

NEW akuyine belange oje, nebata Msibi nebata bishallye nouthukwané Kodvan ke neue RSM We lakeshe hats reflect to bamba mhamba aja Debelia Lake Manh galad ga MEM Day Was one to lipho the angithmental wood DERES

RS,M ngesikhatsi-ke Nkhosi laba bakaMkhumane bashiyure noutholike khong futsi la. Kim, they had been left by tholile kere. N.G.M. yal here manye? RS.M. R-R

yes

N.G.M. Sive lesa, lekukhanya Kutsi, lesakhosela ngesithate he Nikasi Kaba baka Mikumase the sive which, it is clear about is a elf the trane, others when these McKumlana Kubaka Mamba zakaskongwe, asilapka ngesheya Latinetruna Fallificko e la ediquelaen mant Shongwe one, which phoselaid to the Mambas the visit that the Meko se that here of sase singera Kulabaka Mamba to the Mamba Letutsi Kwakuklala bobani etibenge It the Sive used to be there across; they thosely RSM lesasingeskeya Kuphi-ke? S.M. akumning bestende nie nebeta Menti nebeta which was across where? it was find a marked the standard and the At Kankhomonye, lakutsiwa ngu Kankhomonye at Kankhomonye, where it is said, it's Material structures become technica te Khona byphelfure nouthinkwane, Keelvier Ke naue Kallkhomonye. RS.M. Wo, sabe sesingena Kulaba Mamba? bashing now though then fits la No, It Ethe sive ( then entered into ka Mamb NGM ya. Letipongo leti angitati yes I don't know all these tibergo RSM. INRRI--inaterica bais Manba era an apri betita 108hi-----NGM akusho nje kutsi nje akutibengo letingo, it does not mean that it were thongo, the abebangekho baka Mkhumane la , pakufika Mikhumane people were not here when the bata Mamba baphuma leta Tembe Mambas arrived from Kalembe, RSM INKRI-1-1 10hki--i-/ N.G.M babangetho bata MKRumane la Bete, bete sergingation agits, agete, agobe battle the Mithumane people were not present here. They sebacabene namaloyila. Revente bakalilamba doka bakka bakka nje RSM WO! Came after quarrelling with Malogin

M SIVE Slees, Retailment Interpletes de N.B.M. e.e., befa-ke sebatawukhonta the Sue unick it is clair about a RS.M. ngekutsi yinkhosi lenemandly? Eubata Mamba SakaSkangus, asilapha ngeh NGM ya! strengthen? Sase singered kulleberka Mamba de he tithe Siver ( used to be there acrossithe sul lessasing asheya Kuphi te ? RS.M. TekaMkkumane-ke, ingatsi, lekaNkleko sebaya, then at ka Mkhumane I mean, KaNhleko, and sely befor ngekutsi sebehluliwe yini laba bakan an kattlement lepitema parkatthemente at kallthomonge where it is said it then came because they were defeated or what Nhleko bagitseka? these Nhekos and they scatter? NGM pagitseka, sekute nyalo, kute nje nanyalo ill illes sabe sesingene Kulaha Mamba They scattered, now they no longer own live laka/Meko their live these Miletos. LS.M. Wo! sebeta ngekutsi vele sesita kulenkhosi wo! they come as people who come to the leseyitawuphatsa workhe lomkly. 6M exists oue Kutsing akutibengo Metione Likhosi which is now to be incharge of all. N.G.M a! abebakleli nje bapketfive nguLoMabhabha al They were fust sitting being administered lengeskeya, Names syrued from Karender by LoMbabka on the other side RS.M. e.e. bona labata Nikleko?

NG.M Chal baka MKRumane

NG.M Chal baka MKRumane No! the Mkhumane people. KSM Wo, labaka MKhumane? wo the Mikhumane people? NG.M. 49, le meskeya Kwe Ngovuma da on the other side of ingovuma.

RSM Wo, Kysho Kutsi batsi Kuba teklulye labakaall beta-ke beta-ke scholaunthoof wo, it means that, after the Mileko had been wes - they came then to knowler Noteko, labebatinduuna tabo base labaka Mkhumi-M Overwhei smekhoei lenemandla? defeated, the Mkhumane who had been their ne sebayawy phatfwa le? yonder? percense make was an applical that Make yet in the second distribution of MG.M. yal babaleka labaka Nkleko namanje njeba yal they van away these. Nklekos, even letall & humane le magater, letalle lete sebura topen at in McKumane I men latthlete in Solo babaleka. sely beta nackutsi sebelihiliwe yani laba baka there came because here and edgeded on water to the White the bargitalets? These scatters? RSM WOT Hey are Still away. NGM. yal, awar kalowa Martine 114 beginson sekide agaile kide are nominale They seemed thous there is longer out RS.M. sebaphathwa, bangena pjani-ke manje live data/hicko they then fell under the how did they come phansi kweluphiko lwale? Muse here Notice well south Milentho Under the wing of there, yonder?

N.G.M. bargena phela Angibati kutsi bargena Kanjani
they, indeed, got under it / I don't know how.

RS.M. Wol was they come as people who come to the lesegitawuphatsa werkle lemkli. lakhosi kupita us now to be inchappe of all EN AL abeliell of toph offer neutonaghish a loca were fust sutton being reductions N.G.M. base bapkattwa Khona-ke, base ke seba, by tolligible across other side they were then administered there. Afterwards, sebahlushwa ngu Khayizibovu, e- batsi: They were then bothered by Khayizibovu, exim EM. Le Lope Labella Mileko ? yes, these which paper "awul sesitawutsini na, asale sitigiqita Red Charl beken Differences they said: "Awu! What are we going to do, kumbandzeni sitsi "nangu umuntfu uyasi-No He Michannene people SH WE GOODEN PERUMENT let us nour gierta ourselves to Mbandzeni bulala. us. and say: here is a person who is Killing, the on the edge of Manual

RSM cete kulture no mulabadeala bala M Wa Kutho Enter bets Kube, bethuluse labeta We It was that affect the Whete Bodhen While a labely the Melon yes N.G.M Rhawy, setuyenteka-ke loko-ke, sebayayake have, that happened, indeed; they then description of who has seen their ne schangenphateur let yorder went there. binduing then got to be administered theen RSM Rie Kuta nor Khata bakhaluma (talkkh M dia boonleta labata Mileta ramanie nioba trul they van away these Whilekas eutri M.G.M Ofik utsi Mbandseni & yeyi! ye Mfelafutsi Mbandseni said to them: Hey! you Mfelafutsis Sowutawutsini manje? Uyakuphi manje? sole bibileka foday, they are still away What are you going to do now Where are you Eutsi: awy Majya Kulowa Mbatjane, Utsi going now? He said awal I am going to lakumfelafutsi wakkephi Utsi Mfela-the one of Mbatjane? He I Mbandzeni I said "engudzeni" Utsi: Maj usuka lake Sowabun to Mfelafutsi Where are you based? Mfelafutsi il seportional separational manife manife they then fell under the new did they and Phansi kureluphiko luale [ under the wing of there youder yel e Ngudzeni, eveni lakagogo wakke, all bangens theld findboth tuts bangens lapped RS.M Mili-i-! He said Maja is from Reve, he has
RS.M Mhhi-i-! gone back to Ngudeeni to Ria 2
NG.M, rebayahlala bethapomake-ke; namempela they what and ender it is about known the A base beplication though the base he seba They then stayed people of my mother's glace indeed they were then administered there therewas ke Maja-ke sowuyakhuphuka ubakhandza separasa non l'houisibour e batta Maja came up and found them still living they were then bethered by they sibory est " duig & Bestaundsini na , asale sifiai ta ngulo bakhona ke bona la. they said "Aural What are me a man to all there. RSM WOLLEN termenderal sites money unity years let us police dicate employ to Mbertheel No.M. utike uyabaphatsa nje, benamanje ke, he, on avvival, became incharge of them budala to the laboration of th and sayer here is asperent when the

njoba Kutsiwa nje ngulabadzala bala. RS.M. Wol babatinduring they are old here.

N.G.M. babatinduring Kankleko!

Hey were finduring Kankleko!

Hey were finduring Kankleko! M KRawin Schnigenfela-te loberte, Schnigg about the happened indeed , they then RS.M. Kusho Kutsi ngesikhatsi batinduuna lekaMkkko does it mean that when they we tinduuna labaka Nhleko vele nje kwakunge makhosi among the Nhlekos the Nhleko people were vele?

NG.M akubantfu baka Nhleko, akubanum zane!

Hey were people of ka-Nhleko, they were banumzane!

RS.M ahn-nhn. in the uter mondeen and us medit Mound zeni said to them steel you Melberd What are you going to sto now ? Where are you Euter: awar Native Balowa Mbatane 11th dense well the said third I am dought to Lew Melatin weekephy the MER the one of Mbattanes He Albertaeni (Sed MADRO ENANGEROI - URI - Mar Usuka la Pe Sourah NGM akute emakhosi akubanumzane ne banemiti there were no emathosi they were banungang to The Latertain Likery are you have 2 HEERE lemithuly tinggimuka, bengawulapha having big homestead tinggimuka, such that end at howeleasi " the end thought is from tone the p EM MALLEL GOOD LOCK to Myndeen to Ale nje ulapka kaMzukeni umufi, tibongobongo it would stretch from here up to Kamzukeni, layikhaya, Kulinzelu imphi RS, M entitle were many tibongs here RS, M entitle at home they are awaiting/2 and imphi. they then educat people of my mother and padl LE Marte Semmakhiphita ubskhanden ngula hathanaka bana la. RS.M. Kulindzelw impki, kwakut inkhosi yakhona they were awaiting/guarding in imphi, there lephetse? EM Weike unabaphatea oue, becomence the was no inkhosi which was incharge? he according to personal technique of them

njeba Kulsiwa npe ngulabadzala bala. N.G.M. akubanumzane it was banumzaine! as well as the Zacain even now as it is rai 4 Wo testardound? they are all have RSM lottlekwako angesiyo inkhosi?
Nis Hlekwako was not an inkhosi? WE ! Respuere tinduna! NGM Chal Akungumnumzane nje, lophetse labantus No! He was umnumzane, who was in dange akhipha nemphi futsi. an imphi as well EN wartnotona Kallilleka! they were finding talkleke Il kickes kitsi ngesi Ratsi batinduuna leta Mikke RS.M. akkipha nempki futsi does it mean that when they we triduum Cabate Wheke welle me knowingernathesi among the Mileros the NKlets prople weeks he would send out an imphi as well! NGM. yal Kutsi bhekani le rilne bayeyana laba RS.M. enthe! go that way you, these people are managing. M akubantfu baka Ntlete, akubanumzane N.G.M Diyobaklasela, R-S.M. yal akite anakhosi akibinamzane ne binamh here were no endther that may be beginner NAM akubanumzane, akutinkkosi lemithable amon tinggimutes, bengaulables there were banumzane there was no lokkosi. Kauring big homes end threenings as such that R.S.M. naka ke sebableti-ke manje lakaMamba-ke me wapped to Ill success wouth Hopongolm there they sat down here kallamba e-Juni e- Ingatsi Khong layi Ngudzeni, sebataba he henested there were many tiberate has it seems as if here at Mudzeni, they were phansi Kwa Maja to be under Maria N.G.M. labata Mkhumane Kambe? you mean the Mkkumaines, indeed; RS.M labaka MKhumane " kultadzellu mpki purkut nykos wakton the Mikumane [people] they were accepted founding on mothing there NG.M. e.e\_ yes

RS.M. e. sebandza njani-ke loku sebandza, e-fum! how then did they increase, as they are bandza rije, sebaze, sessive kutsi kunemkha many now, and we have heard that there is me wakaMkhumane? It was banked and M lettlekmake aggestyp nikkosi This thekeinte was not an inches in the Heingumouniance of tophelse laborale even a Mikhumane Caue! No hathe unnumerable , who was in don NG.M. Phela be, wadalwa lapko! allhiphy cremphi futst an imphi de of the Traffe the had authority to send out In fact they that was when it was avealed! M askipha nemphi fatsi da e e e e e RS.M. WOI M.G.M. wadaling lapho ngoba phela akusete nje M yell furts objections le nine bouje yang labor that's when it was created, because there Lat that no that way you those people are nakunabombatjane, ngobe bona bakkaselung were non duving Mbatjane[Is]time; berana ngu Maloyi beta-ke Kusukela Kubombatine they themselves were blacelward by Maloyi, and la bafike bakka na Mbatjane aleklanceni they came right from Mbatjane's time, they came ekuta-ke imphi jako Zulu ebadalake "AM akubanum zane akulahkaj to build kever their homesteads J. Mbattane was there were benuncers there was no loth mikhome yabo-ke. came then they aggled their and nake he sebable in letal letallamber to down there at extandren They a Zulu imphis RSM WOL C. Mandati thena Lau Mandaem sebetates MGM, ya! ebadala imikkom ayabo ebaklala ya! then they created their own caus, and Phanisi Kwa Mala they Stayed there. IRS.M. bawudala ngesikhatsi sekubusa bani-ke they weated it during whose vergn here lata Mamba? Ka-Mamba!

NGM ngiyabona Kutsi Kwakubusa Mbatjane e sebandza nunte loku sebandza RSM was kubusa Mbatjane?

N.G.M. e-ee fund how then did they increase, as they are bandza nie sebaze, sesiwe kutsi kunemkle many news and the house heard that there are widelitely thoughouse ? even a Michandane Bue? yes. RSM weknegala? IN Pholis Los was daling lapho! the first? in here? They that was when it was every N.G.M wekingalg! the first! FS.M. Wo, ba. bawudala lomkhome, sekwenteta undalun lapho mobe phela abusete me We they wested this cave, how did this happen,
Kanjani Kutsi ube was boduwana
because they were with other people by now!
Kani phela sebahlangene - nje nebanthu? that's when it was evented because there naturate Mostlane nache bena baklasilum were non laves & Mothane Troffine Kheem nou Maleyi beta Le Rusukela KuboMbotine they have were should by thelough and N.G.M. akute labarity were nkhosi! la, bather bakka na Mbatiana allehlanan RS.M. wo kwakusekuncane labortfu they come vight ham illimatione's time, they come ekupa ke unghi yaleta ailu, ebadalah NB.M labantfu layiveni te build kere their methesteeds (allertiend was mishome upboke and the begandline the people eveni down there at eblandeen they a fate imphis KS.M Kukunengi labaka Mkhumane? only the Mikumanes were many? yal shadola mikkom ayabe etaklila N.G.M. bababanengi nje nabo esigodzini sabo then they areded their our own and they, too, were many only in their RSIM WO NG.M. Rendzawo, babakhe la-nje s njobubona lapka this avea, they had built their homestand there, ngeshaya. Base nababalekela lemphi yaka Zulu as you see, there across. Then, when they were hammadalla nagesilkatsi sekibusa bani-ke they areted it during whose religious here

all paintagens tute buskibusa Mastrole ke babaleke bayowungena lapka, sekutsing I insure it was during the reign of Modifina Vunning away, they used to run into there, where it M najvaponas Kutsir Kuakibusa Mbatjane wata Mkhumane lombhome RSM wo, ngekutsi babaleka nje njengelusendword.

N.G.M. Ya! we Illustrane was forgoing, 4 well gold ? RS.M la, lo lo, lo Mamba wenthe yeng abestronaphi Reve, this, this entire Mamba people, where M. Wo, be bounded Lombkome, sekwentered nakuchamuka lemphi? did they go when the imphi appared? we then created this cause sear did this shapped N.G.M. Mamba? Faviore profession of the sound of Mamba? because they were with when people by abu RS.M de-e- which inhattace P Kani Akela sebaklangene nie nebenthu NGM abengetho phela la.
Refthey were not here all akite labority were nekesi there were no people you phress, RS.M Wo, sengisho labantfu bakaMamba labanyenti we I now mean the many Mamba people, babashonaphi? we knowned town cane laborates was the area still year M Rebentle layuren MG.M. akute phela bona baka, abebase Lugolweri, the people even M KUKUNENGI Lataka MKhumane? they were not there, thenselves, they were only the Mehidanes were many i bangena lamkkomeni etugolweni. at e Lugoliveni they got into the caves at chiqohum they steen wiest around could in their area RS.M wo babase Lugolweni? N.G.M. e.e. laba labanye.

yes, the other ones. lendering properties to the personal table this aires, they had built their shearestered there RS.M. Sengisho ngesikhatsi kubusa Mbatjane was kugning Naeshaya Base nakabalerela Remphi yaka alla 5 your see there always then when that there

Le botolère bayournaena lapha, setutiun engatsi, ngesikhatsi sekubusa Mbatjane it seems as if when Mattane [I] was ruling besetakhong baka Mamba? I was ruling Monag gurey, they used to true into here where it waka Mkhumane Lemhhome is said this cave is fer the Michamanes NG.M. bekute la! Mambas were alread present kere? il wa nackite behaleka ne pengelusenduan RSM. bebangetho la? was just pacause they van away as a house they were not here; NGM Cha!
No!
RSM Rawu! H Di Ve la lamba weathe year abestrongthis Kere this this Number en when people, wheele natu shamuka lemphi ? Bawal did they are when the tomphi append NG.M. elen Imagelenge Marriage yes RSM. abebuselaphi mbatjane? where did Montgane III rule from NGM. abebusa le leliblandre loding better were not have between the Mante Schon and RS.M. Wolfe Abusq letiklande between ? NG.M entire the liblande only? use I now mean the meny Mamba prope belaskenaphi enthe M. akute Akela bona baka abebise Lugoliveni RSM Kusho Kutsi Kambe, ngesikhatsi, sengiyayitkan 80 it means that, at the time, I naw get they were not there thenselves they where bangens tambiomen etagolismi lattola manje lendzaba,... at characturers that got the line the courts it a little bit, this matter, .... NG.M. yalnokana tibe the bayankkanan REM Was before functions? ino they were at Augolineni ! M e e Laba Cabanye RS.M ngesikhatsi basuka le ekubeni Maloyi akhat the time when they inqued from there, after Lengishe agesillets known Marjane, pagets sele labamkh, labakaNKleko. Maloyi <u>Klaselaid</u> the Nhleko people ---

NG.M. bakaNkleko ! enkke! engiter, ngesithatsi setubusa Mbiliane engiti the Nhleko / enhance / it coms as if when about med I was ruling RSM asuka, babaleka labaka NKleko, labaka MKkuman beseprithona baka Mamber ? the Mhleko people van away, and what did Vicianisa, the Marchas were alread present Kele in bekite la the MKhumane people do, did they come here was non here M bebonsethe la N.G.M. yal they were not have RSM bakkandza Kutsi e.... NG.M. live linggebengy Abebuselophi Matione? RS.M. live nje bragebengy?

the live was just magebengy? Lowery in ec M. abebuselapsi Mbatiane? Where did Illowigane II Jude Man RS.M bafike bayatiklalela nabo?

NG.M. e-e- bayatiklalela.

NG.M. e-e- bayatiklalela. for was valing the Liklander on us willing the distances only yes they settled RSM nakuckamuka lempki NGM yaka Zuly! appeared t kusho kintsi Kambe ngesikkatsi, sen so it mayer that at the time, the KaZulu one! latella par e landanba S.M. yaka Zuly nobe kura Montene yani at a Little bit this matter the Kazuly one M.G.M. bayenthome, babaleka bayenthomeni they went to embhomeni they van into embhomeni RS.M. babaleka bangena lamkko., useng kefiki When they van into the mkko--, Maja I kad Maja? Engesithatsi basuka le ekiboni Malayi ukh et the time when Maley sued from them solo Blamel Labales Willelia not arrived yet!

WAM bakaNKlete / eakkel NGM useng Kefiki Maja! Maja That not arrived yet! RS.M. Wo, useng Kefiki Maja.

N.G.M. Maja t had not arrived yet.

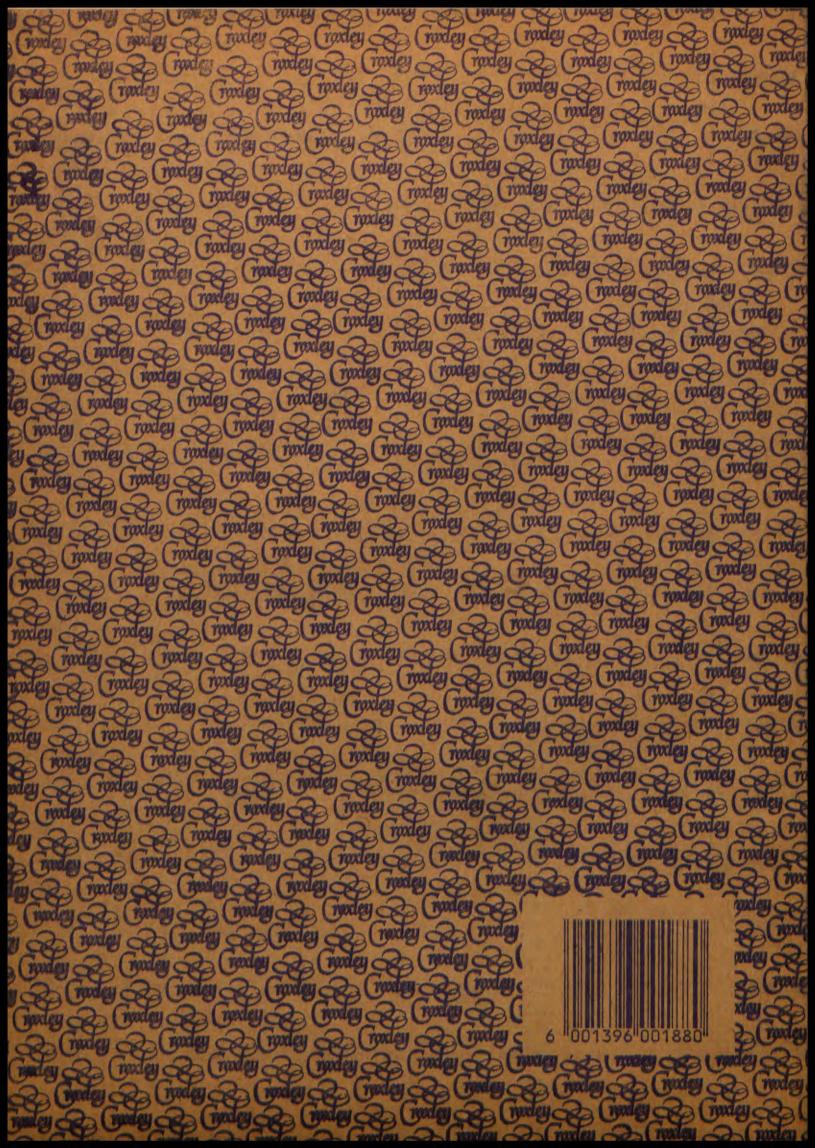
N.G.M. Maja, ya!

RCAN Separation SM asuka babaleka labaka NKleko, labakali Kum the Nobella people van envoy and what Ald ne sebete lallandzeni ? heredigulzeni ? the III frumance people do did they come to I RS.M. Sengiyayibona NG.M. engle. H balkanden Kutsi e ... they kenned that a sum --RSM wo, lombhome nje uba wabo, we, this mhhome became their, M live Limagebergy me the 19 Ci mangeber and live me timagebongs N.G.M. boduwana alone the time was just mangebrough RS.M. Maja useng Kefiki? NGM yal boduwana RSM Wo! from med total come where on author AN ex brughklelele NGM ya! Ufikake Maja-ke Sebangabo-ke lasela ya! When Maja arrived it was them who, Matiane, angivati lemphi kutsi yayihlasela Matiane, I don't know under whom this imphi M nakii chamuka lemphi Kubani mine, noba KukuMbattane yini RSM noki-ibayenshame, babaleta bayenshameni they went to emoberate they was sole emoberated N.G.M owuba waba-ke lomkhome, namanje ukhom. then the umkhome became theirs, every now t baballeta bangena hembika usang lefiti When they wan who the without wall Kukhona waka Mzubase futsi. as well. it is still present. There is also Mzubase's

RS.M. UKuphi lomkhome BM USERS KEFIKI Maja! N.G.M. awywafi? Majashad not arrived yet M Wo usery Kefiki Maja RSM. nRn-nRn- arginati We, Illand had not arrived yet 16M May Tankke DRD-DRD I don't know it. N-G.M. Uskeske was uskeske wasambake nthosi, you soon, you left soon, nithosi, it is just here your past tindzala of eMgungu-SH LUZ, lembbone of war water, Map te Maurgundover RSM E-Eyes! NGM KRON lapka May had not yet arrived! fust there. RS.M. KRona largetuly nje? just up there? N.G.M. Treatengaphansiana ngeMegungundlowy.
Hat side under, Near eMegungundlowy.
R.S.M. Wo, ngale ngaphansi?
We, that side under-neath? M yet Ufflake Maje Le. Schangabo Le Look NG.M. e-e- ngale, ungakafiki ku NHfweka. yes that side, before you reach NHfweka RS.M. Wo, ungi kefiki ku NHfweka Menters angusti lemphi kutsi epiklasila Kibera mine, notes kuku Mbriljene 41/01 NGM Re- before you reach Nthweka. RS4 WO N.G.M. Futsi ngekungene, akwa, babakka liladi again you can't enter, they used to make Kukkona waka Manbase fadsi as wali ties still present there's istalia Illantoset

RS.M NERE-E-! LSM WEUPKI Comprome. Where is the Monthsoner phhe e-EM awayner Mai NGM bangena ngalo, angati tigoduwo, angati and used it to enter by means of it, I don't who don't it! 23M Mannha Caguett bababopha nganite bemise-te bangene-ke batho-Know What they used to fie the poles, borthe nsele lethatsi-ke; nabo (ngiyabong) batsite akonha I don't know it. LAM USheske live, Usheske wakambake nehow ladder, thereafter they would enter and hide inside Officer with the me wendule thinkedon tinto tabo tekuggoka, batsi bayefika labakaZuli, just here your past tindente of elleutin (I think they would take their belongings, clothes, bese baduwonsa teliladi balingenisa layithatsi, and when the Zulus arrived, these would then pull ebuggama-ke bayaba gqoba, balangaphandle. the ladder inside and then stone the Zulus outside RS.M. ya, baggobe ngematje nakufike lemphi?
N.G.M. ya langaphande ya lemphi GH KKON SOPKA Est Expos langetulu oje 2 RSM inffi-i-GM track reporter some etinder land agundlaun that side under new all launquindlows 1086--i N-GM. largaphandle, bagggpbe-ke, itsi ingacitseka, outside, they would stones them and after the we that are under neath to batsatse leliladi labo baleklise balimise, S.N. e.e raple unadiafile lu Milweta ups that side before your reach 1995. inghi has gone they would take their ladder out EN WE UNITEDAY FILM WELD bapkume botse-ke lilanga lengaphandle RS.M wo ya! in the sun. We before you reach littlewater Esh may RS.M. Utsi lengekenkhosi lomung umbhome wakuphi?
you say, okhosi another umbhome is of who? t be fette neckungene bette beluke what

A2760 A17.2.1.2 ESM OBBEC NGM bongena ngalo, angati tingoduuro, angati and used in to enter by means the behapetant the pemise-ke bengene-ke bulk Know JUKATE Weed to the the poles, boothe nede liethati-ke, nabelogipalikepengsbotsik tiste tabo teknagoka, botsi bruefita labelazili beg bidinionsa leli ladi balingenisa layillet and when the silve armed these wented them chuppma-re brught gapla, balangaphandle PSM SHA harpele normalise naturals Compa ya they stened the implicitly has REAL TURK BOW Lange Kendle, bragade te itsi maraticka betests e leli ladi labo belektise belinise union has gene their about dake their land and use to terget out of the cope and would had M SM WE LAN HAT sat ites leaveleners temma umbhame watapa



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