

Croxley

Exercise Book
Skryfboek

J.D. 267

Name S.B.S. Series - Tape No. H

Naam

Subject Topic: History of Swaziland

Vak

Place Informant: Magangeni Dlamini

Plek

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Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

Book 5

M.D. wo nkosi

wo nkosi

D.D. bangifuna kuwa ngawo nawo, nkosi.

I would like to see about it, as well, nkosi!

M.D. ukhona lokuthiwa ekhaya lina kwakutsiwa

It is said to be built in Caroline

Ngemuthi wakaMhambane

It was said to be Mhambane's homestead.

D.D. wo!

wo!

M.D. ngobe ikhona imithi layakhiwa ekubeni nkosi

there were homesteads which were built

Mswati ilw'e nebakaMabhoko

by the Mswati, after having fought Mabhoko

D.D. nho! nho! nho!

nho! nho! nho!

M.D. ngoba phela laba bakamabhoko, emaNdebele,

because these of Mabhoko, the Ndebele, were

batsafwa babengeMswati. Kufela nyalo,

broken and became the Swazi. It is only now

kwenteka nyalo lokufela kutsi emaNdebele

but the Ndebele people are no longer

kasasiwa emSwati; ngemSwati

regarded as Swazi; they are Swazi.

D.D. betwathwa kutsi ngemSwati labatfo

it was known that they were Swazi, their people

M.D. bekwathwa kutsi ngemSwati. Babakhelwe

it was known that they were Swazi. They had

umufi wabo nabo umphatatsi wabo Tapho

their homestead built for them from Umphatatsi

bakhele khona ekhaya lina eEmelo

where they built their homestead in Emelo

M.D. wo inkhosi yaba lapho bahlela khona bakho
wo⁷, inkhosi²¹ *there homesteads, where they lived*

D.D. bengifuna kuva ngawo nawo, inkhosi.
I wanted to hear about it, as well, inkhosi²¹

M.D. ukhona lowakhiwa ekharolayina kwakutsiwa
There is one which was built in Caroline;
Ngumuti wakaMlambo *kuleyo ngobe ngobe*
it was said to be Mlambo's homestead.

D.D. wo!
wo!⁷

M.D. ngobe ikhon'imiti leyakhiwa ekubeni inkhosi
because there were homesteads which were built
Mswati ilwe nebakaMabhoko *ngobe, ngobe*
by the inkhosi¹⁷, Mswati, after having fought those of Mabhoko

D.D. nhn! nhn! nhn!
nhn!³⁴ nhn!³⁴ nhn!³⁴ *are quite many*

M.D. ngoba phela laba bakamabhoko, emaNdebele,
because those of Mabhoko, the Ndebele, were
batsatfwa babangeMswati. kuphela nyalo,
taken and became the Swazis. It is only now
kwenteka nyalo lokuphela kutsi emaNdebele
that the Ndebele [people] are no longer
kasasiwo emaSwati; ngemaSwati
regarded as Swazis; they are Swazis.

D.D. bekwatiwa kutsi ngemaSwati labantfu
it was known that they were Swazis, these people.

M.D. bekwatiwa kutsi ngemaSwati. Babakhelwe
it was known that they were Swazis, They had
umuti wabo nabo, umphakatsi wabo lapho
their homestead built for them, their umphakatsi¹⁴⁴,
bahlela khona. le ekharolayina, eEmelo
where they hlela³⁸. There in Caroline, in Ermelo

kwatunemiti yabo lapho bahlehla khona, bathelwe
there were their homesteads, where they blehlaid³⁸
yinkhosi Mswati.

the inkhosi¹⁷ Mswati had built the homesteads for them

D.D. nhn! nhn! nhn!
nhn! nhn! nhn!³⁴

M.D. angikangeni ke kakhulu kuleyo ngobe ngibone
I didn't get much into that one, because I
lokutsi.
saw that.

D.D. itabe seyisibhekisa nshonalanga?
it would take us to the west?

M.D. itabe seyisibhekisa kakhulu ngoba, miningi
it would take us [to the west] very much, because
yona.
they [the homesteads] are/were quite many,

D.D. nhn
nhn³⁴

M.D. njoba nalapha kaNgwane miningi imiti ya
as even here kaNgwane⁵, they are many Mswati
Mswati, koduwa ngitsandze kutsatsa nje
homesteads, but I wanted^{just} to take...

D.D. ke sigcizelele nje kulelengala
we have emphasized only those which are this side

M.D. le lengala, leya le, lekhwestisa labeSuthu
those that are this side, going there, which pushed
kuya le
the Sotho, to go there

D.D. kuyowushon'enyakatto
in the direction, toward the north

M.D. Sibheka eMgwenya, siwe luMgwenya siye
we were going toward eMgwenya, crossing the

siyewufika eLubhalule, lapho saye sefika
Ngwenya, until we reached Lubhalule, where we
khona. eventually arrived.

D.D. e- utawutsandza kughubeka, nkhosi; lolunye
e-umz, you would like to continue, nkhosi²¹. Another
ke lebengitsandza kukuvayiva ke khona lapho,
thing which I wanted to have a little, there, in that
e- nawufika ngakhona ngalapha ngakuba

area, when you arrive in that area, next to
Nelspreyiti batsi, kubo NaSipoti, batsi kukhona
Nelspruit, they say in Nelspruit, they say there

D.D. lapho inkhosi yayibhaca khona, emikhomeni
there is somewhere, where the inkhosi¹⁷ used to
noma emkhomeni, unalo yini lwati ngaloko?
hide, in caves. Do you have knowledge about that?

M.D. nginalo, nkhosi, lwati lwemhhome, kukhoni
I have, nkhosi²¹, knowledge about caves, there is
umhhome nawufika eNas poti, ufike ubute,

M.D. a cave, when you arrive in Nelspruit, you ask,
sebauwungisa labambhopho lomhhome, sebe
the whites arranged they made what you call
nta naku lenikwentako nitsi yi Tourist
tourist attraction, attraction.

D.D. wo, sebuse seyintfo yetivatashi tithadalimali
wo⁷, it is now something for visitors, they pay money

M.D. Weniwekunene!
weniwekunene!⁴

D.D. lapho kwakubhaca khon'inkhosi, bona bakhipha
where the inkhosi¹⁷ used to hide, they

imali: use the bank ngalombhame

use it for money

M.D. Kunjalo, nkhosi nje nawufika khona kunemali

it is like that, nkhosi¹⁷, when you arrive there,

D.D. yekungen'egedeni

there is money for entrance [which they charge]

D.D. nhn! nhn! nhn! nhn!

nhn³⁴, nhn! nhn! nhn!

M.D. Kunemali yekutsi nawufuna kulala, kuneti-

there is money for, if you want to sleep,

M.D. ndlu.

Here is a house [and you are charged].

D.D. nhn! kwakufute kutsi lemali ite lakaNgwane

nhn! this money should come here kaNgwane⁵

M.D. emalonto lakhiwa

shuts were built

D.D. kwakufute kutsi ite lakaNgwane lemali

this money should come here kaNgwane

M.D. nawufuna njalo kutsi utsatfwe uhanjiswa

if, on the other hand, you want to be taken

ngalohanjiswa ngako, utawuhanjiswa, nawute

on a tour by whatever transport, you will be taken

kwakho kwetukamba, uyewungenake kulombhame

if you don't have your own transport; and go

kunetintfo tonkhe: emacansi, imishanyelo, imicamele,

to the cave. There are all things: sleeping mats, brooms,

lokwashiywa inkhosi kuleto ikhatsi, setwalondro

wooden head-rests; which were left by inkhosi¹⁷

lotuxa

in those times; they have now been kept safely.

D.D. wen'wekunene, mhlawumbe siyawubuye siffole

wen'wekunene⁴, maybe we will get time

sikhatsi, uke ube banti ngalomhhome
in future, so that you can elaborate about this cave.

M.D. wen wekunene!
Weni wekunene!

D.D. ngobe uyawukhandza kutsi lusha lwemaSwati
because you will find that the youth of
mhlawumbe kalwati kahle kutsi into natutsiwa
Swaziland, may be doesn't know well, what if
umhhome.

something is called a cave.

M.D. kushiwoni

What is meant.

D.D. kutsiwe kwakubhaca tikhomo, kubhace

saying Cattle used to be hidden; emabutfo³⁷,
nemabutfo, kutsi kushiwo into lenjani, mhlawumbe

[not knowing] what sort of thing being talked
bangatsandza labanye kuvusisa ngaloko

about, maybe some would like to hear at
esikhatsini lesitako. Chubeka, nkhozi kulokunye
length about that in future. Continue, nkhozi²¹, to something else

M.D. wen weluhlanga. Asichubeke, nkhozi. Ngibuyeke

weni weluhlanga³¹, Let us continue, nkhozi²¹. Let me
emabutweni ayo inkhozi Mswati. Emabutfo,

come to the emabutfo³⁷ of inkhozi¹⁷ Mswati. Emabutfo
ngishito kutsi libutfo lakhe Mswati yayiyi Nyatsi.

I have said that the libutfo³⁷ for him Mswati was Nyatsi

D.D. lakhe yena matfupha?

his himself, personally?

M.D. lakhe yena matfupha.

his himself, personally.

D.D. labelikhandzile, labewakhandze kuyise kwakur

that which he had found; those which he had found

bo, kwakungumaphi? from [left by] his father, were which?

M.D. akhona labewakhinzile kulise, abekhandze there were those he found from his father he tichelechele, had found tichelechele,

D.D. nhn nhn

M.D. akhandze Tigogodwolo, akhandze e-, maninga found Tigogodwolo, found, e- [um] they

D.D. na nje were quite many.

D.D. ake siyelele ke sibuye kuwakhe, nkhozi. let us leave, and come to his [emabutfo] nkhozi

M.D. sibuya kuwakhe. E- Inyatsi, intanga yakhe, we come to his, E- [um] INyatsi, his contemporary, sergi Migadlela, leyayehlukaniswe, ngoba phela then Migadlela, which had been separated, because ne Nyatsi yaye hlukaniswa ngatjana, even INyatsi had been divided into smaller divisions

D.D. nhn nkhozi nhn³⁴

M.D. ne Migadlela yehlukaniswa, kwakukhona even IMigadlela were separated; there were Tindlondlomanie nje, khona lapha kuyo Tindlondlomanie, among here at IMigadlela, IMigadlela

D.D. nhn nhn³⁴

M.D. e- bese kubakhona Indlavela. Ngemabutfo e- [um] then there was Indlavela, those were

M.D. ke lawa lahlasela ngawo Mswati, ngesikhatsi
 emabutfo³⁷ with which he, Mswati, blaselaid,
 nataklaselato njongoba wahlasela nje sibili, sibili
 when he was blaseling, as he really blaselaid'd

D.D. leliwe nje bese ulibala, kuyawufika le left
 this liwe⁴⁷ you are counting, which reached there
 usho khona abegalela ngawo lamabutfo lawa
 where you mention he was using these emabutfo³⁷

M.D. ngawo lamabutfo; kakhulu kakhulu nje Inyatsi,
 it's these emabutfo³⁷; [but] mostly, mostly, Inyatsi

D.D. nhn
 nhn³⁴

M.D. labegalela ngayo kushise phansi bakamasoko
 with which he struck till it was hot down.

D.D. babeginile labantfu. kuthona lokunye lengigga
 They were strong, these people. There is something
 tsandza kukwati, koduwake anginawukuku
 else about which I would like to know, but then
 buta nyalo. I will not ask it now.

M.D. yebo, nkhozi.
 yes, nkhozi²¹

D.D. e- kufambelana nekutsi nangibuka liwe
 e- zung it has something to do with that, when I
 leMswati, lonkhe litsandza kuba setintsabeni,
 look at this country of the Swazis, all of it is
 ulikhandze, bese kuba flat, sekubakhona tintsaba
 under/on mountains, then it is usually flat in certain
 kafisha kwakubangelwa yini loku, ngoba kuletunge
 parts, mountainous in some. briefly what caused
 tive utikhandza nje tisebaleni kala duwe?
 this, because among other nations, you find open country?

49 lingcamane
plural: emangcamane

M.D. Tsine tingaba sasingatakhi.
we did not built fortresses.

D.D. nhn!
nhn³⁴

M.D. tatingakhiwa tingaba, tatifolakala tikhona. Nje
fortresses were not built; natural fortresses
nakufikwa la emdzimba, ikhon'indvodza yake
were found. When it was arrived here at Mdzimba,
Sibanyoni, lengiyona yayi Lingcamane
there was a man of Sibanyoni, clan, who was lingcamane

D.D. nhn
nhn³⁴

M.D. iphettwe lapha emangcamaneni, kubakamaseko
being there, at emangcamaneni, among Masekos

D.D. kubakamaseko
among the Masekos

M.D. leyayihamba umsebenti wayo ikhomba bukhosi
who used to go around, showing bukhosi "hidding
tindzawo tekubhaca. Lemihhome nje lekhone,
places. The present caves are those which he
ngulapho abebakhomba khona kutsi: "Nankhy
used to show them that: "Here is another one,
lomunye, nankhy lomunye, nankhy lomunye".
here is another one, here is another one".
Yonkh'indzawo ke, bukhosi bebakha lapho
All places, everywhere, where bukhosi built,
kwatiwa khona kutsi ikhoningaba.
it was known that there was a fortress.

D.D. kukhona sibalekelo sesivuko.
there is a hidding place for defense.

M.D. kuphela nje nkhosi.
just that, nkhosi

50 imphi } — 1. army i.e. fighting force of the
 variant: imphi } tribe collected for action 2. Whole
 of any particular fighting excursion
 undertaken by that force, i.e. war;
 3. any particular engagement in that
 war, i.e. battle; 4. foe, adversary,
 hostile person or force; used to
 express surprise or admiration at the
 largeness of a company or body of
 people.

51 qa! — interjection. of 'firstness'.

D.D. ngalamafisha kusho kutsi imphi yakaNgwane
 in short, it means that the strength of the ka-
 sisimo sayo kwakusekuhlaseleni nasekuvikeni.
 Ngwane's imphi⁵⁰, was in hlaseling¹⁸ and in defending.

M.D. kwakusekuhlaseleni nasekuvikeni.
 It was in hlaseling¹⁸ and in defending.

D.D. tintaba tatisebenta Siviko.
 Mountains were working in defending.

M.D. Weni wekunene!
weni wekunene!¹⁶

D.D. Chubeka, nkhosi.
 Continue, nkhosi²¹

M.D. awu! Siquhubeke ke, nkhosi ke, kukhona
awu!¹³ we continued, nkhosi²¹. There is a story
 indzaba lefike labanyenti bayishiye lapha
 which many have left out, when they were
 nababala lamabutto amswati. E- yindzaba
 counting the emabutto³⁷ of Mswati. E- [um] it is
 yakbambhlophe; befike kuMswati labambhlophe.
 a story of the white people; they arrived during Mswati's^{time}

D.D. kugala kwabo qa! qa! qa! ?
 their first arrival qa! qa! qa!

M.D. kugala kwabo qa! qa! qa! Befika kuMswati;
 their first arrival qa! qa! qa!. They arrived
 sebaqhamuka ngalapha ngenhla enyakatfo,
 during Mswati's [reign], they were, by then, coming
 laphabheke ngakhona.
 from this side, from the north, where he had gone.

D.D. ake sehlukane kancane lapho, nkhosi,
 let us distinguish [something] a little there, nkhosi²¹,
 wehlukane liphupho lenkhosi, e-
 distinguish the inkhosi's¹⁷ dream, e- [um]

52 incence - any round-metal [which is thin]

M.D. uSomhlolo bawle kube Suthu, ku Sikhukhuri
Somhlolo

D.D. USomhlolo, nekufika kwebelungu ku Mswati,
Somhlolo, and the arrival of Whites in Mswati's

M.D. wen'wekunene!
wen'wekunene!⁴ [times].

D.D. Kangane nje utsi ~~abe~~ mabili emagama
just a little, you say two words.

M.D. Utsite nasatawuhamba uSomhlolo, uSobhuza
when Somhlolo was about to go, Sobhuza
wekugala, was uyayala, uyala ngekutsi "kukhona
the first, then warned, warning by saying;
sive lesitako. Lesive sira siphetse tintfo

"There is a sive⁴⁷ which is coming. This sive⁴⁷ is
letimbili; ngala, siphets'umculu; ngala, siph
coming, carrying two things; this side, they carry
ts'indilinga, nome mhlawumbe kuyincence
a book; this side, they carry a round metal, or
yini, something like an incence⁵²

D.D. nhn. gasha Mswati
nhn³⁴

M.D. ningayitsatsi leyo incence, niyawutsatsa
do not [you people] take that incence⁵²; you
umculu. Ningababulali labo banifu, naba bulala,
should take umculu. Do not kill those people;
niyawube nilichitsile.

D.D. asichubekele ku Mswati ekufikeni kwabo, nkhesi.
let us go on to Mswati, on their arrival, nkhesi²¹

M.D. wen'wekunene! Bayefika ke, sebadhamuka le,
wen'wekunene!⁴ They then arrived, and appeared

embili, Beta beville kubeSuffy, kuSikhukhuni,
 there, in front. They came having heard from the
 empeleni kwakusengakabi nguSikhukhuni, kwaka
 Sotho, from Sikhukhuni; in fact, it hadn't been
 sengu Sikwati, uytse ubhatulule kabile la pho,
 Sikhukhuni then, it was still Sikwati, his father

D.D. nhn! nhn! nhn!
 nhn! nhn! nhn!³⁴

M.D. kutsi lelive lenkhosi Mswati
 that the live is for inkhosi¹⁷; Mswati

D.D. lele lebakulo, lebatalidzabula
 the one through which they would cut, in which they were

M.D. leli lesebakulo, eMashishini, nkhosi, "Owy!
 this one in which they are, at Mashishini, Dkhosi²¹!

D.D. "laMswati?" "laMswati", "Singete salicela
 "Owy!³ it is Mswati's", "It's Mswati", "We cannot

M.D. kuwe?" "Cha." Nempela ke e Sikwati
 ask for it from you?" "No." Indeed, then Sikwati
 sowusembili, akasekho nje kulo lonkhe leli,
 was by then ahead, he was no longer in⁴¹ this
 sowamqosha Mswati.

[Live¹⁷]; Mswati had expelled him

D.D. Selitfutsile, limshiya lowa kweMshadza
 it was by then across, that side of Mshadza

M.D. kuphela nje, selimshiya ngalowa kweMshadza,
 exactly; it was across that side of Mshadza,
 embili kakhulu, ubena lugawele tisa tibeSuffy
 far ahead. that side the Sotho are full; this

D.D. nhn.
 nhn³⁴

M.D. bayabuya ke batawukhulekela ke kuMswati ke,
 then they came back, and khulekelo⁴⁵ to Mswati

ngengenhlala yenta phela, Nkhosi, kutsi uyakhonta
 as was normally done, nkhosi²¹, that you
 endzaweni yenkhosi.
khonta²⁵ in an inkhosi's place/area.

D.D. asichubeke, nkhozi, uhlatulule kable lapho,
 let us continue nkhosi²¹, and make a clear distinction
 bamfikela, bayifikela inkhosi ikuphi, ikuyiphi,
 there; then they arrived at the inkhosi's¹⁷ place,
 ikusiphi sigodlo? selus ngale embele ngale

M.D. ba, ila; ilaphi eludzidzini. Babeyisukela vele
 they, he; he was there at Ludzidzini. They used
 bete eludzidzini
 to come to eludzidzini.

D.D. wo. wo⁷

M.D. ngoba bekwatiwa kakhulu eludzidzini.
 because the widely known was eludzidzini
 usemusha loya waka thohho, ngobe beyisava
 the one of Ka thohho was still new, because
 kha. he [inkhosi¹⁷] was still building it.

D.D. nhn. sengiwile
nhn, I have heard

M.D. e-e- nkhozi.
 yes, nkhosi²¹

D.D. Sengibukile. Ngalena kugawele tisa tebeSuffy,
 I have looked; that side the Sotho are full; this
 ngalapha Zulu angahle ahlasele, manje
 side, the Zulu might hlasele¹⁸; now he was
 usemkhatsini
 in the middle.

M.D. wen'wekunene!
wen'wekunene!¹⁴

D.D. eludzidzini kusemkhatsini wenzawo
at Ludzidzini is in the middle of the place.

M.D. Wen'wekunene!
wen'wekunene!¹⁴

D.D. angakwati nakahlaselwa ngalapha enabele
he could, if klaselwa¹⁸ this side, stretch him-
ngalapha; nakahlaselwa ngale enabele ngale.
self this direction; if klaselwa¹⁸ that side, stretch
himself that direction.

M.D. Kunjalo, nkhosi.
it is like that, Nkhosi²¹

D.D. Chubeka, nkhosi.
continue, Nkhosi²¹

M.D. awu, nempelake bayakhonta ke belumbi ke.
awu³, indeed, they khonta²⁵ these belumbi.

Utsike Mswati: "Eha. Ngitakwatha libutfo
Mswati then said: "No, I will build a libutfo
ngalapha". Ngoba phela akusho kutsi abengati
this side". because It does not mean that he
lesekwenteke ngale ngemuna, abesewile Mswati
did not know what had happened behind; Mswati
ngetento tabo labantfu
had already heard about these people's deeds.

D.D. labelungu?
these whites?

M.D. labelumbi, njengob'nyrse ayala. Sowutubonile
these whites, as his father had warned. He had
lokutsi: "Ngabo laba lebaboshiwo ngubabe
seen that: "It's them these who were mentioned by
kutsi singababulali, fetento tabo lapha ekoloni,
my father that we must not kill them. Their deeds

53 Filwane - literally 'animals'.

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Konkhe lapha eNatali, Sowukurite.
there in the Cape, all over Natal, he had already heard

D.D. Kusukela lekubo Port Shepstone
right from Port Shepstone.

M.D. e-e- nkhosi, kubo Port Shepstone kubheka
yes, Nkhosi²¹ from Port Shepstone backwards
lemuva. Sowurite kutsi he! Filwane, Bayefika
He had heard that he! they are Filwane⁵³. When
nje la, sevelubalungele yena
they arrived here, he was already prepared to meet them.

D.D. nho
nho³⁴

M.D. Sowutsi "Ngizawakha libutfo lami ngabo." Uya babeta
And then he said "I am going to built my libutfo³⁷ with
ke leMaskishini. Utsi "Kambani nihlale le
them. He then placed them at Masishini. He said:
Mashishini. Kutawutsi nangabe beSutfu babuya,
"Go and stay there, yonder, at "Mashishini. When
Siyawuva ngani."

M.D. the Sothos return, we will hear from you".
D.D. "Sesiyawuva ngani"

M.D. bayawutsi ba, nabatsi bayafika bayabuya ngala,
"When they [the Sotho] return, you will climb
nikhwele-ikwabo."
upon them."

D.D. iqhaze nkhosi bayive; kufanele kutsi baleleli
explain it, Nkhosi²¹, let them understand it; listeners
bayavuse khona lapho
should understand it well in that area [the story]

M.D. "nineke nitabese niyabuya nitawusitjela, nibesenyibambile
"You will then come to tell us, after having held it.

[Fought the Setso]

D.D. bayabekwa yini noma bayatsengiselwa?
Were they being allocated land or it was sold to them?

M.D. nakuke nkhosi ke langi, ngiko ke lengifuna kutsi
here it is, nkhosi where I, it is it that I want
ngikukhanyise khona lapho. Abatsengiselwa
to clarify just there. They were not having it sold
bayakhonta.

to them, but they were being allocated it.

D.D. ngemtsetfo wesisuati indvoza iyaye ibekwe,
according to Swati law, a man is usually
isuke ingatatsengiselwa khona lapho
allocated; he is not buying that area.

M.D. akatse, vele nje kutsengiswa kwelive
he had said, in fact, the selling of live⁴⁷ was
kwakungatiwa lapha kaNgwane.
not known here in kaNgwane⁵

D.D. azange nje kube khona
it never existed

M.D. kutsengisa nje live, live kwakwatiwa
the selling of live⁴⁷; live, it was known that
kutsi lesive sonkhe, siphatselwe yinkhosi,
it belonged to the entire live⁴⁷, they have it
kwakugena lapho nje
held by the inkhosi⁷ for them in trust.

D.D. sisati loko nalamuhla. Okhubeka, nkhosi.
we still know that even today, continue, nkhosi²¹

M.D. nempelake, bakhapha ke umbongo ke, sisisi ngesi.
Indeed, they [white people] took out [to inkhosi²¹] a
Swati -

token of thanks. We say in SiSwati -

D.D. Setfulo
it is setfulo³¹



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