured by conditions on Museum grounds. In this case the museum needs paving in front and parking areas for the tourists and visitors alike.

Requirement

Approximately 120 sq. meters of brick paving with adequate parking for tourists will be adequate.

10. UPGRADING OF POWER SUPPLY

Motivation

Additional structures would demand an upgrade in power supply. In that regard upgrading the power supply would be ideal for the smooth and efficient running of the museum as a whole. At present the existing power supply is not adequate for the workstation needs and this causes main switch trips from the main Eskom pole to the Museum. This power outage negatively affects the quality of work produced by local women for sale in the Craft Shop and discourages them to come to work. As soon as this problem is sorted out craft production in the workstation will continue as per original plans.

Requirement

An upgrade of a power supply

11. MULTI-PURPOSE HALL AND CONFERENCE CENTRE

Motivation

The Museum hosts a number of activities throughout the year and these activities require a large accommodation in terms of a hall-like venue where all the activities could be hosted. As an interim measure the museum hires tents for all functions that are related to museum projects. The hall would also be used by local communities for various functions and the museum would benefit a lot from it in terms of generating income. The following section provides different ways in which the hall would be used.

Proposed activities for the hall

- a) The hall would be used for museum related functions. The following functions are major functions that draw hundreds of people to the museum. The themes week in February, school debates in May and August, Traditional food event in May, June 16 commemoration, 09 August, women's day celebrations, Dec 15 and 16 for the National Day of Reconciliation events. The latter is attended by thousands of people. Sometimes the lack of a facility in a form of a hall leads to cancellation of events due to weather.
- b) The hall will also be used for school related programmes rendered by the museum. Each week the museum receives large numbers of school groups that visit the museum. At the moment large groups are not catered for since there is no enough space for video showing and worksheet presentations.

- c) The proposed hall would also be used for Museum related workshops. The existing workstation proves to be very small to accommodate people who attend crafts workshops and other workshops that are organized by the Museum in order to develop local communities. These workshops equip local communities with necessary skills so that they could support themselves.
- d) The hall would also be used by performing groups when they are rehearsing. Dance groups, sometimes, use the workstation when they are rehearsing and this disturbs other activities that the museum hosts in the workstation. So the hall would also be used by groups for rehearsal purposes.
- e) The proposed hall would also be used by community-based organizations for their various activities. At the moment community organizations use the open Museum grounds for such activities because there are no such facilities in the community (where they can be able to perform their activities). Communities and other structures would rent the hall for their ceremonies such as weddings; cultural ceremonies etc. and the museum would be in a very good position to generate income.
- f) The museum also hosts a variety of cultural programs but these are always hampered by the space which is not adequate.
- g) The hall would also be a conference venue where conferences could be held. Many organizations, including local municipalities have approached the museum enquiring about such a facility when they are planning for their activities. This facility would also enhance the museum in one way or another, especially in terms of availability and marketing.
- h) A hall would also be an ideal facility that would not cause disturbance to the activities that are done at Blood River Museum. Blood River has raised concern with regard to noise when we have activities because we use tents and the noise could not be contained. The hall would contain the noise so that Blood River Museum could also perform their activities without any disturbances.

Requirement

A multi-purpose hall that could accommodate large number of people for various activities.

12. FOOTBRIDGE

Motivation

The fundamental purpose of the Ncome Museum was to adequately address the imbalances in the history of the Battle of Blood / Ncome. In pursuing this agenda co-operation had been sought with Voortrekker Monument which governs Blood River Museum.

In a meeting between Ncome and Blood River representatives, held on 25 September 2003, it was agreed that greater co-ordination will benefit both institutions. At the moment both Ncome and Blood river Monuments use one marketing brochure in the marketing of the entire site and this information is also housed in the Blood River Museum website and Vryheid Tourism marketing brochure.

In this meeting the possibility of finishing the construction of the footbridge was also discussed. Furthermore the perceived threat posed by the bridge to the economic well being of the Blood River Museum was also discussed. Ways in which the process was to be handled were discussed and Blood River was invited to various planning meetings for the development of Ncome.

At present the perceived lack of a connecting link between the two Museums perpetuates a Verwoedian stereotype of different facilities for different racial groups. The Ncome Museum is seen as a museum for Blacks (especially amaZulu) while the Blood River Museum is seen as a museum for Whites (especially Afrikaans speakers). This creates and promotes an atmosphere of "us" and "them" and is against the spirit to promote the site as an entity by the two institutions while acknowledging that various points of views exist in the interpretation of the Country's heritage. It must be noted that the finalization of the bridge was stopped by some conservative Afrikaners community who opposed to the bridge in 1998/9.⁶

⁶ Paula Girshick: Ncome/Bloedrivier/Blood River: Nation – Building and ethnic Nationalism in Post – Apartheid South Africa.

The completion of the footbridge will be a symbolic attempt for nation building and reconciliation using the heritage landscape as a factor, while acknowledging various points of views. The physical impact of the completion of the bridge will be that an area of about 15 metres will see a construction of a well designed bridge across Ncome. The bridge itself would not drastically change the heritage landscape as it would be a low level bridge. Careful consideration would also be taken to minimize any drastic and unwelcome shadowing of the sight.

The low level bridge will also facilitate the crossing of the river by physically challenged persons, visitors, staff and other relevant persons. And in the process it will also contribute to the narration of events and perceptions through the ages.

It should be mentioned that the bridge could be used as a very good symbol for nation-building and reconciliation because both Ncome and Blood River are in the spirit of facilitating good relations and the course of reconciliation. The bridge was proposed when the museum was constructed and the current three pillars were put at Ncome River.

The need for a bridge had been echoed by many people including ministers, tourists and other related stakeholders. UMzinyathi Municipality where both museums are situated is also supporting the idea of a bridge so as to enhance reconciliation.

It is understood that the construction of a bridge might be viewed as interfering with the sacred of the site per se especially the river. As mentioned, this is not aimed at erasing the heritage site but would be done so as to enhance co-operation and nation-building. The damage caused by this theoretical segregation should be addressed in a responsible manner. The completion of the bridge could assist in addressing this.

It is always the case that tourists would go next to the river but not get the experience of crossing the river and get another view and a feel of being there. The Department of Arts and Culture fully supports the provision of a bridge because it would serve a very good course. In her speech made at Ncome Museum on the 16th December 2005, the Deputy Minister of Arts and Culture, Ms. N. Botha, re-iterated the sentiments that the department shares with regard to the establishment of a foot-bridge by stating that:

“As a symbolic gesture of reconciliation, the Department of Arts and Culture put as part of the architectural plan for this site, a footbridge linking this site to the Voortrekker site across the road so that visitors to either of the two sites could walk across and get both perspectives of the Battle of Ncome / Blood River⁷”.

She further noted the challenges and the difficulty in providing such a facility by stating that:

“It has been a challenge to integrate the two sites during the December 16 commemorations. Hundreds of years of socialization into the apartheid system have made it very difficult for South Africans to celebrate and socialize across colour lines⁸”.

It is therefore against this background that a bridge linking the two sites should be constructed. Commemorations on the two sites are of national significance and they may be used to bring together South Africans across colour, different political persuasions and religions, to stand together as united in defence of our democracy in order to promote unity, peace and stability. So a footbridge would be a relevant symbol that could be used in order to bridge the racial divide.

13. TARGETED MARKET AND PROPOSED ACTIVITIES

Motivation

The targeted market for the new infrastructure cuts across political and economic spectrum. It is envisaged that the market for the new infrastructure would include, but not limited to, communities, tourists, visitors, local municipalities, traditional authorities, school groups, guides, church organizations, community based organizations, leaders, group leaders, women organizations, youth for development purposes etc.

There are so a number of activities that the museum currently hosts (these were mentioned above). These activities include a variety of workshops, programmes for school groups, cultural projects, and developmental projects.

⁷ Speech made by the Deputy Minister of Arts and Culture Ms. N. Botha on the 16th December 2005 at Ncome Museum during the Commemoration of the National Day of Reconciliation, p. 14.

⁸ Ibid. p. 15.

However, other activities are the activities that are organized by communities that are related to their developmental needs. In the proposed structure the museum and the impoverished community where the Museum is situated would benefit a lot.

14. DEVELOPMENT COSTS

Motivation

It is also worth mentioning that development costs had been catered for by the national Department of Arts and Culture. An amount of about 15 Million Rand to cover all the costs relating to the development has been made available. This was done against the background that Ncome Museum Project is a Presidential project.

15. ONGOING MANAGEMENT AND MAINTENANCE COSTS

Motivation

The museum is well maintained and it is under the Voortrekker Museum in Pietermaritzburg. On-going maintenance is done jointly by Voortrekker and Ncome staff members. Both Museums have a staff compliment of 37. All maintenance below R20 000 will be done by the Museum and will be provided for in the Museum capital works budget. Major maintenance items will continue to be done by Public Works Department as per relevant practice notes issued by the National Treasury and the SCM units. Major maintenance costs are therefore covered by the Department Public Works and proper communication channels and links have been established at a national and provincial level. This therefore well supports the development of the site because a proper maintenance plan is in place (annexure F).

The overall management of the Museum rests with the Council that is appointed by the National Minister of Arts and Culture. Its primary role is to ensure that the institution is well maintained on an on-going basis and that there is adequate staff contingent and resources to take care of this. Below Council there is the Director who is the Accounting Authority and one Manager, appointed in 2005, to oversee the site. All these structures are working towards developing and maintaining the museum in a very efficient and cost-effective manner.

The museum management is fully aware of the double responsibility that would be brought by new developments in terms of maintenance. However, the museum receives an annual budget of about 6 million a year and this is increased by 6.5 % every year.

16. FUTURE FINANCIAL OBLIGATION

Motivation

Ncome Museum is a Public Entity established in terms of the Cultural Institutions Act 119 of 1998 as amended and guided by the Public Finance Management Act. It is guaranteed that it would receive an on-going grant from the government that could help in its development and up-keep. In other words the existence and development of the Museum is not dependent on the uncertain sources of funds, donations and fundraising.

17. LOCATION FOR NEW STRUCTURES

Motivation

It is also worth mentioning that proposed new structures are not going to interfere with the actual battle site. These structures will be done in the proximity of about 200 meters from the river which is regarded as a "sacred site". In identifying the location for new structures thorough survey and research were conducted using different sources relating to the battle. A number of sources were consulted, including The Rope of Sand by J. Laband.⁹ This source clearly outlines different spots used by the Zulu army when they attacked the laager and the direction they took when they retreated. See annexure C. Additional land was also made available by iNkosi Molefe of the Molefe Traditional Authority. New developments would not interfere with the River, women's drift, Ndlela's mountain used by the Zulu army in 1838, Kwamathambo (place of bones or of Mathambo), oHaleni (where some graves are argued to be dating to 1838) and Vegkop (Ntibane Mountain). For the bridge see point 12 above. The above mentioned sites are the major attractions for tourists and people in general.

⁹ J. Laband, The Rope of Sand: The Rise and Fall of the Zulu Kingdom in the Nineteenth Century, (South Africa: Jonathan Ball Publishers, 1995, pp. 89 – 105)

KwaMathambo

This place is referred to KwaMathambo which can be translated into the Place of Bones or of Mathambo in English. This place is about 2 kms away from the Museum and the new infrastructure will not interfere with it. Research has shown that this place has been named KwaMathambo because there were bones of human beings associated with the Battle of Ncome /Blood River that were found there, hence the area was named so. Another argument is that the area was named after Mathambo, who was the headman of the area.

Ndlela's mountain

Ndlela's mountain/hill is also about 2 kms from the museum. This hill / mountain was named after the Chief Commander of the Zulu army during the Battle of Blood/ Ncome River. It has been argued that this hill was used by Ndlela ka Sompisi during the battle.

Women's Drift

This drift was used by the left horn when they were attacking the laager. At the moment there is a bridge that was constructed there. However, this is also about 1 km from the museum and new developments will not interfere with it.

Ncome River

Ncome River is about 200 meters from the museum. New structures are not going to be done next to the river. In other words development is moving away from the river. The footbridge will see a minimal introduction of a symbolic monument which will be well controlled.

Vegkop (Ntibane Mountain)

Vegkop is about 2 kms from the Museum. Again new developments will not interfere with this mountain. It was from Ntibane that Ndlela's army attempted to attack the Laager.

ANNEXURES [not provided to eThembeni]

- A) Page 14 Speech by the Deputy Minister
- B) Page 15 Speech by the Deputy Minister
- C) The Battle of Blood / Ncome diagram (J. Laband)
- D) New proposed structures at Ncome (Architects)
- E) A title deed for additional land Molefe Traditional Authority
- F) Maintenance plan forwarded to DAC

APPENDIX B

CONTEXTUALISING NCOME MUSEUM AND THE RELEVANCE OF THE SITE

1. Introduction.

Ncome Museum was established in 1998 and officially opened in 1999 as one of the Presidential Projects referred to as Legacy Projects. It is part of other Legacy Projects such as the Nelson Mandela Museum in Mtata, Freedom Park in Pretoria, Chief Albert Luthuli in kwaDukuza/Stanger and a host of others. The aim of the projects was to correct the imbalances in the representation of South Africa's heritage. Ncome Museum offers a positive reinterpretation of the 1838 Boer-amaZulu confrontation and Zulu material culture in general.

The core functions of the museum in no specific order are living heritage, collections, conservation, research, exhibitions and public communication. Management, in perpetuity, of the country's tangible and intangible cultural heritage is a major responsibility of the Museum.

Ncome Museum is administered by the Voortrekker Museum, in Pietermaritzburg, and it shares the same Council as the Voortrekker Museum.

2. Applicable Acts and other information

The Voortrekker Museum (incorporating Ncome Museum) was established in terms of the Cultural Institutions Act, Act 119 of 1998 as amended. The National Heritage Resources Act, no 25 of 1999, is also a major governing factor in the administration of its resources.

Other legislations which guide these institutions include the Public Financial Management Act, Act 01 of 1999 as amended and Treasury Regulations, The Labour Relations Act of 1995, the Basic Conditions of Employment Act, the Employment Equity Act, the Policy on Preferential Procurement Framework Act as well as the Constitution of the Republic of South Africa. Other relevant documents include the King II Code of Good Corporate Governance.

3. Mission and vision statement

Mission:

To advance the appreciation of the dynamic history and diverse cultures of all the people of KwaZulu-Natal.

Vision:

To bring about transformation in the fields of culture and history. To promote heritage and to attract audiences by creating inter-active exhibitions through the use of the latest technology.

4. Strategic goals:

- collecting, conserving, documenting, researching, educating, exhibiting
- promoting multi-culturalism and intangible heritage
- improvement of accessibility to the rich and dynamic cultural heritage of KwaZulu-Natal

5. Values

- (a) Community involvement
- (b) Objectivity and representivity
- (c) Efficient and effective service delivery
- (d) Cultural transformation
- (e) Good corporate governance

6. Objectives

- (a) To improve tolerance, understanding and mutual respect among the diverse groups in KwaZulu-Natal
- (b) To interpret and display the histories of various communities in KwaZulu-Natal in a holistic and objective manner
- (c) To provide educational services to all groups of the community and
- (d) To provide an outreach programme to all sections of the community

(e) To disseminate vital cultural and historical knowledge through education, outreach, exhibitions and other community-oriented programmes

7. NCOME and Cultural Significance

Definitions of Cultural Significance as stated in NHRA

Cultural significance means aesthetic, architectural, historic, scientific, social, spiritual, linguistic or technological value of significance

"Heritage resource" means any place or object of cultural significance

"National Estate" means the national estate as defined in **Section 3**

Section 3 (1) states 'For the purposes of this Act, those heritage resources of South Africa which are of cultural significance or other special value for the present community and for future generations must be considered part of the national estate and fall within the sphere of operations of heritage resources authorities

Section 3.2 states the national estate may inter alia include:

- ↓ Places, buildings, structures and equipment of cultural significance;
- ↓ Places which Oral traditions are attached or which are attached with living heritage
- ↓ Historical settlements and townscape;
- ↓ Landscapes and natural features of cultural significance
- ↓ Objects of scientific and or technological interest

Section 3.3 states: Without limiting the generality of subsection (1) and (2), a place or object is to be considered part of the estate if it has either cultural significance or specific value because of, among other reasons:

- **Its importance in the community, or pattern of South Africa's history**

Cultural Significance of NCOME as a place in which Oral Traditions are attached (Sections 3.2b and 3.3a)

Ncome Museum is associated with historical events that occurred around the vicinity of iNcome River on 16 December 1838. Therefore the area around Ncome River is the place of cultural significance. It is defined by the original battle site. Museum and other proposed structures which take account of material or cultural heritage value and involve the least possible alteration or loss of it. The study of the history of impi yaseNcome is intrinsically linked to oral traditions which are of historical value and important to understanding the history of colonization in South Africa.

The site at Ncome is linked to what is referred to as the Battle of 'Blood River' by white South Africans and impi yase Ncome by Africans. This battle took place on the 16th December 1838. This battle has specific value because of its importance in South Africa's history of race relations, including historiography - what the act refers to as *pattern of South African history* and the production of historical knowledge in South Africa.

Afrikaner nationalist repeatedly voiced a number of "myths" about the Battle of Blood River. 'Dingaan's Day', December 16, was first commemorated in the 19th century in the Boer Republics of Orange Free State and South African Republic. The Boer Republic in Kruger Transvaal declared it a public holiday in 1864, 'as a day of universal thanksgiving...dedicated to the Lord...to commemorate that by God's grace Immigrants were freed from the yoke of Dingane'. The Free State government also proclaimed December 16 a public holiday in 1894. In 1880, amidst the heightened nationalism of the first South African War, the 'Covenant' was renewed at Paardekraal, near Krugersdorp. At this point it assumed the status of a popular festival and hence its 'orthodox' meaning was fabricated. By 1908 it had become a South African national holiday. Much later through Act 5 of 1952 the name was rechristened to the 'Day of Covenant' and again through Act 72 of 1980 it was changed to the 'Day of the Vow'. This referred to a 'pledge' made several days before the battle by voortrekkers that 'if God granted them victory in the struggle against King Dingane, they would build a memorial church and they and their posterity would always celebrate the anniversary of the victory, to the honour of God'. The church was built at Pietermaritzburg, the Blood River Monument in Vryheid and Voortrekker Monument in Pretoria were also built to celebrate the victory.

Among the myths voiced by Afrikaners are that, among other things, the battle saved the Great Trek; that it represented the birth of the Afrikaner nation; that the voortrekker victory symbolized the triumph of Christianity over heathendom; that all Afrikaners were irrevocably bound by the vow for all time; and that the battle itself must be regarded as a miracle in the sense that divine intervention gave the Voortrekkers the victory. Afrikaner nationalist and white supremacists further deduced that God would not abandon the Afrikaner nation and that God desired white supremacy in South Africa.

Through Oral traditions, oral histories and eyewitness accounts attached to impi yaseNcome which were collected by William Ngidi in 1859, barely twenty years after the event, we now understand African perspectives of impi yaseNcome. This perspective published in *Izindatvana zabantu* has been neglected in writing and recording of South African history. It will therefore form part of the interpretation about what happened on 16 December 1838. These oral traditions form an important collection of Zulu oral traditions, which anticipated James Stuart's exercise by four decades. The study, written in isiZulu, adding to *linguistic significance* of the place, emanated from Bishop Colenso's mission at Bishopstowe, and Colenso must have acted in some way as instigator or midwife to this exercise. The first section of the book is organised around isiZulu *izinganekwane*, myths, legends and fables using historical figures and events. Then after the first two sections, the book becomes a collection of historical record of eyewitness accounts, testimonies, oral traditions, *izibongo*, and songs. Most of these are based on the reign of the first two Zulu kings, Shaka and Dingane, particularly the latter.

Ngoza kaLudaba is another important public intellectual whose testimony on impi yaseNcome sharpens our understanding of the relationship between amaZulu and the white settlers. The eyewitness accounts by Ngoza kaLudaba concerning the various battles between amaZulu and the white settlers described in *Izindatvana zabantu* provide an alternative perspective on the outcome of the Battle of 'Blood River'. Ngoza's eyewitness account, though not necessarily unimpeachable, is one of the earliest accounts representing an African viewpoint as they were recorded some twenty years after the late 1830s. Ngoza was an active participant in this battle and provides us with a testimony that challenges two stereotypes that permeate conventional South African history texts, particularly academic and school textbooks. The first stereotype that he challenged concerns impi yaseNcome as a defeat of the Zulu forces. The second one is the viewpoint that the battle was strictly on racial lines, between whites and blacks.

Ngoza does not see impi yaseNcome as a total defeat of the Zulu regiments, of which he was a member during the actual battle. This is because immediately after this battle these regiments inflicted defeat on the Boers at emaGabeni (oPate). Ngoza explained how some of amabutho, including himself, faked death by remaining underneath the water at iNcome, as the Boers pursued other escapees. These regiments resurfaced, escaped and re-organised themselves. Whilst this was taking place, Bongoza kaNgcobo, one of King Dingane's intelligence officers, was captured by the marauding Boers. As they were unaware of the location of the Zulu army, he led them to a trap where they were ambushed at emaGabeni (oPate) and defeated. Thus Ngoza referred to this event as the battle of emaGabeni. After impi yaseNcome, King Dingane remained in power and simply moved his headquarters from then destroyed uMngungundhlovu. He withdrew the royal homestead to the north at 'Maqekwini, built it to a large size, and there ruled', only to abdicate after his defeat by his brother Prince Mpande in 1840. Thus the narratives of Ngoza and other Africans argue for continuity between impi yaseNcome and eyaseMagabeni. Therefore the argument is that Voortrekkers never defeated King Dingane but he was defeated in 1840 by his brother and it was only then that he was not in charge of the Zulu Kingdom.

Public intellectuals like Ngoza are adamant that it was Prince Mpande who achieved what the Boers failed to achieve in 1838. He ended King Dingane's reign and deposed him in 1840, at the battle of Maqongqo. Ngoza points out to us that Prince Mpande, Dingane's brother, was a commander of amabutho in one of the king's regiments at the battle of Thukela in 1838. He succeeded in dethroning King Dingane in part because he knew the weaknesses and strong points of the standing army. He also understood and manipulated existing political divisions to suit himself. It is worth pointing out that interpretations found in Afrikaner Nationalist history texts confuse the end of King Dingane's reign with his defeat at impi yaseNcome by the Boers in 1838. The fact that Mpande achieved the status of a regiment commander under King Dingane is also understated. We have to acknowledge that this was a very important position. It required military acumen, an astute grasp of strategy, responsibility and foresight. These are the attributes Prince Mpande used to depose King Dingane and effectively to hold the Zulu Kingdom together for the next thirty years. He kept the white settlers and colonists at bay for a longer period than any other Zulu King in the 19th century.

Through oral traditions, expressions and language we learn that Ndlela kaSompisi was the army commander and general of amabutho who consisted of the about 18 regiments. Amabutho had to perform certain social practices and rituals before engaging the enemy. These rituals become part of intangible heritage associated with impi yaseNcome. These rituals were conducted by Regent Queen Mnkabayi the doyen and elder stateperson of the Zulu royal house. She had to seek blessings for amabutho from ancestors such a Phunga, Mageba and Senzangakhona.

War songs on King Dingane record **intangible heritage** associated with the historical place-Ncome. The song described below and was recorded in the publication *Izindatvana zabantu* in 1859 as part of oral traditions on King Dingane extols the monarch as a black hero, an African nationalist whose unfortunate death on the Lebombo Mountains robbed black South Africans a capable leader:

Siyakushona kuleziya zintaba
Washona ngentaba lashona (izwe lethu)
Yebuya Vezi Omnyama
Uvezi yiNkosi emnyama

Umalamulela.

[We will go beyond those mountains (to look for you)
You disappeared over the mountain and (our land) disappeared
Come back black Vezi
Vezi is a black King
Our saviour].

This war song can be interpreted in millenarian terms. As an example, it can be interpreted as a call, a need and a longing for an effective, powerful African leader who will save the entire 'black nation' from colonial conquerors. This point is also explicit in Stuart's translation of the song. Hence it is a call to raise King Dingane - the black king from his grave [yebuya Vezi omnyama, uVezi yiNkosi emnyama], uMalamulela [our saviour from white domination]. Black people longed for his return because since he passed away, people suffered at the hands of whites who dispossessed them of their land and Kingdom [washona ngentaba lashona izwe lethu]. This song, recorded as early as 1858 in Izindatwana zabantu, strikes a resonance with the second battle song recorded a century later. This was a 1964 version by Princess Magogo on King Dingane:

Sunduza amaBhunu ahambe
Hoshoza!
Bati "uyalon' izwe"
Ingani uyalungis' abafo.
[Drive out the Boers, make them go!
Poke them out (like the snake from its hole)
Some say "he is ruining the country".
But at any rate he is 'fixing' the foreigners!].

It calls for the driving out of the Boers (Sunduza amaBhunu ahambe), 'fixing up' the foreigners (ingani uyalungisa abafo), from his kingdom at all cost and by an intensified, relentless force (Hoshoza). Even though others accuse him of ruining the kingdom for carrying out such an act, the majority of his subjects regard this as an empowering process by calling them to order, 'ingani uyalungis' abafo'. By using war songs associated with the place and expressed through words by amabutho we highlight the *linguistic significance* of the place. It should also be noted that through place names and other linguistic tools the Museum has managed to discover other areas around Ncome that have a direct relevance to the battle. These include kwaMathambo/Mathambo, oHaleni, iNtaba kaNdelela, iTibane and iZibuko labafazi.

Other significant different layers of South African History associated with impi yaseNcome

The historical site is not only linked to different layers of 19 century South African history narrated through oral traditions and eyewitness accounts of both amaZulu and Voortrekkers. The latter as immigrants who sought land from King Dingane during the 19 century. The site is also linked to the struggle for national liberation and (the armed struggle) in South Africa during the 20th century.

Though white South Africans celebrated December 16 as marking a victory over Africans, this day was considered as a day of counter-commemorations amongst Africans in South Africa. From late 1927 to 1930 and to a lesser extent thereafter, "Dingaan's Day" was chosen by African workers as a day to remember their past heroes who included King Dingane.

In the course of this these workers adopted passive resistance strategies and used 16th December for nation wide pass burning defiance campaigns organized by the Communist Party of South Africa (CPSA). There was nevertheless a latent contradiction between the CPSA's programme of a Native Republic and its endorsement of King Dingane. From the late 1920s if not before, the CPSA was stridently anti-monarchies. They proposed a direct correspondence between positions of the Czars in Russia and monarchies in South Africa. But grassroots African supporters of the CPSA were good deal more ambiguous.

The CPSA had to negotiate a potential contradiction when it came to King Dingane. It viewed African monarchies as feudal despots- the equivalent of the Russian Czars. The Communists of European origin, in particular regarded monarchies as quintessential representative of the ruling class and the privileged. A sizeable number of African members of the SACP were vocal in their support of various African monarchies. They supported these monarchies to the hilt -they included King Shaka and King Dingane and Bhambada kaManciza.

According to Johannes Nkosi, a trade unionist violently killed by the police during a pass burning campaign that took place in Durban on 16 December 1930, '(King) Dingaan was a Communist, and he will be there on the day of Dingaan,

the 16th of December will be the day of our freedom in Africa'. The African workers' description of King Dingane as Communists was steeped in oral traditions transmitted by their forebears through generations. Their perceptions were taken into consideration their own interests and particular everyday experiences personalized by landlessness, abject poverty, racism and oppression. All these are socio-conditions which did not exist during pre-colonial times as the king owned the land on behalf of the people and communalism- of which communism is a variant- was the order of the day. Not all trade African unionists supported this position. Clemens Kadalie, a manipulative absolutist who collaborated with the white authorities when it suited him, including some African members of the Industrial Commercial Union (ICU), did not support workers' pass burning campaign on 16 December.

A document on the history of the African Nationalist Congress (ANC) published by the liberation movement reported that on 16 December 1961, organized acts of sabotage against government installations took place in South Africa. These acts marked the formation of the military wing of the ANC. As the document emphasized, December 16 was a day of great historical significance. The day was symbolic for the ascendancy of white power over Africans and blacks in general. According to the ANC, 16 December 1961, refusal to resort to force has interpreted by the government as an invitation to use armed force against people without fear of reprisals. The methods of Umkhonto weSizwe breaks with the past. It will be the fighting arm of the people against the apartheid government and its policies of racial oppression. 'It will be the striking force of the people for liberty, for rights and for their final liberation'. The ANC commemorated 16 December officially as 'Heroes Day' and King Dingane was one of the many African leaders remembered during such commemorations.

The Pan Africanist Congress (PAC) also recognized the importance of December 16. Writing during the 1980, S. Phoko, now the President of the PAC, dismissed the commemoration of 16 December by white South Africans as a charade and an insult to his people's dignity, civilization and character. He argued that the commemoration was an event used by racist white South Africans, in particular Afrikaners to justify dispossession of land belonging to Africans. According to him, events like the Day of the Vow were a part of Afrikaner mythology and had nothing to do with civilization. For this reason, Phoko described King Dingane as a **Friend of African Civilisation**.

The Inkatha Freedom Party (IFP), through its leader, Chief Mangosuthu Buthelezi laid the blame for subsequent events after the death of Piet Retief and his party of Voortrekkers squarely on King Dingane's shoulders because of the antagonistic race relations that according to him thereafter permeated the South African society. Delivering a speech at Imbali Township on 16 December 1983, he argued that the conquest of South Africa by whites was made easier because of the tragic killing by King Dingane of Piet Retief and his followers. The aftermath of the killing of Piet Retief and King Dingane's strategic blunder of attacking entrenched gunfire with bare hands at the Battle of Blood River, was the division of Zulu forces and the final defeat of King Dingane at the hands of the Boers.

This chronological, layered history will form part of the narrative and exhibition within the museum/interpretation centre. This is unlike at other heritage sites connected to events that took place at Ncome. Blood River Monument and Voortrekker Monument do not highlight the layered history associated with the site.

The Proposed Bridge built to link Ncome Museum and Blood River Monument as a symbol of Reconciliation and Nation Building is linked to SECTION 5.1 of the NHRA. This section on general principles for heritage resources management states that all authorities, bodies and persons performing functions and exercising powers in terms of the Act for the management of heritage resources must recognize the following principle

5.1(c) heritage resources have the capacity to promote reconciliation, understanding and respect, and contribute to the development of a unifying South African identity;

5.1(d) heritage resource management must guard against the use of heritage for sectarian purposes and political gain :

In the political scheme of things, and prior to 27 April 1994, both the PAC and ANC saw December 16 in the broader context as a continuation of wars of resistance against that began in pre-colonial times against white the advancing, white settlers. The IFP, held a different viewpoint. But after majority rule was attained in 1994 the 16 December was renamed as the Day of Reconciliation and by 1998, to be particular, both the ANC and IFP emphasized reconciliation. These organizations had been at each other's throat in the past two and half decades and embracing reconciliation was not accidental. It had to do with the new government's nation-building efforts, and its eagerness to promote inclusive, democratic citizenship.

In May 1998 the South African cabinet approved eight Legacy Projects which the Ministry of Arts, Culture, Technology and Science earmarked for delivery in the financial year 1998/99. Among the package of projects was the commemoration of the battle in 1838, which the Ministry claimed would focus on the reinterpretation of the battle. This led to establishment of Ncome Museum as a heritage site. The Museum was located at the battle site at Ncome. The

inauguration ceremony at the historic site was attended by both Chief Buthelezi, the president of the IFP and Thabo Mbeki, the president of the ANC. This show of solidarity between both these organizations could then be interpreted as an important step towards an inclusive nation building process in South Africa. Subsequent speech by leaders of both organization during 16 December focused on nation building, peace, development, human assistance, peace and reconciliation, as poverty, unemployment, ignorance for lack of education and lack of essential services, are factors bedeviling our society.

The call was for nation building in order to address all these challenges through responsible and patriotic citizenship. This was a call for a 'new covenant' in order to build a new country and a nation free of racism, discrimination, violence, exploitation and landlessness after more than a decade of majority rule and democracy in South Africa. This call should be inclusive and should not be directed to black South Africans only but the entire nation, irrespective of race, colour and creed. This view was strongly emphasized by South Africa's current president, Mr Thabo Mbeki, during the official launch of phase I in 1998.

The finalization of Phase II and the completion of the bridge are aimed at finalizing this symbolic gesture of reconciliation. The bridge symbolizes nation building and reconciliation in a unitary, non-racial, anti-racist South Africa. It will also acknowledge that South African heritage is a layered heritage built of various points of views and beliefs systems.

The Cultural significance of NCOME battle site

Whilst the cultural significance of the historic battle site take into account of material or cultural heritage value and involve the least possible alteration or loss of it as required by Section 7 of the NHRA, we are conscious of the fact that it is also a place to which oral traditions provided by eyewitness accounts of Amazulu are attached. Though both John Laband and Paul Thompson, prominent historians of the region have produced seminal monographs and books on the cultural mapping of the Ncome battle site, their historical analysis as military historians fails to take into cogniscance African perspectives of the battle including the meaning of the site to those who participated as part of Zulu regiments. Both Laband and Thompson depend largely on Afrikaner oral traditions and document archival material. They fail to mention the following views expressed through African combatants oral traditions:

- o The river which forms part of the battle site was and is not referred to as 'Blood River' by Africans but as Ncome
- o Africans oral traditions referred to Ncome as a **rivulet** or a stream unlike in Afrikaner oral tradition wherein it is claimed the '**river** was flowing with blood of Dingaan's horde, savage amabutho'.
- o Afrikaner oral traditions and archival material claim that more than three thousand casualties among King Dingane amabutho. These traditions, together with military historians such as Laband and Thompson do not explain to us how they reached the total number of casualties around the battle site. The methodology used to calculate the casualties is questioned by African oral traditions which highlight the fact that those who escaped from the Voortrekkers fire power were able to regroup at oPate where they set the trap for the marauding Voortrekkers and were able to defeat them.
- o African oral traditions to some extent do not regard the 1838 battle as the battle that ended King Dingane's reign but consider the 1840 battle between King Dingane and his brother Prince Mpande as the actual battle that ended his reign

Therefore the cultural significance of the battle site is the fact that it offers us another example of our layered history and informs the pattern of South African history which is complex. Therefore any analysis of the cultural significance of the battle site has to be nuanced and it should take all perspectives into cogniscance. Additions to the site should take cogniscance of this and the new structure should help the museums to provide a practical and symbolic space for these enriching interpretations.

Section 7 of the NHRA states that the identification, assessment and management of heritage resources of South Africa must-

- a. Take account of all relevant cultural values and indigenous knowledge systems
- b. Take account of material or cultural heritage value and involve the least possible alteration or loss of it
- c. Promote the use and enjoyment of and access to heritage resources, in a way consistent with their cultural significance and conservation needs
- d. Contribute cultural and economic development
- e. Safeguard the options of present and future generations; and
- f. Be fully researched, documented and recorded

According to the Convention that was adopted by the 32nd Session of the General Conference of UNESCO, intangible cultural heritage:

...means in the first place the practices, representations, and expressions, as well as associated knowledge and the necessary skills, that communities, groups and, in some cases, individuals recognize as part of their cultural heritage

The UNESCO preamble further states that:

The more recent notion of 'intangible heritage' refers to acts of creation and representation (oral traditions in craft skills) that serve to transmit the ways of society, traditional skills and know-hows, languages and oral traditions

Ncome Museum achieves goals set by section seven of the NHRA and UNESCO through the following projects and programmes. These are influenced by one of the Burra Charter principle which states that there are places worth keeping because they enrich our lives- by helping us understand the past, by contributing to the richness of the present environment; and because we expect them to be of value to future generations.

✦ Theme weeks/months for educators and pupils which focuses on cultural values and indigenous knowledge system. This promotes the use and enjoyment of and access to Ncome Museum as a heritage resource, in a way consistent with its cultural and conservation needs. An awareness of living memory, oral tradition and intangible heritage forms the core of Ncome museum's management plan. By organizing these events the museum safeguards the options of present and future generations. June is recognized as Youth month by the Museum and organizes events for the youth

✦ To promote **conservation** through interpretation and education, not only through fabric (place and building maintenance), contestations and debates are encouraged about the historiography of impi yaseNcome/battle of Blood River taking into cognisance the various schools of thoughts in South African history including both Afrikaner and African nationalism.

✦ The Museum organizes traditional food competition that serves to transmit the ways of society, traditional skills and knowhows, languages and oral traditions

✦ The Museums also organizes traditional dance competitions which represent practices, representations, and expressions, as well as associated knowledge and the necessary skills, that communities, groups and, in some cases, individuals recognize as part of their cultural heritage.

✦ The museum is also part of the Reed Ceremony. On the day before the annual reeds ceremony maidens around Nquthu and Dundee area meet at the site for preliminary 'rituals', performances and preparations before they proceed to the Enyokeni, the Zulu king's royal palace. The museum provides transport for the maidens. In this respect the museum promotes the use and enjoyment of and access to heritage resources, in a way consistent with their cultural significance and conservation needs. This important preparation for the main Reed Ceremony attaches *spiritual* significance to the place

✦ The museum promotes cultural and economic development by offering its resources to six community organizations around the area who use it as a venue for business meetings etc

✦ The need to conserve the fabric that includes the battle site is acknowledged. But this should be balanced against the usage needs and encourage staging of commemorative events on 16 December and celebrations. The cultural significance of a place is embodied in its fabric; its settings and its contents; in the associated archival material; its use; and in people's memory and association with the place. Associational values and the significance of processional, celebratory and other communal occasions are what form part of the conservation of the cultural landscape.

✦ The pottery projects and relevant craft making projects promote the transfer of skills from one generation to the next. This skill transfer system is an important factor of intangible heritage. The products are sold at the Museum shop. This gives participants a limited access to revenue. The new craft shop will enable them to capitalize on this by using a facility built for craft products.

APPENDIX C

Summary of letter from SAHRA to Amafa dated 7 November 2005

The Ncome site is one of the Presidential Projects and also a potential Grade 1 site. SAHRA's ad hoc permit committee has the following concerns:

- Symbolism is not consistent with typical Zulu architecture found in the area of KwaZulu-Natal.
- A contextual site plan is required to enable the ad hoc committee to make informed decisions.
- A comprehensive management plan is required so that all the heritage resources are better managed and not exposed to any unguided and harmful developments.
- The extent of intervention obliterates the original significance of the site and authenticity is drastically altered by the proposed development.
- A clear distinction between old and new is required.
- Has sufficient information been gathered relating to the original battlefield?
- Intangible aspects of heritage are going to be compromised based on the proposed intervention.

Recommendations are:

- SAHRA must invoke Section 38 of the National Heritage Resources Act (i.e. request a heritage impact assessment).
- The history of the resource needs to be established to determine the extent of detail.
- SAHRA acknowledges and supports the application to develop the new interventions off site so that the battlefield should still retain the authentic aspects of intangible heritage.
- SAHRA should invoke section 34 of the National Heritage Resources Act.
- New interventions should not reflect the authenticity and carry through the strong line of the battlefield???
- An interpretation strategy should be articulated clearly that will inform a potential intervention on the sacrosanct site.
- The site ought to be assessed in terms of its social, political, historical and architectural significance.
- SAHRA recommends that an environmental scoping should be completed, since the resource is a landscape and natural feature of cultural significance.

APPENDIX D

No title page provided

Introduction

The Department of Public Works has proposed the expansion of the Ncome Museum to include an accommodation section and a conference facility (for small meetings and gatherings) on behalf of the managing authority of the museum, the Department of Arts and Culture.

Anderson Vogt & Partners have been appointed as the principal consultant, who in turn appointed J. Mitchell & Associates Environmental Services to undertake the mandatory Environmental Scoping Exercise for the project.

The proposed development is located in the Nqutu Local Municipality area, although the Blood River forms the municipal boundary between the Endumeni and Nqutu Municipalities. The Blood River Monument is located within the Dundee Municipality, albeit on the opposite bank of the river.

Historical Background

There are two independent museums at the site of the Battle of Blood River / Ncome, each representing an opposing side in the battle. The Voortrekker side is commemorated at the site of the laager of oxwagons, while the Zulu side is honoured by the Ncome Museum, on the opposite bank of the Ncome River.

The sensitivities of each side initially resulted in tension between these two opposing factions, down to the details of the actual battle, and the estimates of the number of Zulu dead.

The Blood River Monument is a tribute to the battle of Blood River (1838), a focal point of the Afrikaners' cultural heritage. The granite Jaw-bone Monument that was designed by Coert Steynberg was finished in 1939, but could only be inaugurated in 1947 because of the Second World War. The bronze wagon laager was built in 1971 on the original site of the 1838 wagon laager and inaugurated on 16 December of the same year. The reconstruction of this wagon laager is unique.

Ncome-Blood River Heritage Site is probably one of the most unique battlefields in South Africa. The site witnessed a major confrontation between the Voortrekkers and amaZulu on 16 December 1838. The Voortrekkers fought under the skilful leadership of Andries Pretorius while King Dingane's *impi* was led by Ndlela kaSompisi.

The Site is named after a nearby river known as *Ncome* in isiZulu and *Bloedrivier* in Afrikaans. To the east of this river is the Ncome Monument and Museum Complex. The Blood River Monument and Museum Complex is located west of the river. These monuments were erected through the years to commemorate a significant battle in South African history.

Some Historians differ from the researched version of the events leading up to the 1838 Battle of Blood River ("Slag van Bloedrivier" or *Impi yaseNcome*). The site is therefore unique in that it is the only one in South Africa where two institutions are present on one battlefield.

A visit to both monuments and museum complexes on the Ncome-Blood River Heritage Site gives one a more complete view of the events that took place before, during and after the 1838 Voortrekker-Zulu confrontation.

Location

The Ncome-Blood River Heritage Site is located 43 km from Dundee, 24km from Nqutu and 72 km from Vryheid. This site is located in a rural setting, with no nearby infrastructure not related to Blood River Museum or the Ncome Museum Complex. On the way to the site from De Jager's Drift there are a number of farms and game farms. The route from the site to Nquthu is characterised by homesteads of local amaZulu and Sotho inhabitants.

The site is sign posted with "Blood River", "Ncome" or "Blood River/eNcome" signs.

Background to the Ncome Museum Complex

Ncome Museum was officially opened in November 1999. Architecturally, the museum is unique. It takes its shape from the Zulu war horn formation. The Zulu King, Shaka kaSenzangakhona, initiated the formation. The museum offers a re-interpretation of the 1838 battle and Zulu culture in general. The rich symbolism of the Zulu language is captured through items on display.

In the Museum grounds are a Zulu war horn formation display, *isisivivane* (cairn) and a reed "garden". The latter interprets the symbolic importance of reeds (Annual Reed Ceremony) to the Zulu nation and has a historical significance to Ncome.

During spring and summer, especially in years with good rainfall, the site can house a diverse variety of bird-life, including wetland species in the riverine habitat and grassland species in the areas adjacent the site. Numerous garden bird species are also to be seen.

The museum is located within a historical landscape directly relating to the 1838 battle. To the east of the Museum is *iNtaba kaNdlela* (Ndlela's mountain). Ndlela was the Chief Commander of amaZulu during the battle and where Ndlela's warriors rested before crossing the Ncome/Blood River to *iNtibane Mountain* which is to the west of the Museum. The Zulus aptly named this mountain *iNtibane*, also known as *Vegkop* (Fight-or Skirmish Hill) in Afrikaans.

Extent of Proposed Development

The development of the facilities at Ncome will entail the construction of new buildings, for accommodation and recreation, which are not existing spheres of utilisation.

The following is a synopsis of all the buildings that are proposed:

- Paved Walkways and Parking areas
- Office accommodation and Garaging
- Staff Accommodation and garaging
- 2X 1-bedroom flats
- 1X 2-bedroom flat
- Guard Room
- Kitchen and Restaurant
- Public Toilets
- 2 Lockup Garages
- Conference centre (600m²)
- Tourist accommodation (6 Huts, ablutions, kitchen and dining area)
- Footbridge over the Blood River
- Storeroom and Library (70m²) – 2 rooms 7m X 5m
- Upgrading of the associated power supply infrastructure.

Accommodation

Six huts have been proposed to accommodate tourists overnight. Two huts each will accommodate 2-, 3-, and 4 persons respectively. The total bed-nights amounts to 18 per night, with the conference centre adding to the utility value of the centre.

Pedestrian Bridge

Three existing concrete pillars are presently located in the Ncome River. These pillars form the basis of the proposed pedestrian bridge, which will be a simple, low profile structure sufficient to allow pedestrians to cross the river on foot in relative safety.

The bridge must necessarily be sufficiently strong and inherently safe for pedestrian use, while not creating a visually unappealing view. The location of the bridge is currently proposed directly between the two nodes of development, which constitutes the axis of least additional disturbance. This is the imaginary line between the two existing developments, which each respectively form the backdrop to the bridge, when viewed from the museums at Blood River and Ncome.

Impacts

The proposed development is planned for within the area currently managed as the Ncome Museum, which falls under the auspices of Amafa KwaZulu-Natali. The museum is located within close proximity of the battlefield of Ncome / Blood River. The heritage impacts of this development are thus anticipated to be the most significant, due to the low impact on the biophysical environment.

However, if the development is carried out in accordance with the recommendations and support of Amafa and the heritage consultant, it is likely that the project will have a largely positive impact on the communities in the area, the utility of the battlefield area as a tourist destination and the socio-economic environment with little significant impact in terms of biodiversity. The area has been significantly impacted upon by the addition of the museum complex. The addition of new structures is unlikely to increase the intensity or duration of any impacts.

This chapter is intended to highlight possible impacts that the project could foreseeably have on the site during the construction and operational phases. The impacts that are foreseen are discussed to attempt to determine the probable extent and duration of these impacts, as well as the severity, where applicable.

In general terms, the project is likely to impact mainly on the perceptions of I&AP's in the area of cultural sanctity and respect for the area. The management of actual impacts will be detailed in the appended Environmental Management Plan, which will be accepted by the KZN Department of Agriculture and Environmental Affairs and will be legally binding on the developer and contractors.

Biophysical Impacts

The area is located within the grassland biome, and is within the Southern Tall Grassveld veld type. The area has very few trees and is occupied mainly by grasses and forbs.

Biodiversity

No impact on local or regional biodiversity is anticipated. The site has been significantly modified from the natural vegetation, evidence of which is clearly visible in the large number of pioneer plant species on the proposed site of the development. In addition, the lawns are mowed frequently, reducing the possibility of individuals of habitat specific or sensitive species being found on the site.

Topography

The site is located at a point that may be susceptible to flooding. According to Anderson Vogt (consulting engineers), the solution would require raising the existing buildings approximately 600mm – 1m above the existing ground level. The most practical method to do this is to create a series of earth benches upon which the buildings will be constructed. The site will be raised by the creation of platforms on which the structures will be built. These platforms will be compacted mounds of shale, excavated from a series of dongas in the vicinity of the museum. These mounds will be between 600mm and 1m above the existing ground level.

Material will be sourced locally to create the benches on which the structures will be built. The creation of these platforms is unlikely to have any significant impact on the surrounding areas, including any visual impact. The area presently has remnants of several berms that are approximately 800mm high. These are almost not noticeable unless they are being specifically examined, even when viewed from nearby on the museum property, due to the natural undulation of the topography and the location of the site on the lower end of the toe slope of the valley side.

The overall impact of the additional buildings, and in particular the conference room, could add to the visual impact of the proposed upgrade. The height of the conference structure will be not greater than 5m at its highest point, which would be the intersection between the conference room and the restaurant. This is illustrated in the attached diagrams.

Borrow Area

The impacts associated with the proposed use of the nearby borrow area are limited in that the borrow area is at present, essentially a series of 1 – 2m deep dongas. These dongas are sparsely vegetated and in a state of active erosion at present. Cattle frequent the areas close to the dongas and pose a threat to the integrity of the soil crust in this area, where erosion of the headcut of the donga is relatively active.

Hydrological Impacts

The closest water resource to the site is the Ncome / Blood River. The river is a perennial stream, located approximately 50-100m from the closest point of construction. Construction of the bridge may have a short-term impact on local water quality, as vehicles drive through the riverbed to supply material and support. No stream diversions are anticipated.

The watercourse is approximately 3-5m deep, incised with steep banks, spilling over into a shallow valley. The channel itself is well defined. The river usually flows at <300mm depth, which indicates that a significant flood event would need to occur before the river rose to dangerous levels.

The proposed upgrade would acquire water at an agreed 35kl per day for all activities. This quantity has been agreed to by the Umzinyathi District Municipality [Apparently this has changed – water will be abstracted from the existing borehole; email correspondence from J Mitchell & Associates 30 June 2006]. The proposed development would not have any adverse impacts upon the hydrology of the Blood River, both in terms of water quantity and quality.

Cultural Impacts

The project is anticipated to have an extremely low long-term impact on the biophysical environment, although it is anticipated that a more significant perceived impact will be on the cultural landscape. The traditional enmity between the Zulu and Afrikaans groups at the site has manifested in two entirely separate museums being built, one on either side of the Blood River. In recent years, there has been a significant drive towards reconciling the differences between the two traditions.

This was specifically mentioned at the celebrations held at both Blood River and Ncome, by the cultural leaders of the Afrikaner and Zulu cultural groupings. The proposed bridge that will connect the two museum complexes could be contentious in the view of some of the Interested and Affected Parties (I&AP's).

This impact is a culturally significant one and has extremely little actual impact on the museum complexes, other than allowing guests to the museum easier access to the entire battlefield area and allowing tourists to visit both museums by foot, rather than travelling the short distance between the museums in a vehicle. It is anticipated that the overall experience of the visitors will be significantly enhanced by such access.

The Blood River Monument management has requested that the bridge have lockable gates on either side to prevent unauthorised access and ensure the best possible security for either side. Uncontrolled access is a real concern at both sites. This is from a control and security point of view. Guests need to be assured of their safety, while the management of the two facilities desire to keep unwanted persons out of their respective premises. This will especially apply to Ncome when paying guests are overnighting at the museum, and their vehicles and possessions need to be secured as well.

The Blood River management has also expressed a concern that all structures should be planned to ensure maximum noise attenuation, by planning all structures in such a way as to place the buildings between the Blood River site and the areas where noise is likely to be generated. This includes outdoor entertainment areas and areas where large congregations of people are likely to gather.

The procedural requirements have also been stressed as important, as the Ncome Blood River complex is to be proposed as a National Heritage site through the South African Heritage Resource Agency.

Alternatives

Several alternatives have been investigated during the course of the environmental Scoping Study.

No Project Option

The first alternative entailed the No Project Option or NPO. The overall impact of the No Project Option has not yet been established in detail. However, by not implementing any portion of the proposed upgrade, the museum and surrounds would not benefit from the expenditure that accompanies a project of this nature, specifically in the short-term employment of local labour during the construction phase. Moreover, the skills transfer that typically accompanies such a development would also not take place.

Tourists overnighing at the new facility are a source of revenue that is needed in the area to inject capital into the local community. The community is at present in need of employment opportunities, but is denied the skill and training. In addition, the opportunities that are associated with job creating for the medium to long-term would suffer. Local employment opportunities would not be created. Moreover, the skills that would assist the local communities in searching for employment elsewhere and which would be passed on to these people during the construction and, to a lesser extent the operational phase, would never be made available to the local community. The local community would not benefit from the proposed development in any way, should the NPO be enforced.

Site Selection

The existing site was selected to integrate the buildings into a single area, rather than create a third area of disturbance in the vicinity of the Blood / Ncome River battlefield. Disturbing another area would result in duplication of the impacts created by the supply of water, power and the treatment of wastewater, with no significant environmental benefits. These are mainly visual and disturbance to soil, and while these are generally low order impacts the cumulative impact of visually intrusive structures such as power lines and telephone cables can be significant. In addition, proximity of the site to the battlefield is one of the major draw cards for the proposed development.

Extent

The extent of the development has been scaled to create a small development that is flexible and could be upgraded in the future. By offering a variety of configurations, the designers have ensured that the establishment will be able to accommodate different user groups without difficulty. At the same time, the accommodation facility would be insufficient to cater for all delegates for a conference, which would encourage some delegates to make use of existing accommodation in the areas surrounding Ncome / Blood River such as Dundee, Kingsley and environs.

Conclusion and Recommendations

The proposal to add accommodation facilities to the Ncome Museum is, by all indications, a relatively low impact activity and has some significant economic and social benefits. The lack of impacts on the biodiversity at the site and the surrounding area makes the project appear to be desirable in terms of predicted impact and the potential benefit of the local community. Based on the submissions received to date, the project has good potential sustainability and could bring significant relief to the poverty statistics in the area.

APPENDIX E

SIGNIFICANCE AND VALUE OF HERITAGE RESOURCE SITES

The following guidelines for determining site significance were developed by the South African Heritage Resources Agency in 2003. We use them in conjunction with tables of our own formulation (see that for the Southern African Iron Age, below) when considering intrinsic site significance and significance relative to development activities, as well as when recommending mitigatory action.

Type of Resource

Place

Structure

Archaeological Site

Palaeontological Site

Geological Feature

Grave

Type of Significance

1. Historical Value

It is important in the community, or pattern of history

- Importance in the evolution of cultural landscapes and settlement patterns
- Importance in exhibiting density, richness or diversity of cultural features illustrating the human occupation and evolution of the nation, Province, region or locality.
- Importance for association with events, developments or cultural phases that have had a significant role in the human occupation and evolution of the nation, Province, region or community.
- Importance as an example for technical, creative, design or artistic excellence, innovation or achievement in a particular period

It has strong or special association with the life or work of a person, group or organisation of importance in history

- Importance for close associations with individuals, groups or organisations whose life, works or activities have been significant within the history of the nation, Province, region or community.

It has significance relating to the history of slavery

- Importance for a direct link to the history of slavery in South Africa.

2. Aesthetic Value

It is important in exhibiting particular aesthetic characteristics valued by a community or cultural group

- Importance to a community for aesthetic characteristics held in high esteem or otherwise valued by the community.
- Importance for its creative, design or artistic excellence, innovation or achievement.
- Importance for its contribution to the aesthetic values of the setting demonstrated by a landmark quality or having impact on important vistas or otherwise contributing to the identified aesthetic qualities of the cultural environs or the natural landscape within which it is located.
- In the case of an historic precinct, importance for the aesthetic character created by the individual components which collectively form a significant streetscape, townscape or cultural environment.

3. Scientific Value

It has potential to yield information that will contribute to an understanding of natural or cultural heritage

- Importance for information contributing to a wider understanding of natural or cultural history by virtue of its use as a research site, teaching site, type locality, reference or benchmark site.
- Importance for information contributing to a wider understanding of the origin of the universe or of the development of the earth.
- Importance for information contributing to a wider understanding of the origin of life; the development of plant or animal species, or the biological or cultural development of hominid or human species.
- Importance for its potential to yield information contributing to a wider understanding of the history of human occupation of the nation, Province, region or locality.

It is important in demonstrating a high degree of creative or technical achievement at a particular period

- Importance for its technical innovation or achievement.

4. Social Value

It has strong or special association with a particular community or cultural group for social, cultural or spiritual reasons.

- Importance as a place highly valued by a community or cultural group for reasons of social, cultural, religious, spiritual, symbolic, aesthetic or educational associations.
- Importance in contributing to a community's sense of place.

Degrees of Significance

Rarity

It possesses uncommon, rare or endangered aspects of natural or cultural heritage

- Importance for rare, endangered or uncommon structures, landscapes or phenomena.

Representivity

It is important in demonstrating the principal characteristics of a particular class of natural or cultural places or objects

Importance in demonstrating the principal characteristics of a range of landscapes or environments, the attributes of which identify it as being characteristic of its class.

Importance in demonstrating the principal characteristics of human activities (including way of life, philosophy, custom, process, land-use, function, design or technique) in the environment of the nation, Province, region or locality.

Sphere of Significance	High	Medium	Low
International	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
National	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Provincial	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Regional	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Local	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Specific Community	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

What other similar sites may be compared to this site?

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Southern African Iron Age

	Significance		
	- low	- medium	- high
Unique or type site			Yes
Formal protection			Yes
Spatial patterning	?Yes	?Yes	?Yes
Degree of disturbance	75 – 100%	25 – 74%	0 – 24%
Organic remains (list types)	0 – 5 / m ²	6 – 10 / m ²	11 + / m ²
Inorganic remains (list types)	0 – 5 / m ²	6 – 10 / m ²	11 + / m ²
Ancestral graves			Present
Horizontal extent of site	< 100m ²	101 – 1000m ²	1000 + m ²
Depth of deposit	< 20cm	21 – 50cm	51 + cm
Spiritual association			Yes
Oral history association			Yes
> Research potential			High
> Educational potential			High

Please note that this table is a tool to be used by qualified cultural heritage managers who are also experienced site assessors.

APPENDIX F

The American National Parks Services sets out various criteria for the identification and management of cultural landscapes:

'Cultural landscapes are complex resources that range from large rural tracts covering several thousand acres to formal gardens of less than an acre. Natural features such as landforms, soils and vegetation are not only part of the cultural landscape, they provide the framework within which it evolves. In the broadest sense, a cultural landscape is a reflection of human adaptation and use of settlement, land use, systems of circulation and the natural resources and is often expressed in the way land is organised and divided, patterns of types of structures that are built. The character of a cultural landscape is defined both by physical materials, such as roads, buildings, walls and vegetation, and by use reflecting cultural values and traditions.

'Identifying the character-defining features in a landscape and understanding them in relation to each other and to significant historic events, trends and persons allows us to read the landscape as a cultural resource. In many cases, these features are dynamic and change over time. In many cases, too, historical significance may be ascribed to more than one period in a landscape's physical and cultural evolution.

'Cultural landscape management involves identifying the type and degree of change that can occur while maintaining the character-defining features. The identification and management of an appropriate level of change in a cultural landscape is closely related to its significance. In a landscape significant for its association with a specific style, individual, trend or event, change may diminish its integrity and needs to be carefully monitored and controlled. In a landscape significant for the pattern of use that has evolved, physical change may be essential to the continuation of the use. In the latter case, the focus should be on perpetuating the use while maintaining the general character and feeling of the historic period(s), rather than on preserving a specific appearance.

'A cultural landscape is a geographic area, including both natural and cultural resources, associated with a historic event, activity or person. The National Park Services recognises four cultural landscape categories: historic designed landscapes, historic vernacular landscapes, historic sites and ethnographic landscapes. These categories are helpful in distinguishing the values that make landscapes cultural resources and in determining how they should be treated, managed and interpreted...

'The four cultural landscape categories are not mutually exclusive. A landscape may be associated with a significant event, include designed or vernacular characteristics and be significant to a specific cultural group.'

APPENDIX G

HERITAGE INSTITUTIONS

Voortrekker and Ncome Museums

STRATEGIC / MANAGEMENT PLAN

1 APRIL 2006 - 31 MARCH 2009

INTRODUCTION

Foreword by Chairperson of Council

It is with great honour and satisfaction that I submit this three-year strategic/management plan for the Voortrekker and Ncome Museums. The pages that follow will show that the Voortrekker Museum and Ncome will continue to make meaningful contribution to cultural and educational transformation while maintaining internationally recognised collection and research programmes in heritage and culture. Furthermore these museums are responding to key strategic needs as set down by the Department of Arts and Culture and by the President through his State of the Nation Address.

In delivering the projects outlined in the following pages the Council will be guided by its responsibilities as outlined in the Cultural institutions Act of 1998. These responsibilities can be summarised as follows: Council

- Determines, with the approval of the Minister of Arts and Culture, the aims and objectives of the Voortrekker/Ncome Museums
- Formulates policies that will best enable those aims and objects to be achieved
- Appoints staff necessary to achieve the aims and objectives
- Assists and supports the Director and staff in their work
- Manages and controls the finances of the Museum
- Assists in raising funds for the Museum

In line with the above, Council has approved a series of policies and procedures over the past two years to enable the Museum to comply with relevant legislations. The Council will continue to do this over the following years. When this Council took over in 2003, it set a series of objectives it wanted to be achieved during its term. The majority of these have been implemented. Included in these objectives was the development of sound and interesting exhibitions, a turn around strategy from an Adverse Audit Report to an unqualified report, acknowledging various cultures the Museum was exhibiting and reflecting this to the new name. All these strategic objectives were accomplished or are in a verge of been completed. Based on this, I therefore believe that the strategic objectives contained in this plan are visible and achievable.

In trying to achieve these objectives, the Director and staff of the Museum will continue to get necessary support and advice from dedicated Council members. These members have, individually and collectively, a strong commitment to the institution's goals and objectives, including the preservation of the Country's living heritage.

Professor L F Mathenjwa
CHAIRPERSON OF COUNCIL

Introduction by Director

1. Status

The Voortrekker and Ncome Museums are two separate cultural institutions falling under one management and governed by one Council. Voortrekker Museum was established in 1912 and is situated in Pietermaritzburg, while Ncome Museum, which is situated 300kms away at Nquthu, was established in 1998 as the then DACST's legacy projects. When Ncome Museum was completed in 1999 the Department of Arts, Culture, Science and Technology decided to put it under the Voortrekker Museum as a temporary measure. The Council and management of the Voortrekker Museum took responsibility for the overseeing the affairs of Ncome Museum. Although the two museums are situated hundreds of kilometres apart, their partnership has been beneficial to both in a number of ways. Cooperation around education, outreach, research and exhibition projects have borne fruits.

The two museums will strive to realise the goals of cultural transformation, diversification of audiences through vibrant marketing, diversification of collections, increasing community involvement (youth and women), skill development, improvement of service delivery, implementation of effective and efficient corporate governance principles, the development of a proper marketing strategy as well as staff development programs.

2. Capital Works

Plans for the construction of Phase II at Ncome have been translated into sketch maps and building plans. The Department of Public Works is driving the construction project. According to these the site will be handed to the constructors early in 2006 and the construction will be completed before 2008. The completion of the second phase will give Ncome and the nearby Blood River Museum a bridge which will link the two institutions in order to ensure that these two institutions work together for the benefit of the whole of South Africa. More importantly the bridge will enhance reconciliation and progress. On the other hand the Voortrekker Museum must provide proper facilities for physically challenged persons. This will enable them to access the upper level of the Main Hall.

3. Council /Governance

As mentioned above the two museums have one Council, and the present one was appointed in April 2003. Council has worked tirelessly to ensure that the museums have a clear vision and align their programmes and policies with the national agenda. The latter refers to transformation, promotion of heritage, cultural development, mass participation and promotion of Arts and Culture with the purposes of creating job opportunities, skilling communities and staff, development and promotion of tourism products, women and youth participation. Furthermore, issues relating to corporate governance, employment equity and staff development, are receiving attention through the Audit and Human Resources Committees. Council has also proposed that the Museum should change its name. Members of the public were invited to suggest possible names. A recommendation for the new name was sent to the Minister for consideration.

4. Personnel

The two museums have a combined staff complement of 37. As mentioned above management is trying by all means to ensure that there is compliance with employment equity legislation. The issue of personnel is important because it is inseparable to the museum's long term plans. Staff is a key to effective service delivery. Presently the salaries of staff are not that good and it is extremely difficult to attract new personnel or retain present staff. The Museum has done a Job Grading and Job Evaluation exercise to establish some of the factors leading to staff leaving it. This audit exercise will guide the Museum in devising new strategies to retain, develop and attract staff.

5. Museum Programmes

The programmes for the two museums for the next three years are in line with transformation, community (youth and women) involvement and skill development. A substantial component of staff time and energy will be devoted towards community-oriented projects. These projects will be aimed at responding to the needs as well as highlighting the socio-economic and political circumstances in which the various communities survive. Other projects will focus on traveling exhibitions as well as skills training for the communities, which the two museums serve. There will also be emphasis on cultural transformation in order to ensure that all cultures and people feel represented in our institutions. The museums will strive to become vital components of their communities instead of being seen as foreign spaces. The research, collection and exhibition programmes of the Voortrekker Museum will ensure that the histories and cultures of the racial groups that were ignored or not represented in the past are given special attention. Ncome Museum will ensure that it remains in constant dialogue with the communities around it and that its exhibition broadly interprets the histories and cultures of events and people around it.

6. Administration/Finances

Presently the two museums are funded on a continual base by the Department of Arts and Culture (DAC). In addition DAC has given the museums additional funds in a form of Transformation projects to help the museums transform their exhibitions, education, outreach, research and collection items.

In the next three years the two museums will continue to maintain, establish and implement proper and effective financial controls in line with the requirements of the Public Finance Management Act. Council has played an important role in ensuring that this takes place. Proper compliance procedures and structures have been put in place and will continue to be developed.

Mr B Ndhlovu

Director

1.3 Vision and Mission

1.3.1 Mission statement:

- To advance the appreciation of the dynamic history and diverse cultures of the people of KwaZulu - Natal.

1.3.2. Vision:

- To bring about transformation in the fields of culture and history.
- To promote heritage and to attract audiences by creating inter-active exhibitions.

1.3.3. Objectives of the Voortrekker and Ncome Museums

(a) To improve tolerance, understanding and mutual respect among the diverse groups in KwaZulu-Natal

(b) To interpret and display the histories of various communities in KwaZulu-Natal in a holistic and objective manner

(c) To provide educational services to all groups of the community and

(d) To provide an outreach programme to all sections of the community

(e) To disseminate vital cultural and historical knowledge through education, outreach, exhibitions and other community-oriented programmes

1.4 INCOME AND EXPENDITURE TRENDS

The two museums have grown immensely over the past few years and funding has not increased to meet the needs and the new challenges. The Museums constantly strive to meet the financial challenges imposed to them by legislative

demands. Added to these are the challenges of implementing various projects linked to the core functions of the museums against limited financial resources. Against this background the museums continued and will continue to implement various projects.

1.4.1 Overview of past performance and spending trends (Voortrekker and Ncome Museums)

Income and Expenditure over the last 4 years is reflected in the table below.

INCOME	2001/02 Audited R'000	2002/03 Audited R'000	2003/04 Audited R'000	2004/05 Audited R'000
(a) State contribution	3 716 000.00	4 689 000	4,812.000	5 688 823
(b) Entrance fees	4294	5350	5 831	3 748
(c) Donations	553.00	1302	11 707	7501
(d) Rentals/Parking	53 002.00	10 088	47 776	56 278
(e) Sundry income	102 692.00	4502	6 823	34 725
(f) Investment income	141 274.00	155 521	94 610	48613
(g) Museum shop	21 124.00	9168	(9149)	1940
(h) Insurance claims		28 830	0.000	-----
(i) Telephone		9756	14 302	-----
(j) Write off reserve		9177	0.00	-----
Total	4 039 090.00	4 949 152	5 008 900	5 841 628

EXPENDITURE	2001/02 Audited R'000	2002/03 Audited R'000	2003/04 Audited R'000	2004/05 Audit R'000
(a) Support functions	647 088.00	682 931	829 771	1 081 191
(b) Collection and Collections Management	58 018.00	4000	12 235	2840
(c) Curation and Research	23 912.00	15 000	5 360	---
(d) Marketing and Publicity	29 758.00	59 543	15080	53603
(e) Exhibitions	42 236.99	66 192	115 523	310
(f) Research and Development	22 469.00	5000	0000	-----
(g) Education and Public Programmes	633.00	8917	57 148	13 471
(h) Staff Expenditure	3 378 379.00	2 964 401	3 498 827	3 843 212
(i) Professional fees		75 821	91 943	83 675
(j) Council related expenses		216 969	149 061	151 006
(k) Capital expenses		70 115	165 527	-----
(l) Staff Development		42 571	27 920	9197
(m) Functions		98 360	183 757	125 434
Total	4 202 413.00	4 209 820	5 152 152	5 363 939
(Deficit)/Surplus	(163 323.00)	739 332	(143 252)	477 689

1.5 VOORTREKKER/NCOME MUSEUMS' SWOT ANALYSIS

SWOT ANALYSIS

STRENGTHS	WEAKNESSES
Collections policy	Small library for Voortrekker
Promotions Policy/Performance assessment	Inadequate equipment and museum vehicles
Written policies	No bridge linking Ncome and Blood River facilities
Staff expertise	No facilities for education groups at Ncome
Strategic Partnerships	Lack of interactive exhibitions (Edutainment) due to inadequate space for Ncome
Museum shop and library	No facilities for refreshments for visitors at Ncome

User friendliness/accessibility of the museum	Small kitchenette for staff at Ncome	
Good management	No balanced approach in exhibitions (e.g., models in diorama do not look authentic)	
Communication	Ncome staff travel long distances to work, no viable public transport	
Location (in the provincial legislature)	No proper facilities for security guards for Ncome	
Location central and close proximity to taxi and bus ranks and shopping centres	Staff development is problematic – developing the already developed	
Close proximity to university, technikon and other educational institutions	No parking facilities for museum cars, visitors, staff and buses for Ncome	
Multi-lingualism and multiculturalism in exhibitions and among staff	Studies interfering with productivity	
Possess the oldest double-storey building in Pietermaritzburg	No library facility for Ncome staff and for school outreach projects	
Diversity of skills in our Council	No collection centre for cultural items at Ncome	
Modern Technology (computers, scans, multi-purpose photocopy machine, digital camera)	Exhibitions in the main hall are mixed and do not make impact or give offer unique museum experience (Voortrekker Museum)	
Updated Risk Assessment Plan	Poor work place forum	
Audit Committee and HR Committee	No proper workstation and craft centre for Ncome	
Ncome visitors willing to spend money and are willing travellers	No multi-purpose hall at Ncome	
Ncome located in a rural area, rich with living and intangible heritage	Lack of socialisation/social gatherings for staff	
Ncome is a site museum, visitors view real landscape	Occasional power failures at Ncome	
Ncome opens seven days a week	Location of the Voortrekker Museum – high rate of crime in the city centre	
Local partnerships (against poverty) with communities at Nquthu creates good working relationships with locals.		

OPPORTUNITIES	THREATS	
Museum website – research and marketing	High staff turnover	
To link with tertiary institutions for experiential learning	Lack of interest in history by adults	
To start a newsletters (for communication and marketing)	Modern Technology – TVs, movies and computer games keeping potential audiences away from museum	
Diversity of skills/expertise in our Council	Devious Collectors/thieves	
To utilise our facilities to generate income	Location (dangerous part of town Voortrekker)	
To get a strong work – place forums	Crime in the Market Square	
Separate/Compartmentalise exhibition space by themes (instead of the mix that is in the Main Hall)	Power failures at Ncome	
To offer integrated museum experience to tourists (fine-tuning our tour guiding)	Clear identity	
To develop facilities for physically challenged, Braille and lift	Gravel road to Ncome/Blood River	
To have more temporary exhibitions and rotate our exhibitions	Inadequate facilities for Ncome Museum	
To offer technical training for the display staff		
To attract private sector sponsorship		
Optimum utilisation of LAN and having computerised catalogue in the library		
Museum website		

1.6. STAKEHOLDERS

(AUDIENCES, CLIENTS; PARTNERS, SERVICE PROVIDERS)

- Tourists (local and international)
- Educators, students and schoolchildren (learners)
- Media – particularly local newspapers and radio station
- Tour Associations
- Tour Operators
- Politicians
- National, provincial and local governments
- Department of Arts and Culture
- Public Works Department
- Education Department

- Local Museums and other heritage institutions: Natal Museum, Talana Museum, Vryheid Museum, KwaMuhle Museum, Museum Services, Amafa, Macrorie House etc.)
- Suppliers (service providers database is compiled)
- Local university/tertiary institutions
- Libraries and Archives
- South African Police
- Collectors of Cultural Items
- Museum Councils
- Dutch Reformed Church
- Hospitality Industry (hotels, lodges, B&B's, etc)
- KZN Department of Arts, Culture and Tourism
- Voortrekker Monument and Blood River Monument
- Freedom Park
- Market Theatre Foundation
- Office of the Premier
- Tourism KZN
- Comrades House Museum
- Local communities and municipalities
- Various societies and clubs
- Users of our parking space for Voortrekker Museum

2. STRATEGIC DIRECTION

2.1 Key objectives

In implementing their objectives the Voortrekker and Ncome Museums will deliver their legislative assignment by prioritising the following key objectives and challenges: promoting and mass participation in Arts and Culture, promotion and conservation of intangible and tangible heritage and development of new cultural products, skill development including youth and women development initiatives and programmes. These institutions will pursue the achievement of these objectives through administration/support functions, collection, research, marketing/publicity, library, exhibitions, education/public programmes and culture. The following is an implementation and management ('business strategy') strategy and key objectives for each function.

2.2.1 NCOME MUSEUM AND MONUMENT COMPLEX (NMMC)

MANDATE

Ncome Museum and Monument Complex was established in 1998 as one of the Department of Arts, Culture, Science and Technology's Legacy Projects. The aim of the projects was to correct the imbalances in the representations of South Africa's history and heritage. Ncome Museum articulates a positive reinterpretation of the 1838 Boer-AmaZulu confrontation and Zulu and Sotho material culture in general.

The core functions of the museum in no specific order are:

- promotion of living heritage
- promotion and preservation of tangible and intangible heritage
- collections
- conservation
- research and development
- exhibitions
- and public communications.

Management, in perpetuity, of the country's tangible and intangible cultural heritage is a major responsibility of the Museum. Over the last five years of its inception and existence the museum has established a mutually beneficial relationship with its surrounding communities and partners. In partnership with local communities the Museum has successfully launched a number of living heritage projects, including the Dance and Dress festivals. However it should be noted and stressed that its programmes and projects are disadvantaged by a lack of adequate facilities such as the

multi-purpose hall, accommodation for visitors and staff, toilets and parking facilities etc. It is hoped that this challenge will be addressed by the construction of additional facilities currently being undertaken by DPW and DAC.

Within the next three years the museum will see the extension of its physical structure. Capital Works projects to be done for Ncome totals to about R15 million. They include accommodation for staff, tourists, completion of the footbridge, roads, offices, kitchen and restaurant, brick paving, public toilets, garages, multi-purpose/conference centre/hall, storeroom and library and the upgrading of power supply. It is however anticipated that the construction phase will impact on the implementation of a number of museum projects and activities. Once completed, the Capital Works Project will help the museum to effectively fulfil its mandate and projects.

**STRATEGIC DIRECTION
EXHIBITIONS**

Key objective	Strategy/output
New Exhibitions	<ul style="list-style-type: none"> · Mount an exhibition on the interpretation of Zulu/Sotho material culture. · An exhibition on the Zulu military strategy: A Historical Cultural approach. · Zulu Kings photographic exhibition · Display on Zulu Medicinal plants · Video Documentary: Local cultures · Weapons, Shields and Colour coding in Zulu Military
Temporary exhibits	<ul style="list-style-type: none"> · Compile a guide on places of Interest in Nquthu · Mount a temporary exhibition on August 9 Women's day.
Maintenance and Repair of existing exhibits and educational items	<ul style="list-style-type: none"> · Keep the Museum Hall in condition so as to impress visitors · Fumigation the Museum hall in order to comply with conservation standards.

EDUCATION

Key objective	Strategy/Output
Conventional education programmes, classes and educational items	<ul style="list-style-type: none"> - Develop and evaluate education programmes (including worksheets) for all grades. - Conduct programmes-oriented lessons. - Develop a museum general tour-guiding manual. - Develop an educational brochure and assist in putting together museum information brochures. - Update the museum tour-guiding manual - Conduct guided tours of the museum - Compiling visitor statistics. - Care and maintenance of museum education items.
Outreach	<ul style="list-style-type: none"> - Teachers' workshop on "Ncome as an educational resource". - Plan and launch school education weeks: Theme weeks. - Heritage and Tourism week - Schools Themes Week - School debates. - Ncome Museum Mini Comrade. - Schools Environment/Arbor Day project
Develop working procedures and reports	<ul style="list-style-type: none"> - Update the Annual Technical Plan for the Education Section. - Update the Standard Operation Procedure for education. - Submit essential reports, including monthly and quarterly reports.

CULTURAL

Key objective	Strategy/output
Conventional cultural programmes.	<ul style="list-style-type: none"> - Update a cultural programme for adult tourists and organised non-schooling groupings. - Evaluate the cultural programme for adult tourists and organised non-schooling groupings. - Update and implement a craftwork training manual for local

	<p>communities.</p> <ul style="list-style-type: none"> - Workshops: Producing quality crafts for tourists. - Organise and train young crafters on the making of clay products. - Facilitate performing groups' discussions and planning for museum events. - Cultural/theatrical stage performances
Outreach.	<ul style="list-style-type: none"> - Youth day: Educational and a cultural focus. - Zibuyile emasisweni Dress Festival/Women's Day event - Reed Dance event/ceremony - Traditional horse racing/"The BaSotho ponnyies" - Plan and launch the International Museums' Day project, like traditional food - Assist the Curio-Shop in acquiring products of good quality and with stocktaking. - Organise and run museum road shows. - Compile an estimate of visitors visiting the museum during events and functions.
Working procedures.	<ul style="list-style-type: none"> - Update the Standard Operation Procedure and ATP for the cultural section. - Submit essential reports, including monthly, quarterly and yearly reports.

MAJOR MUSEUM OUTREACH EVENTS

Key Objective	Strategy/Output
Organise outreach events	<ul style="list-style-type: none"> • Organize the annual National Day of Reconciliation • Dance Festival.

CLIENT SERVICES

Key objective	Strategy/Output
Marketing and Publicity.	<p>Update Museum marketing and information plan and brochures</p> <p>Develop and update-performing groups' database in all the regions served by NMMC.</p> <p>Develop and maintain schools' database in all the regions served by NMMC.</p> <p>Develop and maintain register of all clients institutions associated with the NMMC.</p> <p>Update a Ncome Museum website. Compile a report.</p> <p>Integrated launch of a Voortrekker-Ncome Museums publication.</p> <p>Interact with Tourism KZN to update Ncome Museum information on their database.</p> <p>Update and integrate the performing and schools' databases</p> <p>Plan and develop the Ncome Picnic site</p>
Trading	<ul style="list-style-type: none"> • Introduce entrance fees. • Stock commercial items for the Museum craft shop. • Museum Shop and sale of services. - Stocktaking. • Develop and maintain a Standard Operation • Develop and maintain a standard operation procedure for the shop.

PARTNERSHIPS

Key objective	Strategy/ Output
Establish links with different stakeholders	<ul style="list-style-type: none"> • Comrade House Museum. • Johannesburg Art Gallery. • Consolidate and strengthen existing partnerships. • Constant contact with the Molefe Traditional Authority, Nquthu Region Traditional Authority. • (NB: Also refer to partnerships and stakeholders 1.6 above)

MUSEUM RESEARCH

Key objective	Strategy/Output
Broaden and review present research themes in line with the Museum transformation project	<ul style="list-style-type: none"> Research on the relevance of shields and colour coding in the Zulu Military system. Research the role of women and traditional healers during wars, especially the 1838 confrontation. Research on Zulu/Sotho material culture: new dimensions Research on places of interests in the Nquthu region, including the Prince Imperial site. Research on Zulu Medicinal plants Research the role of BaSotho during the 1838 confrontation

COLLECTIONS AND LIBRARY MATERIAL

Key objective	Strategy/Output
Acquisition of items using mainly funds from the transformation project	<ul style="list-style-type: none"> - Acquire new items (through purchase, donation or collecting) relating to amaZulu and Sotho material culture. - Acquire items relating to the 1838 confrontation and/or Zulu military system.
Conservation and Preservation.	<ul style="list-style-type: none"> - Routine cleaning. - Environment monitoring.
Accessioning.	<ul style="list-style-type: none"> - Routine numbering of new acquisitions. - Routine computerisation of accessioned material
Disaster management	- Update the museum's disaster management plan.
Reading material	<ul style="list-style-type: none"> - Good control of acquired books, acquisition and cataloguing of new reading material.

TECHNICAL

Key Objective	Strategy/Output
Ensure that there is proper monitoring of capital works projects as well as maintenance of buildings and vehicles. Upgrading of tele-communication and maintenance of lighting conductors.	<ul style="list-style-type: none"> • Capital works for Phase 2 by Public Works Department. • Repair and maintenance of museum buildings. • Repair and maintenance of museum vehicles. • Road signs. • Upgrading of tele-communication • Maintenance of lighting conductors

CLEANING

Key objective	Strategy/Output
Museum premises.	<ul style="list-style-type: none"> - Continuous mowing of museum grounds. - Cleaning of museum grounds. - Watering of museum trees and plants. - Maintaining and developing the Muthi garden. - Making a fire band around the museum. - Develop and maintain tourists' shelters.
Machinery and vehicles	<ul style="list-style-type: none"> - Maintaining mowing machines and seeing to it that these machines are serviced as required. - Cleaning of museum vehicles. - Keeping a register of museum tools.
Museum premises.	<ul style="list-style-type: none"> - Cleaning and maintaining museum offices. - Cleaning and maintaining a museum hall. - Cleaning and maintaining museums thatched huts. - Cleaning and maintaining museum performance stage and yard. - Cleaning museum car-pot. - Cleaning of museum toilets.

	- Cleaning and maintaining a museum kitchen. - Controlling rats and ensuring regular fumigation
Cutlery and functions.	- Cleaning and maintaining museum cutlery. - Seeing to it the museum's cleaning equipment are properly maintained.

SECURITY

Key objective	Strategy/Output
Ensure that the museum visitors, staff, property and premises are safe from any hazards	<ul style="list-style-type: none"> - Constant patrolling of museum premises. - Constant checking of museum alarm system. - Protecting museum staff and visitors. - Develop and update a museum security and safety plan. - Upgrade and maintaining of fire extinguishers. - Locking of gates. - Constant checking of the water pump. - Constant contact with the Nquthu Police Station. - Draft and implement a security programme for museum events. - Maintaining museum security equipment.

2.2 Funding requirements per key objective

Key objective	2005/2006 R'000	2006/2007 R'000	2007/2008 R'000	2008/09
INCOME	Income			
(a) State Contribution	5.868 000	6 114 000	6, 479 000	6 867 000
(b) Entrance Fees	4 000	11 000	10 000	11 000
(c) Sundry Income	12 750	13 515	6 000	6 000
(d) Rentals and Parking	55 000	60 000	62 000	55 000
(e) Donations	8500	9010	8 000	7000
(f) Investment Income	238 476	233 023	220 000	210 000
(g) Museum Shop	25 366	35 000	36 000	20 000
TOTAL	6 212 092	6 475 548	6 821 000	7 176 000
EXPENDITURE				
(a) Support functions	1 266 913	1 257 373	1 299 672	1 325 000
(b) Collection and Collections Management	27 866	2 500	4000	6000
(c) Curation and Research	15 000	0	0	5000
(d) Marketing	45 000	123 500	52 500	60 000
(e) Capital Expenses	120 000	74540	80 000	80 000
(f) Exhibitions and Showcases	80 000	62 235	80 000	85 000
(g) Staff Expenditure	4 612 313	4 920 400	5 264 828	5 570 000
(h) Education and Public Programmes	45 000	35 000	40 000	45 000
TOTAL	6 212 092	6 475 548	6 821 000	7 176 000
Surplus / Deficit				

2.3. Capital Works Requests

Voortrekker Museum: The Museum roof is leaking and needs urgent attention. DAC has been made aware of this. Making of Museum exhibition and collection accessible to the physically challenged individuals. This means the installation of lift and staircases for physically challenged.

Ncome Museum: Construction of Phase 2, which will entail construction of new buildings as well as upgrade of various facilities including the access road, accommodation for staff, tourists, completion of the footbridge linking Ncome and Blood River, internal roads, offices, kitchen and restaurant, brick paving, public toilets, garages, multi-purpose/conference centre/hall, storeroom and library and the upgrading of power supply. Preliminary and physical planning commenced during the 2004/2005 financial year.

2.4 Investments

	2001/2002	2002/2003	2003/2004	2004/2005	2005/2006	2006
Accumulated surplus, investments	1 425 425	1,300, 000	1,150 000	1 300 000	1 450 000	2 300

3. SERVICE DELIVERY IMPROVEMENT PROGRAMME

Support Functions/Administration

Activities	Strategy for delivery	Strategy to improve service delivery
Library	Improve library facilities. Purchase books reflecting the cultural transformation of the museum using funds from the Transformation Budget	Provide hard and software for library. Internet access for the library.
Infrastructure	Assess institutional needs in terms of major and minor works and maintenance and repair. Capital Works needs for both Voortrekker and Ncome Museums have been submitted to the Department of Arts and Culture	Continue to work closely with the Department of Arts and Culture (DAC) and access Public Works through DAC.
Computerisation	Upgrade hardware and software for both Ncome and Voortrekker Museum	Regular upgrading, plus virus protection
Internet banking	Electronic payments for service providers and salaries; to save on bank charges.	Continue to utilize the service.
Management	Promotion of good communication and participatory decision making. Hold regular staff and Management meetings	Training of both Top and Middle Management personnel to increase capacity

Collections Management

Activities	Strategy for delivery	Strategy to improve service delivery
Database	Continue putting information on database	Obtain funding for upgrading of database (e-Chain)
Digitization	Provide digital images of important museum items	Establish a digital system. Link up with Killie Campbell Collections
Compile a Collections Policy for the Museum	Finalise collections policy (which is in line with transformation)	Implement collections policy
Documentation of Collections	Improve existing service	Provide digital photographs of artefacts

Conservation / Curation

Activities	Strategy for delivery	Strategy to improve service delivery
Conservation	Conserve all items as efficiently as possible	Investigate the establishment of a conservation department
Curation	Curate all collections in a manner which meets the internationally acceptable norms and standards	Conduct research on the collections
Collections based research	Emphasize collections based research by the museum's researchers	Publish research findings

Marketing and Publicity

Activities	Strategy for delivery	Strategy to improve service delivery
Publications for the public consumption	Encourage researchers to write booklets and popular articles in local newspapers	Secure funding for publications
Increase visitor figures by encouraging both adult and young visitors to the museum	Devise programmes aimed at adult visitors and other non-organised groups. Link up with local tourism bodies and the KZN Tourism Authority.	Disseminate Museum brochures and ensure that the museum gets prominence in the local media
Devise a marketing strategy for the museum which will take into account the name change for the Voortrekker Museum	Market strategy and the Public Relation Plan	Disseminate the strategy to stakeholders, staff and Council. Ensure that staff and Council implement the strategy

Exhibitions

Activities	Strategy for delivery	Strategy to improve service delivery
Mount new permanent exhibitions	Conceptualize and construct	Introduce interactive elements
Reach wider audience	Upgrade existing displays and produce more travelling displays	Utilise funds from the Transformation Budget
Celebrate special events/days	Temporary displays	Utilise funds from the Transformation Budget

Research and Development

Activities	Strategy for delivery	Strategy to improve service delivery
Research on wide range of topics	Encourage research on all aspects of the cultures and history of the peoples of KZN particularly Indian and Coloureds.	Participation by outside researchers and community representatives
Seminars and Journal	Establish a seminar series and a museum journal	Encourage museum researchers and outside experts to publish in the journal
Research in order to mount a historical display on Zulu history	Encourage interdepartmental projects in line with the Transformation Project	Interaction between Research and Display departments

Education and Public Programmes

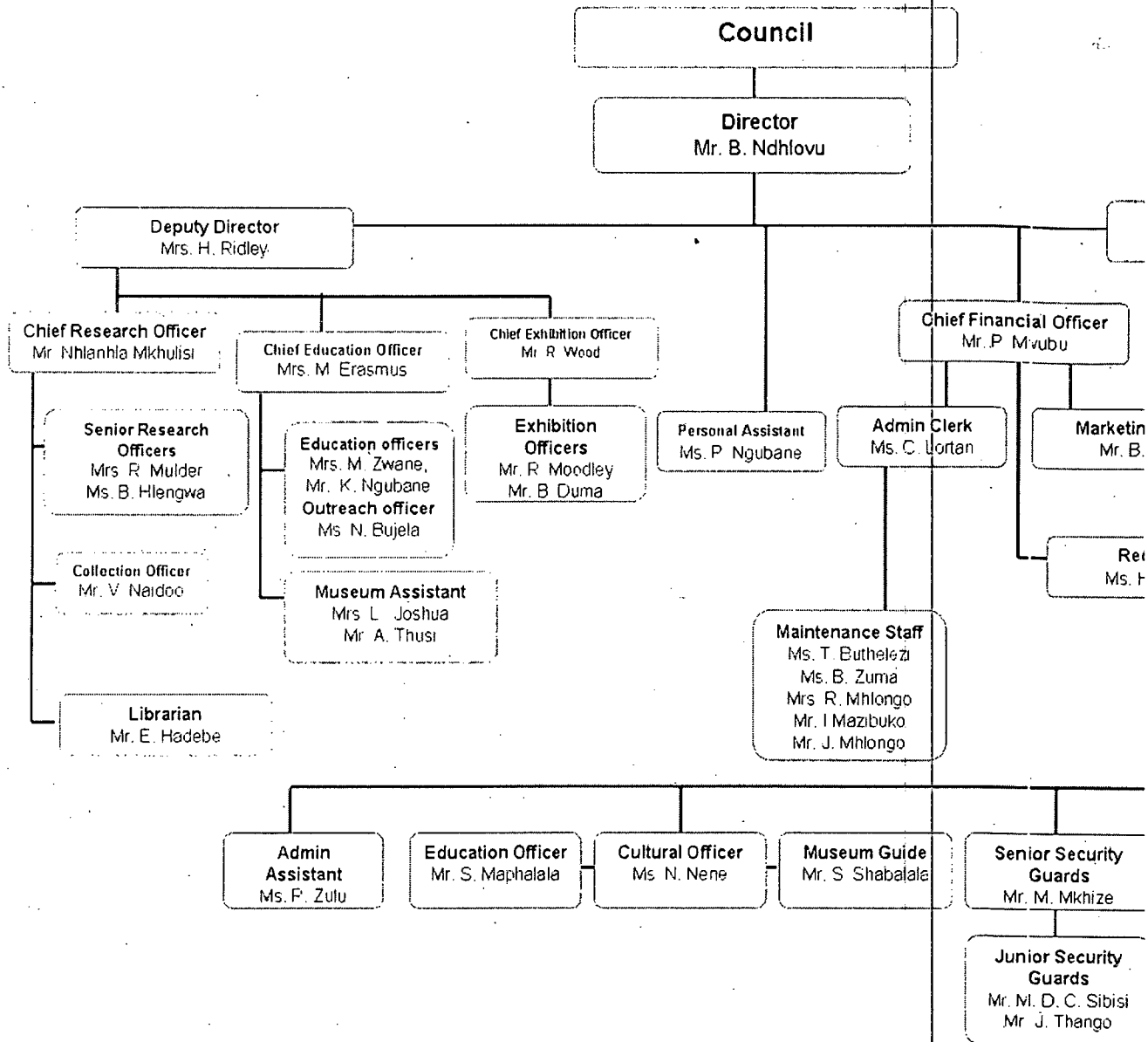
Activities	Strategy for delivery	Strategy to improve service delivery
Curriculum enrichment programmes	Link programmes to museum exhibitions	Provide worksheets to educators/learners
Holiday programmes	Present interesting programmes to attract learners. To work with other partners and stakeholders in order to achieve this.	Obtain more funding to provide better programmes
Workshops for learners and adults	Various topics, such as story telling and cultural diversity and other transformation-related projects	Obtain more funding to cater for workshops to more learners/and adults

4.3 INFORMATION TECHNOLOGY RESOURCE STRATEGY (VM/NM)

In order to be able to provide effective service delivery, the two institutions are planning to upgrade their computers over the next financial years. New computers and relevant software will also be purchased. Technology is also playing a role in collections management as collections are being computerised. New equipment has been purchased using Transformation Project and museums funds. These are useful tools for in research, collection, education, marketing, training as well as displays.

4.4 ORGANISATIONAL STRUCTURE

Voortrekker /Ncome Museums Organizational Structure



4.5 PROPOSED RETRENCHMENTS

No necessity for this process as the Museum has adequate staff to cater for its operational needs.

4.5.1 Proposed Policy

Not applicable. refer to 4.5 above.

4.5.2 Cost of Retrenchments

Not applicable

5. PLANNING INFORMATION FOR 2006-2009

5.1 Programme and Special projects for the years 2006/2007 and 2008/2009

The Voortrekker and Ncome Museums applied for funds from various sources to do some special projects. Capital works requests involve the construction of additional building for staff, visitors and community use at Ncome Museum. The Voortrekker Museum needs a lift facility for the physically challenged.

5.2. Marketing Plan

MARKETING PLAN

Marketing Objective

1. Compile, update and implement a marketing strategy for the Voortrekker (Msunduzi) / Ncome Museums.
2. Establish and evolve new products.
3. Maintain and manage relationships with stakeholders.
4. Manage and update the museums websites.
5. To promote the various activities of the museum.
6. Transform the museum corporate Image
7. Monitor and Update the Museums brochures.

Strategic Planning

Situation Analysis

Competitive Advantage	The Unique exhibited history of people of South Africa in displays.				
Target Market Selection	General Public; youth and adult. Local and international Tourist. Schools children Researchers				
Marketing Mix					
Product	Brand name	Brand Type	Description	Phase	Features
I. Exhibitio	Birth of Democracy	Permanent Exhibition	Future displays. Depicting the birth of democracy in South Africa and role of women during the struggle.	I & II	Politics. Education. Sports
	Pietermaritzburg	Permanent Exhibition	Future displays	I, II & III	River run through It: Origin of na (geography, archaeological finds, earliest written records), Pre-Architecture, Urbanization/labour/ transport, Religion, Military History, Educatic Struggles, Cultural life, Literature, Sport, and I
	The 1906 Poll-Tax Protest (Bhambatha Uprising)	Temporary Exhibition	Revolution display: <u>Richmond, Maphumulo, Nkandla and Greytown</u>	-	Confrontation, and collaboration, PI Protest:
	Sisadla Ngoludala (The Good Old Days)	Permanent Exhibition	Cultural Display: Zulu heritage	I & II	The genealogy of the Zulu Kings, R fighting weapons, Great Zulu battle: Village Life, traditional Attire, polit
	Indian and Coloured Heritage Exhibition	Permanent Exhibition	Cultural Display: India and Colour Heritage		History , culture

HERITAGE IMPACT ASSESSMENT OF NCOME MUSEUM COMPLEX, NQUTHU / DUNDEE, KWAZULU-NATAL

	Commemorati on Battle of Blood/Ncome River	Permanent Exhibition	Wars of Resistance display	-	Dance Competition, Horse Racing and Reconciliation
	History of Voortrekkers	Permanent Exhibition	Colonial Display	01	Religion and others
	Quilt Exhibition	Temporally Exhibition	Annually display	N/A	
Place	Available in our Museums, Msunduzi and Ncome Museums. Temporally Exhibitions				
Promotions	Advertising in print media, electronic media and outdoor boards. Promotion in a form of introductory free access opening. Public relations efforts to news media and sponsorship of major sporting events. Use branded, Word of m				

Balance Score card Marketing Strategic Plan 01 April 2006 – 31 March 2009

Key Objective	Strategy	Output	Service Delivery Indicator	Target
<p>1. Overall Perspective</p> <ul style="list-style-type: none"> Promote The Museums and communicates activities. To host Workshop and work session with Tour operators, Conference Venues, Travel Agents. To promote temporary exhibitions, events and Educational activities, and socio-economic Programmes (Voortrekker (Msunduzi) Outreach and Ncome Community Project). 	<p>Organize a "get -together" and invite Tourism associations, Tour operators, Conference Venues, Travel Agents to tell them about our services and explore the museums.</p> <ul style="list-style-type: none"> To send brochures to Tourism associations, Tour operators, Conference Venues, Travel Agents, and press releases and pictorial caption to the Media. Organize motivational session for Outreach and Community Project. 	<ul style="list-style-type: none"> Museums marketing brochures with all museums activities would be given -off, Branding material, pictorial caption, press release (News brief) and annual event brochures would be sent out. 	<ul style="list-style-type: none"> An increase number of visitors from Tour operators, Conference Venues, Travel Agents and on calendar of activities. Responses from the Media, branding material, and the Success of the Motivational Session and. 	<p><u>Ongo</u> <u>quarte</u> Works with T Confe Agent</p> <p><u>Ongo</u> <u>quarte</u> Promo progra monit 2009 :</p>
<ul style="list-style-type: none"> To control the Section Budget 	<p>Liaise with an Administration Clerk to make inclusive quotations for branding material, mediate with annual technical plan for annual activities.</p>	<p>Inclusive Annual Budget Analysis sheet would be available to my Supervisor and management.</p>	<p>Three Annual Budget Analysis sheets would be made available by 2009.</p>	<p><u>Ongo</u> Three sheets March <u>quarte</u></p>

<p>2. Visitor Focus Perspective</p> <ul style="list-style-type: none"> Monitor online (website) and on-site visitors and manage satisfaction index through annual survey. 	<p>Marketing Research</p> <ul style="list-style-type: none"> Create both online (website) and on-site questionnaires for service rating and improvements, and create also online visitor counter to enable to determine number of our visitors online. 	<ul style="list-style-type: none"> Suggestion Boxes will be made available in both Museums for onsite visitors and staff to vote suggestions at the entrances area or visible site. For online visitors, counter and questionnaires form will be available and linked to email and the counter statistics will be visible on the web. 	<p>Report Survey analyzing customer satisfaction and possible intervention. Quarterly.</p>	<p>Ongoing quarterly Four v annua</p>
<ul style="list-style-type: none"> Brand and update telephonic system. 	<ul style="list-style-type: none"> Liaise with SUMCOM and Onhold Solutions to brand the Telephonic system (PABX system) with business hours information, activities, and recent changes in the Museums 	<p>Branded Telephonic system (PABX System) with business hours information, activities, and recent changes.</p>	<ul style="list-style-type: none"> Branded and Updated Telephonic system (PABX System) by 2009. 	<p>Ongoing quarterly Teleph System June 2 annua</p>
<p>Key Objective</p>	<p>Strategy</p>	<p>Output</p>	<p>Service Delivery Indicator</p>	<p>Target</p>
<p>3. Internal Business Perspective</p> <ul style="list-style-type: none"> To redesign the reception to be more user friendly and lovable. 	<ul style="list-style-type: none"> Liaise with Management, departments, internal committees, staff and design studios. 	<ul style="list-style-type: none"> The Museum shop and reception will be re-designed with a sitting place and an advertising screen. 	<ul style="list-style-type: none"> The Reception area would be redesigned with a Sitting place and advertising screen, by 2009. 	<p>Ongoing quarterly The M recept with a advert</p>
<ul style="list-style-type: none"> Improve and make the Museums internal signage 	<ul style="list-style-type: none"> Identified spots and liaise with the design studio to make internal signage. 	<ul style="list-style-type: none"> Internal signage of the Museums will be made by 2009. 	<ul style="list-style-type: none"> Internal signage by 2009 	<p>Ongoing quarterly Basic 2007.</p>
<p>4. External Business Perspective</p> <ul style="list-style-type: none"> Improve and make the Museums signage 	<ul style="list-style-type: none"> Identified spots, order signs and get permission from Road Traffic Inspectorate(RTI) 	<ul style="list-style-type: none"> Road signage of the Museums will be made by 2009. 	<p>9 road signs by 2009</p>	<p>Ongoing quarterly 3 roac</p>
			<ul style="list-style-type: none"> Updated website. 	<p>Ongoing quarterly</p>

5. <u>Partnership Perspective</u>					Ongoing quarterly Increase by a p
Key Objective	Strategy	Output	Service Delivery Indicator		Target
<ul style="list-style-type: none"> To sustain current and bring new more Donors. 	<ul style="list-style-type: none"> Organize Sponsors Evening Events; invite the media and potential sponsors. 	<ul style="list-style-type: none"> The Museums Strategy that perpetuate sustainability and increase of donors. 	<ul style="list-style-type: none"> An increase in a number of donors by 2009. 		Ongoing quarterly Increase Herita bodies depart Comp
<ul style="list-style-type: none"> Make friendship with Heritage Institutions. Tourism bodies, Government departments, and Private Companies. 	<ul style="list-style-type: none"> Visits them, invites them in Museums Events. Organize social gathering. 	<ul style="list-style-type: none"> Meetings that perpetuate friendship. 	<ul style="list-style-type: none"> Social gathering, success of the joint venture activities. 		Ongoing quarterly Note: be act new n idea to increa activit can de
<ul style="list-style-type: none"> Promote entrepreneurial thinking. 	<p>Encourage staff to suggest ideas on activities the Museums can make profit on and be discussing on staff meetings.</p>	<p>Available of ideas for discussions in staff meetings.</p>	<p>New more museums revenue activities from staff by 2009.</p>		Ongoing quarterly
<ul style="list-style-type: none"> Establish and evolve new products. 	<p>Come up with new products; propose to Museums Staff and management for comments and final approval. Liaise with Ncome Administration for interactions and regular visits to Ncome.</p>	<p>New products for the Museums by 2009.</p>	<p>New products.</p>		Ongoing quarterly
<ul style="list-style-type: none"> Compile and Distribute Museum publication 	<p>Interact with staff and Head of departments to get information.</p>	<p>Articles and photographs detailing the museum activities.</p>	<p>One publication per year to be distributed to Tourism Bodies museums etc</p>		Ongoing quarterly Three be dis

Key Objective	Strategy	Output	Service Delivery Indicator	Target
<p>8. <u>Transformation Perspectives</u></p> <ul style="list-style-type: none"> To develop marketing and intake-Students 	<ul style="list-style-type: none"> Liaise with the management to purchase marketing devices and create Museum Media Centre under marketing & Studio Supervision, intake students from the local educational qualification for marketing support. 	<ul style="list-style-type: none"> Museum Media Centre, New marketing devices, planned programme for intake of students by 2009. 	<ul style="list-style-type: none"> Marketing Programme for Intake of students and Media Centre by 2009. 	<p>Ongoing</p> <p>Museum Programme</p>
<ul style="list-style-type: none"> Capacity development and Training. 	<ul style="list-style-type: none"> Attend Trainings to improve and develop effectiveness with the latest skills. 	<p>Delivery improvement after trainings</p>	<p>By a service improvement in every training attended by each year to 2009</p>	<p>Ongoing</p> <p>Nine F</p> <p>At least</p> <ul style="list-style-type: none"> Man June Dire train 2006 deve

