

11 6 2021

## GLOSSARY

(*Siswati* word used in text, no explanation given)

When we are giving both the siZulu and the siSwati form, need to be sure that they actually mean exactly the same. Otherwise indicate what the different gloss around the siSwati word as well as the zulu word???

*Awu* a non influencing interjective. [re: interjective expressing surprise]

*baba* (variant *babe*): grandfather, general respectful address form for older people.

*badzala* (noun labadzala): senior members of society, elders.

*-bandla* (noun (s) libandla i(li)bandla): assembly of elders/adults. Clan council. [CH better way of saying it]

*bekunene* (wena wekunene (pl)): polite term of address. *wena wekunene* is a *sinanatelo* of the Dlamini but it also has a wide everyday use.

*bemdzabuka*: see *dabuka*.

*bobabe*: fathers (biological and classificatory)

*bobabemkhulu*: literally, grandfathers, but often used in the sense of ancestors.

*bomkhulu*: grandfathers

*-bongo* (noun (s) sibongo tibongo (z) isibongo izibongo): clan name or surname; praise names.

*dabuka* (verb (s) variant *dzabuka* could this be the passive form of *dabula* [[discuss with african lang](#) passive form of *dabuka* should be *datshukwa* ). literaly 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 [Bryant](#).

(noun (s) *umdzabuko* *bemdzabuko*): those who broke off, so called 'true Swazi'.

*dabula*: to rent, cleave, break up, cut. real passive form should be *datshulwa*

*emaLangeni*:

*emtini* ([RE, is this a locative form], (z) *emzini*): see (umu)*ti*.

*-fik'emuva* (noun): those who arrived afterwards 'labafik'emuva'.

*-giya gidza* (verb): literally dancing, could also mean attacking the enemy.

*-godlo*: king's private enclosure with huts for queens and childrenmamba.

*-gogo* (noun (s) ugogo bugogo variant spelling khokho): i) term of address for grandmother or any elderly woman; ii) ancestor or great grandparent (not necessarily female)

*inthombi*: post adolescent, young, unmarried women, but in case of royalty she might be even younger.

*-itsi*: medicines

*-jaha* ((s) lijaha emajaha): young man

*-khandza* ([verb?](z) khanda): forging, smithying

*-khandzambili* (noun emakhandzambili): those found ahead

*khonta* (verb (s)) *khonza* (verb (z)): pay allegiance to, serve, worship; greet; seek political asylum (Rycroft, *Dict.*, p.49). Pay homage, pay respects to, subject oneself to, serve; send compliments, best wishes, regards (Doke & Vilakazi, *Dict.*, p.404).

*-khosi* (noun (s) bukhosi bokhosi (z) ubukhosi ubokhosi): lordly state; kingly authority; the quality of king ie kingship

*-khosi* (noun (s) inkhosi emakhosi; (z) inkhosi amakhosi): king or paramount authority (one who performs the ceremonies of kingship (s) incwala (z) umkhosi)

*-khosikati*

*-khulu* ((s) sikhulu tikhulu): chief [always lineage related]

((s) mkhulu : grandfather, or possibly an earlier ancestor.

*kupela*: that is finished. that is all I have to say.

*lobolo*: noun

*lobola*: verb

*make*: mother; one's mother; mother by virtue of being one's father's second, third etc wife in polygamous marriage. Sometimes used loosely by an husband to mean 'my wife'. Common practice to address any woman of the same age as one's mother, as mother.

*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.

-  
*mkhulu*: grandfather; early ancestor

-*nanatelo*:

*ncibilikisa* (izimbi): reduction, smelting, extraction

-*ndhunkulu*:

-*ntfwanenkhosi* (noun (s) umntfwanenkhosi bantfwanenkhosi; (z) umtwana bantwana): usually translated as prince [or princess?], it has the literal meaning of the child /children of the King.

However, the title is sometimes applied to the children of and grandchildren of earlier Kings.

-*nyanga*: traditional doctor or craftsman; expert (Rycroft, *Dict.*, p.76). Herbalist, diviner.

-*phi* ((s) imphi timphi): i) army. ii) battle, war, quarrel, fight.

-*pkakathi* (phakatsi): capital [re: of what level - tive or izizwe]

*sinanatelo*:

*sesula msiti*: 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.

*tanga*: age grade

-*tfusi*: brass or copper, do not distinguish

*uselwa*:

*vana*: closely related with one another; in good relations; can hear each other, or can understand each other.

-*ve* (noun (s) live emave, (z) i(li)zwe amazwe; locative (s) eveni, (z) ezweni):

i) country or land

ii) people of the land, populace.

[\[need to have discussion with african languages about -ve\]](#)

-*ve* (noun (s) sive tive (z) isizwe izizwe)

i) clan, nation, people

ii) state, district.

*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.



(English word used in text, no explanation given)

kingship not	<i>(bukhosi)</i>
king not	<i>(inkhosi)</i>
chief	<i>(sikhulu)</i>
men	<i>(emadvoza)</i>
young man	<i>(lijaha)</i>
young girl	<i>(intombi)</i>
place of the king	<i>(enkhosini)</i>
place of the kingship	<i>(ebukhosini)</i>
residence (not homestead)	<i>(umuti(s)/ umuzi(z))</i>
area/ place	<i>(sive (tive))</i> <i>(indzawo - always give FN)</i>

the Langeni and others	<i>naboLangeni</i>
the Langeni	<i>emaLangeni</i>
Langeni people	<i>bakaLangeni</i>

to eAscot  
at eAscot

to *kaAscot*  
at *kaAscot*  
from *kaAscot*  
*ku* nounclass 1

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

Original has *ugodo*, a play on the mane 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)

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

*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)

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

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)

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

*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)

*bemdzabuko*: 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)

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

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)

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

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

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

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

*emancusa*: representatives, witnesses.(D2)

*ematfusi*: this word is used for both brass and copper. Brass is not known to have been indigenously forged in southern Africa, but were extensively traded in, especially, the latter half of the 19th century.(B8)

*emfuleni*: [CH expand](B7)

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

*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)

*ewu*: exclamation expressing doubt.(D2)

*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)

*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)

*Hawu*: exclamation of surprise.(D2)

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

*hlabela* (kuhlaba): to stab, slaughter or perform heroic deeds.(D2)

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

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

*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)

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

**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)

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

*lisokanchanti:* 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 (*An African Aristocracy*, p.92) (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)

*mntwana:* 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)

*mntwanenkhozi:* 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)

*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 (Thorn tree) family *Dichrostachy nyassana* (Sickle bush). It is an invasive pioneer plant with a widespread occurrence; the pods of this plant is highly nutritious and the wood is strong and often used for fence poles and fire wood. Pooley also notes that the tree is used for medicinal and magical purposes throughout africa (*Trees*, p.142). (D2)

*ncede* (variant *ncedze*): fantail warbler bird.(D2)

*ncwoshane:* putative ancestor of the Mkhonta people [re; note saying 'see p.27' ???](B2)

*sive* ((s)sive tive; (z) isizwe izizwe): encompasses the English terms 'tribes', 'nation', 'clan' and 'state'.(D2)

*siganga.* A small round hill like a termite heap.(A6)

*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)

*tinceku*: personal assistants in the king's domestic establishment.(D2)

*tingela* (verb kutingela): to hunt, roam, chase.(D2)

*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)

*tintfonga*: a persons belongings; rods carried by men when leaving their homesteads.(A6)

*ukubheka* (verb zulu): to come about, to take a direction.(D2)

*umasholosholo*: possibly derived from *amasholosholo*, people of unsettled, inattentive, mentally preoccupied appearance; or of undecided shifty movements (Doke and Vilakazi, *Dictionary*, p.744).(D2)

*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)

Mgwenya: river about 25km to the north of Swaziland.(B7)

*umkhwakhwa*: known in english as the Black Monkey Orange tree, *Strychnos madagascariensis*. The fruit is not readily edible, but is pulped and dried. This powder is then mixed with honey and often bartered; in its dried form it can be stored for up to five years (Pooley, *Trees of Natal, Zululand and Transkei*, p.418). Moll mentions that the wood of a related species, Cape teak (*Strychnos decussata*), were used by Zulu kings for their ceremonial staff of office (*Palgrave Trees*, p.765). Pooley gives the Zulu names of this species as *umPhathawenkosi*, *umPhathawenkosi-emhlophe*, *umKombazulu*, *umLahlankosi* (*Trees of Natal, Zululand and Transkei*, p.416). (B8)

*umliba*: literally spreading and branching of a gourd (pumpkin); similar to the branching of a family tree.(D2)

*umntfwanenkosi*: literally child of the king; equivalent of the titles prince and princess.(f3)

*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)

*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)

*wena wekunene* (nina bekunene wena wekunene): literally you of the right-hand; a praise of the Dlamini's, but also often applied as a polite form of address more widely.(D2)

*Wena waMavuso, nine bakalaMkhatshwa.* (A1)

*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)

Younger father: original has '*bobabe bancane*'. The phrase refers to the younger brothers of the informant's father.(D2)

*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)

11 6 2021.

**SISWATI WORDS USED IN TEXT.**

THESE ARE WORDS THAT ARE inter alia FROM TEXTS: A6; B10; B2; B7; B8; B82; C1; D2; D3; F10; F2; F3

*amakhosana*: literally heirs; possibly also plural diminutive of *inkhosi*, ie. 'little kings'.

*awu*: a non-influencing interjective.

*baka Bhaca*: lit: the people of kaBhaca; ema Bhaca: Bhaca people.

*bo*: a pronoun concord of quantity, giving a sense of more than one of the described thing.

*bo-make*: mothers and other mothers.

*bonga* (verb (uku)bonga): thank; praise; recite praises (Rycroft 1982).

*chita*: to spill or to throw away. To *chita usekwa* is a central feature of the first-fruits ceremony.

*chitho* ((z) isichitho izichito; (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.

*dlangala* ((s) lidlangala emadlangala; (z) i(li)dlangala amadlangala): a temporary residential structure usually inhabited while a more permanent structure is being constructed. Temporary shelter erected by travellers, garden shanty (Doke & Vilikazi, *Dictionary*, p.154).

*dlu* (indlu tindlu): house.

*dzibi* (ludzibi tindzibi; zulu: u(lu)dibi izindibi): young attendants/carriers. Tindibini may be the locative form of ludzibi/udibi.

*emuva* (loc. adv.): after, behind (Rycroft 1981, p22); behind, in the rear, at the back, at home (Doke & Vilakazi 1948, p186). .

*enhla*: above, higher up; west (Rycroft 1981, p22); upwards, higher up; at the upper end of a house, village, country (Doke & Vilakazi 1948, p189). See, however, the special significance of enhla and zansi (zulu variant of seswati entansi; down) origins amongst the Swazis' southern neighbours (e.g. discussion, Hamilton, "Ideology, oral traditions and the struggle for power", pp.164-5).

*etjeni likantunjambili ngivulele ngingene*: lit. rock of two apertures, open for me that I may enter; a common feature in a number of Swazi folk-tales. There is also a rocky mountain called kwaNtunjambili located just south of the Thukela river, about 90 km inland from the coast. In

another interview on 27.07.83, Simbimba describes etjeni kantunjambili as being south of Nongoma, in kwaZulu (SWOHP, Hamilton series).

*fu* (lufu timfu): the "first stomach" of a ruminant.

*fukama* (verb): brood, sit on eggs; be confined or secluded; be foreboding, sultry (as weather) (Rycroft 1982, p.26). To sit at, for example, the site where a dead person was placed, as a sign of respect and mourning for that person.

*funti* (umfunti imifunti): a bag of traditional medicines; a grass container or wrapper. *Lowacedza Lubombo ngekuhleletela etfivele umfunti*, well-known Dlamini praise: the one who finished (passed) the Lubombo by skirting it, carrying his bag of medicines.

*gaca*: The original has *(ku)gaca*, to hang, as around the neck.

*gcili* (sigcili tigcili): conventionally translated as a 'slave', the status of the sigcili was more that of an enforced dependancy. A sigali could gain a position of status and wealth under the patronage of a chief or king.

*gidi*: sound of battle.

*guda* (verb ukuguda): to milk a cow European fashion, to milk dry; to scrape out the interior; pump for information (Doke & Vilakazi, *Dictionary*, p.87).

*gule* (variant gula; (s) ingula tingula or lingula emangula; (z) ingula izingula or i(li)gula amagula): Calabash container for holding emasi.note: sing ligule not standardized zulu or siswati, ie. probably ndwandwe dialectal remain] See also *An African aristocracy*, p.219) .

*gwadla* (ligwadla 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 onomatopaeic rendition of the sound of the stones knocking each other in the course of play.

*hawr*: interjection of amazement.

hlangotsi (luhlangotsi tinhlangotsi): the flank or side meat of the ribs of a beast.

*hlasela* (verb ukuhlasela): to do out to war; invade attack.

*hlathi* (plural: izihlathi; zulu: isihlathi): herbal medicines used for ritual treatment or for inducing luck.

*imambane*: a colloquial term for 'person'; *imambana* can also mean a mischievous youngster or a smart looking fellow.

*infumbe*: a mystery, a mysterious thing.

*Indlovukati*: literally she elephant; the queen-mother.

*inkaba kuShaka*: lit. belly button (residual umbilical cord) of Shaka.

*itsambo*: this word is a mixture of seswati and zulu orthography see *tsambo*.

*jaha* (lijaha emajaha): young men not yet married.

*kaBhaca*: lit: at the place of the hideaways; "Bhaca" is often used as a name for groups of fugitives or refugees. Two groups of Bhaca people are identifiable in south-east Africa: the first group seem to have had some sort of an historical connection with the Swazis and to have lived somewhere east of the Lubombo (SWOHP, Royal collection, no date, interview with Phuhlaphi Nsibandze). The second group were an accumulation of fugitives largely from the clans of southern Natal who settled south of the Mzimkhulu river amongst the Mpondo people, sometime during the reign of the Zulu king Shaka.

*khatshwa'd* (verb ukukhatshwa): It should be noted that Malcolm translates the praises of the Khumalo chief Mzilikazi, 'UMkhatshwa wawo Zimangele' as 'The expelled one of Zimangele' (Cope, *Izibongo*, pp.132,133).

*khohlwa* ((s) likhohlwa emakhohlwa): 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).

*khosatana* (inkhosatana tinkhosatana): daughter of a chief; sometimes used for 'white woman'.

*khulu* (sikhulu tikhulu): chief, district headman; description of position, not address form.

*khuza* (verb (z) ukukhuza kukhuzwa (past tense); (s) kukhuta kukutwa (past tense)): admonish, reprove; warn; give orders, command (Rycroft 1982, p.51) to express wonder, or astonishment, disapproval, to chide, to express sympathy; to commend or give orders; to cry out. [need to check in zulu dictionary].

(z) likhuza amakhuza; (s)likhuta emakhuta - the ones who khuza. .

(z) isikhuza izikhuza - memorial of a chief or wealthy man.

*kudla amabele*: literally to eat sorghum. Figuratively expression meaning 'to live', to be a threat.

*lahlwa'd* (derivative lahla):literally to be thrown away. Also figuratively discard, abandon, discontinue; to be lost, to escape notice, or to be placed where one can't be found; to be buried.

*Langeni* (umLangeni emaLangeni): lit. people of the sun. The king of Swaziland is known as 'the sun', and "Malangeni" is considered to be a title with strong associations of royalty. Can be used to suggest common origins with the Swazi royal house. In modern Swaziland, the title is often applied more widely than royalty, as a respectful term of address.

*libayethe*: 'Bayethe' is a royal salute. The '*libayathe*' seems to suggest either the ones who give, or the ones entitled to receive, the royal salute.

*lo* (silo tilo): lit. a beast; a title reserved for the king. According to Kuper it is "a monster hero of ancient legend" in whose guise the Swazi king appears during the incwala. (Kuper, Biography, p.280.).

*lowadvonswa ngesikhumba*: 'Original has '*lowadvonswa ngesikhumba*', a figurative expression meaning that he lived to such a great age that he had to be moved about or carried on the hide of an animal

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

*mbangazitha*: lit. causer of enemies; a title reserved for the King. Bryant lists "Mpangazita" as an isithakazelo (Swazi: sinanatelo) of the Ntombela section of the Zulu royalty. (Olden Times, p.693; also see reference on p.694 which read in connectin with p.686, suggests that it was also a Hlubi isithakazelo.) the king's main establishment, i.e. the heart of the kingdom.

*mekeza*: consummate a marriage or to "deflower".

*muva* (adv.): afterwards, later, last (Rycroft p64); later after a while (Doke and Vilakazi 1948, p157).

*ndabu*: one who *dabuka*'s. See glossary for *dabuka*.

*ngwenyama* (variant: Ngonyama): lit. the lion, a title of the king of Swaziland.

*nhlanti* (inhlanti 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.

*Nine bekunene*: literally you (pl) of the right hand; a polite salutation drawn from the *tinanatelo* of the Dlamini, and used widely. In this case, it is the radio listeners who are thus addressed.

*njena*: like this, such as this.[expand].

*nkatha* ((z) inkatha izinkatha (s) inkhatsa tinkhatsa): head ring or pad to support a load (Rycroft 1982, p.47); coiled grass ring, often of ritual significance.

*nkhosi* (nkhosi bankhosi): praise name of the Royal Dlamini clan; address form for Swazi chief with royal blood; polite address form in seswati for anybody.

*Nkuhunkulu*: 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.

*ntfwana*: (umntfwana bantfwana; zulu umntwana abantwana) lit. a child. title for all the royal offspring until the heir is chosen, after which he is the only umntwana, until his installation.

*nyakeni*: name possibly derived from nyaka, meaning i) season, year pancreas; ii) 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). According to a number of James Stuart's informants, Nyakeni was an insulting epithet applied to the speakers of a particular dialect (tekela) akin to that of siSwati who were resident in southern Natal. (J-S.A. vol. 1, p.18, evidence of Dinyla; vol. 2, p.5, evidence of Madikane; vol. 3, p.227, evidence of Mkotana). There are two sites of this name in modern Swaziland: (i) area about 13 km north of present-day Manzini (ii) area about 3 km north of Nhlangano in southern Swaziland.

*nyanga* (inyanga tinyanga): traditional healer, diviner or herbalist.

*sebenti* (umsebenti imisebenti): work, labour, task.

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

*shiselo* (variant Lishiselo): from "kushisa" (to burn; the origin of the name Shiselweni.

*sive* ((s) sive tive;(z) isizwe izizwe): encompasses the English terms 'tribes', 'nation', 'clan' and 'state'.

*somhlolo*: lit. something strange or ominous; an omen. Name of king Sobhuza I.

*sutfu* (singular: umsutfu; plural: besutfu)(variants: Basotho, Basutu): generic term for the early inhabitants of Swaziland who did not originally speak siSwati.

*teketa*: (variant: tekela) speaking in the siSwati (or Lala) manner substituting 't' or 'ts' for 'z'.

*telezi* ((z) intelezi izintelezi; (s) intseleti tintseleti): herb used in ritual strengthening.

*thebula* (verb (s) (ku)tsebula; (z) (uku)thebula. noun (z) umthebulo imithebulo; (s) umtsebulo imitsebulo): bewitch; fascinate; eaves-drop; preserve, make a replica; duplicate, reproduce; take a photograph or sound recording (Rycroft 1982 p.102) to use magic, to hypnotize.

*thefuya*: (variant: thefula) speaking in the "Owabe" fashion, substituting 'y' for 'l', as is done by the Ndwendwe people of Bulandaeni, Swaziland, who are said to 'kuyeyeza'.

*Thonga*: (liThonga emaThonga): a Thonga person; also used as a perjorative term meaning "member of a subject race" (Doke and Vilikazi, Dictionary, p.299).

*ti* (umuti imiti): village.

*timba* (umtimba imitimba): lit: body; a person with umtimba is one who is a colossus. In this context it may mean elephantitus.

*tjwala*: an alcoholic beverage usually brewed from grain.

*tsakatsi* (umtsakatsi batsakatsi): sorcerer; wizard, witch; skilful person.

*tsambo* (litsambo ematsambo): lit. a bone. This word also carried the figurative connotation of descentor heritage.

*umdlebe umdlebe* known in English as Dead-man's tree, *Synadenium cupulare*. This small poisonous shrub of 2-4m height is found in bushveld, thicket, sand forest and coastal bush; it is part of the broader Euphorbiaceae family (not to be confused with the smaller Euphorbia genus). The white latex is very poisonous, and raises blister as well as causing headaches and nausea (Pooley, *Trees*, p.238). Moll notes that there are beliefs that this tree lures people towards it in order to kill it (*Palgrave Trees*, p.454). A powerful *umbulelo* is made from this tree; *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. {RE}

*uselwa*: edible calabash associated with the annual first-fruits ceremony; also used to connote royalty. .

*uvava*: a beast with upright horns; also a split or crack.

*we*: a hailing interjective.

*wemadoda*: expression of amazement; can be translated as the equivalent of the colloquial 'hey man'.

*wena wakomkhulu* (variant of: wena wakamkhulu, nine bakamkhulu): literally you of greatness, a polite form of address.

*wena wekunene* (nina bekunene wena wekunene): lit. you of the right-hand; a praise of the Dlamini, but also often applied as a polite form of address more widely.



*wena waphakathi* (nina bephakathi, wena waphakathi): lit. you of the umphakathi; meaning "you of the inner circle", a salutation for those close to the kingship and the king himself.

*wɔ:* an exclamation of surprize.

*wɔ:* interjection of disappointment or agreement (C1MKAT).

*zala* (variant *tala*): beget, give birth, increase (Rycroft 1982, 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 person.

*zi* ((s) ti, umuti imiti; (z) umuzi imizi): abode, homestead, village; members of a family; a dark birthmark (Rycroft 1982).

*zulu* (lizulu emazulu): lit. the heavens. Locative form: eZulwini, an area in central west Swaziland. .

*zunda*: speaking in the 'Zulu' fashion, using 'z' instead of the 't' as in siSwati.

*[mango* (isimango timango): a blue or silver monkey.].

We have translated inkhosi as king (see glossary for full explanation).

We have translated sikhulu as chief (see glossary for full explanation).

We have translated indzawo/indawo as area unless otherwise specified (see glossary for full details).