



Bonner Collection (B8)

Dlamini History

interviewer :

Informants : Josefa Dlamini, Fakeudze

Place : eLudzakeni (Lucolweni)

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Book III

**scribbling book/kladskrif
feint/breëlyn**

PAGES 72 BLADSYE

865 Sikhashane — very far ; dates far back ; (is)
in the remote times

866 wena wekunene — (see note 120 (Book I))

867 kuhlasela — (see note 830 (Book II))

868 inkhosi itawutfunuka, itawutfunuka —
literally : "the inkhosi will hurt a sore
place or a wound"

869 kuJali — to Jali ; to the place of Jali.

870 kaIfobela — in/at the place called Ifobela or
in/at the place of Ifobela.

871 limala'd — literally "got hurt ; was injured"
could mean defeated.

872 buya'd emabuyate — came back defeated
people

873 fikad — came ; arrived ;

874 indvuna — (see note 579 (Book II))

875 kaZombodze — (see note 28 (Book I))

876 khala — literally "cry" meaning : to mourn the
death of (also to console the bereaved
family)

877 khalela — the doing of khala (note 876)

878 imphi — (see note 114 (Book I))

defeating Ngungunyane is Sikhashane⁸⁶⁵. It
 Sikhashane. Siku Fifteen Century. Wena
 is in the Fifteenth Century. Wena
 wekunene. (Solo siyevakala sikhukhukati
wekunene⁸⁶⁶ (The hen and its chicken still
 nemantjwele) Nekuhlasela - ke -
 make their presence felt) And the Kuhlasela⁸⁶⁷ -

1 Sengiyayiva - ke - - -
 I understand now - - -

4 ---a -- ngukona lokutsi inkhos'
 -- a -- it is only this practice of saying
 itawutfunuka, itawutfunuka. Sekuphuma
 that the inkhosi itawutfunuka, itawutfunuka⁸⁶⁸. Then
 lenge iyawuhlasela (kuJali) (ka ifobeka).

it went out another one (imphi) to hlasela kuJali⁸⁶⁹
 Mnh. Iyalimala-ke, kwabuy' emabuyate.
ka ifobela⁸⁷⁰ Mnh. It (imphi) limala'd⁸⁷¹ then and it
 E -- nayits' ibuyile leyakucala, yamuva
buya'd emabuyate⁸⁷² E -- after it had come

sekufika induna yakaZombodze Matsafeni.
 back, the first one, the later one there fikad⁸⁷³
 Ngunasafile muva lodungandaba. Sekuyawu-
 the induna⁸⁷⁴ of kaZombodze⁸⁷⁵ Matsafeni. It was when
 -khalwa. Kuyawukhalelwa yena Mswati.
 he had died later, Lodungandaba. They were going to Khala⁸⁷⁶

Awu, kantsi -
 to khalela⁸⁷⁷ him, Mswati. Ow, -

1 Kutsiwa yek - - - yi - - . Kutsiwa leyomphi-ke
 It is said - - - that imphi⁸⁷⁸ was
 nguyiphi-ke ?
 which one ?

4 Ye indlovu.

- 879 yeTindlovu — "of Tindlovu (Elephants)"
- 880 ekulu — probably the Leolu mountains in Sekhukhuniland at about 50 km north-west of Lydenburg.
- 881 kuDlamini — in Dlamini; during the time of Dlamini; in the reign of Dlamini.
- 882 yeMshadza — "of eMshadza". Two such wars were known by this name. The first was fought in 1869 against the Pedi. The second was fought during the reign of Mbandzeni. The Swazis were again fighting against the Pedi on behalf of the British.
- 883 yebo babe — yes babe (see uyise note 366
BOOK 1)
- 884 nhenke — way of saying "yes"
- 885 yonakala — lose sense of direction; get muddled; there would be no chronology of events

958

It is ye'iindlovu ⁸⁷⁹.

1 Kutsiwa leyomphi nguye'iindlovu?

It is said that imphi was ye'iindlovu?

4 ye'iindlovu.

ye'iindlovu.

1 Akusiyo leye Wulu?

Is it not that of ewulu ⁸⁸⁰?

4 e -- cha, -- kuDlamini.

e --- no, -- in kuDlamini ⁸⁸¹

1 YeMshadza le

It is yeMshadza ⁸⁸² this one

4 YeMshadza le

yeMshadza this one.

1 -- Mshadza le ?

--- Mshadza this one ?

4 mh

mh.

1 Leye Wulu, ngiyo leshwano --- ?

That of ewulu, it is the one that is said --- ?

4 cha, ngulebe --- laba --- cha ye'sibi --

No, it is the --- these (people) -- no, it is the

ngitakalela le ekucaleni.

second --- I will start (telling you) from the beginning.

1 Yebo babe

Yebo babe ⁸⁸³

4 nhenhe. E -- nayifile-ke imphi ye'iindlovu

nhenhe ⁸⁸⁴. E --- when it had fika'd the imphi

kantsi Matsafeni saw --

(of) ye'iindlovu, Matsafeni --

1 Cha, seyitakonakala phela

No, it (story) will then yonakala ⁸⁸⁵

4 nhe

886 nhe — connotes an idea like (Talk) I am listening."

887 phela — (see note 82 (Book I))

888 timphi — plural of imphi (see note 114 (Book I))

889 emahinca — (see note 815 (Book II))

890 yaMjaji kaIfobela — "is of Mjaji of Ifobela"

891 Ngwane — speaker personifies the land of kaNgwane.

892 ematubane — quickness; speed; fastness

893 Nkhosi — (see note 185 (Book I))

894 kaIfulwane — the place of Ifulwane; in the place called kaIfulwane.

895 Sitsi — "we say (when referring to it)---"; we call it ---; it is called---

nhe⁸⁸⁶.

1 Ngoba cala usho leta Mswati letilwe
because begin by mentioning those of Mswati
nguye Mswati mbamba. Ugcine ngayo le
which were fought by Mswati himself. End with
ngoba lele uyishoko phela abesafile
this one, the one you mention, phela⁸⁸⁷, he had already died,

4 u-- wanco ---
u-- he con---

1 seyiyawumkhalela.
it (imphi) was going to khalela him.

4 wancoba Mswati Khona.
He conquered Mswati there.

1 ngatiphi-ke sale --- ?
which ones (imphi)⁸⁸⁸ are those --- ?

4 iNyatsi nalamahinca
It was the iNyatsi and the emahinca⁸⁸⁹.

1 nhenhe
nhenhe.

4 ya Mjaji ka iBibela
ya Mjaji ka iBibela⁸⁹⁰

1 nhenhe -
nhenhe.

4 Waye wagijima ngematubane-ke Ngwane
Ngwane⁸⁹¹ ran with ematubane⁸⁹² until she
waye wafika-ke Nkhosi ka iFulwane.
reached, Nkhosi⁸⁹³ at ka iFulwane⁸⁹⁴.

Etinsukwini talamuhla sitsi ---
In the days of today sitsi⁸⁹⁵ ---

1 kute lenitsi Mswati lasoyikhipha
There is none which you say Mswati
alekelela emaBhunu.

896 Kuipha'd — sent out; released; ordered
to go out

897 Kukhangenti — it was on many times; on
many occasions; on many instances

898 Kublamini — (see note 881)

899 KuMswati — in Mswati; during Mswati's reign
during the time of Mswati; when
Mswati was king

900 yaKaMjaji kaIfobela — (see note 890)

901 wen' --- nene — (see note 120
(Book 1))

902 Kukhaliswene kahle — there was good relation-
-ship; good neighbourliness

903 imphi — (see note 114 (Book))

904 --n' -- nene — (see note 120 (Book 1))

905 bunini — neighbourliness; friendship

896

Khiphad' to help the Boers?

4 Aww, Kukangenti N -- NKhosi Kukakhula
Ow, Kukangenti⁸⁹⁷, NKxosi, more especially
KuBlamini.

in KuBlamini.⁸⁹⁸

1 Cha, KuMswati.
No, in KuMswati.⁸⁹⁹

4 KuMswati, NKxosi, nguleyaKaMjaji KaTfobela.
In KuMswati, NKxosi, it is the one of yakaMjaji KaTfobela.⁹⁰⁰

1 Abelekelel' emaBhunu Kuleyo?
Was he helping the Boers in that one?

4 wen' -- nene. (Kukhala lichudze)
wen' -- nene.⁹⁰¹ (cock crows)

1 Nguloku akusolo kuhleliswene Kahle.
It was still Kuhlaliswene Kahle.⁹⁰²

1 nhenhe
nhenhe

4 mnh.
mnh

1 Ngoba ikhona Mswati imphi layikhiphile
Because there is an imphi.⁹⁰³ which Mswati Khiphad'
kusekhona yena. Yelekelela emaBhunu
while he was still alive. It helped the Boers

4 -- n' -- nene
-- n' -- nene.⁹⁰⁴

1 Kweta won' emaBhunu la latawucela
It came them, the Boers here to ask for
bunini, akhe bunini.
bunini.⁹⁰⁵ to establish bunini.

4 -- -- (akuwakali)
-- -- (in - audible)

1 lelive-ke leli latipha labatsi.

906 live — (see note 46 (Book 1))

907 Leydibegi — possibly Lydenburg found north west of Swaziland east of the Transvaal Republic (South Africa)

908 bahlobo bami — friends of mine; relatives of mine; acquaintances of mine

909 Khontá d — become subjects of (a chief or an inkhosi); accepted to be ruled by these; agreed to pay allegiance to these (also: worship)

910 kumSwati — from Mswati (compare with note 899)

911 nhinhi — way of saying "yes"

912 yebeSutfu — is of the Sotho speaking people; was fought with the Sotho people (speaker refers to the war with the Pedi)

913 emangisi — siSwati word for English speaking people or British citizens

914 Angitsi uyabonake — literally "let me say you see them" meaning: Do you see what I mean; Do you understand what I say; Do you get my point; etc.

984

The ⁹⁰⁶ live then, this one was there where
Kuse Leydibegi,
~~one~~ they call Leydibegi ⁹⁰⁷;

4 ---n' -- nene .
---n' -- nene .

1 ngilo Mswati laph' at' emaBhunwini
it is the one to which Mswati referred when
ngitsi: hlalani nine, senibahtlobo
he said to the Boers: "You stay here, you are
bami."
now bahlobo bami ⁹⁰⁸."

4 --n' -- nene .
--n' -- nene

1 Bakhontile . Baucle bakhonta kuMswati-ke
They had khontad ⁹⁰⁹ they had khontad kuMswati ⁹¹⁰
4 ngiyakwati-ke loko .

I know that

4 --- (Akwakati)
~~in audible~~

1 nhinhi . Ngibuta-ke kutri-ke nguyiphi
nhinhi ⁹¹¹ . I'm asking then that which was
leyomphi-ke Fakudze-ke lapho khona
this imphi, Fakudze, where Mswati helped
Mswati elekelela khona emaBhunu?
the Boers?

Lesishoko yaMbandzeni, yingye, yaMbandzeni;
This one we mention of Mbandzeni, is only
yebeSutfu, ngulapho --- yemaNgisi leyo.
one, that of Mbandzeni, it is of yebeSutfu ⁹¹², it is

Angitsi uyabona-ke?
where --- It is for emaNgisi ⁹¹³ that one . Angitsi uyabona-ke ⁹¹⁴?

4 Ye -- ye -- yeKugcina-ke, Hlubi, ngule-

915 Hlubi — (see note 518 (Book II))

916 dvululwad — could mean: released; sent out;
led

917 phela — (see note 82 (Book I))

918 babe — see uyise note 366
(Book I)

919 inkhosi — (see note 24 (Book I))

920 kuleyo — in that one (imphi); when
that one broke out; when that
one was fought.

921 mnh — way of saying "I see"

922 kahle — well; coherently providing details;
present facts in a chronological
manner.

923 --n' -- ekunene — (see note 120 (Book I))

990

Ine -- the -- the last one then, ⁹¹⁵ Hlubi, it was
 -yeIndlovu leyekudvululwa ngu Matsafeni,
 that of yeIndlovu, that which was ⁹¹⁵ dvululwad by
 Wase Matsafeni —

Matsafeni, ihen Matsafeni —

- 1 Hwayi, nguMbandzeni phela leyo. (Kukhona
 No, it was Mbandzeni, ⁹¹⁷ phela, in that one. (some-one
 lotsi: "cha, babe, cha, cha, cha, bab ---")
 saying: "No, ⁹¹⁸ babe, no, no, no, bab ---")
 Yaluswa --- I -- phela leyo ngu Matsafeni
 It was led --- phela, that one it was Matsafeni,
 lapha kwakut' inkhosi kuleyo.
 here there was no ⁹¹⁹ inkhosi. kuleyo. ⁹²⁰

4 mnh.
mnh ⁹²¹

- 1 Sitakuta kuleyo (kukhala lichudze),
 We will come to that one (a cock crows),
 ngitakutela kahle
 I will tell you kahle ⁹²²

4 --n' -- ekunene
--n' -- ekunene ⁹²³

- 1 lokutsi-ke kwahamba njani
 how it all went

4 mnh.
mnh

- 1 Ngisafuna kuta Mswati ngoba le--
 (for now) I want those of Mswati because this--
 le -- leya Matsafeni le (kukhona lotsi:
 - this of Matsafeni this one (some-one saying: "It
 "Ngu Dlamini, Dlamini.") sowufile Mswati.
 was Dlamini, Dlamini.") he had died Mswati.
 Akusuye Dlamini. Abengakabekwa

924 bekwa'd — appointed; installed; placed
in charge of (also placed; put)

925 lapho — when that (imphi) broke out; who
was in power; who was head of state
(also there)

926 live lefwele tintsambo — literally "the country
was carrying ropes (weeds)", a
figurative language meaning: The
live was mourning; The live was
bereaved; The live was in sorrow; The
live was grieved. Note that live in
this case refers to the entire Swazi population
(See note 46 (Book 1))

927 phela'd — (see note 238 (Book 1))

928 bantfwabekhosi — (see note 32 (Book 1))

929 imphi — (see note 114 (Book 1))

930 elokwanyeni — singular form of etilokwaneni
(see note 236 (Book 1))

931 eVeshe — place where it phela'd (note 262)
the bantfwabekhosi according
to informants (counters 996 - 005)

996

It was not lanini. He had not even
 nekubekwa na (akuvakali) . Cha, kwaku-
 bekwa'd ⁹²⁴ (in-audible) . No, it was LaZidze
 -ngu LaZidze lapho .
 lapho ⁹²⁵

4 --n' --nene .

--n' --nene

1 Live letfwele tintsambo .

Live letfwele tintsambo ⁹²⁶

4 --n' --nene .

--n' --nene .

1 Ngulapho kwaphela khona bantfwabe-
 It is where it phela'd ⁹²⁷ the bantfwabenkhosi ⁹²⁸
 -nkhosi kuleyomphi . Ngunaba bantfwabenkhosi
 in that inphi ⁹²⁹, those bantfwabenkhosi, those
 nabaya laba-- balapha e-- elokwanyeni
 of --- those of e--- elokwanyeni ⁹³⁰,
 naba laph ---
 those there at ---

4 Lentsaba yakhona ikhonjwa itsiwe

The mountain of there when you point at it you
 (ufute kube wamtjengisa)

point like this (could have demonstrated to him)

1 koduwa ngukuphi nakuya lapha e--

by the way where is it there at e---

(kukhona lophendvulako) cha .

(some-one responding) No .

4 eVeshe .

at eVeshe ⁹³¹ .

1 eVeshe .

at eVeshe .

4 mh . Ngiyo-ke .

932 chelad — could be cedza (finish)

933 p-h-h! — (aspirate the p) meaning: finish completely leaving nothing; obliterate

934 boMsukusuku — Msukusuku and others

935 tikhali — weapons; spears; assegais

936 lihawu — shield;

937 phumad — went out; set off to fight

938 ngesandla lesingasiso — literally "by a hand which was wrong" meaning: without a blessing; without consent/permission (of the authorities concerned)

005

Mnh . That is it .

1 Ngigo-ke leyo-ke .

That is the one

4 mnh .

mnh cedza

1 Yekuchela bantfwabenkhosi ibatsi . p-h-h!

That which chela⁹³² the bantfwabenkhosi : p-h-h⁹³³

(uyaphuphutsa) .

(aspirate the sound)

4 mnh .

mnh .

1 mnh . Kwafa boMshukusuku kuleyomphi

mnh . It died boMshukusuku⁹³⁴ in that imphi .

leyo . Kwabuya tikhali , kokuts' : "owu ,

It came back only tikhali⁹³⁵ , that : "ow, here

nati tikhali tami , " kwatsattwa

are the tikhali of mine , " a lihawu⁹³⁶ was

lihawu lambonywa ngetulu .

taken to cover on top .

4 --n' -- nene .

--n' -- nene .

1 Ngigo-ke leya Matsafeni leyaphuma

That is the one for Matsafeni that which

ngesandla lesingasiso

phumad⁹³⁷ ngesandla lesingasiso⁹³⁸

4 --n' -- nene .

--n' -- nene

1 nhinhi .

nhinhi

4 nhenhe .

nhenhe .

1 Yaphuma ngesincele leyo ngoba

939 ngesencele — literally "went out) by the left hand side" meaning the same as note 938

940 phuma — (see note 937)

941 fukamela — be confined, keep in doors, be broody (also sit on eggs such as a hen does before hatching its chickens.

942 inkunzi — literally "bull" meaning the head (of a family); a father (in this case father of the nation (king))

943 enhlambelweni — locative form of inhlambelo (a sacred enclosure within a royal cattle-byre.

944 Angikaludli lubisi — literally "I have not yet eaten lubisi (milk)", a figurative language for the ritual ceremony which is done when a member of a family has died.

945 Lo — connotes an idea like "(because) you you that (according to custom) ---"

946 cungebwa'd — take courage; make courageous

939

It phumaid ngesincele that one because even
naLaZidze u -- wayekhuta naLaZidze
LaZidze --- She objected to it even
leyomphi.

LaZidze that imphi.

4 Wakhuta nay' ---

She objected ---

1 Wayekhuta kokutsi: "nitsi lemphi ayiphume
She disapproved of it that: As you say this
lena njena, itawufukanyelwa ngubani
imphi should phuma,⁹⁴⁰ who will fukamela⁹⁴¹
njengoba

it because

4 -- n' -- nene .

-- n' -- nene .

1 inkunz' ifile mine Kangingen'
the inkunzi⁹⁴² is dead. Me, I don't get
enhlambelweni . " ⁹⁴³
into the enhlambelweni . "

4 Angi Kaludli lubusi

Angi Kaludli lubisi⁹⁴⁴

1 nhi, cha, : Angingen' enhlambelweni .
nhi, no, : "I don't get into the
Lo imphi iyacungelwa ,
enhlambelweni , lo⁹⁴⁵ the imphi is cungelwad .⁹⁴⁶

4 --- n' --- nene .

--- n' --- nene

1 Itawucungelwa ngubani lena na ? "
It will be cungelwad by who this one ? "

4 -- n' -- nene .

-- n' -- nene .

1 tatri tindvuna : "cha, tsine sifuna

947 tindvuna — plural of indvuna (note 579
(Book II))

948 geza — literally "wash": cleanse; purify.

949 tikhali — (see note 935)

950 khalela — (see note 877)

951 inkhosi — (see note 24 (Book I))

952 jakad — (were) rushing to achieve; hurrying
to get; do something hastily to achieve
one's purported goal.

953 phela — (see note 82 (Book I))

954 nhinhi — (see note 911)

955 timphi — (see note 888)

956 umgobo — stick of a shield ornamented
with tuft of twisted skin.

957 kusekhona yena — literally "while it was still
alive him" meaning: in his
life time; while he was still
in power

958 ngemagama ato ngemagama ato — literally:
"by the names of theirs; by the
names of theirs" meaning:
each by its name.

The tinduna⁹⁴⁷ said: "No, we want the
 kutsi imphi yokugeza tikhali iyo-
imphi to go and geza⁹⁴⁸ the tikhali⁹⁴⁹, to
 -khalel' inkhosi.⁹⁵⁰ Bajakeni - ke,⁹⁵¹
khalela the inkhosi.⁹⁵² What they had jakad'
 bajake kutsi njoba nangu Mswati
 is that they jakad' that as Mswati was
 angekho batwattola tinkhomo phela⁹⁵³
 no longer alive, to get cattle phela, to
 batwukwati kuhlephu lelana tinkhomo.
 be able to divide amongst each the cattle.
 Kuphela into leyayijakiwe. (Kukhona
 that is the only thing they had jakad'. (some-one
 lohlekako) nhinhi. Bengisafuna - nye
 laughing) nhinhi⁹⁵⁴. I just want (for now)
 leti Fakudze taw -- letivele tawo
 Fakudze, these (timphi)⁹⁵⁵ of --- those of umgobo⁹⁵⁶
 umgobo takhe Mswati. kusekhona yena
 those (timphi) of him, Mswati, kusekhona yena⁹⁵⁷
 kutsi kumbe nas' aman' utikhohliwe
 that if may be you have forgotten them
 utsi: "owu, cha, taba tiningi ngingete
 you would say: "Ow, there were many of them
 ngatati ngemagama ato, ngemagama
 I can not know them by ngemagama ato
 ato."
ngemagama ato⁹⁵⁸."

4 Usho nga --- ?

You mean ---

1 cha sengisho timphi Fakudze .

No, I mean the timphi, Fakudze.

4 Awu, atitinyenti, bekunene .

959 bekunene — short form for Nine bekunene
(see note 29 (Book I))

960 khishwád — (see Khiphá'd 896)

961 yinkhulu kabi — literally "big badly", meaning
very big ; biggest ; fierce
(see also note 824 (Book II))

962 nkhasi — (see note 185 (Book I)) (could
also be used to mean: "yes I do
remember it".)

963 phumád — gone out ; (see also note 937)

964 emabutfo — age regiments ; members of age
regiments

965 yidlád — (see note 853 (Book II))

966 beSutfu — Sotho speaking people ; people of
Sotho origin

967 yakitsi — of our country ; of our territory

968 bukád — looked ; looked at (could also mean
looked after.)

969 yekulak leliHulu — "of sleeping there at
ekulu"

Ow, they were many, bekunene.⁹⁵⁹

1 Lalela Fakudze, ngitakukhumbuta yinye-ke
Listen, Fakudze, I will remind you one then

4 -- n' -- nene

-- n' -- nene

1 Kule timphi leti. Uyayikhumbula nans'
amongst these timphi. Do you remember that
imphi leyakhishwa nguye Mswati nayo
imphi which was also khishwad⁹⁶⁰ by him,
leyayiyinkhulu kabi?

Mswati, which was also yinkhulu kabi.⁹⁶¹

4 Nkhosi
Nkhosi⁹⁶²

1 E -- aphume onkhe e -- mabutto. Seku-
E -- they had phumad⁹⁶³ all of them e -- the
-yenteka bayatidla tinkhomo kube-
emabutto⁹⁶⁴. Then they yidla'd⁹⁶⁵ cattle from

-Sutfu. Batidlile nans' imphi yakitsi
the beSutfu⁹⁶⁶. When they had yidla'd them, the
ifike iyalala. Mayilele kufikainja

imphi of yakitsi⁹⁶⁷ came and then slept. While it
tifike tibukwa yinja tihamba⁹⁶⁸
was still asleep, there came a dog which bukad
nenja.

them and they (cattle) went with it.

4 Ngigayikhumbula.

I remember it

1 Uyakhumbula kambe? Leyekulala le --

Do you remember it? That of yekulala

leliHulu (kukhona lokhipha sikhwehlela. lobutako

leliHulu⁹⁶⁹ (some-one coughing out phlegm. The

uhleka sakuphukufa) Yabani leyomphi,

18
970 nhe? — whose? (sometimes, what?)

971 tibheva kakhulu — (had) many brave warriors;
plenty of courageous men; plenty
of lewd men.

interviewer laughs mockingly) It is for who that
akusi yakhe Mswati?

imphi, is it not for him, Mswati?

4 Cha, ngu Mbandzeni

No, it was Mbandzeni

1 nhe?

nhe? 970

4 ngu - - - (akuvakali)

It was - - - (inaudible)

1 ya Mbandzeni? W- - wena sewusho

It was of Mbandzeni? Y- - you are now

nangu Mbandzeni

referring to Mbandzeni

4 mnh, NKhosi

mnh, NKhosi

1 Wo, NKhosi

Oh, NKhosi

4 Awu Mswat' etibheva kakhulu⁹⁷¹

Ow, Mswati had tibheva kakhulu

1 nhe?

nhe?

4 Chubeka, (sowuvakala atsi: "Ow don you
continue, (He's then heard saying: "Owa, usabafuna
still want people to say - - - "

bantfu batowusho - - - "

(kuyajubeka.)

(interview ends)

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