

11. Moroka, son of Schunelo

Hom-eyed son of Ramhengane
 The cattle (they) scattered over the road, they
 are seized
 We, Moroka is not is not looking at me,
 he gazes at me in fury
 Monster ⁱⁿ ~~the~~ ^{king} fascinates with his eyes
 when he looks
 It has turned (pitch black) it says black, (says)
 the fountain
 The person he who it tries (he) drowns.

^{inspired in taste}
 The one who stands out calls to himself those
 who ^{argue with} remonstrate with him
 The rods of the company of Romainara from
 the north
 They to him say cut & give him a stroke
 Also he ^{on them} says ~~have~~ (for cut)

Defender
 frequenter of the imitation of a King,
 if ^{had} ~~had~~ ^{not} ~~been~~ refused at Dikgwaneng,
 Nor
 but stuck the head at Dikhamaganeng

Nor
 had refused at Dikgwaneng of Menong
 The villages would have scattered, in death
^{the people} ~~the people~~ they would have gone (in) ^{destruction} ~~poverty~~
 naked

There would have been no one with a small herd
 (of cattle).

A metaphorical expression meaning
 "with eyes as sharp as horns." The reference
 is to Moroka who is said, to have had
 sharp, piercing eyes.

a - abbreviation for mora, son of
Ramhengane, the name of a grandfather of
 Moroka

Kgomo di valetse mnila, di gapilwe
 The tracks of the captured cattle could
 be seen in all open spaces of the village
 after they had been driven off (chasing)

Tshona, a dialectal form of Rona, the
 plural of the personal pronoun nna is ntshona
 objective pronoun nna is ntshona
Nteba - the reflexive form of the
 verb go letsa - to look

Note that the effect of the reflexive
 pronoun n, a dental nasal, is to
 convert the palatal l into the dental t.

Ntilotse is the perfect tense of
ntilola, which is the ^{obj. pron.} ~~obj. pron.~~ ntshona
 of the verb go dilola - to look at
 in anger or contempt. objective
 Note the effect of the reflexive pronoun
ntshona is to convert the voiced dental l
 into the voiceless dental t

Selo! literally a thing metaphorically
 a Monster, a thing hard to look at.

E vera ka matlha e lebile
Go vera is to render unable to move
 or act to fascinate. That is the effect
 of the look of Moroka upon anyone on
 who he sets his eyes.

Bodiba, literally a fountain refers
 to Moroka. Usually the water of a fountain
 is beautifully clear, and desirable
 to drink and easy to reach. The lower
 the water in the fountain, the less
 clear it, the more dangerous it is
 to attempt to reach it. This figure
 is used to explain the change in the
 aspect of Moroka. When he is in a
 good mood, his eyes are bright and clear
 and he is approachable. But when
 his eyes are as they are today, it is
 dangerous to approach him.

The placing of word Bodiba at the
 end instead of at the beginning of
 the line, next to bo, a particle formed
 from its prefix bo makes it more striking
 and effective

Swa re taha, literally it says black
 refers to Bodiba, and is a more effective
 expression than, for example,
jeva ntshofala.

Petopile - the perfect tense of go fetoga
 to change.

Ntlhoma is an auxiliary verb
 denoting when.

Nusela is the relative form of the
 verb go nwa, to drink and means
 to drown.

Notes

The subject of this
 This is a praise-song is Moroka, son of Schunelo
 a chief of the Selika section of the Bakolong.

It is said to refer to a battle which took
 place between the Selika Bakolong and
 the Batang under Chief Moletsane about
 1824. Although the Bakolong had the worst
 of the fight ^{and lost many cattle} Moroka apparently conducted
 himself with conspicuous bravery. Hence the
 praise song.

See "Ellenberger & Macgregor: "History of the Basuto"
 p. 167ff.

Matlhadinaka is a compound word made up
 of two nouns, viz matlha meaning eyes
 (sing. leilho) and dinaka meaning horns
 (sing. tonaka).

Tswafogi, a noun formed from the verb go tswafoga, to become incised - a reference to the water unobtainable water of the fountain (bodiwa) already referred to.

ipiletoa is derived from the verb go bitoa, to call. The relative form of the verb bitoa is biletoa and the reflexive form of biletoa is ipiletoa.

Note that the prefixing of the reflexive pronoun i, a front vowel, to the word biletoa converts the voiced labial b into a voiceless labial p.

Bamisi - a noun formed from the verb buisa, the causative form of the verb go buisa to speak. go buisa is to cause to speak or 'to speak to', to remonstrate with. The noun is mamisi, not mobisi as might have been expected. The plural of mamisi is normally but babusi. The form bamisi lays emphasis on the person spoken to rather than on the speaker. Bamisi here implies opponents rather in battle rather than opponents in speech.

Thupa literally a rod refers to the weapons of the enemies.

? Tsa following thupa indicates dithupa. (thupa is intended).

Bo-Ramainana a bokone,

Maina (sing. leina) meaning names is often used figuratively to mean 'praise-songs' sung to commemorate the exploits of those who have distinguished themselves in battle. Ra-maina means one about whom many such praise songs have been composed, i.e. a man distinguished warrior. Bo-Ramaina is a group of distinguished warriors. Bo-Ramainana is a diminutive form of bo-Ramaina and is used in a derogatory sense about the enemies from the north (a bokone).

They enjoyed a wide reputation, the implication is that in mosha they have met their superior.

iposetoa is derived from the verb go busa to return. Its relative form is busetoa. With the reflexive i prefixed to it it becomes iposetoa or iposetia, to avenge oneself to retaliate.

Modika was given from kgosi.

The word kgosi is an abbreviation for kgoswana, the initiation ceremony into manhood. It is used here to indicate the manhood of the chief (sechanelo). In defending the village of his father, mosha is said to be defending the manhood of his father. Modika is one who surrounds or protects.

Gana means literally to refuse. Here it indicates to refuse to give in, to make a stand. The meaning attaches to go tllhona tllhoga which literally means to 'fix the head', to remain fixed or steadfast.

Dikgwane is the locative form of dikgwana. Kgwana refers to the colour of cow animals, in this case cattle. white-black Kgomo e Kgwana is a white backed cow. The masculine form for Kgwana is ntkgwe. Dikgwana is therefore a herd of white-backed cattle. Dithamagane is the locative form of dithamaga. Thamaga, the feminine form of thamaga. Kgomis e thamaga means a red + white cow.

Kgwane - abbreviated form of dikgwane

faleta, from faletoa, the causative form of falala, to scatter or be dispersed.

boletlana, probably derived from go lotlha 'to strip leaves off a branch', in the case of people to be destitute.

Methhepenyana is the diminutive form of methhepe, meaning herds of cattle. (sing. motlhopa).