Tawane, son of Thandwe.

Ingenious pursuer, son of Kgotla.

Trustful son of the wife of a Chief,

Who when he has guessed cattle from behind,

We hope that they will return,

And we only give up when he reports failure to his home.

Nay, if I the cattle I have stopped their headquarter,

But those of the head have gone with the war.

The people they are texts that are two with nothing coming out.

But the third (ten) will (in due course) come soon.

Banyane which is shining

Which is shining brightly, chief of the Malabar

When it splashes among the cattle of — becomes

The company of

Its prisoners, Makatele, and that of Matsho.

They say: "the cattle we have slain"

I also will this time make the a released one,

I will this ties with a released one of the chief of the Malabar.

But the war of years is widespread, know, say,

It is like a widespread forest; rule,

Rule of the Makhalengoma, raise your voice in anger,

Raise your voice so that the enemy shall straggling amen.

That they shall listen, that they go and listen.

They should go and hear, through the world while yelling,

Who is yelling until his throat becomes jacked.

Puruse son of Sephiri, son of his brother.

Young brave for which stopped gossiping about him.

Vixana come out of the blankets although it is cold.

Skin that in the iword of Zitholu.
Do not catch the black and white men, Tamanaro and Co.
Note: when two men fight, they are usually captured.
The calves that are big, Rabat-Shana and Co.
You capture the Malagasy with the mouth.
You capture them, tear open their bellies,
let flies be in their bellies.

We when it is long fought, the enemy become satisfied first,
Wheat and Co. he has had enough.
Their fathers, Metakala son of Kotba
When he distributes wages, "Come here to take.
He gives them with his heart out of them.
"I just give you, you are monkeys, your knowledge.
Your knowledge is not lying, he speaks truly.
The hunters of them are known.
And their monkeys have trodden themselves,
Even their names are known.
Even the secret thoughts of them in their brains.
They will be shot by Delporte d'Estevaux.

These sheiks of the Malamara from Tarrung, are they
in those bundles.
And they have had away, why we are unable even
to recognize their colours.

What a little boy is a youth of the head? Between
May we not pour out a like spirit? you if the blood of Taranvado
So that you please gone and consider to Kywsu.
So that you shall the chief from the land of the white
Strutting about and nothing this under the bridge of the chief.

One chief is the brave, Bwino
When it swells it shown Shali & Matta.
It says (Ramath must know that it has attacked)
(No self-will)
Know that I fight for democracy with steadfast
But freedom is better-handed when
A person that is left-handed is at strife
He fights with a broken hand.

By the way you are setting you have been scattered over the hillsides by what,
Our enemies, the Bahumutule
Why is it that we are breaking yet not breaking, ye of the uprooted blood
These people of Colhurra are they also a nation
Are they Suya warriors or Selogodi?
Do they also serve Nkgothi
If they were to be handled would there be any more?”

So and yet give the King of Mopane,
And let it from the son of Mbaudje, the son of Mmekwe
And say the King of the Power of MDes is not touched
It is fitted with the horn of a rhinoceros long-sword
Not that of a wild rhinoceros but that of a smaller type

The rhinoceros of the place are non-killers,
They are makers of the knife, they are not killers
They make a person flee before of them
Even a bush he passes without recogntion it
Himip is unable to plant himself on the moving fles.

I can think that it has been stylised
Because now shepherds of the lightness
Since the night is coming over his caller tones
Some striking his head and pressing
To the feet of a course do no harm
Tawuma, son of Tlhatlhwa

Molakele – a personal name derived from the verb go latala – to follow
Go latala – to follow diligently
Kagga – an abbreviation for Kagga, one of the early Ndebele rulers and therefore also ancestors of Tawuma.

Reneke Rona

A teenage religious novice – literally when he has retired in the shades of the cattle, i.e., when he is in the shade of lost cattle
A latala, hlahla – reporting to become, for failure to find the cattle
Mgwenyana was a younger brother of Tlhathwa, the father of Tawuma, because
acted as regent, as stipulated in the minority of Tawuma and was the first
one whom Tawuma had been sent to trace missing tribal cattle and had
made a report.

Ke di thibale manare – “I have only stopped this headquarters,” i.e.,
I have managed to secure those that were in the rear. You then, i.e.,
“one of the heads,” i.e., those in front; “go leshele” – have you with
the one i.e., have you with the head.

Nesane a malele a ce tsho – “tin ten that do not go out,” i.e.,
You wish me to come out of them, i.e., exactly 20.

La boero i.e., lesane la boero (the third ten)
In the list le tsho, it will enter in due course, it will be completed in lesane.
Note that the tsho go out (go thuma) and the ten come in (go thuma).

Maphatsi – a descriptive adjective
Maphatsi – from the verb go platse – to shine
Maphatsipatse – an intensified form of maphatsi

Kgosi ya Mafeti – the chief of the Mafeti. The Mafeti is the
name of the regiment or initiation group to which Tawuma belonged. Every
regiments had its leader or of royal descent. Mafetla
(literally “those who extinguish a flame”) is another name of this regiment.

Go Maphatsi le tsho manare – To shine upon the cattle of an
enemy – When he shows his brilliance, to enemy cattle

Madosha and Madosha, names of other Tshane brave of royal descent
but junior in status to Tawuma (once called Tshane Rona – present...
Loobs. When a regiment returned from a raid, the chief would take all the captured cattle and then restored the rest to the regiment. The number of these cattle was known as loobs. From the verb 'go loobs' to release cattle, the cattle were eventually added to the number of cattle already head and milked (go game).

Kgaladisa
Motorlong - a form of address used to address usually employed with reference to the Chief or the member of the royal family. The reference here is to Tswana.

Moseis - a noun derived from the verb go hase - to rule.

Note how the verb becomes memse.

Kgalinge - to speak strongly to one who is engaged in doing wrong.

Sekpe is the verb to speak strongly with any one who is engaged in doing wrong.

Motsele

Kgaladisa - to speak respectfully

Tomela - noun derived from the verb go lelo - to pursue.

Sofhele

Mokothele - a younger brother of Tshotlere, father of Tswana.

Tswela - derived from verb go tse - to get out. The relative form of tselewela is used idiomatically to mean to get out of

Bakale - die to with only a certain thing. When a person does not have the habit of doing a certain thing, around thing,

Kgalile - the cause of the verb go tse - to spend an evening in friendly

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Bakale - die to with only a certain thing. When a person does not have the habit of doing a certain thing, around thing,
as that when Tswana has attached a tribute, the job of defending her, if at all, cannot be left to inexperienced frights (malethwana), but strict orders must leave the responsibility of the home of this, which is to be successfully defended.

Lephiwana la Lephiwana — the hair of the group, that is, the core of the chief, when he, the leader, or supporter, is self-preserved.

Diphathana la Tswana. Diphathana appears to be connected with the word Diphatana, used by a child suffering for an infirmity, believed to have been caused by the child's bad conduct before or after observing its birth. And refer to about Tswana and this line, it is used in a derogatory sense. Their inability to fight is just drawn to this all-random birth.

Namare le kima. "The big calves" a lamenting rushinum used about the most prominent warriors, Malekhelethe and others.

Malekhelethe le Noma se Malekhelethe. Malekhelethe means the descendant. So also return is to away in an army for battle in the word "kima" for wars.

So tshwana Malekhelethe ka nomo. The rushunum "ka nomo" is with others here. The tshwana ka nomo — "to catch with the mouth" in the meaning of the word "nomo" a grabber. And in this sense the rushunum this has a confusable connection.

Lines 30-34 are said to refer to a fight between the Tshidi and the Uqhalakhe in which Tswana played a prominent part. Tshidi, a Xhosa chief, had fled from the wrath of his father, and he did not find refuge among the Xhosa Tshidi at Kwantana. The Malekhelethe regiment was sent to bring him back. Tswana refused to have him and was exiled. (B).

For go atmosphere — So she is to distribute. The render to a distribution of captured cattle after a raid or war.

Bophiphi she a gola. — Strangers get something.

The word gola means to gather, of 5 gola tse — to gather locusts (which are eaten by the Tswana).
Mokalaka a Katlou - Mokalaka was a son of Katlou, the oldest son of Tei.

Teiwa, teiwa - a tune of contemplation giving expression to Zinhoana's desire that all people should give.

a ka kale gasing - kale is the perfect time of gathering to come out. Feasting is the locative form of gasing.

So tshem pola - means to have no heart for a thing, to do it without any real interest in it.

Zitho - means rambunctious, boisterous, animals that are easily killed, used of enemies that are easily defeated.

Nkhuwana

Kaladi - pl of nkhuwana, derived from xite xite - to slay an enemy.

o ka xita - xita is the perfect tense of go xita, which is the reflexive form of go xeke meaning to trade. Ka xita means "they have walked into a trap", and have therefore been easily caught.

Meke aso tshem - the place conceived in their heart.

Nkhuwana - the Prince for Shona.

Thambo -

Kholelwa - from go xholelwa - to pack (as for a journey).

Kweka ka thogo - Kweka is an abbreviation for Kweka, a young man.

Tshuluka kweka - Kweka is a leader, young man, a prince.

Tshuluka kweka - go tshulo, kweka is to come forward for battle.

Lo go mala a Tshuluka - ye of the Blood of Tshuluka.

Igwa - referring to Tshuluka.