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*** Heritage Impact Assessment
of the Proposed
Gqunube Valley Eco Golf Resort**

Specialist Study Report

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FINAL

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1 Introduction

1.1 Background

Arcus Gibb, the appointed Environmental Impact Assessment (EIA) project managers for the proposed Gqunube Valley Eco Golf Resort, have requested assistance regarding the execution of a Heritage Impact Assessment (HIA) for the proposed development. It is envisaged that the eco resort will include the following infrastructure:

- 18 Hole Championship Golf Course and Driving Range;
- Hotel;
- Golf Lodge;
- Golf villas; and
- 790 residential properties.

The proposed development will be east of the Gonubie River. The site consists of five farms covering some 419 hectares, and all farms are presently being under-utilised economically, scientifically and culturally. Thus they presently add little or no value to the economy of the area or region.

The HIA forms part of the broader EIA process. As such, the HIA was carried out in the context of the EIA as detailed in the document: "Proposed Gqunube Valley Golf Resort – Terms of Reference for a Heritage Impact Assessment" (Arcus Gibb, 2005).

The HIA was conducted in line with the stipulations of the National Heritage Resources Act (1999) and Eastern Cape Heritage Resources Act (2003). Both the national and provincial acts stipulate that recognition must be given to all forms of heritage resources viz: tangible and intangible heritage resources. As a result, the audit went beyond the traditional approach of focusing only on built heritage resources but also sought to gather information on indigenous and living heritage resources.

In addition to these legal resources, culture and heritage practitioners at Buffalo City Municipality (BCM) (Mr Mzodidi Kwinana) and Amathole District Municipality (Mr Luvuyo Dondolo) were also informed of our research and objectives. Mr. M Kwinana of the BCM indicated to us that the Council has not finalised its policy guidelines on heritage matters.

1.2 Research Objectives

In broad terms, the primary objective of the research study was to undertake a HIA of the site that has been identified for development of the Gqunube Valley Eco Golf Resort. This information will then be applied to assist the developer – The Billion Group, not only with meeting the requirements for the environmental impact assessment process but also with the planning and execution of the project in line with the findings of the EIA and HIA processes.

As part of the developer's social responsibility programme, the Billion Group, for instance, will be able to enter into discussions with the affected parties on how to best handle, manage and conserve identified heritage resources within the planned eco resort development. Heritage, therefore, is not only valued for its own sake but is also valued as a component of the developmental landscape.

2 Research Methods and Activities

In implementing the HIA the research team engaged three broad, but related processes, namely archival and historical research, research interviews and observations.

2.1 Archival and Historical Research

This first step entailed archival research i.e. the review of the history of Gonubie in general and the identified site in particular. This literature review, in addition to general publications, also included press clippings, journals, personal letters, memorandums and municipality reports. Resources that were used included those held at the Gonubie, East London and East London Museum Libraries.

In total thirteen archival sources were consulted.

2.2 Research Interviews

The second part entailed the engagement of selected key stakeholder groups. Stakeholders were identified primarily as the people of Gonubie inclusive of community leaders, church elders, business people, farm owners, farm workers and general members of the community. In addition public announcements (A4 sized posters) were placed at Gonubie SuperSpar, Riverbend KwikSpar (Gonubie), Council Rent Offices (Gonubie) and Crossways KwikSpar (Kweiera). See Appendix 2.

With regards to the selection of participants, a random sample was used, covering all the segments of identified key stakeholder groups. It is important to note that factors such as the race and gender of the participants were considered thus they formed part of the interview process. In total 25 individuals were approached and 17 responded positively. The majority of those interviewed were approached based on their roles whilst a few (4) were referrals. Amongst those who did not respond or who could not be reached were the political leaders/representatives of the three leading parties in the Eastern Cape – ANC, DA and UDM.

Respondents were asked questions pertaining firstly to heritage and heritage resources and, secondly, relating specifically to heritage resources at the site identified for development. See Appendix 1 for Interview Questionnaire.

2.3 Observations

The site was visited and inspected three times. The first visit, on 10 November 2005, was with Mr. Walter Fyvie who has acted in this project as the spokesperson and contact for Arcus Gibb. Mr. Fyvie was able to outline some of the key imperatives of the development. The second visit on 16 November 2005 and was undertaken by the principal researcher on this project, Mfundiso Mahlasela. The objective was to attempt to identify any visible tangible heritage resources and to speculate on what type of intangible heritage resources would be found in such a place. This search yielded minimal results.

The third site visit by the principal researcher on 28 November 2005 involved interviews with people who are currently occupying some sections of the site and farm workers from neighbouring farms. The interview participants were asked to back up their claims by pointing out the sites of heritage significance. This is outlined below under "Research Findings".

3 Research Findings

3.1 Archival and Historical Research

In conducting this historical research it was important that one did not limit the study only to the area under investigation but also that one looked at the broader area of Gonubie. There are two reasons for this: first, the area of Gonubie is generally small and for all probability the official history of the place refers to the whole area of Gonubie. Second, and more importantly, there are instances where the value of heritage resources transcends narrow boundaries. That is, the intrinsic value of heritage resources may be enjoyed by those living outside the farms earmarked for the resort.

The history of Gonubie is both rich and distorted. Gonubie boasts a rich history in that its narratives date back to the early Khoisan and Xhosa inhabitants of the area. Indeed, it is generally accepted that the name Gonubie itself is a corrupted version derived from the Xhosa word – *gqunube* meaning berries. Legend has it that the area was once covered by brambleberries. Various forms of human activities, including gathering, hunting, farming, mining and settlement led to the disappearance of these valued berries. Their legacy however survived these human interventions. In fact, that the name Gqunube (albeit in a corrupted form), endures to this day is a testament of the value of living heritage.

That the Billion Group is proposing using the proper application of this name has two significances. Firstly, some of the historical perceptions will be corrected, that is: there will be recognition of the role that Xhosa narratives have played in the shaping of the modern area of Gonubie. Secondly, dignity will be brought back to a Xhosa word that has a meaning and rich historical value in line with the policy guidelines of the South African Geographical Names Council. Indeed, those applying the proper variation of the word may be said to be leading the way.

The history of Gonubie is distorted in that, as is the case with most of written South African history, it represents mostly the narratives of White settlers and their descendants. In addition to this distortion, Gonubie has a painful history. There is a clear divide between White and Black people of Gonubie. Not only are Blacks separated physically from public facilities and resources but they are also marginalised in terms of income and social status. An estimated 80 percent of the people of Gonubie's Black township of Mzamomhle claim that their annual income is less than

R20 000. On the other hand, in the suburb of Gonubie, where almost 80 percent is White, only 15 percent of households claimed to have such low incomes (Bank and King, 2005).

The marginalisation of the Black population of Gonubie lies deep in colonial and apartheid history. Without dwelling extensively in pre-colonial and colonial history of the area in this report, it will suffice to list the following:

- The last and ninth frontier war saw mass migration of Blacks to the lands across the Kei River. Thus 'creating space' for White settlers. Historical records show that this war between the invading White settlers and retreating Xhosa natives was fought in 1877-1878 in and around Komga (Qumrha).
- Gonubie Park was first built in 1869 by Sir Edward Brabant, a major-general in the British Army (Empire).
- Gonubie was first formally settled by Europeans in 1877 under a scheme known as the Kaffrarian and Border and Immigration Society.
- Writing in the settler journal *The 1820*, Whitfield (1972) described the experience of the settlers thus: "Unbridged rivers, bad roads, turbulent natives and cattle diseases played a big part in their struggle".
- There is only one recorded incident of shipwreck in the south of the Gonubie River mouth.
- The first church was built on the eastern side on the Gonubie River by Presbyterian settlers in 1902 (Whitfield, 1979). This church, which still stands today, was used both as a place of worship and final resting place (see plate below).

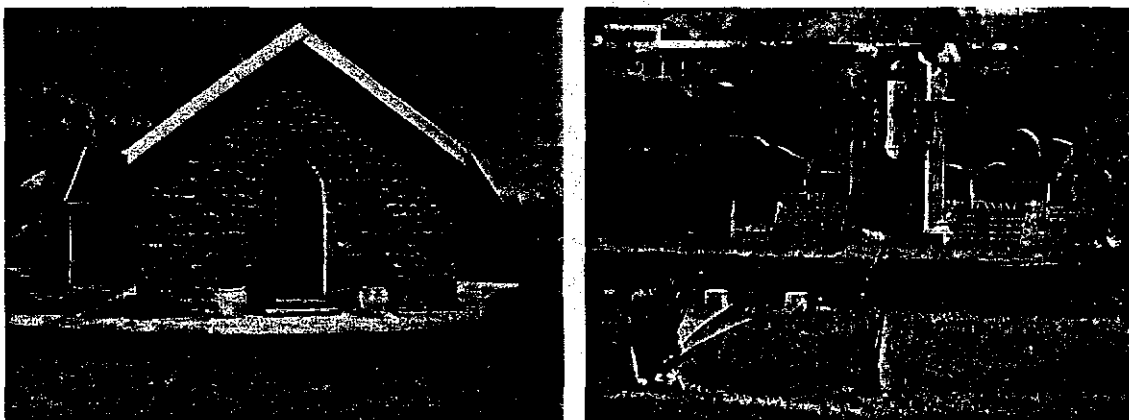


Plate 1: The Gonubie Presbyterian Church and cemetery within the borders of the church

As with the general history of South Africa, in particular that of the frontier areas of the Eastern Cape, Blacks in and around Gonubie faced many challenges. After their ancestors were forcibly moved to the impoverished and overcrowded areas of the former homelands of Transkei and Ciskei, Blacks had to 'come back' to earn a living as farm workers, child minders, house-keepers and general workers.

As this was apartheid South Africa they had no security of tenure or any significant property rights. According to three respondents, they were relocated in 1989 from the farms on which they were born, to the new township of Mzamomhle (Interviews, 24 November 2005: Messrs Blandile and Mthanzini and Ms Mpetsheni). A city official, Rodbey Bouwer confirmed the date but could not comment on politics and history behind the relocation.

It is interesting to note here that of all the libraries searched, there is no written history on Mzamomhle. Rich and intriguing as the history of Gonubie may be, it is important to note here that *the archival research was unable to uncover any heritage resources – both tangible and intangible*, associated with the site under investigation.

3.2 Questionnaire Analysis (Research Interviews)

Overall 25 individuals were approached as part of this study (see Appendix 3). Of these 17 responded to the call to be participants in this survey. The range of respondents was relatively diverse in terms of race and gender. However, it does not fully mirror the demographics of the area as more volunteers were male (59%) than female (41%). According to the 2001 Census males account for 46.5 percent of the population while females account for 53.5 percent (Cited in Bank and King, 2005). Furthermore, the majority of those interviewed were White (59% versus the actual percentage of 42) and 41% of respondents were Black (Gonubie's Black population stands at 57%). It was the intention of this study to mirror the demographics of the surrounding area and, in particular to solicit input from the Black population. The researchers were unable to fully match the demographics of Gonubie as some of those approached were unwilling to participate or referred us to others. In some cases our pursuits were unsuccessful. However, as the margins between those consulted and the actual population are not that significant, we hold that the methods applied and results derived are both valid and reliable.

Respondents were asked questions pertaining firstly to heritage and the role of heritage, secondly questions relating specifically to heritage resources at the site identified, thirdly they

were asked what impact, if any, will the planned development have on heritage resources in the area and lastly general comments on development and heritage were obtained. See Appendix 1 for the Interview Questionnaire. Below is a synopsis of the responses received.

3.2.1 Views on the Role of Heritage

In line with generally applied definitions of the concept of heritage, it was indicated by almost all respondents that heritage refers to that which people inherit. It was also evident that most respondents associated heritage with history, sense of belonging and culture. Heritage was about *amafa ethu* (cultural inheritance) and *amasiko* (customs, traditions, and culture). White male respondents (80 %) tended to emphasise history and sites of historic significance. Referring mostly to historic buildings and monuments, on the other hand, Blacks (100 %) and most White females (65 %) viewed heritage as in less tangible form – as beliefs, language and knowledge. These views, correctly so, reflect both the tangible and intangible nature of that which people inherit – their heritage.

It was also generally accepted that heritage has a significant role to play in the society and these are some of the comments received from the interviewed parties:

- "You must never forget your past. It gives people identity" – White male.
- "Heritage preserves cultural values" – White male.
- "Heritage instils respect. It brings dignity to the people" – Black male.
- "It is a link between this world and the world of the ancestors" – Black female.

3.2.2 Views on Heritage Resources at the Identified Site

With the exception of the farm workers from the farms earmarked for development and neighbouring farms, it was indicated by most respondents that either there were no heritage resources associated with the site or that they were not aware of any such resources. These were common perceptions across the racial and gender profiles. Those who were aware of some resources "across the river" were mostly concerned about the Presbyterian Church and graves in its vicinity. However, as soon as it was indicated to them that the Church was not going to be affected whatsoever by the development, their concerns were addressed. The other concern was the vegetation. Even though there are those who recognised that there has been destructive sand mining in the area, there were still concerns as to what is going to happen to vegetation.

One respondent commented that as the law does not allow people to gather plants, developers should allow people to collect those plants that are going to be affected by construction works.

As mentioned above, farm workers indicated that indeed there are graves of their loved ones in the area. These graves have been identified and detailed information is contained below (see "Observations").

These farm workers did not identify or mention any other heritage resources.

3.2.3 Views on the Impact of Development on Heritage Resources

As most respondents (mainly White and Black males) stated that there were no heritage resources associated with the site they indicated that the envisaged development was not going to have an impact on heritage resources. Those who were uncertain of the existence of any heritage resources mentioned that they could not comment or that they did not know what impact the development will have on heritage resources.

There were some respondents (two White females) who were concerned about the impact the development will have on "our natural" heritage. One went further to ask:

- "How is this development going to affect the local tourism agents? Over commercialisation may affect that 'country feeling' that our tourists look for".

The other concerns were the impact that vehicular traffic and additional homes will have on the local infrastructure such as road network, waste management, water etc.

Interestingly, it was generally agreed that such a development, however, offers good opportunities in terms of employment and adding value to the surrounding environment.

The affected parties mentioned that the planned development would certainly affect their heritage. The construction will interfere with the final resting place of their ancestors and relations. Equally significant is the concern that they will not have access to these heritage resources thus they cannot continue to perform the necessary rituals and ceremonials.

3.2.4 General Views on Development and Heritage

These are the general comments worth noting:

- "How is the development going to affect power supply and the flow of the Gonubie River?" – White female.
- "As long as the environmentally sensitive areas are strictly preserved and all alien vegetation removed, the project can have a positive impact on the region" – White male.
- "It is going to change the history of Gonubie in that now the new development is going to involve Black people" – Black male.

3.3 Observations

As mentioned above, the first two site inspections were unable to yield any significant heritage resources. There are few valid reasons as to why this was the case. To begin with, the new settler community was relatively quick to establish centres of congregation and public interaction outside the bounds of the household. The Presbyterian Church was such a community which provided spaces for worship, schooling and burial. Indeed, it appears that, unlike in most farming communities, White farmers were buried outside their holdings in public cemeteries. Thus there are no visible graves at the site earmarked for development.

However, on the other hand, Black farm workers were not accorded such status not even in passing. Instead, Blacks have had to bury their loved ones in makeshift graves without the proper signage and visible landmarks that designate such places of cultural significance. The design of apartheid architecture, in particular in rural farming White communities, was to deny the existence of Black people.

3.3.1 Homesteads

A survey of the site found at least four people living on the site in two different homesteads:

Homestead 1

An asbestos dwelling (Plate 2) located in the northern portion of Farm 1273 is presently home to the following three individuals:

- Ms Thandiwe Witi (+50 years old)

- Ms Todo Witi (approximately 35 years old)
- Mr Mzukisi Mkaki (approximately 25 years old)

All three are relatives of Mr Peter Mkaki and hold no permanent employment. They work as casual/contract workers in neighbouring farms and businesses. According to Mr Peter Mkaki, who is the oldest member of the family, they have indicated a willingness to be relocated subject to the following conditions:

- The graves of their relations be moved as well, in a respectable manner, to a site where they will have easy, close access to them.
- The chosen site preferably be in and around the Gonubie/Kwelera areas.

However, it is important to note here that, as indicated by Mr Mkaki and his visiting cousin, the family still has to meet to discuss and agree on the specifics of reburials and relocation of family members.



Plate 2: Asbestos dwelling located on site

Homestead 2

An informal tin shack (Plate 3) located in the central portion of Farm 1273 is presently home to Mr Peter Mkaki, who has lived in the area for more than 40 years. He presently survives off a state pension which he collects in the Kwelera area. He has indicated a willingness to be relocated subject to the following conditions:

- The graves of his ancestors be moved as well, in a respectable manner, to a site where he will have easy, close access to them.
- The chosen site preferably be close to where he collects his pension.



Plate 3: Mr Peter Mkaki's dwelling

3.3.2 Gravesites

Through the interview process with Black farm workers we were able to locate six graves across four different sites belonging to the relations and people known to these farm workers. Farm workers in South Africa, as the union federation COSATU often testifies, are indeed the poorest of the poor. In conducting this research we came face to face with this social challenge. These communities are so poor that they cannot even afford to mark the graves of their dead. They are therefore unable to build lasting tangible memorials for their loved ones.

Four gravesites were found on the site. **These graves are the only heritage resources identified by the study.**

Site 1:

Location: S 32° 54' 51.36" E 28° 00' 43.02"

Graves: One grave is located near the asbestos shack in the northern part of the property, overlooking the dam. The grave stands unmarked as has been the case for almost five years (see Plate 4)

Family: The grave is that of Mr Peter Mkaki's sister – Nodotye Falden

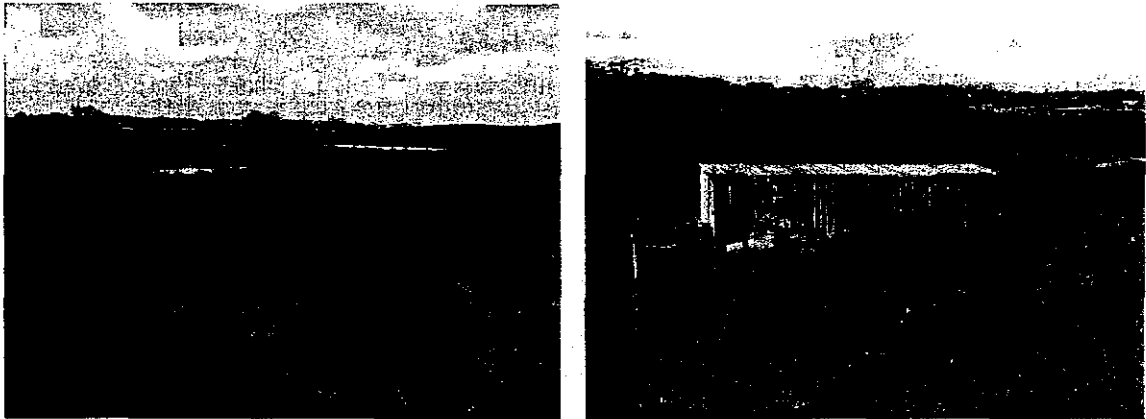


Plate 4: Grave near the house overlooking the dam and the informal shack made of asbestos materials

Site 2:

Location: S 32° 55' 1.02" E 28° 01' 2.1"

Graves: Two graves are demarcated only with earth mounds and thorn branches. Both graves are less than twelve months old (see Plates 5).

Family: The graves apparently are those of the relations of Mr S'manga Booli who is currently residing on the neighbouring Gonubie Green property.

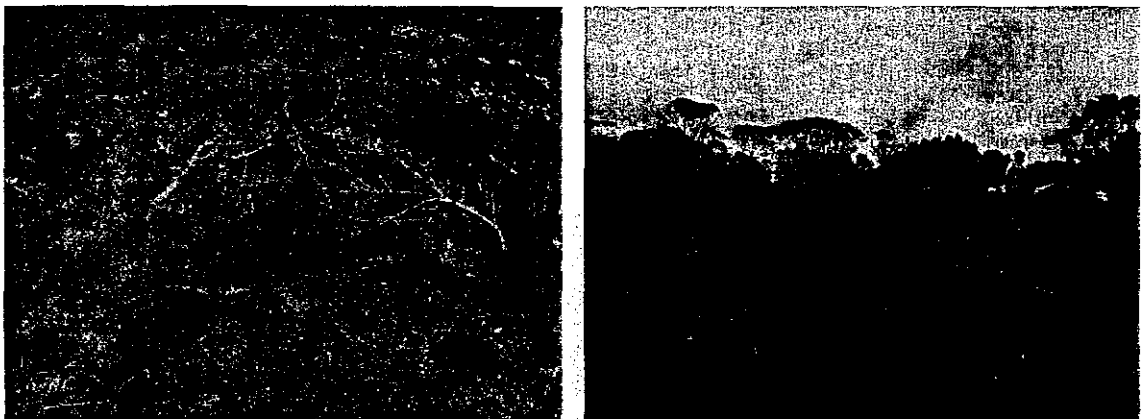


Plate 5: New Graves Covered In Thorns and Mr S'manga Booli Next to the Graves

Site 3:

Location: S 32° 55' 25.86" E 28° 01' 11.64"

Graves: Two graves lie here, close to the informal house of Mr Peter Mkaki. These graves are about twenty years old (See Plate 6).

Family: The graves are the burial site of Mr Mkaki's mother and brother.

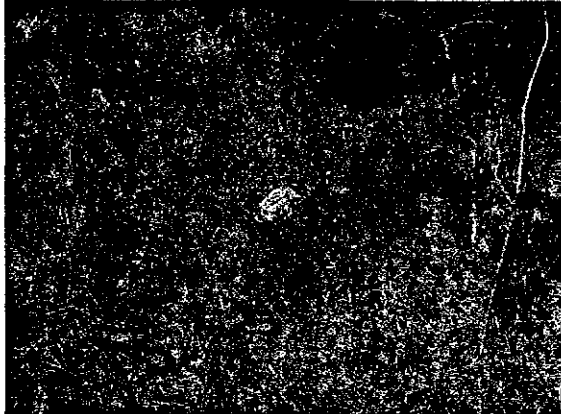


Plate 6: The rock marks the place of burial. Mr Peter Mkaki "The Last Man Standing", outside his home.

Site 4:

Location: S 32° 55' 26.04" E 28° 01' 15.72"

Graves: One grave is found at this site, approximately 100 m away from the informal house of Mr Peter Mkaki. The age of this grave (see Plate 7) is unknown.

Family: The grave is that of the mother-in-law of Mr S'manga Booi. He is currently residing on the neighbouring Gonubie Green property.



Plate 7: Again, the rock marks the place of burial.

4 Recommendations

The research has clearly demonstrated that people understand and value the role of heritage in society. It is also evident from the data collected that there are few heritage resources associated with the site earmarked for development. There are certainly no heritage resources that have been deemed to qualify for protection, preservation and conservation under any of the three pillars of Government, that is, local, provincial and national levels. However, in line with the spirit of relevant pieces of legislation on heritage matters, the value of heritage resources is both public and private.

Public value heritage resources would refer to instances where the significance of heritage resources goes beyond the immediate surroundings to involve communities at regional, provincial and even national levels. On the other side, private value heritage resources are often directly linked to people's own personal histories – here the beneficiary base is narrower, often confined to family and immediate relatives. The value of the uncovered heritage resources in this study would fall under this category – private value heritage resources.

The first step in addressing the noted heritage sites on the property would involve consulting the affected family members – the Boois and Mkakis and Witis. Our recommendation is that all the graves be relocated to an area where the remaining family members will continue having access to them so that they may perform any rituals associated with such matters in line with their culture and faith. To emphasise the role of culture and faith, it is imperative that the relocation to a more accessible and visibly marked site is done in accordance with relevant religious and cultural rites.

There is a very deep relationship between the living and the dead. Mr Mkaki is leading a solitary life of a person in the twilight years of his life, however, the graves of his loved ones nearby provide him with purpose, meaning and strength to go on – in fact the old man is himself a living heritage, for in his memory are the narratives that have shaped the history of this place. Therefore, the relocation of the graves cannot and must not be separated from the relocation of Mr Mkaki and his relatives.

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Appendix List

1. Interview Questionnaire
2. Public Notice
3. Interview List
4. Grave Locations

Interview

Questionnaire

16 November 2005

Dear Resident/Participant

I am a History Lecturer and Researcher at the University of Fort Hare, East London. Arcus Gibb, acting on behalf of the Billion Group, has commissioned a Heritage Impact Assessment audit of the planned Gqunube Valley Eco Golf Resort. This eco estate will consist of the following infrastructure:

- 18 Hole World Class Golf Course and Driving Range.
- Five Star Hotel.
- Golf Lodge.
- Residential Properties.

The proposed development will be on the east bank of the Gonubie River. The site is made up of five farms covering an area of about 419 ha, and all farms are presently being under-utilised economically, culturally and scientifically. Thus they add little or no significant value to the economy of the region. The developer proposes upgrading the value of these untapped and under-used resources through the creation of a world-class golfing and accommodation eco resort.

The aim of this interview is therefore to determine the heritage value of the site.

Even though you are requested to give us your name, all information gathered will be treated with utmost honesty and the highest research ethics and standards will be adhered to at all times, ensuring both integrity of the data and professionalism. You shall not be penalised for your views. And if need be, you may elect to remain anonymous.

Yours sincerely

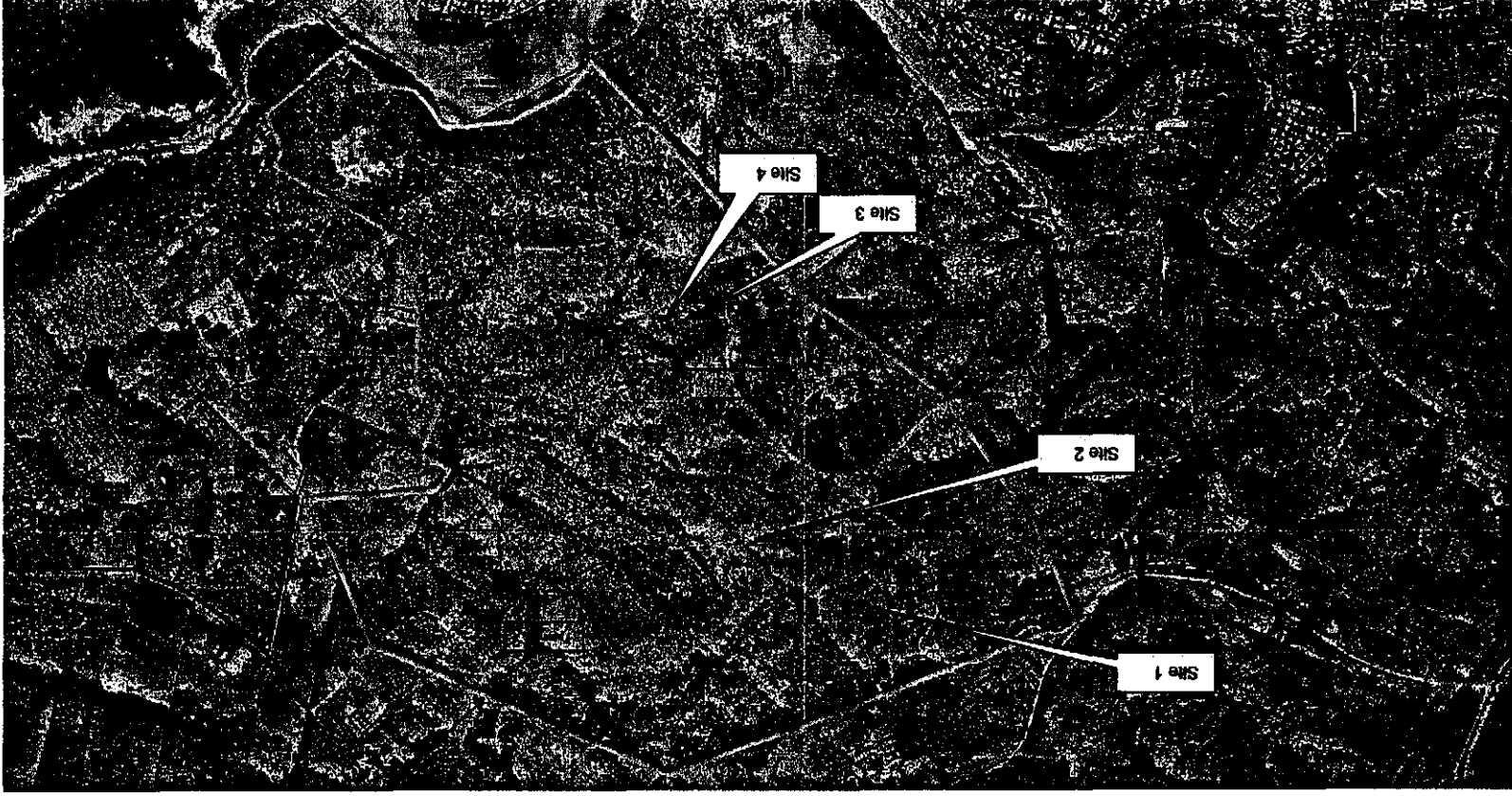
MFUNDISO MAHLASELA

Public

Notice

Grave Locations

Proposed Gqunube Valley Golf Resort
Existing Grave Sites



Interview List

1. T. du Plessis, White female farmer: Gonubie Main Road. (10 years)
2. R. Schwedhelm, White male farmer and businessman: Gonubie Main Rd. (48 years)
3. The Hartwigs, White male and female pensioners: Settlers Village, Gonubie Main Rd. (+50 years).
4. R. Mthanzini, Black male civic leader: Mzamomhle. (+40 years)
5. S. Blandile, Black male civic leader and councillor: Mzamomhle. (25 years)
6. N. Mpetsheni, Black female self employed retiree: Mzamomhle. (55 years)
7. S.D. Ward, White male farmer: Crossways, Kwelera. (4 years)
8. C. Kerr, White female farmer: Rainbow Valley. (2 years)
9. Mrs Guiwa, Black female retired farmer: Gonubie Main Road.
10. B. Main, White male teacher/principal: 10th Ave Gonubie. (36 years)
11. J. Bezuidenhout, White male businessman: Four Winds Plant Hire, Gonubie. (13 years).
12. C.L. Schreuder, White male farmer: Riverland Orchards, Gonubie. (16 years).
13. C. Black, White female self-employed: Gonubie Main Road. (5 years).
14. L. Proctor, White male pensioner: Settlers Village, Gonubie Main Road. (7 years)
15. P. Mkaki, Black male pensioner, ex-farm worker: Earmarked Farm. (+60 years).
16. S. Booi, Black male, Black male farm worker: Gqunube Green. (23 years).
17. K. Mahlathi, Black male farm worker: Mzamomhle. (28 years).

Please note: The years in brackets indicate the period the respondent has stayed in or around Gonubie.