

11 6 2021

ENGLISH WORD USED IN TEXT, *SISWATI* GIVEN IN FOOTNOTE

"[ch: need a standardised ftm on jumping over to assert dominance](A82)

abawadli aphelele literally, *abawadli* - have not eaten, *aphelele* - come to an end for; be entire, complete, whole, intact, ie. feel to insecure to finish a meal. This phrase carries the figurative connotation of insecurity (see also footnote **Error! Bookmark not defined.**, p.**Error! Bookmark not defined.**).(C1) **original has:**

abetishayela yena.(B2)**original has**

ahluka(na) .(A7)**original has:**

ahluka, which may also suggest parting.(A7)**original has:**

ahluka.(B7)**original has:**

akhiwe form *kwakha* meaning to build. it is not clear in the original whether each stone is shaped like a headring, or if they were built into a headring shape.(B2)**original has:**

akini.(A7)**original has:**

akini.(A7)**original has:**

alisa.(A7)**original has:**

amahlahla: branch for fencing cattle enclosures; ruffian, savage.(F1)

amakhosana literally, heirs (plural diminutive of *inkhosi*, ie. little kings); small or petty chief, chief's eldest son, heir to the chieftainship; eldest son of the house; term of respect applied to son of a superior (Doke & Vilakazi, *Dict.* p404). (C1)**original has:**

amanxusa: envoys, ambassadors, king's or chief's messengers.(B8)

amaqawe.(B9)**original has:**

amathusi.(B8)**original has:**

amathusi: This word is used for both brass and copper.(B8)

Angikaludli lubisi, a figurative expression for the ritual ceremony which is done when a member of a family has died. (B7)**original has:**

angitsi. [re 'We have had a lot of these 'by the way' - is it the correct translation?](A7)original has:

anti: *siSwati* adaption of the english word 'aunt'.(B9)

ba)likhandza: literally people found ahead, ie. they were found *in situ* by the Mambas.(F2)

anyuka. (A1)original has:

Awiz: a non-influencing interjective.(C1)

Awiz: a non-influencing interjective.(A82)

babe mkhulu.(A22)original has:

babe, literally father, but also used for father's brother, father-in-law as well as general respectful form of address for any older man (Rycroft, *Dict*, p.2)original has:.(C1)

babe mkhulu.(A22)original has:

babe.(A82)Original has:

babe.(B2)original has:

babe.(C1)original has:

babemkhulu.(A82)Original has:

babemkhulu.(A82)Original has:

babemlomkhulu.(C1)original has:

babheka le la. (A1)original has:

bacoca.(B7)original has:

bacoca.(F2)original has:

badala. (A1)original has:

badala.(B9)original has:

badzala. (A1)original has:

badzala.(A2)original has:

badzala.(A6)**original has:**

badzala.(A7)**original has:**

badzala.(A7)**original has:**

badzala.(B10)**original has:**

badzala.(B10)**Original has:**

badzala.(B2)**original has:**

badzala.(B7)**original has:**

badzala.(B7)**Original has:**

badzala.(B82)**original has:**

badzala.(F2)**original has:**

badzala.**Original has:(F1)**

badzala.**Original has:(F1)**

badzala(A2)**original has:**

badzala(B8)**original has:**

bafana, literally boys. The term is used to denote somebody in the king's service (eg. the police force are known as the *bafana* (plural) of the king).(A82)**Original has:**

bafana benkosi.(B9)**original has:**

bafana, the term is used to denote somebody in the king's service (eg. the police force are known as the *bafana* of the king).(A82)**Original has:**

bafana benkhosi (umfana wenkhosi): literally boys of the king, that is, those in service of the king.(A6)

bafana. (A2)**original has:**

bafana.(A2)**original has:**

bafana.(A6)**original has:**

bafana.(A6)**original has:**

bafana.(A6)**original has:**

bafana.(A6)**original has:**

bafana.(A6)**original has:**

bafana: literally boys. In this context the term refers to men in the direct service of the king, usually in the *sigodlo* [quarters of the queens]. (D2)

bafokatana. (B7) **original has:**

baguqul'imiyango, turned, descendant from one group. (B8) **original has:**

bahlehletela ngeLubombo. The narrator has incorporated part of the Dlamini praises into his narrative. Original has: (F1)

bakaDlamini, ie. people of the *sibongo* Dlamini. (B8) **original has:**

bakaNkhosi, ie. people of the *sibongo* Nkhosi. (B8) **original has:**

bakaZidze. (A6) **original has:**

bakaZulu. (B8) **original has:**

bakaZulu. (B8) **original has:**

bakhulu. (A7) **original has:**

bakini which could be translated as blood relatives or merely one's 'people'. (A1) **original has:**

bakithi. (B9) **original has:**

bakithi. (B9) **original has:**

bakithi. (B92) **original has:**

bakitsi. (A2) **original has:**

bakitsi. (A7) **original has:**

bakitsi. (A7) **original has:**

bakitsi. (B2) **original has:**

bakitsi. (B7) **original has:**

Bakubeka bangathandi! (A7)

Bakubekel'amathunzi, emathunzin'ezintaba! (A7)

Bakubekel'izingwenya, kanye nezingo! (A7)

bakubo. (A7) **original has:**

balanda: [Ch:in-laws?] (B92)

balanda: (B92)

balatelwa: derived from verb *ukutela*, to be sleepy, drowsy. This also carries the figurative connotation of no sexual intercourse and therefore no conception being possible. (B7)

balwa. (B3) **original has:**

balwa. (B3) Original has:

bamba: literally gripped, but also carries the figurative connotation of 'ruling as a regent'. (B7)

banga. (A6) **original has:**

banga. (A6) **original has:**

Banga: Disputng. The siSwati original *banga* [specifically? get dict info] refers to a succession dispute, which occurred after the death of a chief, king or ordinary head of a household. (A6)

banjwa: derived from *kubamba*, to catch. (F1)

bantfabenkosi (C1) **original has:**

bantfanenkhosi. (C1) **original has:**

baphetfwa. (F2) **original has:**

baphetse. (F2) **original has:**

basebayatile: they were abstaining for various reasons. (B4)

basha, the roasting and eating of dry hard maize grains.
(A1) *enhla.* (B10) **Original has:**

basha' (ya) original has: unomphele. (B9)

batfolakala. (F2) **original has:**

batfolwa: from *kutfola*, to find, adopt, ie. the one's found

adopted. (B2)

bayachosha. (B3) **original has:**

Bayavutsa ngalengkani, loShewula. (A7) **original has:**

bayawubutheka. (B9) **original has:**

Bayethe: a salutation delivered only to the reigning monarch. Here it is used to mean the forces of the Ngwane King. (F1)

bebemkhulu: (B10)

beka. (B10) **original has:**

beka. (B7) **original has:**

beka. (B82) **original has:**

beka: literally, put; but could also mean to install, coronate, appoint; also to make someone settle in a particular place. (B92)

bekunene: section of general praise *nina bekunene*, literally 'you of the right hand', a praise of the Dlamini's, but often applied more widely as a polite form of address. (B82)

bekwa. (A6) **original has:**

bekwa. (A6) **original has:**

bekwa. (B8) **original has:**

bekwa. (B8) **original has:**

bekwa. (B82) **original has:**

bekwa. (B82) **original has:**

bekwa. (B82) **original has:**

bekwa. (B82) **original has:**

belobelo: the meaning of this word is not clear. (F1)

belwandle: people who had gone to fetch sea water. [CH want more] (B7)

bemdزابuko: literally those who broke off; often translated as 'the original' (inhabitants); the term is used to refer to those *tibongo* who claim to have arrived in the Swaziland area together with the Dlamini's. (D2)

beSutfu, of the: war was fought with Sotho speaking people

(speaker refers to war with Pedi).(B7)

Bhaca: (A2)

bhidlika imitsangala,

bhidlika: the falling of rocks that have been heaped together,
imitsangala: wall or enclosure built of stones that have been heaped together.

[Is this a well known figurative expression, or not?] (B7) **original has:**

bhodla, literally to belch or growl. it also carried the figurative connotation of being stubborn and defying orders from authorities. (A7) **original has:**

Bhokweni: the late Mamba ruler who reigned from some time in the nineteenth century until 1940; he was succeeded by Mbatjane II. (F2)

Bhukwane is the son of Liba, the brother of Ndvungunye. The great grandmother of Bhukwane would thus have bore the both Liba and Ndvungunye. (B7)

bhundvu: word referring to the action of rising up all of a sudden; or the action of going all of a sudden. [RE isn't there a part of the incwala where the king ?drinks a foaming liquid] (B7)

Bhuza wamanzi!

Wenza kahle Hhili uphuphuma singaphuzwa ngwebu!

Iyaphuzwa ngumfokazana ucad'izingal'ibe njobanta benkosi!

Lifefe lakithi lakhony'emnyameni!

Awukwaz' ukucoka, ugcok' ingub' ezimbi!

Ngoba uugcokul' amakhakabezi!

Awu, zitho zingumngcini!

E, shiwo semboyi sephukile!

Mehlabovu abenjenge gwalagwala!

Awukaz' ukushaya umuntu gneduku, umbek' icala!(A7)

black bull': meaning, Soshangane. (C1)

black bull': this phrase was said in a singing voice. (C1)

bobabamkhulu. (B92) **original has:**

bobabe mkhulu(A22) **original has:**

bobabe mkhulu. (B3) **original has:**

bobabe. (B3) **original has:**

bochief. (B2) **original has:**

bodokotela. (B4) **original has:**

boMahlalela. (A7) **original has:**

bomake,

bo- is a pronoun concord of quantity, giving a sense of more than one of the described thing
make literally mother, but also used for her co-wife, sister or sister-in-law as well as general respectful form of address for any married woman (Rycroft, *Dict.*, p.60) **original has:** (C1)

bomnakabo. (B7) **original has:**

bonga (verb *kubonga*) **original has:** thank; praise; recite praises (Rycroft, *Dict.*, p.6). (C1)

bonga. (C1) **original has:**

Bongani Mkhathshwa is addressing Dumisa Dlamini by his clan name. (C1)

boNhkosi, phrase used as a title to address Swazis, usually in a gathering or for a group of Swazi people. (B7) **original has:**

bonina. (B8) **Original has:**

boshifi. (B8) **original has:**

boshifu. (A7) **original has:**

boshifu. (A7) **original has:**

boshifu. (A7) **original has:**

boshifu. (B9) **original has:**

boSiganda, *bo-* is a pronoun concord of quantity, giving a sense of more than one of the described thing. (C1) **original has:**

boSiganda. (C1) **original has:**

boVelaphi, *bo-* is a pronoun concord of quantity, giving a sense of more than one of the described thing. (C1) **original has:**

bovu. (C1) **original has:**

boyisa. (B7) **Original has:**

boZwide, *bo-* is a pronoun concord of quantity, giving a sense of more than one of the described thing. In this case the meaning is the people of Zwide. (C1) **original has:**

buchawe. (B9) **original has:**

buchawe. (B9) **original has:**

bucili. (C1) **original has:**

buhlabo: (A7)

Buhle buyababa bafana nentaba zakuMjaji!
 Baye bafana nentaba zakuMalinda!
 Umg'culi waNkunzi, uyibhekis' eSwazini!
 Usandle sihle ngobuphethe abantwana! (A7)

buhloba, [the quality of being of relationships] (A7) **original has:**

buka, look at, watch, admire; face towards (Rycroft, p.6) **original has:**. (B7)

[*bukhati:* could be *bukhosi.* \(B7\)](#)

bukhosi. (A1) **original has:**

bukhosi. (A2) **original has:**

bukhosi. (A2) **original has:**

bukhosi. (A22) **original has:**

bukhosi. (A22) **original has:**

bukhosi. (A22) **original has:**

bukhosi. (A22) **original has:**

bukhosi. (A6) **original has:**

bukhosi. (B2) **original has:**

bukhosi. (B8) **original has:**

bukhosi. (B82) **original has:**

bukhosi. (B82) **original has:**

bukhosi. (B92) **original has:**

bukhosini: locative form of *bukhosi*, the quality of kingship. (B9)

bukhozi: term used by husband's and wife's parents towards each other. (B9)

bull' ie. the king.(B2)

bunyanga: the practice of an *inyanga* (a ritual specialist, herbalist).(D2)

busa ((S) verb *ukubusa*): to rule, to govern. Also to enjoy life; to exhibit one's superiority or power (Doke & Vilakazi, *Dict.*, p.93).(C1)

butheka.(B9) **original has:**

buthekile.(B9) **original has:**

butimba: a hunting group selected and led by a king. [RE do not forget hunting - kingship connection] (A6)

butseka, variant of (*ku*) **original has:** *butsa* (*siSwati*): collect gather; recruit (Rycroft, *Dict.*, p7).

buthela (*isiZulu*): gather together for, recruit for; gather into (Doke & Vilakazi, *Dict.*, p94).(B9)

butseka.(B8) **original has:**

butseka.(B9) **original has:**

butseka: an extended form of tendering allegiances to the king (see also endnote **Error! Bookmark not defined.**).(B4)

butseka: Usually, an individual takes a decision to *butseka* which he then announces saying, "I have come to *butseka*", ie. declaring that he gives his complete loyalty to the king. This is not announced to the king but to elders and others who have *butseka*'d previously. After a few days the new one to *butseka* is allowed to wear a special type of beadwork called *simohlwane*. Only those who have *butseka*'d may wear it. Those who have *butseka*'d may be required to do service for the king at any time.(b4) (D2)

buya.(B92) **original has:**

buya: literally, to return.(A6)

buyala, go back, return to, ie. returning in a straight route.(B8) **Original has:**

buyela.(A22) **original has:**

buyela.(B8) **original has:**

cabitha:(A82)

cedvwa, finished, complete stop (Rycroft, p10) **original has:.** (B7)

cedvwa'd, finished, complete stop (Rycroft, p10) **original has:.** (B7)

cedza. (F2) **original has:**

cedzela'd, finished, complete stop (Rycroft, p10) **original has:.** (B7)

cela. (A6) **original has:**

cele. (A7) **original has:**

celela, in this case it seems to mean 'asked for a place to settle'. (A6) **original has:**

chamuka. (A6) **original has:**

chawe. (A2) **original has:**

chief. (B2) **original has:**

chifu. (A6) **original has:**

child of Mnguni: meaning, Bongani Mkhathshwa.

chita, scatter, disperse, waste, throw away, spill, spread; destroy, abolish, expel, defeat, ravage (Doke & Vilakazi, *Dict.*, p.113) **original has:.** (C1)

chita. Original has: (F1)

chitfwa: literally poured out, expelled. (B8)

chitha uselwa. (C1) **original has:**

chitha uselwa is a central feature of the annual first-fruits ceremony; the essence of

chitho ((Z) *isichitho izichitho*; (S) *sicitfo ticitfo*): a cantrip thought to cause people to abandon what they are doing and to become unpatriotic, thus leading to the destruction of a home, office, country or whatever. (C1)

chitsa. Original has: (F1)

chitwa (variant *chitfwa*) **Original has:** kingship. (C1) **Original has:.**, be discarded, ejected, wasted, defeated; disposal, wastage, deportation, eviction, expulsion, expenditure (Rycroft, *Dict.*, p11). (C1)

chuba.Original has:(F1)

cile Cwab'tha:(A82)

cupha: scoop out, take a handful; enlist, sign on; set a trap. Going to work in the mines.(A22)

dabuka, literally means to get torn or rent. Used to connote a form of origin with the notion of breaking away from something else; break out into being.(C1)**original has:**

Dlamini: royal Swazi surname, used in this instance as a respectful way of addressing John Dlamini.(B92)

dliwa, literally were eaten, meaning cattle were seized.(A7)**original has:**

dokotela, further conversation clarifies that he means an *inyanga*.(B3)**original has:**

dokotela. The informant has made it clear earlier that he his using this word so that it is easier for the white people to undestand. (B3)**original has:**

duba: break up the clods in a recently ploughed field; worry, pester, weary, tire, treat harshly; give up, throw up, go on strike; ignore, leave unnoticed (Doke & Vilakazi, *Dict.*, p.169).(B8)

dum-dum: soft nosed bullet that expands and inflicts serious damage on impact. Could also be sound of gun.(B7)

dumudumu: literally, a very important affair; heavy fall of hail causing a battering, thundering sound; large quantity (as of beer, feast etc.); grand occasion (Doke & Vilikazi, *Dict.*, p.174).(F1)

dvudvulana, the chasing away of each other such as when pusing a very heavy

dvunga: literally to dirty. This word also carries the figurative meaning of creating causing confusion.(B7)

dzabuka: get torn, crack, split; be sad, sorry; originate(A82)

dzabuka: get torn, crack, split; be sad, sorry; originate.(A82)

dzabula (ku)dzabula: cleave, crack, split, tear accross (Rycroft, *Dict.*, p.19).(F1)

dzabula: cleave, crack, split, tear, cut across.(A82)

dzatjulwa: pasive form of the verb *dzabuka*. (A82)

ebokhosini. (B3) thing. (B7) **original has:**

ebukhosini, ie. locative form of *bukhosi* (kingship) **original has:.** (B8)

ebukhosini. (B8) **original has:**

ebukhosini. (A6) **original has:**

ebukhosini. (B7) **original has:**

ebukhosini. (B8) **original has:**

ebukhosini. (B8) **original has:**

ebukhosini. (B8) **original has:**

ebukhosini. (B8) **original has:**

ebukhosini: locative form of *bukhosi* (kingship). The locative form suggest the inner circles of royalty. (B2)

ehla. (A1) **original has:**

ehla. (A7) **original has:**

ehla. (A7) **original has:**

ekhabo. (B4) **original has:**

emabaleni: cleared open space or yard of a home. (B7)

emabandla: plural form of *libandla*, see glossary. (A6)

emabandla: assemblies of the people and/or elders where local affairs are discussed. (F1)

emabele, which is sometimes used more generally to mean 'food'. (A1) **original has:**

emabele (variant *amabele*): sorghum; or more generally, edible grains. (D2)

emabele: sorghum, panicle millet. (B2)

emaBhaca. (A1) **original has:**

Emabhand'esilungu!
Nato tibuya tati tasembangweni!

Tabhodlelwa yingwe, kanye
nengwenyama! (A7)

emabhebha. (A7) **original has:**

emacondo: This word is not clear on the original tape recording.
Could be *emacondo*, legs. (B7)

emadlozini. (C1) **original has:**

emadvodza. [full explanation of this word must go into
glossary] (B8) **original has:**

emadvwuna: the family of an established *indvuna*-ship. (F1)

emaganu: an alcoholic drink made from the fruit of the cider
tree (*Sclerocarya caffra*). (F1)

emagundvwane, could be rats or mice. (A6) **original has:**

emagundvwane, could be rats or mice. (A6) **original has:**

emagwadla: a favourite game of Swazi herdsboys in which small
stones are used to represent cattle, and stones representing
bulls are made to engage in mock-fights. The name of the game is
an onomatopoeic rendition of the sound of the stones knocking
each other in the course of play. (A2)

emagwadla: children's game where stones representing cattle are
used to stage mock battles. (D2)

emahinca. (B7) **original has:**

emahinca. (B7) **original has:**

emaHlutshini. (A1) **Original has:**

emajoda: skins which hang down in the front and in the back from
the waist. (F1)

emakhahla: married men who wear head rings. (f3)

emakhandzambili. (A6) **original has**

emakhandzambili: literally, those found ahead. A term applied by
the immigrant Swazi to the original inhabitants of
Swaziland. (B2)

emakhosi. (A6)

emakhosi. (F2) **:original has:**

emakhosi. (F2) **original has:original has:** (F2)

emakhosikati. (F2) **original has:original has:**

emakhosikati: wives of king. (F1)

emaLawu: barracks; quaters of unmarried men. (A6) **:original has:**

emalembe. (A82) **Original has:**

emalokwini: this denotes that the speaker si trying to recall something; or it may simply imply that that is unimportant. (A6)

emancusa: representatives, witnesses. (D2)

emancusa. (F2) **:original has:**

emangcanga: possibly thick curds of sour milk. Possibly the significance of this remark has to do with where it is – (in this case, with one's own family) where one is able to drink milk. (A7)

emaNgwanene. (A1) **Original has: emaNgwane.** (A1) **Original has:**

emapulazini. (A22) **original has:**

emaRisha: possibly ricksha pullers. (C1)

emashifu. (D2) **Original has:**

emashoba: a form of regalia made from the bushy ends of cow tails which are worn around the neck and which hangs down over the shoulders. (F1)

emasiko. (B9) **original has:** (B9)

emasotja: literally, soldiers. In this context it means age regiments arranged and ready for a battle. (A7)

emaSwati. (B10) **original has:**

eMaswati. (C1) **original has:**

ematfusi. This word is used for both brass and copper. (B8)

ematfusi. This word is used for both brass and copper. Brass is not know to have been indigeniously forged in southern Africa. (B10) **original has:**

ematfusi: this word is used for both brass and coper. Brass is not know to have been indigeniously forged in southern Africa, but were extensively traded in, especially, the latter half of

the 19th century. (B8)

ematjeni. (B82) **original has:**

emazinyane: offspring of small stock. (B10)

embili, meaning a generation back in the genealogical line.
(A1) **original has:**

emfuleni: locative form of river (see endnote **Error! Bookmark not defined.**). (B7)

emfuleni: [CH expand] (B7)

emhlaba. (B7) **original has:**

emhlabeni: in the soil. (B7)

emphini. (B2) **original has:**

empini???? (B2) **original has:**

emtini. (B10) **original has:**

emuva, literally behind. [note how spatial term is used to indicate time!!!] (B7) **Original has:**

emuva ekhaya. (A2) **original has:**

emuva. (A1) **original has:**

emuva. (A6) **original has:**

emuva: literally behind, in this context appears to refer to a place that was inhabited earlier. (B7)

emuva: literally at the back. In this context appears to refer to the place from which they came. (B7)

emuva: literally at the back. (B7)

emuva: literally at the back. In this context appears to refer to the place from which they came. (F2)

emuva: behind, at the back. Could also be referring to 'back in time'. (A2)

emuveni. (A1) **original has:**

endvuneni. (B3) **original has:**

endza. (A6) **original has:**

endza: to journey in order to marry. (A7)

endza: (A7)

endzaweni. (A6) **original has:**

Enhhe: interjective of agreement. (C1)

enhla

enhla. (B7) **original has:**

enhla. (B8) **original has:**

enkhosini. (B3) **original has:**

enkhosini. (B8) **original has:**

enkosini. (B3) **original has:**

enkosini. (B3) **original has:**

entashinganeni. (B9) **original has:**

entasi, this may suggest the area of Embo, which was previously discussed as being *entasi*. [check this]

entasi. (A6) **Original has:**

entasi. (A7) **original has:**

entasi. (A7) **original has:**

entasi. (A7) **original has:**

entasi. (A7) **original has:**

entasi. (A7) **original has:**

entasi. (A7) **original has:**

entasi. (A7) **original has:**

entasi. (B7) **original has:**

entasi, (A7) **original has:**

enyukeke, which connotes moving aslant, laterally – like a crab. (A1) **original has:**

esangweni: locative form of the front gate af a cattle byre; a

place where men meet around a fire in the early morning and evening. (B7)

esangweni: locative form of the front gate of a cattle byre; a place where men meet around a fire in the early morning and evening. (B7)

esembikwethini. (A1) **original has:**

esikhaleni segundwane: literally the mouse hole. (See also interview with Josefa Dlamini). (D2)

esikhundleni. (A6) **original has:**

etfula. (C1) **original has:**

etfula; to give tribute in the form of a young woman; to give the first female child of a marriage to the patron who supplied the *lobolo* for the marriage. (B4)

ethula. (C1) **original has:**

etilo: this denotes that the person is trying to recall something that has slipped from his mind; or that the thing is not important. (A6)

etinawaleni: plural of *incwala*. (A6) (A7)

etjeni laNgwane. (A2) **Original has:**

eTjeni LaNgwane. (B7) **Original has:**

eTjeni LaNgwane. (B7) **original has:**

eTjeni LaNgwane. (B7) **original has:**

etulu. (C1) **original has:**

etulu: up; up country; on top of. (B7)

ewu: exclamation expressing doubt. (D2)

ezomdabu. (A1) **original has:**

ezuweni (variant *eveni*): locative from the noun *izwe*. (B92)

fihla: literally to hide, used to mean to give people land on which to settle. (A7)

fohla: to illegally cross the boundary between Swaziland and another country. (A7)

fukama (verb *kufukama*) **original has:**, brood, sit on eggs; be confined or secluded; be foreboding, sultry (as weather) (Rycroft, *Dict.*, p.26). (C1)

fukamela: literally, to sit on eggs, as a hen does. [re: explain figurative meaning] (B7)

fukumela: brood, sit on eggs; be confined or secluded; be foreboding, sultry (as weather) (Rycroft, *Dict.*, p.26). (F1)

funiswa: make some-one look for; help some-one look for something. (B7)

gaca, to hang – as around the neck. (A1) **original has:**

gamba: to utter directly a name, or praise name of a person. (A6)

gana (verb *ukugana*): when a young woman accepts to marry a man; to married and moving from the woman's homestead to the husband's family's homestead. (A7)

gana [see phuhlapi nsibandze interview - there we kept *gana* in text - but also it had different

Gasa omnyama kwaManukuza. (C1) **Original has: meaning] (A7) Original has:**

gcama: suddenly become popular, famous or well known; to dominate; come into being all of a sudden. (B7)

| *gcetjwa*'d. [[African lang](#)] (B7) **original has:**

geza. (B7) **original has:**

gidi: sound of battle. (C1)

gidzisana: literally to make each other dance. In this context could mean the traditional marriage ceremony celebration. (A7)

gidzisana: literally to make each other dance. In this context could mean the traditional marriage ceremony celebration. (A7)

gidziswa: literally, to be made to *gidza*. In this sense used to refer to the traditional way of marrying a wife, whereby there is a special occasion when young girls, boys, men and women all participate in a dance. (A7)

giya: from verb (uku) *giya* [meaning what?] (B8)

goba: literally to bend <a branch> so that it provides shade. Also a siSwati proverb meaning a person has set up a homestead in an area. (A6)

gogo's malume: grandmother's uncle. (A6)

got lost' euphemism for having died. (B7)

gubha, verb (*uku*)*gubha*: perform *umgubho* dance, celebrate.
 noun *umgubho imigibho*: slow ceremonial dance-song.
 noun *ligubhu emagubhu*: type of regimental chant; traditional
 musical bow with undivided string and calabash resonator at
 lower end, used for solo song accompaniment.
 noun *sigubhu tigubhu*: calabash, gourd; drum. (B9)

guca, literally to bend at the knee, but is also the term used
 when a young woman about to marry 'runs away' to her husband to
 be. (B7) **original has:**

guca: literally to bend at the knee, but also the term used when
 a young woman about to marry 'runs away' to her husband to be.
 (B7)

guda (verb *kuguda*): to milk a cow in the European fashion, to
 milk dry; to scrape out the interior; pump for information (Doke
 & Vilikazi, *Dictionary*, p.89). (C1)

gujwa: derived from *kugubha*, a slow ponderous style of group
 dancing. (F1)

gwabula. (A7) **original has:**

gwamanda: form (*ku*)*gwamanda*, to take by force; or from
umgwamanda, a [illegible????] body assembled together (Bryant,
Dictionary, p.212); or from (*ku*)*gwamandza*, to be stingy. (D2)

gwaziwe (past tense of *gwazwe*): the act of being awarded the
 honour of a loyal hero by the king. (A7)

hamba, which in this context could mean 'to die'. (A1) **original
 has:**

Hawu: interjection of amazement. (C1)

Hawu: exclamation of surprise. (D2)

hawukelwa. (A6) **original has:**

hhule: equivalent to the English 'hurrah!' (f3)

hlabana: literally to stab one another, can also be used in
 reference to making points in an argument. (B10)

hlabela (*kuhlaba*): to stab, slaughter or perform heroic

deeds. (D2)

hlahla. (B7) **original has:**

hlala. (B7) **original has:**

hlalela. (A7) **original has:**

hlandze. (B7) **original has:**

hlangana. (A7) **original has:**

hlasela, to go out to war, to invade, attack. (C1) **original has:**

hlasela. (B3) **original has:**

hlasela. (B3) **original has:**

hlasela. (C1) **original has:**

hlasela. (C1) **original has:**

hlasela. (F2) **original has:**

hlasela. (F2) **original has:**

hlasela. (F2) **original has:**

hlasela. (F2) **original has:**

hlasela. Original has: (F1)

hlaelwa. (B3) **original has:**

hlazeni. (A6) **original has:**

hlehla (verb (*kuhlehla*)): to pay tribute. (F2)

hlehletela. (A1) **original has:** [RE what about all your hlehletela stuff in a footnote]

hlela: literally a traditional dance song in the cattle pen [byre] before the *emabutfo* (male) begin or end work at the royal kraal [re: homestead or cattle byre specifically]. It is used here in sense of paying allegiance to the king (by gifts, or labour, or attending all national events such as the *incwala*, or annual kingship ceremony). (A7)

hlohla. (A7) **original has:**

hlohlolota, could mean to find one's way aggressively, forcefully. (B7) **original has:**

hlokoma (verb *kuhlokoma*): to make a confused noise (rumbling, hubbub); to babble (like distant water); to tingle, to hum; to pour praises on, to acclaim (Doke and Vilikazi, *Dict.*, p.332). (F2)

hlola. (A1) **original has:**

hlolile. (A1) **original has:**

hloma. (F2) **original has:**

hloma. (F2) **original has:**

hlonipha; respectful or traditional behaviour. (B2)

hlonishwa. (C1) **original has:**

hloeselwa. (B3) **original has:**

hlthjwa, passive form of verb (*ku*)*hlaba*, to pierce [ch need xref to chpt 6 thesis, on connection between *dzabuka* and stabbing] (A82) **Original has:**

hlubuka. (A1) **original has:**

hluka. (A1) **original has:** The separation that is being discussed here is the separation between the

hlukana. (A7) **original has:**

hlukana. (A7) **original has:**

hluke. (B7) **original has:**

hluwa. (A6) **original has:**

hubo. (C1) **original has:**

husha (*ku*)*husha*: i) to move along on the belly, wriggle. ii) seduce, allure, entice. iii) to draw out one from among others, elicit information; iv) cheat; v) make thin, reduce; vi) to rustle, to drone (Doke & Vilakazi, *Dict.*, p.350). **In this instance the word probably refers to the weaving motion of a hawk swooping down to attack.** (F1)

hwaywe'd: literally to be scattered, spread abroad, or scraped up (as soil). (A7)

i'khulu. (B9) **original has:**

ibandla: assembly of elders. (B92)

ibhayibheli. (A1) **original has:**

ibuya. (A7) **original has:**

igama. (B82) **original has:**

ikhohlwa ((S) **original has:** *likhohlwa emakhohlwa*; variant *ikhohlo*, and even *ikholo*), left-hand side; left-hand house; second wife; son of the left-hand house. According to Krige the *ikhohlwa* can never produce an heir (*Social Systems*, p.41). The *ikhohlwa* section of an establishment often moved out of the original establishment and lived somewhat independently elsewhere (See Bryant, *Zulu People*, p.418). (C1)

ilandzelana, following each other; were built one after the other; were built in a way so as to form a line. (B7) **original has:**

Ilanga lakithi!
 Ingani liyawuphuma, lenza ndunduluzane
nimaSwazi!
Uyagicika, ulibhomu!
Waphuma ngaseNgiland!
Waphuma ngase ePitoliy!
Indlovu eyaphul' udalada nangezinyawo (A7)

ilembe, native hoe; heroe (in praises of Shaka) (Doke & Vilakazi, p.454). [re:does this not relate to expression about 'one axe replacing another' which is always used when the succession was usurped by somebody who is not the rightful heir ???] (A82) **Original has:**

imali. (A82) **Original has:**

imambane, a colloquial term for person;
imambana can also mean a mischievous youngster or a smart looking fellow (Doke & Vilakazi, *Dict.*, p480) **original has:.** (C1)

imbabazane: (B92)

imbongi. (C1) **original has:**

imbuya: edible leaves like spinach. (A6)

imbuya: literally edible leaves (such as spinach); also a siSwati proverb indicating respect. (A6)

imfe: sweet-reed (Rycfroft, *Dict.*, p.24). (A82)

imfukwana: milk white cattle herd, numbering a couple of hundred head, belonging to the king, considered sacred and may not be used for ploughing and other mundane purposes. Bonner Ndambi Mkhontha p1; bonner Maboye Fakudze p6; SBS Gogo Shomwe p5. (B7)

Imfukwane: special herd of royal cattle. Kuper (African Aristocracy, p 151) notes that the 'most sacred herd is the mfukwane, which numbers a couple hundred head and may not be used for ploughing or other mundane purposes.' (F10)

imvelo: indigenous (habit or natural custom, of a group or individual); nature or natural state of a thing. (D2)

imfumbe: anything held enclosed in the hand, the hand held gripping; anything hidden, secret, riddle (Doke & Vilakazi, *Dict.* p.217). Children's guessing game; mystery, secret, riddle (Rycroft, *Dict.*, p.27). (C1)

imighubho: slow ceremonial dance song. (F1)

imihambo. (C1) **original has:**

imihlobo. (A6) **original has:**

imihlobo. (A6) **original has:**

imihlobo. (A6) **original has:**

imikubo: either 'magical things' or 'bad habits'. (B2)

imphi. (C1) **original has:**

imphi (B10) **original has:**

imphumakude: literally one who comes out from (*kuphuma*) far away (*kude*). The suggestion is of being of another descent. (D2)

imvelo. (A82) Original has:

imvelo: natural or original state of a thing. (B8)

imvunulo: adornment; euphemism for a penis-sheath. (B2)

imvunulo: traditional attire. (F1)

inchompazi: (A82)

incwadzi: usually translated as letter or book, but in this context probably reflecting an earlier meaning such as sign, or evidence. (A7)

indadewabo. (B82) **original has:**

indangala ngumefini: (A82)

indawo. [note zulu spelling here] (B8) **original has:**

indawo. (A1) **original has:**

indawo. (A6) **original has:**

indawo. (B82) **original has:**

indawo. (B82) **original has:**

indawo. (B9) **original has:**

indawo. (B9) **original has:**

indawo. (B9) **original has:**

indawo. (B9) **original has:**

indawo. (B9) **original has:**

indawo. (B9) **original has:**

indawo. (B9) **original has:**

indawo. (B9) **original has:**

indawo. (B9) **original has:**

indilinga. (A82) Original has:

indlavelle: It is not clear whether the speaker referred to a *libutfo* of this name, whether this was a person's name, or whether it was a *libutfo* to which the person on question belonged. The latter seems the most probable. (B7)

indlovukati: literally great-she-elephant, the queen mother. (B2)

indlu. (B2) **original has:**

indlu. (B2) **original has:**

indlu. (B7) **original has:**

indlu. (B7) **original has:**

indlu. (B7) **original has:**

indlu. (B7) **original has:**

indlu. (B7) Original has:

indlu. [[check tape](#)] (A6) **original has:**

indlukhulu: principal hut; main administrative establishment. (B7)

induna, officer of state or army, appointed by the chief over others; captain, overseer; head-man, councillor (Doke & Vilakazi, *Dict.*, p.175) **original has:** (C1)

indvuna. (B2) **original has:**

indzab. (B7) **original has:** (B8)

indzaba. (B7) **original has:**

indzabukelo: the place of origin. (A7)

indzabuko: source, origin. (A82)

indzabuko: the story of how a group *dzabuko*'d **ie. originated.** (F1)

indzawana. [re; please check this] (B3) **original has:**

indzawana. (f1) **original has:**

indzawana. Original has: (F1)

indzawo. Original has: (F1)

indzawo. (A2) **original has:** (OCCURS IN ALL INTERVIEWS)

indzawo. (A7) **Original has:**

indzawo. (A7) Original has:

indzawo. (A82) Original has:

indzawo. (A82) Original has:

indzawo. (A82) Original has:

indzawo. (B4) Original has:

indzawo. Original has: (F1)

indzawo. Original has: (F1)

indzawo. Original has: (F1)

indzawo. Original has: (F1)

Ingan'ingozi linameyide!

Umcandantondolo zaboSikhemane! (A7)

inganwa: a male person popular among women. (A6)

ingati yakawula, possibly dreaming or having a vision. (A2) **original has:**

ingcungcu: tail-less animal (Rycroft, *Dict.*, p.30). [ch specifically in this case the king??] (F1)

ingebe: children's sickness causing unsteadiness of neck; a breach-loading gun (Doke C.M. et.al., *Dict.*, p74). (B7)

ingene: literally, enter. the term use to call up the army. (B3)

ingo: the meaning of this word is not clear. In an interview on the 21-06-1987, the word *ingwe* (leopard) was used at this point in the praise. (A82)

ingoma. (B8) **original has:**

ingose, literally to collect but also meaning to take information. (A1) **original has:** has;

ingungu: an underground pit used for storing cereal for a long period of time in African societies. (A6)

Ingwenyama (variant Ingonyama, Ngonyama): literally, the lion. Description derived from the praise names (titles) reserved for the king. (A82)

Ingwenyama: literally lion, a title reserved for the Swazi king. (A82)

inhhi. (A7) **original has:**

inhlambelo: upper end of royal village, where king is doctored with special medicines (H. Kuper, *African Aristocracy*, p.42) (B8)

inhlambelo: sacred enclosure within the royal cattle byre. (B7)

inhlambelo: so-called 'washing enclosure' or sanctuary in the cattle byre in which key rituals of the *incwala* ceremony are performed; upper end of royal village, where king is doctored with special medicines (H.Kuper, *An African Aristocracy*, p.42); the name given to the (limited) version of the *incwala* performed by the Mamba ruler. (F1)

inhlambelo: so-called 'washing enclosure' or sanctuary in the cattle byre in which key rituals of the *incwala* ceremony are performed; the name given to the (limited) version of the *incwala* performed by the Mamba ruler. (F2)

inhlambelo: upper end of royal village, where king is doctored with special medicines (H. Kuper, *African Aristocracy*, p.42). By implication thus, the Nhlabatsi do not have sacred rituals associated with kingship. (B8)

inhlanti (plural *tinhlanti*): a junior co-wife; usually the sister of her fellow-wife; in the case of royalty the junior co-wife is usually given in marriage to the king to assist in caring for the first wife's children. (A2)

inhlanti (plural *tinhlanti*): a junior co-wife; usually the sister of her fellow-wife; in the case of royalty the junior co-wife is usually given in marriage to the king to assist in caring for the first wife's children, or to produce heir in case where first wife proves to be barren. (F1)

inhloko. (A82) Original has:

inhloko: literally head. This word also carries the figurative connotation of, first born son, or daughter. Also a leader of a place. (B7)

inhlonhla: cattle of the king, sent out to graze far afield. Cattle post, or cattle reserved from some purpose (Rycraft, *Dict.*, p.40). (A82)

injobo: loin covering. (B8)

Inkankanka lekuseni, kuMalangeni!
Yaba ngezindaba!
Labhuja linganagozi! (A7)

inkatha ((Z) **original has:** *inkatha izinkatha* (S) *inkhatsa tinkhatsa*), head ring or pad to support a load (Rycroft, *Dict.*, 1982, p.47); coiled grass ring, often of ritual significance. (C1)

inkatha (variant *inkatsa*): a headring or pad, used to support a load carried on the head. (B92)

inkhaba: literally navel cord. This word also carries the figurative connotation of home. (B7)

inkhonyane: i) literally, a calf; ii) rolled calf skin, slung from the shoulder to the hip with only the fur visible. (F1)

inkhosana. (B2) **original has:**

inkhosi itawutfunuka, literally 'the king will hurt a sore place or a wound'. This expression also carries the figurative connotation of [\[what ????](#)] (B7) **original has:**

inkhosi yami. (F2) **original has:**

inkhosi. This word is usually only used in reference to the Dlamini Monarch. When used to refer to the rulers of chiefdoms within Swaziland, the indicates that these people have higher status as well as statutory perogatives than mere chiefs. The highest status and final power still resides with the Dlamini Monarch. Original has: (F1)

inkhosi. (A6) **original has:**

inkhosi. (A6) **original has:**

inkhosi. (A82) Original has:

inkhosi. (F2) **original has:**

inkhosikati: wife of king. (B8)

inkhosikati: (A82)

inkhukhu: literally a chicken. This expression also carries the figurative connotation of the helpless, ie and appears in this context to refer to only the helpless that remained behind. (B7)

inkhulu. (B7) **original has:**

inkunzi, literally bull, but could also mean father. (B7) Original has:

inkunzi, literally bull, but could also mean father. (B7) **original has:**

inkunzi: literally bull. This word carries the figurative connotation of 'head of a family'; 'father'. In this context it appears to refer to the 'father' of the nation – the king. (B7)

inkuzi. (B7) **original has:**

ingaba kancofula: a special *umhubo* (solemn song, usually specific to a *sibongo* or a *libutfo*), sung only at the *incwala.* (F1)

insele: cape badger, *Melivore capensis.* (B8)

insila: i) dirt of any description; ii) every Swazi king has two *tinsila*, one drawn from the Mudli people and the other from the Motsa people. There is a ritual transference of blood between them and the king, and as a result, their loyalty determines very directly the health of the king. It is their duty to watch and guide the *umntfwanenkhosi* and to report any hint of treason

(Kuper, *African Aristocracy*, p.58). The *tinsila* have great administrative authority and are closely associated with the rituals of kingship. (F1)

insila: dirt of any description; every Swazi king has two *tinsila*, one drawn from the Mudli and the other from the Motsa. There is a ritual transference of blood between them and the king. As a result, their loyalty determines very directly the health of the king. It is their duty to watch and guide the *umntfwanenkhosi* and to report any hint of treason (Kuper, *African Aristocracy*, p.58). The *tinsila* have great administrative authority and are closely associated with the rituals of kingship. (f1)

insiti: powder from charred medicines. (F2)

intallewana: both; person of the same society. (B10)

intalweni. (A7) **original has:**

intanga. (A1) **original has:**

interviews] (B9) *kusesiBayeni esikhulu*. (C1) **Original has:Original has:**

intfombatana. (B82) **original has:**

intfonga (variant *intonga*): staff, carrying stick, walking stick or species of plant used for making lightning charms (Doke & Vilakazi, *Dict.*, p.801). (B4)

intfonga yaNgwane: stick of Ngwane. [give ethnographic info on this] (B2)

intombazane: girl; a married woman when she is referred to by her paternal relatives. (B9)

intombi. (B82) **original has:**

intongwane. (F2) **original has:**

intsanga: age grade; person of same age grade, one of the same age, ability or attainments; man's private hut (Doke & Vilakazi, *Dict.*, p.602). (A82)

inyanda leyo maSwati: a *siSwati* expression used to raise an alarm. (A7)

iNyatsi: it is not clear whether the speaker referred to a *libutfo* of this name, whether it was a person's name, or whether it was a *libutfo* to which the person in question belonged. The latter seems the most probable. (B7)

Inyoni ebovu. (B8) **original has:**

iQueen. (B9) **original has:**

isangu: front gate of a cattle byre, a place where men meet around a fire in the early morning and evening. (F1)

isibongo. (C1) **original has:**

isihlalo: chair, seater, stool; position, rank, status, throne (Rycroft, *Dict.*, p.37). (F1)

isihlazi: herbal medicine for ritual treatment (not curative); concoction used by *sangoma* for initiation purposes; herb whose roots are used as above, and as a malaria remedy. (B9)

isokanchanti: the first born son of the chief wife of an influential man, such as a king or chief. (A7)

isokanchanti: the first circumcised, ie. the first son of the first wife, even when the son is born after the children of other wives (see endnote **Error! Bookmark not defined.**). (B82)

isokanchanti: Kuper notes that the First Circumcised is the father's confidant, is told how the family's property should be distributed, and who the father thinks the heir should be. The First Circumcised is an influential member of the Council that selects the heir, and in turn becomes the heir's advisor (Kuper 1961, *An African Aristocracy*, p.92). (B82)

itanga. (A1) **original has:**

izimvava: split, crack, cleft, flaw; beast with upright, pointed horns. Original has: (F1)

izindala. (A6) **original has:**

izindawo. (A1) **original has:**

izinduna, plural of *induna.* (C1) **original has:**

izintelezi ((Z) **original has:** *intelezi izintelezi*; (S) *intseleti tintseleti*), herb used in ritual strengthening. (C1)

izwe (noun (S) *sive tive* (Z) *isizwe izizwe*): translated variously as 'tribe', 'clan', 'nation', 'people'; 'state', 'district'. (C1)

izwe. (A1) **original has:**

izwe. (C1) **original has:**

izwe. (C1) **original has:**

izwe. (C1) **original has:**

izwe. (C1) **original has:**

izwe: nation, "tribe", clan. (B8)

Jabhanyane ngitalwa ngumnakabo Mbhudula. (A7)

jekwa: widow bird, [get latin name be carefull - their are two black birds with long tail feathers]. The long tail feathers of the male bird is used in the royal head dress that is worn during the first fruit ceremony. (C1)

jika, turn a corner, turn back, turn around ie. returning in a round-about way. (B8) **original has:**

jika. (B8) **original has:**

ka - locative prefix indicating 'at the place' (C1)

ka: locative prefix indicating 'at the place'. (C1)

kalelwa. (A7) **original has:**

kaTigodvo. (B4) **original has:**

kelana. [[reflexive verbal form of \(isi\)original has: kele scissors, shears](#)] (C1)

khala kabi: produced a bad sound. This may suggest that the bullets were deadly. (B7)

khalela. (B7) **original has:**

khanda: may mean to doctor with charms; to pound, to beat. (A6)

khandza. Original has: (F1)

khanyisa. (A1) **original has:**

khatsa: head ring or pad to support a load. [re: but also all the ethnographic info about royalty and the national inkatha] (F1)

khatshwa'd (passive form of verb *kukhaba*): kick, kick out. This is a play on the clan name, Mkhathshwa. (C1)

khaya. (A22) **original has:**

khaya. (B2) **original has:**

khaya. (B2) **original has:**

khaya. (F2) **original has:**

khipha. (B8) **original has:**

Khisimusi; a *siswati*-ized form of Christmas. (F1)

khokho (variant spelling *gogo*): grandmother, wife from the clan of husband's mother (Rycroft, *Dict.*, p.32). [re: what about it being used to refer to any ancestor male or female??] (A82)

khona nje. (A6) **original has:**

khontelwa: had some-one to ask on their behalf to be made subjects of the Swazi authorities. [[CH give explanation of the passive form of the verb](#)] (B7)

Khula Lomapanisha!
Live leyihlo liyonakala!
Mgubhi wezingwe, nangezingwenyama (A7)

khuliswa, as cause to grow, magnify; exaggerate; rear, bring up, nurture (Doke and Vilakazi, *Dict.*, p.411) **original has:.** (C1)

khuluma. (F2) **original has:**

khuphuka. (B92) **original has:**

*khuz*a (verb passive (Z) *ukukhuz*a *kukhuz*wa; (S) *kukhuta* *kukut*wa): admonish, reprove; warn; give orders, command (Rycroft, *Dict.*, 1982, p.51). To express wonder, or astonishment, disapproval, to chide, to express sympathy; to command or give orders; to cry out (Doke & Vilakazi, *Dict.*, p.419).

(Z) *likhuz*a *amakhuz*a; (S) *likhuta* *emakhuta* - the ones who *khuz*a.
(Z) *isikhuz*a *izikhuz*a - memorial of a chief or wealthy man. (C1)

kithi. (A1) **original has:**

kithi. (B9) **original has:**

kithi. (B9) **original has:**

kithi. (B9) **original has:**

kithi. (B9) **original has:**

kithi. (B9) **original has:**

kithi. (B9) **original has:**

kitsi. (A2) **original has:**

kitsi. (A22) **original has:**

kitsi. (A7) **original has:**

kitsi. (A7) **original has:**

kitsi. (A8) Original has:

kitsi. (A82) Original has:

kitsi. (A82) Original has:

kitsi. (B7) **original has:**

kitsi. (B7) **original has:**

kitsi. (B7) **original has:**

kitsi. (B7) **original has:**

kitsi. (B7) **original has:**

kitsi. (B7) **original has:**

kitsi. (B7) **original has:**

kitsi. (B7) **original has:**

kitsi. (B7) **original has:**

kitsi. (F2) **original has:**

kitsi. (F2) **original has:**

kitsi. (F2) **original has:**

kitsi. (F2) **original has:**

kitsi. (F2) Original has:

klezwa: (A22)

kokhelana: literally to burn, for example grass; to establish good relations between two nations. (A6)

Kophe: could mean to bleed. (B82)

kopholo: a location, or company residential compound for workers. May also be the proper name of a place. (A7)

ku)mema: carry on the back. (B9)

ku)songa: literally, to roll, fold or wrap up; also to take revenge, threaten; to 'shut up' a person with an unanswerable argument. According to Bryant it also has the meaning of 'to begin to form the foetus in the womb, as a cow ...; show signs, by a twisting of the sheath-leaves, of putting on the ear, as Kaffir-corn, or the flower-tuft, as mealies' (*Dict.*, p.597). (B4)

kubukhosi, of the quality of kingship. (C1) **original has:**

kubutfwa. (B9) **original has:**

kuchitha uselwa. (C1) **original has:**

kucuma: literally to grumble, but could also mean to respond. (B7)

kudla amabele, literally to eat sorghum. Figuratively expression meaning to live, to be a

kudze, kudze, kudze, kudze, kudze. (A2) **Original has:** threat. (C1) **Original has:**

kugubha: literally to perform a dance-song, usually with sticks held in the right hand. It is characterized by slow, ponderous movements and tunes. The dancers tend to remain on one spot. It is usually performed by an assembled *libutfo*. (F1)

kuHholomi. (B7) **original has:**

kuJali. (B7) **original has:**

kukholwa. (A1) **original has:**

kukhula, literally means growth. It could also mean physique - height, fatness, thinness,

kulahla tintsambo, literally it can be translated as, 'throwing the ropes'. This is used to denote the process of removing the mourning. (A2) **Original has:** etc. (C1) **original has:**

kulenzawo. (A6) **original has:**

kulenzawo. (A6) **original has:**

kulenzawo. (A6) **original has:**

kuleyondzawo. (A6) **original has:**

kuliwa. (B2) **original has:**

kuliwa. (B3) **original has:**

kuliwa. (B3) Original has:

kulomhlaba. (A7) **original has:**

kulungiswe. check with afr lang (B7) **original has:**

kulwa. (B3) **original has:**

kuMswati, *ku-* locative prefix for nounclass 1a. (F2) **original has:**

kuNgwane. (A1) **original has:**

kuNhlabathi. (B8) **original has:**

kuphatsa: practice of governing; way of governing; administration. (B7)

kuphela. [re: what is the difference between *kuphela* and *manje*??] (B2) **original has:**

kuphela. [re ch: take note of this devise, also present in Simbimba, Phuhlphi and some other

kuphi kubobani: literally this means 'where, to which people?'. In this context it appears to mean that the *iNyatsi* could not be told what to do. They did what they wanted to do, no matter what. [check this.](#) (B7)

kuqhakazisa: possibly a derivative of *shakaza*, to flower (as do maize plants). *Shakazisa* may mean to force something to flower. (C1)

kushakazisa: possibly a derivative of *shakaza*, to flower (as do maize plants). *Shakazisa* may mean to force something to flower. (C1)

kusintfu, of the quality of humanness [[re & see \[p94\]](#)
[translation: is there a specific african connotation to ubuntu - or can whites also be ubuntu? CH: does the si connote language](#)] (C1) **original has:**

kusiSwati, of the quality of being a Swazi. (C1) **original has:**

kuSomhlolo, *ku-* locative prefix for nounclass 1a. (F2) **original has:**

kuSomhlolo, *ku-* locative prefix of nounclass 1a. (F2) **original**

has:

kusuka. (B8) **original has:**

kuvela. (B8) **original has:**

kwa: locative prefix indicating 'at the place'. (C1)

Kwabo kuphela khona lapho-ke. (F2) **original has:**

kwabonga ke-khona lapho. Original has: (F1)

kwacebeka. (A7) **original has:**

kwaFanaza. (F2) **original has:**

kwakha. (B8) **original has:**

kwakha. (F2) **original has:**

kwakusalwa timphi. (B7) **original has:**

kwaphela, come to an end, finish (Rycroft, p.80) **original has:** . (B7)

Kwatjelwa Lohhoyi noMachekeza, wakobalakela!
Umhlan'obanzi, wabeleth' amabhande! (A7)

kwaZulu. (C1) **original has:**

kwebunini. check with african languages (A7) **original has:**

kwehla: practice of going down or descending from a slope. (B7)

kwehla (B7) Original has:

kwembula ingubo: literally 'open a blanket'. This expresssion also carries the figurative connotation of making an appeal. (B7)

la. (A2) **original has:**

la. (B8) **original has:**

la. (B9) **original has:**

la. (B9) **original has:**

la. (F2) **original has:**

labadzala (bala) **original has:** . (B8)

labadzala. (B7) **original has:**

labendlu yakitsi. (A2) **original has:**

lahlawa from verb (*ku*)*lahla*: to throw away, discard; bury; abandon, reject; lose, waste; condemn, find guilty. Transcriber notes that this word is used as a euphemistic term for burying. (B7)

lahlawa from verb (*ku*)*lahla*: to throw away, discard; bury; abandon, reject; lose, waste; condemn, find guilty. Transcriber notes that this word is used as a euphemistic term for burying. (B7)

lahlwa (passive form of *lahla*) **original has:**, literally, to be thrown away. Also figuratively, discard, abandon, discontinue; to be lost, to escape notice, or to be placed where one can not be found; to be buried. (C1)

lakabo Mswati. (C1) **original has:**

laka Nzameya. (B7) **Original has:**

lakithi. (C1) **original has:**

lakitsi. (A7) **original has:**

lakitsi. (A7) **original has:**

lakitsi. (A7) **original has:**

lakitsi. (A7) **original has:**

lakitsi. (A7) **Original has:**

lakwa Zulu. (C1) **original has:**

lakwa Zulu. (C1) **original has:**

Lala: a derogatory appellation given to a number of clans resident in Natal during the reign of Shaka, who were supposed to have spoken a dialect close to that of the Swazi clans, and to have had an origin in common with (some of) the Swazi clans. (b4)

lamkhu (lu) **original has:** *lakhokho*. (B92)

lamoyo we Ningizimu, *moya* - air, wind, breath, place of spirit; eNingizimu - many cannibals. (A6)

landa, narrate, give an account, relate; follow up, trace, pursue, trace descent. (C1) **original has:**

landula deny; plead an excuse; plead inability; plead non possession or non-existence of what is asked. (A1) **original has:**

landvo (imi)landvo: narrative, relation of an affair; history (Doke & Vilakazi, *Dict.*, p.448). (A8)

landza: to tell a story in the order pf the occurance of events; to bring something to a place or to someone. (A6)

LaNsibandze: literally, daughter of Nsibandze. (B4)

laph'. (B9) **original has:**

lapha, literally "here". (B8) **original has:**

lapha. (B9) **original has:**

lapha. (B9) **original has:**

lapho. (A6) **original has:**

Laughter at this point. (A7)

[lawulwe](#) (B9) **original has:**

le, connoting a substantial distance away. (A7) **original has:**

le, connoting a substantial distance away. [CH check this] (A7) **original has:**

le. (A7) **original has:**

le. (A7) **original has:**

le. (A7) **original has:**

le. (A7) **original has:**

le. (A7) **original has:**

le. (A7) **original has:**

le. (A7) **original has:**

le. (A7) **original has:**

le. (B2) **original has:**

le. (B9) **original has:**

le. (B9) **original has:**

le, (A7) **original has:**

lekitsi. [re: how come we have an 'original has' on a word that we code as inserted] (A7) **original has:**

lemuva. (A22) **original has:** (A6)

lendzawana. (B3) **original has:**

lendzawo. (A6) **original has:**

lendzawo. (A6) **original has:**

lendzawo. (A6) **original has:**

lephasi. (A7) **original has:**

libandla: assembly of local people. [re: men and women??] (B3)

libandla: council of elders. (B7)

libayethe: Bayethe! is a royal salute. The *libayathe* seems to suggest either the one who gives, or the one entitled to receive, the royal salute. (C1)

libhokisi. (A8) **Original has:**

libungwana (noun *libungu*) **original has:** young man, youth. *Libungwana* is a comparative term, denoting a younger person than a *libhungu*, but, in some contexts, also conveys the sense of belittling the person. (C1)

libutho. (C1) **original has:**

Lici: the meaning of this word is not clear. In this context, it probably means a combination formed against a person for excluding him or her from their company; it could also mean a concerted plan arranged amongst a number of people (Bryant); it could be a shortened form to fit the rhythm of the *tibongo* of *licici*, the *siSwati* word for earring; it could also be an adapted form of *sici*, the *siSwati* word for a fault, misdemeanor or blemish. (B4)

liculuculu: a male person shunned by women. (A6)

lidlangala ((S) **original has:** *lidlangala emadlangala*; (Z) *ilidlangala amadlangala*): a temporary residential structure usually inhabited while a more permanent structure is being constructed. Temporary shelter erected by travellers, garden shanty (Doke & Vilikazi, *Dict.*, p.154). (C1)

lidolobha. (A7) **original has:**

ligandlelo: (B7)

liguca: calf about to be weaned. (F1)

ligugu: i) a large black cockroach ii) a valuable, prized object (Doke & Vilakazi, *Dict.*, p.273). (F1)

ligule (variant *gula*; (S) **original has:** *igula tigula* or *ligula emagula*; (Z) *igula izigula* or *iligula amagula*), Calabash container for holding sour milk, but in this instance seems to be referring to sacred gourd of the first fruit ceremony (see also Kuper, *An African Aristocracy*, p.219). (C1)

liguma: reed screen around hut or the area within. (B7)

lijadu. (B7) **original has:**

lijadvu: a dancing competition for young people. (F1)

lijaha. (A6) **original has:**

lijaha. (B8) **original has:**

lijaha. (B8) **original has:**

lijaha: post-adolescent, unmarried young man. (D2)

likhetfo lokwesabeka. (B7) **original has:**

likhohlwa. (C1) **original has:**

likhwane: handsome young fellow. [re: what is referenece for this??]; species of tall sedge, *Cyperus fastigiatus*, used for making mats; one of the last regiments of girls formed by Dingane, immediately before the *inKehlela* [re: what is this??] (Doke & Vilikazi, *Dict.*, p.421). (F1)

lilawu: bachelors quaters; according to Kuper, a royal *lilawu* was the establishment built by a young king, which became an administrative, but not a ritual, centre, (B2)

limata, hurt, injured, beat (sometimes killed) **original has:**. (B7)

limatfusi: this word is used for both brass and copper. Brass is not know to have been indigeniously forged in southern Africa. (B82)

lincusa. (A6) **original has:**

lincusa: chief's messenger; envoy, ambassador (Rycfroft, *dict.*,

p.68). (A8)

linyelwa: (A2)

liphakelo: allotment of land, such as the land given to the children of the king after his death. (B3) NOTE Rycroft p.79
Cattle belonging to a wife

liphakelo: share, by virtue of being a member of the family. (B8)

liphakelo: (B10)

liphango: pangs of hunger (Rycroft, *Dict.*, p.79). (A82)

liphosa kubekwa: refers to an individual who was nearly appointed (a runner-up). (F2)

lisango: area next to the cattle byre in a homestead, where men meet around the fire in the evening. (B2)

liShangane. (A1) **original has:**

Lishiselo: the burnt one, nomative form of (locative)
Shiselweni, Somhlolo's Residence in southern Swaziland. (F2)

lisokacahnti: the first circumcised, ie. the first son of the first wife even when the son is born after the children of other wives. Kuper notes that the First Circumcised is the father's confidant, is told how the property should be distributed, and who the father thinks the heir should be. The First Circumcised is an influential member of the Council that selects the heir, and in turn becomes the heir's advisor (*An African Aristocracy*, p.92). (A82)

lisokanchanti: the first circumcised, ie. the first son of the first wife even when the son is born after the children of other wives. Kuper notes that the First Circumcised is the father's confidant, is told how the property should be distributed, and who the father thinks the heir should be. The First Circumcised is an influential member of the Council that selects the heir, and in turn becomes the heir's advisor (*An African Aristocracy*, p.92). (A8)

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and who the father thinks the heir should be. The First Circumcised is an influential member of the Council that selects the heir, and in turn becomes the heir's advisor (*An African Aristocracy*, p.92) (A7)

litfumbu: intestine, entrail; hosepipe, tube, tubing.(A82)

litfusi: this word is used for both brass and copper.(F2)

litfusi: this word is used for both brass and copper.(F2)

lithunzi: shadow, dimness.(B2) (B3)

litsambo: literally a bone. this word also carries the figurative connotation of descent or heritage.(B7)

live letfwele tintsambo, literally meaning, the country was carrying ropes (weeds)**original has:**. This expression carries the figurative connotation of mourning. Note that *live* in this case refers to the entire Swazi population.(B7)

live. (A1)**original has:**

live. (A6)**original has:**

live. (B2)**original has:**

live. (B8)**original has:**

live. (B8)**original has:**

live. (B8)**original has:**

live. (B8)**original has:**

live. (B8)**original has:**

live. (B8)**original has:**

live. (B8)**original has:**

live. (B8)**original has:**

live. (B8)**original has:**

live. (B8)**original has:**

live. (B8)**original has:**

live. (F2)**original has:**

liviyo: a section of a *libutfo*.(B2)

lizulu: (A2)

lizwe. (C1) **original has:**

lizwe. (C1) **original has:**

Lobamba Lomdzala: literally old Lobamba. (A6) **original has:**
gwazwe. (A7)

lobuchief. (B2) **original has:**

lokothwako: could be derived from *lokotha*, to have a presentment [re:???]; to entertain a remote thought, as of doing something prohibited, dare to. (B92)

Lomanyenyebuka!
Loyingwe yeMdimba!
Udale labuya nemazi!
Nangase Mgungundlovu!
Uyincincwakazo!
Uyihlangu zamadogo!
Uyihlangu zaBalondolozisi!
Gijaman' ngazo zonk' izindlela!
Niyobikel' uMsheng' eMashobeni!
Kuth' ubhuza akalazi izilu!
Waz' ilanga eliphe zulu!
Mcoshwa nyosi!
Uyisa ngu Mkhala!
Bayethe! (A7)

lomfana. (A2) **original has:**

lomfana. (C1) **original has:**

Lomhlaba. (A7) **original has:**

lomkhulu, great. (B7) **original has:**

lomkhulu. (B3) **original has:**

lomncane, little. (B7) **original has:**

lomntfwana. (A2) **original has:**

lomutsi wempi. (B2) **original has:**

lonelwati. (C1) **original has:**

LOURIE, Red lourie feathers, traditionally considered to be a sign of royalty. (F1)

lucingo, wire, used in this context as border fence.(C1)**original has:**

ludvungunyane: a word which seems to suggest a terrible thing that causes unrest.(B7)

ludzaka.(B7)**original has:**

ludzaka.(B7)**original has:**

lugaba: top section of sorghum or maize stalk (top section of sweet reed) (Doke & Vilakazi, *Dict.*, p.224).(A82)

lugaba; top section of sorghum or maize stalk (top section of sweet reed) (Doke & Vilakazi, *Dict.*, p.224).(A8)

Lugogolwengwenya: literally, the hide of a crocodile; possibly the name of a person.(F1)

luhlanga.(B3)**original has:**

luhlanga.(B3)**original has:**

luhlanga.(B3)**original has:**

luhlanga.(B3)**original has:**

luhlangotsi, the flank or side meat of the ribs of a beast.
(A1)**original has:**

luhlangotsi, flank side, aspect.(F2)Original has:

luhlanya: usually translated as 'lunatic'; the word can also be used for a person whose behaviour is uncontrolled or eccentric.(B2)

luhloba: sometimes the word translates as 'clan' or 'tribe'. The word connotes genus, species, kind, sort, variety, nationality or race.(A7)

luhlobo: (A7)

lukhandza, the upper head of a beast on which the horns are set.Original has:(F1)

lulwimi lwetfu lwahlangana, literally the language/tongue of us met. It also carries the figurative connotation of understanding each other, establishment of good relationship/friendship.(B7)**original has:**

lumba (verb *kulumba*): to do wonders, to perform conjuring tricks, make inventions; to practice witchcraft.(C1)

lungiswa. [check with african lang.](B7) **original has:**

lunyiswe: this is a term used to denote a ritual process whereby one is initiated to eat certain kinds of food which customarily one was not supposed to eat.(B82)

luphatsa: narrow passage or crevice between rocks.(F2)

luselwa: gourd plant, calabash; the ritual gourd used in the *inwala* ceremony.(B2)

luselwa: gourd plant, calabash; the ritual gourd used in the *incwala* ceremony. Can also refer to a local form of the *incwala* ceremony carried out by those Swazi chiefs who do not attend the main *incwala*.(F1)

lusendvo: a group of common descent; family or clan.(B82)

lusendvo: descendant of a common ancestor; a lineage.(B3)

Luwewe: possibly derived form 'we' a hailing word, the equivalent of the English 'hey', *luwewe* might thus mean the one who is hailed. *Siwewe* however refers to a precipes, or a he-goat.(F1)

m/nkona: [could this be nkone, and the transcriber heard wrongly? There is no nkona word in siSwati or Zulu](C1)

Mabhala: The word *bala* (*bhala*) can be used in the sense of *kubala ubuso* which means to cut incisions on the face (Doke & Vilakazi, *Dict.*, p.21). *Mabhala* then may be the nominative form.(B82)

Mabhala: could be derived from verb *ukubhala*: to make scratch figures or delineations on anything with the nails or a pointed instrument, hence to write (Bryant, *Dict.*, 1905, p.17). Also *ibhala*: spot of any kind as on a leopard skin, or on a dress or wherever the grass has been cleared away (Bryant, *Dict.*, 1905, p.17).(B8)

Madvolo: this is dialectical variant of *Madolo*.(C1)

mahlalel'indlovu: literally, those who stay for an elephant.(A7)

make mncane: little mother, a term used for the younger sisters of one's mother, or the wives of one's father's younger brothers.(A2)

make: mother, respectfull term of adress.(B8)

make: mother, respectful term of address. (B8)

make: mother, respectful term of address. (B8)

Makhobokhobo: a person with a jutting forehead and jaw. (F1)

makhubalo (ikhubalo): a medicinal plant, root or other medicine used by *inyanga* [re; check for me] to ward off evil or disease or to cure ailments; can also refer to a person's name. (B92)

MaLangeni andlebe zikhany'ilanga. (B92)

Malengeni: title used to address the *bantfwabenkhosi*. (B7)

malume. (C1) **original has:**

malume. (C1) **original has:**

malume: maternal uncle; half-brothers of one's mother are also referred as a *malume*. (B9)

malumekazi. (C1) **original has:**

Mandwe: possibly a play on *amaNdwandwe*, the Ndwandwe people. (C1)

Manhlahlana: one who is curious, observant and eager to test, try or investigate affairs. (F1)

manje. (B2) **original has:**

marriage of a king to his own family and the subsequent hiving off of this section of the family into an independent *sibongo*, is a familiar theme in the origin traditions of clans of south east Africa (Hamilton 1986) [out of (B8)Nhleko interview synopsis] (A8)

marula: marula tree, *Sclerocarya birrea*. (C1)

mashifu. (B9) **original has:**

Masobodze though he had to go and install Somhlolobeing the son of the *lusokanchanti*. (A8)

Matsekeni: *siSwati* version of *Thekeni*. (A7)

mayisandzaba: one who takes the story. (A6)

Mbimbisi: possibly *mbembesi* - one whose back is concave and who appears to be leaning forward, buttocks pushed outwards. (F1)

Mbulala zonke, finish!
Mgatela nemshelana!

NemSwazi!

Ngidla amavudl' amfagolweni phakatsi!(A7)

mbulingubo: literally means to expose a sleeping person by removing the cover or blanket ie. could have implication of standing naked. It is also a siSwati proverb denoting respect to a higher authority, appealing to the king.(A6)

Mgwenya: river about 25km to the north of Swaziland.(B7)

mbulungwane: the word suggests something that is dome shaped. Be sausage-shaped, move with a revolving motion (as a snake); be polished, smooth (Doke & Vilakazi, *Dict.*, p.91).(B7)

Mcoshwa nyosi!

Uyise nguMkhala!

USobhuz' udak' olubovu!

Beliphuza beNguni kanye namaSwazi(A7)

mdabu: one who *dabuka*'s.

dabuka (verb (S) variant *dzabuka*): literally, to get torn or rent. Used to connote a form of origin with the notion of breaking away from something else; break out into being.(C1)

mdzabu. (A7) **original has:**

mdzabuka, used interchangeably with *mdzabu*. (A7) **original has:**

mekeza: to consummate a marriage or to "deflower".(A2)

menyetwa, to summon, as to call people to perform certain tasks.(B2) **original has:**

mgene: literally, enter. [re: word used when *imphi* sent out to war?](A22)

mhlaba. (A7) **original has:**

mhlaba. (F2) **original has:**

mhlaba. (F2) **original has:**

mhlanga. (A1) **original has:** The singular form of this word is often used in the plural sense. (A1) Thus, this could read, 'reeds'. (A1)

mhlavumbe. (B92) **original has:**

mhlophe, ie, pale in complexion.(A8) **Original has:**

mikisa. (F2) **original has:**

Mina nginguNjenje, ngingu Njenje mhlophe wabez'ekhasini!

*Fuba sikeMathafu kuWanobaka!
Ukhwaza njamnje, wakhwaz'asuk' adum'izintaba!
Umjek'wahamba wodvwama!* (A7)

mkhulu, big, vast, extensive. (B7) **original has:**

mkhulu. (A22) **original has:** (A22)

mkhulu. (A22) **original has:**

mkhulu. (A22) **original has:**

mkhulu. (A22) **original has:**

mkhulu. (A22) **original has:**

mkhulu. (A22) **original has:**

mkhulu. (B3) **original has:**

mkhulu. (B3) **original has:**

mkhulu. (B7) **original has:**

mkhulu. (D2) **Original has:**

mkhulu: literally grandfather; also a polite term of addressing an old man. (B92)

mnakabo, brother of; male parallel cousin of; kinsman of (Rycroft, *dict.*, p.63). (A82) **Original has:**

mnakabo: brother of; male parallel cousin of; kinsman of (Rycroft, *dict.*, p.63). (A8)

mnaketfu: at, to, from our mother's home. (A8)

mnaketfu: your brother. (A8)

mnduze: possibly variant of *midvute*, the *Euphorbia tirucalli*, known colloquially as 'melkbos tree'. (F1)

Mnguni: a polite form of address using the *sinanatelo* of the Simelane. This is also the *sinanatelo* of, *inter alia*, the Ndwandwe and Gumedze *tibongo*. (B92)

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Mnguni: a polite form of address using the *sinanatelo* of the Simelane. This is also the *sinanatelo* of, *inter alia*, the Ndwandwe and [Gumedze *tibongo*](#).(B92)

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mntfongwane (variant *intongwane*): literally a small box made from the fruit of the *Oncoba spinosa* tree (Doke and Vilakazi, *Dict.*, p.801). A euphemism for a penis-sheath.(B2)

mntfwana: literally child, this title is reserved for a 'crown prince', ie. heir, waiting to be installed.(f3)

Tsheni leMbube: literally at the 'rock of the lion'.(F10)

mntwanenkhosi: literally child of the king; a title generally reserved for princes/ princesses, but often applied to other members of the royal family. in this case it could refer to Lomboshwa Dlamini (see note **Error! Bookmark not defined.**), or to the interviewer, Henry 'Hlahlamehlo' Dlamini (a descendent of Mswati II).(D2)

mnyama.(C1) **original has:**

Mqandi waNhloko: a precise person; one who says what they think.(F1)

Msukela nkunzi!
Ijamile, embangweni!
Ngibize ndiya ngibize koloyi!
Makaka nezintombi zinamawisa!(A7)

mtfwana.(A2) **original has:**

Mtjakane variant form of Ntzakane.(B9)

muka: literally to depart, but in this instance the speaker seems to be urging the praiser to be 'swept on' with the praising.(A6)

mzilazembe: literally what shuns the axe; a species of the Mimosa tree (*Dichrostachy nyassana*). (D2)

naboMakati. (F2) **original has:**

naboNgwane; literally mother of Ngwane; it is also a *sinanatelo* of the Simelane *sibongo*. (B92)

nalobuNgwane uMlangeni nalobuNdwandwe.

bu- : translates as, 'the quality of',

buNgwane/ buNdwandwe: the state of doing things in accordance with Ngwane/Ndwandwe custom. (B7) **original has:**

nanatela, to use the *sinanatelo* of somebody. (B7) **original has:**

nanatela, to use the *sinanatelo* of somebody. (B7) **original has:**

nashaywa lamatsambo, literally, to beat the bones, to divine. (B2) **original has:**

natsi. (B7) **original has:**

ncede (variant *ncedze*): fantail warbler bird. (D2)

nchanti (B82) **original has:**

ncwoshane: literally type of grass (*graminae*) which is ever green and which is usually found in water logged places. (B2)

ncwoshane: putative ancestor of the Mkhonta people [re; note saying 'see p.27' ???] (B2)

Ndimba: variant pronunciation of Mdzimba mountains. (B4)

Ndlovukati: literally she-elephant; the queen-mother. (C1)

ndlunkhulu: hut of a king's or a chief's principal wife; the group of huts attached to it; the family attached to it. (B4)

ndunduluzi [some form of] *ndunduluza*: to lie out stark naked; [ch]could be a stretched out dead body. (A7)

ndzawana. Original has: (F1)

ndzawo. (A6) **original has:**

ndzawo. (A6) **original has:**

ndzawo. (A6) **original has:**

ndzawo. (A6) **original has:**

ndzawo. (A6) **original has:**

ndzawo. (A6) **original has:**

ndzawo. (A6) **original has:**

ndzawo. (A8) **Original has:**

ndzawo. (B2) **original has:**

ndzawo. (B2) **original has:**

ndzawo. (B2) **original has:**

ndzawo. (B2) **Original has:**

ndzisela (derived from *kwendzina*): a form of marriage where the women is forced by her parents to marry a man, usually in circumstances where the man's family is wealthy. It is a form of marriage used to create alliances between families. A man unsuccessful in courting would resort to this form of marriage. (B4)

nene: expression confirming what has been said. (B7)

Nethini lemkhont' abengahlala!

Ubhev'esazi esiny' isibheva!

Nalapha kaMashumi bebangaze kakubeka. (A7)

ngabakithi. (B9) **original has:**

ngala. (A7) **original has:**

ngala. (B9) **original has:**

ngalapha. (B9) **original has:**

ngalapha. (B9) **original has:**

ngale. [Ch check this] (A7) **original has:**

ngaNgwane. (B7) **original has:**

ngaphasi. (A1) **original has:**

ngci: of final action, completion. (A8)

nge, literally with. (A7) **original has:**

ngemikhono: literally, with the arms, ie. by means of a hoe. (B3) (B4)

ngena. (A1) **original has:**

ngesandla lesingasiso, literally 'by a hand which was wrong'. This expression also carries the figurative connotation of 'without a blessing; without consent'. (B7) **original has:**

ngesecele, literally 'went out by the left hand side'. this expression carries the figurative connotation of 'without blessing; without consent'. (B7) **original has:**

ngetinyawo: literally feet. It can also mean footprints/trail. (B3)

ngitsi babe mine kuye, literally 'I say father, me to him'. Could be his biological father or his classificatory father (ie. his father's brother) **original has:**. (B7)

NguBhozongo lodub' umuka behlez' amaqoqwana, ngulodub' umuka bahlez' amaqoqwana bahlezi ngendab' ende ngumbango wamadinga akaNgwane. Ngunkomo kazimukw' emanNtshingila, Ngowakhuphuk' uGodlwako, Ngowawel' um khondo Ngowawel' Nngwempisis weza kuMathapha ngasoDidini inkomo ziyalwa ngebalanda ngezika Jangisa kubase Nkonjeni LowaseNkonjeni ke NguwakaMkhonza, LoJangisa. (B92)

ngulelimhlophe - ke: literally it is white day. This phrase carries the figurative connotation of happiness on a day, in this context implying that Mswati was happy on days that there were war. (B7)

*NguMaloyi ngalunganemlomo,
Maloyi nalunganemlomo,
ntfulintfuli lowale
kutsi tintfutfu tibhunyelane
watsi kutawubhunya lwahle yedvwana.
Abesho-ke kubo Hlekwane naMotsa.
Tintfutfu bekuSimunyane [[p74](#)] [neHoya tiya kuMchomcwanesetiya ngekuguneni.](#)
Lusiba lutse bhengu,
liyitsetse indvodza
lumdlile Mngayi abetalwa nguSonyezane.
Lugalo lugogobele.
Lugogobele nje [re: is this sentence in above translataion??]
lucaphele kukhipha tikikila temandvodza.
kaboMaloyi endlini akuvalwa ngesivalo
kuvaliva ngetinlikoko temadvodza.* (F2)

*NguMamba lendze lugojojogojo
kwakhela enchumatsini
ingabe eluphatseni
yesabani yesaba kutsi
itakutsi ematinyo ayo bese ayahlokoma.* (F2)

ngumkhulu. (B7) **original has:**

ngwenyama (variant *ngonyama*, *ngonyama*): literally, the lion. Description derived from the praise names (titles) reserved for the king. (B92)

nhenhe: expression of agreement. (B82)

nhenhe; expression of agreement. (B82)

nhlambelo: (A2)

nhlonhla: cattle post; cattle reserved for some purpose. (A82)

Nhn: exclamation of agreement. (B9)

nika. (A6) **original has:**

nikwa. (A6) **original has:**

nikwe. (A6) **original has:**

nina nagicika, nina nagicika ngesilulu naniphum'
eNkalaleni. (B92)

nina: literally mother, but not necessarily a biological mother, could be any other female who is accorded the same status as one's mother. (B9)

nina: literally mother, but not necessarily a biological mother could be any other female who is accorded the same status as one's mother. (B9)

nina: literally mother, but not necessarily a biological mother could be any other female that is accorded the same status as one's mother. (B9)

nine kekunene: literally, 'you of the right hand', a praise of the Dlamini, but also often applied more widely as a polite form of address. (B8)

nine bekunene: literally you (plural) of the right hand; a polite form of salutation drawn from the *tinanatelo* of the ruling royal house (the royal Dlamini), and applied very widely. (F1)

Nine bekunene: literally, 'you (plural) of the right hand'; a polite salutation drawn from the subsidiary praise names of the Dlamini, and used widely in everyday speech. In this case, it is the radio listeners who are thus addressed. (C1)

Nine bekunene: literally, 'you (plural) of the right hand'; a polite salutation drawn from the subsidiary praise names of the

Dlamini, and used widely in everyday speech. (B2)

Nkhabi: a term used when telling a story, meaning that person under discussion. (A7)

Nkhosi: [re: note on use of Nkhosi as polite address form] (F2)

Nkhosi: literally king. In some case this word is used as a respectful term of address, and in such cases its use derives from its significance as one of the *sinanatelo* of the ruling Dlamini. (B2)

Nkhosi: literally King. In some cases this word is used as a respectful form of address, and in such cases, its use derives from its significance as one of the *sinanatelo* of the ruling Dlamini. (B7)

Nkhosi: literally King. In some cases this word is used as a respectful form af address, and in such cases, its use derives from its significance as one of the *sinanatelo* of the ruling Dlamini (B2)

*Nkomo zemdlampu zaca, zamaheleni, nguzawuthathwa,
ngangiyathathwa!
Ngangathatel' inkhosi uMatiwane!
Sive sathathwa nguNdaba!
Nyewa lengcugc' yaka Gobhiya! (A7)*

nkosi: literally king. In some cases this word is used as a respectful form of address, and in such cases, its use derives from its significance as one of the sinanatelo of the ruling Dlamini. In some instances it has the equivalent meaning of the English 'sir'. (A2)

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respectful form of address, and in such cases, its use derives from its significance as one of the *sinanatelo* of the ruling Dlamini. In some instances it has the equivalent meaning of the (A2)

Nkosi: literally, king. The original *sibongo* of the Ngwane royal house – shared by its numerous branches, in this instance, the Mamba. Like all the Dlamini *tinanatelo*, it can be used as a respectful form of address, and in these instances it has the equivalent meaning of the English 'sir'. (F1)

Nkosi: literally king; the original *sibongo* of the Ngwane royal house, shared by its numerous branches; in some cases this word is used as a respectful form of address, and in such cases its use derives from its significance as one of the *tinanatelo* of the ruling Dlamini. (B9)

Nkulunkulu. (C1) **original has:**

Nkulunkulu. (C1) **original has:**

Nkulunkulu. (C1) **original has:**

Nkulunkulu: often translated as God, the term refers to the earliest originator. For a discussion of the term see Hamilton, 'Ideology, oral traditions and the struggle for power', pp.73-75. (C1)

nlunhi: expression of agreement. (A2)

Not clear from the original who is being discussed here. Possibly the Mavimbela. (F1)

Note that the original answer by Logwaja Mamba is inaudible on the tape. (F1)

Not clear in the original who asked this question, but seems likely to have been (HD). (A22)

nqaba. (B2) **original has:**

nqaba. (B2) **original has:**

nqaba. (B2) **original has:**

nqaba. (B2) **original has:**

nqaba. (B2) **original has:**

nqaba. (B2) **original has:**

nqabeni. (B2) **original has:**

ngutsa ((S) *kuncutsa*): pluck; steal personal items for witchcraft; ascertain an opponent's plans (Rycroft, *Dict.*, p.68).(C1)

Ntfulini: the name of a famous Mamba ancestor (see note **Error! Bookmark not defined.**) used here as a polite form of address for the Mamba narrator.(F2)

ntjinga: possibly derived from (*ku*)*ntjinga*, to throw away.(F1)

ntombazane: literally girl, but also the term used by paternal relatives for a married woman.(B9)

ntsanga (zulu variant (*in*)*tanga*): age grade; person of the same age grade, one of the same age, ability or attainments; man's private hut (Doke & Vilakazi, *Dict.*, p.602).

Nyakeni: name possibly derived from *nyaka*, meaning i) season, year ii) pancreas; iii) sweetbread iii) ruffled, disturbed object (Doke and Vilakazi, *Dictionary*, p.617); or *inyakeni*: spoon bag (Bryant, *Dictionary*, p.462); or *i(li)Nyaka* (*amaNyikwe*): a thoroughly, lazy indolent person (Bryant, *Dictionary*, pp. 762, 469).(A2)

nyama.(C1) **original has:**

OLD:In *siSwati* the concept of age is equated with that of wisdom, and conversely that of youth with less knowledge. In this case the informant does not mean to suggest that he is young in years, so much as in knowledge. [CH actually, i think he means he is of the current generation, ie distant from those old days.] (F1)

Original has: P *lwandle*.(A8) Original has:

Original has *thatha*: literally to take, but it is also the term used to talk about marrying someone.(B9)

Original has *ugodo*, a play on the name Tigodvo.(D2)

Other variations have 'ugly next to the mouth'. It is sometimes suggested that Maloyi was remarkable for his swollen or pouting lips.(F2)

ours: meaning our stab wounds, possibly a claim of assassination attempts on Shaka.(C1)

malume: literally maternal uncle, but can also be maternal aunt.(A6)

pembe (sometimes written as *mpembe*): possibly a reed or bone whistle (*panpipe*); or perhaps a porcupine quill.(B92)

phakelwa: literally to dish out, distribute amongst, supply, but in this context [RE give explanation] (B10)

phakulelwa. [this concept need a good note] (B8) **original has:**

phakulelwa. (B8) **original has:**

phana: literally to give something to someone else. In this instance it might be a polite way of talking about incest. (A7)

phatela. (C1) **original has:**

phatfwa. (B9) **original has:**

phatha. (A1) **original has:**

phatsa, govern; administer; be in charge of; be in control. (B7) **original has:**

phatsa, govern; administer; be in charge of; be in control. (B7) **original has:**

phatsa. (B4) **Original has:**

phatsa. (B7) **original has:**

phatsa. (B7) **original has:**

phatsa. (B7) **original has:**

phatsa. (F2) **original has:**

phatsa. (F2) **original has:**

phelela'd, come to an end, finish (Rycroft, p.80) **original has:.** (B7)

phelela'd. (B7) **original has:**

phengula: divine by casting bones. (B2)

phetfwe. (B4) **original has:**

philwa: probably from (ku)*phila*, to be in good health, to be alive. (B8)

phondze, [re: kuphonsa - bewitch; imphandze - root] (B3) **original has:**

phuma, literally to go out. Here used to mean to participate in a battle or an

Phuma Lomahash' uphele! (A7)

phuma. (B8) *imphi.* (A7) **original has:**

phuma. (B8) **original has:**

phuma. Original has: (F1)

Phuthukeze. (A1) **original has:**

qaba. (A22) **original has:**

qaba. (B2) **original has:**

qaba. (B2) **original has:**

qaba. (B2) **original has:**

qaba. (B2) **Original has:**

qamba, invent, make up, compose; initiate; fabricate. (C1) **original has:**

qhamuka. (B92) **original has:**

qhanuka. (B2) **original has:**

qonywa, ie. passive form of (ku) **original has:** *qoma,* meaning to select as in selecting a partner of the opposite sex/lover. (B8)

qonywa. See footnote **Error! Bookmark not defined.,** p. **Error! Bookmark not defined..** (B8) **original has:**

qonywa. See footnote **Error! Bookmark not defined.,** p. **Error! Bookmark not defined..** (B8) **original has:**

qonywa. See footnote **Error! Bookmark not defined.,** p. **Error! Bookmark not defined..** (B8) **original has:**

qonywa. See footnote **Error! Bookmark not defined.,** p. **Error! Bookmark not defined..** (B8) **original has:**

remain there: ie. die or be killed. (C1)

right arm': the right side is always associated with seniority and the line of succession. A left handed person cannot accede ot the Swazi kingship. [re: also stuff about right/ left house] (F1)

sababelibutfo laphakatsi. (B2) **original has:**

sacedza Lubombo ngekuhlehetela, one of the praises of the royal Ngwane, referring to the migratuion of the royal Ngwane from kaTembe into the interior. (F2) **original has:**

sakaka. (B7) **original has:**

sakaka. (B7) **original has:**

sala. (A6) **original has:**

salwa timphi. (B7) **original has:**

sangweni, **original has:** *esangweni*: locative form of the front gate of a cattle byre; a place where men meet around a fire in the early morning and evening. (B7)

sangweni locative form of the front gate of a cattle byre, a place where the men meet around a fire in the early morning and evening. (B7)

sasishiswa ngomlilo. (B9) **original has:**

sebatidlile, to eat. Original has: (F1)

sekubutseke: [[check this form of butseka](#)] (A8)

sekubuya lowaNdabeni. Thee [[check with translators](#)] suggests that what is being referred to is an *umuti*. (A6) **original has:**

sekutawuqhutshekwa, from (*ku*) **original has:** *qhubeka*, meaning to proceed, continue, extend. (B2)

Sesihleli nje sisonge tandla. This figurative expression closest English translation would be 'we have now been left stranded'. (B7) **original has:**

sesula msiti: (A8)

sesulamsiti: derived from, *ukwesula*: to wipe away; *msiti*: darkness, charred medicines, thus literally, to wipe away the darkness. The first and second wives of the Swazi king are both known as *sesulamsiti*. They fulfill specialist ritual roles, and are normally drawn from the Matsebula and Motsa people. (A8) (A82)

sewutsintse (B92) **original has:**

shakazisa'd: possibly a derivative of *shakaza*, to flower (as do maize plants). *Shakazisa* may mean to force something to flower. (C1)

shifi. (C1) **original has:** (OCCURS IN MOST INTERVIEWS)

Shiselo: possibly derived from *kushisa*, to burn. Origin of Shiselweni. (A2)

shoko. (A1) **original has:**

shonalango. (B3) **original has:**

sibhensu: a concave object. (F1)

sibheva: fierce man; striped mongoose (B7)

sibhimbi: ceremony; type of song. (A8)

sibhukubhu: stout, soft bodied person or animal (Doke & Vilakazi, *Dictionary*, p.89). (B8)

Sibhukuli: one who cuts, divides or marks a thing. (F1)

sibongo. (C1) **original has:**

sibongo. (C1) **original has:**

sidlwane: flaming torch. (B7)

sidvwaba: the skin skirt worn by married women, or by women who already have a child/children, even if unmarried. (A6)

siganga, small round hill. (A6) **original has:**

siganga. A small round hill like a termite heap. (A6)

siganga. (A22) **original has:**

siganga. (A6) **original has:**

siganga: small, round-shaped hill. (A6)

sigcawu. (A7) **original has:**

sigodzi: community. (B7)

sihlangu: large battle shield.

sihlangu senkhosi: 'shield of the king', epithet applicable to every Swazi man. (B9)

sijada: (B7)

sikhonyane (see also endnotes **Error! Bookmark not defined.**, **Error! Bookmark not defined.**) **original has:.** (C1)

sikhotsa: area of long grass. (A7)

sikhulu. (B8) **original has:** (B82)

sikhulu. (A22) **original has:**

sikhulu. (A6) **original has:**

sikhulu. (A6) **original has:**

sikhulu. (A6) **original has:**

sikhulu. (A6) **original has:**

sikhulu. (A6) **original has:**

sikhulu. (A6) **original has:**

sikhulu. (A6) **original has:**

sikhulu. (A6) **original has:**

sikhulu. (A6) **Original has:**

sikhulu. (A7) **original has:**

sikhulu. (A7) **original has:**

sikhulu. (A7) **original has:**

sikhulu. (A8) **Original has:**

sikhulu. (B8) **original has:**

sikhulu. (B8) **original has:**

sikhulu. (B8) **original has:**

sikhulu. (B8) **original has:**

sikhulu. (B8) **original has:**

sikhulu. (B82) **original has:**

sikhulu. (F2) **original has:**

sikhulu. (F2) **original has:**

sikhulu. **Original has:** (F1)

sikhundla. (A7) **original has:**

sikoza: intense, burning heat. As felt in the immediate vicinity of a great fire. Also metaphor for fame, great reputaion, hot

locality (Bryant, *Dict.*, p).(A2)

silidla.(C1) **original has:**

Silo: literally a wild beast (especially lion or leopard); a title reserved for the King (Rycroft, *Dict.*, p.57). Wild beast of any kind, hence leopard, snake (from its fatality of bite); the Zulu king (from his perogative of executing people), or any white man (from the dread his appearance and power inspires) (Bryant, *Dict.*, p.359). According to Kuper it is a "monster hero of ancient legend" in whose guise the king appears during the *incwala* (Kuper, *Sobhuza II*, p.280).(B9)

Silo:(A2)

silomo: a person of substance; a popular person; a wealthy individual.(A6)

silulu: tightly woven rounded basket made of twisted grass, with a small, closable aperture used for storing grain.(B2)

silulu: a large basket woven from twisted grass for the storage of grain.(B3)

silulu: a large round grain basket, woven out of grass.(B92)

simbhimbi: (A8) (B10)

simbhimbi:(A8)

Simelane, naboNgwane, Mntungwa, Pemb'elikhulu naboLokothwako, Ezindlebane zingqhwane, amaMpembe amaNgelengele, nine besimeni sandlovu indlo indlovu, yadla enhla komuzi aswel'umalusi zeluswa yintombazane uGebezane. (B92)

sina: to dance, to celebrate.(F1)

singabako.(B9) **original has:**

singase sibabane: phrase used when swearing. In this context the phrase appears to mean 'come what may – he can not do that to my brother'.(B7)

singola: this word was not clear on the original recording.(A8)

sintfo:(A82)

sintfu: people's culture, customs; people's language; humankind; often used to distinguish African culture, language etc. from white culture language etc. The speaker notes that the time when this happened is recorded in the african way and not by the western calendar.(B9)

siphakelwa, form *kuphakelwa*, to dish out, to distribute. (B2) **original has:**

siphansi. (F2) **original has:**

sisa: place out livestock among other families (Rycfroft, *Dict.*, p.92). (A8)

sisha inkhomo. (B8) **original has:**

siSwati pronunciation of Baberton. (B9)

siSwati pronunciation of Piet Retief. (B9)

siSwati pronunciation of Goedgegun, present-day Nhlangano. (B9)

siteshi. (B7) **original has:**

sitfunti: literally, a shadow, but could also mean the might and power of the kingship, or the dignity of the kingship. [[check this](#)] (B7)

situmbi: first name. (B7)

sivalo: literally, a door. Could mean that they were instrumental in warding off the *timphi*, played a major role in warding off the *timphi*. (B7)

sivana: [re: from *sive* verb form 'each other'] (A82)

sive ((S) *sive tive*; (Z) *isizwe izizwe*): variously translated as 'tribe', 'nation', 'clan' and 'state'. (C1)

sive semankhosi. (A1) **original has:**

sive ((s) *sive tive*; (z) *isizwe izizwe*): encompasses the English terms 'tribes', 'nation', 'clan' and 'state'. (D2)

sive. (A6) **original has:**

sive. (A82) **original has:**

sive. (B2) **original has:**

siyadatjulwa. [CH I need to do a proper dictionary entry here on this as a form of *dabula*] (B8) **original has:**

siyehla. (B2) **original has:**

siyochema. [re: check if this is correct] (B2) **original has:**

Sizow'fika literally, 'we will arrive', or 'we will come'. The speaker in this context is speaking in the future past. He has taken himself back to the time before what he is talking about, happened. He then refers to events in the past as if they are in the future. (B9) **original has:**

sizwe. (B82) **original has:**

soma, to have illicit sex, as do an engaged couple. (A7)

Somhlolo said' ie. allowed us. (F2)

sonke sikhatsi. (A1) **original has:**

Sonyezane: the informant did not pronounce the full name at this point. (B8)

sowuvele uphatfwa. (F2) **original has:**

Sozonyoni, ziyawanath' amanzi, ziyawatshokozelele!
Umtshotshovu wakithi, nguleny' inkhosi! (A7)

suka. (A6) **original has:**

suka. (B7) **original has:**

tala: literally, to give birth. (A7)

tayela: (B7)

teka, as in take a wife, marry. (F2) **original has:**

teka. (B82) **original has:**

teka. (B82) **original has:**

teka: literally to recount, tell. Used here to mean to marry a young women through the traditional way. (A7)

tekwa, literally take a wife; marry. Used when referring to a woman being married by a man, ie. a man cannot be *tekwa'd.* (B9) **original has:**

tekwa: get married to a man. (A82)

tetfulo. (A7) **original has:**

tfola, to take as in to find, get obtain; adopt (Rycroft, *Dict.*, p.96) **original has:.** (A7)

tfola, to take as in to find, get obtain; adopt (Rycroft, *Dict.*, p.96) **original has:.** (A7)

tfola. (B8) **original has:**

tfula. Original has: (F1)

tfwala: show signs of spirit possession. (B4) (B7)

tfwele. (A6) **original has:**

thatha, literally to collect, but could also mean to understand, comprehend, take information. (A1) **Original**

has: someone. (B9) **Original has:**

thatha, literally to take, but it is also the term used to refer to marrying

thatha. (B9) **original has:**

thatha. (B9) **original has:**

thatwa. *siSwati tsatsa,* take, accept. [re: ch you have a comment of how *tsatsa* is not used for marriage in *siSwati* and therefore this properly reflects a *Zulu* usage - especially queen. BUT *tsatsa* is *siSwati* for marriage p.102 Rycroft - I do not understand] (B9) **original has:**

thetha [[check tape](#)]. (A1) **original has:**

tibongo, clan name, family name, surname; praises, praise poetry (Rycroft, *Dict.*, (C1)p.6) **original has:**

tidvwaba: form of leather kilt worn beyond the knee. (F1)

tidzala: abandoned homesteads. (A8)

tidzandzane, young girls of between six to eight years. (A8) Original has:

tifo: disease, illness; death (Rycroft, *Dict.*, p.25). (A82)

tiganga. (A2) **original has:**

tigcili: captured or enforced dependents. (B4)

tigodzi. (A6) **original has:**

tigwadla. (A8) Original has:

tihlahla, literally meaning bushes. (A1) **original has:** In this context the term carries the figurative connotation of uncouthness. (A1)

tihlobo: (A7)

tikhali, weapons, spears, assegais. (B7) **original has:**

tikhali, weapons, spears, assegais. (B7) **original has:**

tikhontisela (from verb *khonta*): (A7)

tikhulu. (A6) **original has:**

tikhulu. (A6) **original has:**

tikhulu. (A6) **original has:**

tikhulu. (A6) **original has:**

tikhulu. (A6) **original has:**

tikhulu. (A7) **original has:**

tikhulu. (B2) **original has:**

tikhulu. (F2) **original has:**

tikhulu: district headmen, chiefs. (F1)

tikikila: bird's innards. (F1)

tikila: bird's innards. (F2)

tilomo letikhulu. (B7) **original has:**

tilwane literally meaning animals (sing *silwane*) **original has:**
(A1) This word also carries the figurative connotation of wild
beast as in royal praise, Silo. (A1)

timbeleko: literally the skins used by women for carrying babies
on their backs. (B8)

timbeleko: literally the skins used by women for carrying babies
on their backs. The reference here is to the proverb 'aku lahlwa
- mbeleko ngakufelwa' ie. the skin is never thrown away, as
another child will come/persist - 'one can not be sure that they
won't come'. (B8)

timbita: generic name for a number of potions usually prepared
by *tinyanga*, and prescribed for relief from specific ailments;
also the term for large pots. (A6)

timphi. (A1) **original has:**

timvalo: the meaning of this term is not clear. The word can be
used to refer to the muscles of the chest, the pericardium, the

cartilage at the lower end of the breast-bone, the pit of the stomach, chronic heart palpitations, or feelings of guilt, anxiety or apprehension (Doke & Vilakazi, *Dict.*, p.829). Here the word appears to be being used figuratively. (B4)

tinanatelweni: locative from the noun *tinanatelo*, meaning additional names and praises associated with a particular *sibongo*. (B92)

tinceku: special royal attendants. (F2)

tinceku: personal assistants in the king's domestic establishment. (D2)

tindlu. (B2) **original has:**

tindlu. (B2) **original has:**

tindlu. (B7) **original has:**

tindzaba. (B7) **original has:**

tindzalen. (B4) **original has:**

tindzawo. (A7) **original has:**

tindzawo. (A7) **original has:**

tindzawo. (B7) **original has:**

tindzibi: page-boy; dregs, residue, sediment. (A82)

tinfombi. (A8) **Original has:**

tingela (verb *kutingela*): to hunt, roam, chase. (D2)

tingungu: underground pits used for storing cereals. (A7)

tingwenyama: the successive kings in council in Swaziland. [*re this is not very clear*] (A7)

tinhlavu: in Doke & Vilakazi *Dict.*, p.318: *tinhlamvu*: single seed, stone or pip of fruit; bullet, pellet; honey guide; bright shiny object. Swazi translator notes: could mean words, talks, speeches. (B7)

tinhloko: literally heads. This word also carries the figurative connotation of, first born son, or daughter. Also a leader of a place. (B7)

tinhloli. (A1) **original has:**

tinhlonhla: cattle of the king, sent out to graze far afield. (F1)

tinkabi: oxen, more specifically, draught oxen. (B3) 'him' meaning the king. (B4)

tinkhehli: betrothed girls who have adopted the hairstyle of an engaged woman. (A8)

tinkheli. (A8) **Original has:**

tinkhosi (*inkhosi*): usually translated as kings, but in the Mamba context, the ruler is not an equal of the Swazi king, but enjoy certain of the prerogatives of a king (f3)

tinkhulu. (B3) **original has:**

tinkhulu. (A6) **original has:**

tinkhulu. (A6) **original has:**

tinkhulu. (A7) **original has:**

tinkunzi. (B7) **original has:**

tingaba. (B2) **original has:**

tinsila: literally body dirt, intimately linked to person, even once removed, thus a powerful cantrip. People known as *tinsila* (or *tinsila msiti*) are chosen from specific clans to protect the king against magic of this type (*imsiti* soot, or helper). (F2)

tinsila; literally body dirt, intimately linked to a person (even once it is removed), thus can be used in a powerful cantrip. People known as *tinsila* (or *tinsili msiti*) are chosen from specific clans to protect the king against magic of this type (*umsiti*: helper, assistant, accomplice; soot, charred medicine (Rycroft, *Dict.* p.92)). (F2)

tintfonga: a persons belongings; rods carried by men when leaving their homesteads. (A6)

tinyanga: ritual specialist, herbal doctor. (B2)

tiphitsiphitsana from *siphitsi*: confusion, disorder. (A6)

tivana: a noun used to refer to many different nations. However, the suffix *-ana* may either be used derogatorily to belittle something or it's use may have no underlying meaning at all. (A7)

tive ((S) **original has:** *sive*, *tive*; (Z) *isizwe*, *izizwe*), variously

translated as 'tribes', 'nation', 'clan' and 'state'. (C1)

tive. (B2) **original has:**

tive. (B8) **original has:**

tive. (B8) **original has:**

tiyalu shaya: a *siSwati* expression. [CH find meaning!] (A7)

tjwala: an alcoholic beverage usually brewed from grain. (A2)

tjwala: alcoholic beverage brewed from sorghum or maize. (F1)

tjwala: alcoholic beverage; traditional beer. (F2)

tjwala: any alcoholic beverage. (B2)

took us: beat us (C1)

tsatfwa. (A6) **original has:**

tsatsa, take, receive, lay hold of, carry away; understand, get the point; marry a wife (Rycroft, p.102) **original has:**. (B7)

tsatsa, to take wives to marry. (A7) **original has:**

tsatsa, ie. took in marriage. (A82) **Original has:**

tsatsa, ie. marry. (A7) **original has:**

tsatsa. (B4) **Original has:**

tsatsa. (B7) **original has:**

tsatsa. (B8) **original has:**

tsebula (verb (S) *kutsebula*; (Z) *ukuthebula*): see footnote **Error! Bookmark not defined.**, p. **Error! Bookmark not defined.**. (C1)

tsela, pour, pour into or out; bear, yield; apply (by sprinkling, scattering etc); pay tax; give in, submit, surrender; get oneself into trouble (Rycroft, *Dict.*, p.102). In this case the word suggests he was thrown into the Mfabeni. (A82) **Original has:**

tsetsa: to discuss, reprimand. (F1)

tsfundza literally to urinate. This word also carries the figurative connotation to continue to beget children. (B7) **original has:**

tsfundza: literally to urinate. This word also carries the figurative connotation to continue to beget children.(B7)

tulu. (A1) **original has:**

ubukhosi. (B92) **original has:**

ubukhosi. (C1) **original has:**

udlawu. (A7) **original has:**

UGija lwezibaya, ngakulezibaya baya, abakh' izibaya, naseNtjonjeni! (A7)

ukubheka (verb zulu): to come about, to take a direction.(D2)

Ukwahlekile: (A82)

umango: country and its rulers; also a steep ascent, an uphill route. [RE note spatial] (B7)

umasholosholo: possibly derived from *amasholosholo*, people of unsettled, inattentive, mentally preoccupied appearance; or of undecided shifty movements (Doke and Vilakazi, *Dictionary*, p.744). (D2)

umbange. (B7) **original has:**

umcuba. (B7) **original has:**

umculu: bundel, scroll; bible; batch, consignment; good quantity, plenty (Rycroft, *Dict.*, p.14). (A8)

umdada: bead waist belt which hangs down below the knees in the front and in the back.(F1)

Umdansisa amaHhakula nemaSulumane! (A7)

umdlandvo: narrative, history. (A8)

umdlebe (*Synadenium arborescens*): a poisonous tree of the Euphorbia family from which the powerful *umbulelo* is made. *Umbulelo* is a poisonous or injurious concoction placed in the way of a person who, when s/he steps over it a fatal disease or sudden death results. It is also believed that the smell of the flowers of the *umdlebe* causes death.(C1)

umdzabu. (F2) **original has:**

umdzabuko: one who has *dzabuka*'d; (*ku*)*dzabuka* is to split off, tear or rent; often translated as 'to originate'. *Bemdzabuko* (ie

the plural form) is the term used in Swaziland for those groups who claim to have entered the Swaziland area together with the Dlamini. (D2)

umfana. (A2) **original has:**

umfana. (A22) **original has:**

umfana. (A6) **original has:**

umfana. (A6) **original has:**

umfana: literally a boy. The term is used to denote somebody in the king's service (eg. the police force are known as the *bafana* (plural) of the king). (F1)

umfana; literally, boy; someone in the king's service. (B3)

umfati: a term used to refer to: any woman past age of a girl; any man's wife. (A6)

umfowabo (variant form of *umnakabo*): his/her brother. (A8)

umgedze. (A1) **original has:**

umgobo: stick; defensive fighting stick (Rycroft, *Dict.*, p.32). [re: known custom at wedding ceremonies that men hand small sticks (to do what with?) to the women that they like - the women then have to give it back, and so relationships start. But it is a small stick] (A8)

umgubho (noun *umgubho imigubho*) **original has::** type of slow ceremonial dance-song (Rycroft, *Dict.*, p.33). (C1)

umgubho. (C1) **original has:**

umhlaba. (A1) **original has:**

umhlaba. (B7) **original has:**

umhlaba. (B7) **original has:**

umhlaba. (B7) **original has:**

umhlaba. (B7) **original has:**

umhlaba. (B7) **original has:**

umhlaba. (B7) **original has:**

umhlaba. Original has: (F1)

umhlaba. Original has: (F1)

umhlambi (pl) *imihlambi*: herd;
inhlambi: swimmer. (B92)

umhlanga. (B7) **original has:**

umhlonhlo: *Euphorbia cooperari*, candelabra tree. (B7)

umkhumbi: troughs for dogs to eat at; a boat or ship. (F1)

umkhwakhwa: known in venacular as monkey orange, a *Strychnos* sp. (B8)

umkhwakhwa: Known in venacular as monkey orange, a *Strychnos* sp. Palgrave mentions that the wood of the Cape teak (*Strychnos* ??) were used by Zulu kings for their ceremonial staff of office. [RE get proper reference] (B8)

umlando. (C1) **original has:**

umlandvo. (A7) **original has:**

umlandvo. (A82) Original has:

umlandvo. (B9) **original has:**

umlandvwo. (C1) **original has:** (D2)

umliba: tendril, top shoot; the spreading and branching of a gourd (pumpkin), similar to the branching of a family tree. (D2)

umliba: literally spreading and branching of a gourd (pumpkin); similar to the branching of a family tree. (D2)

Umlunguz' wendlovu lapha zidla khona! (A7)

ummemo: gathering of a group of people to labour for a king (or a chief). (F1)

umnaka: brother of; male parallel cousin of; kinsman (Rycroft, *Dict.*, p.63). (A8)

umnakabo: brother of; male parallel cousin of; kinsman of. (F2)

umnakabo: brother (of Mlotjwa). Could be a sibling or brother from an extended family. (B7)

umnaketfu, literally brother but could also be classificatory brother eg. (A1) **original has:** cousin. (A1)

umnaketfu: your brother. (A8)

umnatakababa: child of *babe*. [CH check this ie alos a Ndwandwe. Is tsandile emphasizing her link with him or swazi link with Yanga?] (B7)

umncenge; milkpail. [RE and figurative meaning?] (A6)

*umntfane*Mnguni which literally means son of Mnguni, but it also more broadly means descendent of Mnguni. Mnguni is a subsidiary praise name associated with the Ndwandwe, and some informants, like Bongani Mkhathshwa, claim Mnguni as a remote ancestor, or progenitor. (C1)**original has:**

uMntfanenkhozi. (C1)**original has:**

umntfwana. (A2)**original has:**

umntfwanenkhozi (pl.*bantfwabenkhozi*): literally child of the king. A title reserved for royalty, equivalent to the title 'prince/princess'. (F2)

umntfwanenkhozi: literally child of the king; equivalent of the titles prince and princess. (f3)

umntfwanenkosi. (C1)**original has:**

umntwana literally, child, but could also mean heir. (B92)**original has:**

umqhele (variant *umchele*): bead circlet, worn around the head. (F1)

umsa, son of. (A8)Original has:

umsebenti, work, labour, task. (A1)**original has:**

umsendo (*lusendvo tisendvo*): kinship council, family council. (B92)

umsetfo. (C1)**original has:**

umsetfo. (F2)**original has:**

umsetfo: literally the law, used in thios context to refer to the norm. (A7)

umsetfo: (A82)

umshana. (C1)**original has:**

umshana. (C1)**original has:**

Umshaya ndunduluzi, zibe mbili kuMalangeni!
Itjwele lakithi!

Lakhula lingakhukhuzelwa
 Ingan'onk'amantjwele akhul'akhukhuzelwa bonina!
 Undlovu kukede!
 Udla, udla licakala!
 Gucuka nyoka!
 Yenyoka zegwali! Yenyoka zeligwa!(A7)

umstangala: Kuper (*African Aristocracy*, pp.72-73) notes that after the death of a king, the hut of his main wife – the future queen mother – is carried to a new site nearby and further huts and a cattle byre, are built around it. The new unit is known as *umstangala* (*sic*). Kuper notes that the cattle byre is surrounded by stones and not the usual palisade of branches, and suggests that this is of 'possibly Sotho influence'. The *umtsangala* is occupied for a three year mourning period.(B7)

umstangala: Kuper notes that this term is used to distinguish the village inhabited by the chief wife following the death of the King (*Biography*, p.32).(b4)

umtfombo: source/spring from which other things come.(A6)

umtfombo: fountain.(B7)

umtfwalo.(A6) **original has:**

umthakathi: one who practises witchcraft.(A82)

umtimba (literally, body): a person with *umtimba* is one who is a colussus. In this context it may mean elephantitus.(A2)

umtsangala (variant *isiZulu umthangala*): stone wall commonly surrounding a cattle byre, enclosure made of stones (see also endnote **Error! Bookmark not defined..** (B4)

umtsefto.(A82)Original has:

umtsetfo: law, regulation, but used here to mean culture.(A7)

Umtshotshovu wakithi, wavela ngesilevu, makuBalondolozzi!(A7)

umtsimba: the traditional marriage ceremony.(A7)

umtukulu: grandchild.(A8)

umuti ((S) **original has:** *ti, umuti imiti*; (Z) *zi, umuzi imizi*)
 abode, homestead, village; members of a family (Rycroft, *Dict.*,
 p.12, Rycroft gives one further translation of the word as a
 dark birth mark).(C1)

umuti.(B2) **original has:**

umuti. (B2) **original has:**

umuti. (B2) **original has:**

umuti. (B92) **original has:**

umutsi. (B92) **original has:**

umutsi: medicine, or potions thought to have important properties and powers. (B2)

umvunulo: the distinctive dress or ornaments worn by men during a battle. (A7)

umzala. (C1) **original has:**

umzila: literally broad track. This word also carries the figurative connotation of a 'column of men'. (B7)

Unclear whether the last sentence was spoken by Nyandza Nhlabatsi, or whether he was still reporting the words of Somhlolo. (B82)

Undlebe zikhany' ilanga!
Intonga ntonga yakithi!
YaLomahasha!
Iyawucengezel' imiza' ombili!
Zamkhon'empundini, ngangamajubane ziyampindekezela!
Undoda zakithi, siwaba mbil'amadoda, amadod'akaNgomane! (A7)

unget' wayiphatse, an expression of the interest roused by the interviewer's question which made the informant respond in a way that can be equated to: 'do not touch that one ', do not say that one', do not talk about that one'and thus by implication that they played a great

Ungumhlambi wamadoda waboManyekazane owavela kaMasuku Fulathela, nkosi, imihlambi iyakulandela ezakuMakhubalo ziza ziyagijima, dungadunga inkonjane zaseMwela, ezimaqath' amhlophe ukuwela, ezikumsendo ekulandeleni zakaMgabhi, imbabazane yakithi ithand'enyonyane nanguy' enyonyane. (B92)

Unguzibobo zentenetja! (A7)

Usandle sihle ngobupheth' ibhayisikela, ugalo lwamatshomane!
Luyamkhonb' umfundisi!
Nangasentabeni!
Udla tingati wabantwana (A7)

uselwa: edible gourd associated with the annual first-fruits ceremony; also used to connote royalty. (C1) **Original has:** role. (B7) (story) **Original has:**

usibane: a sudden light; or flashing pain (Doke & Vilakazi, *Dictionary*, p.65). (B8)

uvava: a beast with upright horns; also a split or crack. (C1)

uyambiya: we are unable to offer a translation for this phrase. (C1)

uyamenyabiya: we are unable to offer a translation for this phrase. (C1)

Uyek' amagantsha akantshule!
 Untomb' azimthandi, ngwauthandwa ngabakhwekazi!
 NguLomahashsa ke lawo.
 ANgudeni
 Uhlala libovu, ingazi zamadoda, nasembangweni wakhula
 wacibilindeka! (A7)

uyise, father; father's brother; any man of the same age as one's father. (B7) **original has:**

uyisemkhulu. (B8) **original has:**

vakala. (B7) Original has:

vana. (A6) **original has:**

vana. (A6) **original has:**

vela. (A1) **original has:**

vela. (B10) **original has:** (B2)

vimbela: to attack; to stop or block. (A6)

vinjelwa: to block, to stop; to attack. (A6)

vuka, literally to wake up from sleep. It also carries the figurative connotation of restoring a person's homestead by putting his son to restore it again, after the death of his

vukile: literally to wake up, but is also the term for mountain peaks. (A7)

vula. (B7) **Original has:** father. (A7) **Original has:**

vumbuka: literally, sprout ie. appear suddenly. (A8)

vumbuka: literally sprout, ie. originate. (A6)

vunula. (F2) **original has:**

vusa. (B7) **original has:**

wajinge, do always, continually, eventually. Original has: (F1)

wakabo. (A82) Original has:

wakabo. (B7) **original has:**

wakaDlamini. (C1) **original has:**

wakhini. (A2) **original has:**

wakitsi. (A7) **original has:**

wako kabo. (C1) **original has:**

walala, which has the additional sense of rests, as in death. (C1) **original has:**

walenzawo. (A6) **original has:**

Walingis' imithi!

Wena waSongome, yona tikhula ayithelelwa ngamanzi!

Ugotshwe luka kathini wezintaba! (A7)

waNcwabi. (F2) Original has:

wanika. (B82) **original has:**

wase. (B8) **original has:**

wase. (B8) **original has:**

wayigwaza, -yi-probably referring to *imphi*. (B8) **original has:**

wayitsela, pour, pour into or out; bear, yield; apply (by sprinkling, scattering etc.); pay tax; give in, submit, surrender; get oneself into trouble (Rycroft, *Dict.*, p.102). (A8) Original has:

we are actually one': ie. we are family. Reference to the claim of common ancestry with the royal Dlamini. (A8)

We have not cooked', meaning we have not sent food. [re: wht is ethnographic information on this custom] (A2)

we: a hailing interjective. (C1)

we', ie. the Nhlabtsi people. (B8)

we-: prefix (possesive concord), in this form indicating 'of' (Rycroft, *Dict.*, p.108). (B7)

wemadoda, an expression of amazement; can be translated as the equivalent of the colloquial 'hey men'. (C1) **original has:**

wena waphakathi: literally you of inside, a respectful salute for the king. (F2)

wena weNdllovu: literally, you of the elephant. A title often used to address the king (particularly among the Zulus). Sometimes it can be used loosely to refer to any person, the implication being that the person being addressed is a subject of the Ndllovu (king). (B7)

wena komkhulu. (C1) **original has:**

wena wekunene: literally, 'you of the right hand', a praise of the Dlaminis, but often applied more widely as a polite form of address. (B8)

wena wekunene: literally, 'you of the right hand', a praise of the Dlaminis, but also often widely applied as a polite form of address. (B7)

wena wekunene: literally you of the right hand; a polite form of salutation drawn from the *tinanatelo* of the ruling house (the royal Dlamini), and applied very widely. (B3)

wena wekunene: literally you of the right hand; a polite form of salutation drawn from the *tinanatelo* of the ruling house (the royal Dlamini), and applied very widely. (F2)

wena weluhlanga: 'You of the reed', phrase used in the same way as *wena wekunene*. (B7)

wena wakomkhulu (variant *wena wakamkhulu*, *nine bakamkhulu*) **original has:**, literally you of greatness, a polite form of address. (C1)

wena weluhlanga: you old the ancient stock. (A6)

wena wekunene (*nina bekunene wena wekunene*): literally you of the right-hand; a praise of the Dlaminis, but also often applied as a polite form of address more widely. (D2)

Wena wekunene: literally you of the right hand; a common Dlamini salutation shared by the Mamba's but also used as a polite form

of address more widely. (f3)

Wena waMavuso, nine bakalaMkhatshwa. (A1)

Wo: expression of agreement. (B4)

Wo: Interjection of disappointment or agreement. (C1)

Wo! an interjection of surprise "oh!"; can also be an expression of agreement; or an interjection to stop something. (B92)

***Wo!* an interjection of surprise "oh!"; can also be an expression of agreement; or an interjection to stop something. (B92)**

***Wo!* an interjection of surprise "oh!"; can also be an expression of agreement; or an interjection to stop something. (B92)**

wugana. (A7) **original has:**

yagana. (A7) **original has:**

yakha. (B7) **original has:**

yandza literally, expands. This word also carries the figurative connotation of multiplying one's offspring or generation. (B7) **original has:**

yayikhuluma, talking with him, not talking about him. (A2) **original has:**

Ye: interjection of agreement. (C1)

yehla. (B7) **original has:**

yehlela. [[check with african languages](#)] (B7) **original has:**

yehluka. (B7) **original has:**

yelanywa: to have some-one come after you in terms of birth. (B7)

yeMshadza. (B7) **original has:**

yenhla: slope downwards. [[CH discuss with african languages](#)] [[RE note spatial description](#)] (B7)

Yeyi: interjection of agreement. (C1)

Yi!: exclamation of joy. (C1)

yidla, seized, captured, took away, raided. (B7) **original has:**

YOUNG: In *siSwati* the concept of age is equated with that of

wisdom, and conversely that of youth with less knowledge. In this case the informant does not mean to suggest that he is young in years, so much as in knowledge. [CH actually, i think he means he is of the current generation, ie distant from those old days.] (F1)

Younger father: original has '*bobabe bancane*'. The phrase refers to the younger brothers of the informant's father. (D2)

zala (variant *tala*): beget, give birth, increase (Rycroft, *Dict.*, p.94). In *siSwati* this word is generally used for both the male and female contribution to procreation; both are said to *tala* or *zala* a child. (C1) **original has:**

zihhehleni (singular, *sihhehleni*): possibly a synonym for *imihhome*, caves or large holes. (B9)

zihlobo. (B9) **original has:**

Zona zathi ziwugubha, zibe ziwucokoza! (A7)

zunda: to speak *siZulu*, with 'z' instead of the typically *siSwati* 't'. (B2)