Montabura a Tawana.

1. This poem is the subject of the praise poem in Montabura, the son of Tawana, who held the chiefdomship among the Tshidzi Bantu from about 1850 to 1896. The incident to which it refers took place in May 1881. The scene of the action was Lotshakana (Ruttington), a place village situated a few miles from Mafeking, in the Transvaal of the Tshidzi Bantu.

The battle of Lotshakana has occurred several times, in history been a bone of contention between the Tshidzi and the republic. This history has been in conflict with the Tshidzi and the republic. The Tshidzi have always laid claim to Lotshakana as the place in which their forebears resided when they first settled into the four sections—Nthari, Sekhe, Maphala, and Tshidzi—into which they are divided. 

The Tshidzi to their right have always maintained that they took Lotshakana from Mafeking in the late 19th century, during the jurisdiction of the Boer Republic (1871-1873). In 1873, the Boers of the Transvaal Republic decided to move the Tshidzi from Lotshakana to their own new capital of Pretoria (Pretoria), due to the increased threat of the Boers. 

This move was supported by the Boers, who wanted to consolidate their power and control over the area. The Tshidzi were forced to move to their new capital, which they had previously been residing in. 

The Tshidzi were allowed to move to their new capital with the permission of Chief Montabura, who was then in residence. They settled in the area, and the place was named Lotshakana. For a few years, the Tshidzi lived peacefully in their new home.
Rupulana and the Tshwane lived together in peace in the land of their forefathers, but about 1880 Kempterwa became dissatisfied with the attitude of the Rupulana who officially refused to acknowledge that they were subject to his jurisdiction, although they lived within what he considered to be his territory. Kempterwa accordingly made an attack on the Rupulana and drove them out of Lobathane across the Transvaal boundary to Polpotum where the main body of the Rupulana had remained since they placed there by President Burgers. A Polpotum attack was organised. With the help of the Polpotum and some European free settlers the Rupulana returned to attack Kempterwa and they succeeded in driving him from Schutte. He fled and sought refuge at Mapikeng (Place of Rocks). The attack on the natural fortifications of the place he was unable to ward off all the attacks of his enemies. It was during this campaign that the "battle" referred to in the poem took place. Although the Tshwane did not get the upper hand, they nevertheless had, in the form of polpeton salute, the right to rejoice in the defeat of their enemies and their chief and play down the achievement of their opponents.
The praise-poem is a well-known form of traditional
Bantu literature. The subject
of the praise-poem is usually some individual, either a
chief or a commoner. The hero distinguished himself in one way or
another in tribal affairs—through bravery in battle or
in hunting. These praise-poems are recited on various
occasions when the exploits are called to mind. Some
heroes so commonly known that the individuals concerned
are known by certain key-words in these praise-poems,
embedded in their name. Thus among the Venda, having
Montsho, everyone who is familiar with has even a nodding
acquaintance with the history of the tribe knows that the
chief "Seja-Melo" refers to Montsho, son of Tavane.

Not infrequently these praise-poems are referred to as
"the names" (names) of the persons to whom they refer. As
well known, every empire or nation is
the "name" does not imply a mere label
but rather more than that. It is intended
to distinguish one thing from another. It
implies the attribute of the person to which it
is applied. Therefore as these praise-poems usually
dwell on the qualities of the persons who bear their
subject matter, they are quite rightly referred to as their
names.

In various Bantu languages collections have
been made of praise-poems, but a great deal of
the value of these collections is lost on their readers
because of the obscure allusions contained in them.
the archaic forms and words used and the fact
that the incidents to which they refer

unfinished?