PRINCE MALUNGA KA MBANDENI.

Prince Malunga Ka Mbandeni was born in the year 1879 in Swaziland. He was a brother of the Ngwenyama Bhunu of Swaziland. In 1899 the Ngwenyama died, the Queen Mother, Nabotsibeni, was proclaimed the Indhomkazi (Queen Regent) with her son, Prince Malunga Ka Mbandeni, as her chief adviser, Sobuza II. being still a minor. In 1906 Prince Malunga Ka Mbandeni led a deputation to England, paid homage to King Edward VII. and later laid before the Colonial Office the grievance of the Swazi Tribe. The grievance included a complaint in connection with Lord Milner’s Annexation of a portion of Swaziland to the Union of South Africa, without first consulting the Swazies. The Swazies held that the annexation was a direct violation of the 1881 and 1884 treaties. The British Government, after hearing the Swazi case, declared the annexation null and void. Prince Malunga was well educated and enjoyed the confidence of the whole Swazi Tribe. The education of the boy heir Sobuza II. was entrusted to him. Nothing could be done by the Queen Regent and the Swazies without first seeking his advice. He was very popular with the European inhabitants of Swaziland. Prince Malunga was a fine specimen of a man, standing about six feet six inches, and his tall body, broad shoulders, and other physical development, pleasant face and penetrating brown eyes made him a very conspicuous individual indeed. He died in January, 1915.
Rev. S. J. Mabote, a Msutu by birth, was one of the first presiding elders of the A.M.E. Church. Was a very influential man and a good preacher. Very progressive and hard working, and highly respected by all members of the Church. Mr. Mabote has been a delegate to the A.M.E. General Conference in America more than once. His death was a great blow to the Church.

Rev. T. Magaya, B.A., B.D., was born in the Cape Province, and died at Evaton, Transvaal, after a very brilliant career as principal of Wilberforce Institution, and pastor of the A.M.E. Church. As a young man he left South Africa and went to America for higher education. After some time he graduated at the Wilberforce University and took the B.A. degree, and later the B.D. degree. After ordination he was licensed as a minister and returned to South Africa and commenced his duties at Wilberforce Institution. His task of building a training institution was not an easy one, as the Wilberforce Institution was under the A.M.E. Church, a church owned and controlled by Africans and American Negros, and suffered the same disadvantages and disabilities as other schools of its sort. The late Rev. Magaya was an excellent teacher, a great orator and fine musician. In him the A.M.E. Church and Africa lost a worthy son.

Paramount Chief Zwelibanzi Makaula, of the Baca Tribe, was born in 1844. His father was killed in 1845. His mother, Noniko, acted as regent until he came of age in 1865. Before his father’s death the Wesleyan Methodist missionaries opened schools and churches. Chief Makaula attended school at the age of 18, but on account of the constant warfare he was obliged to leave in order to devote more attention to the affairs of the Baca. In 1876 he sought British protection.
Mrs. RACHEL MALELE, who died at the age of 112 years, was a daughter of Chief Malebogo, whose country is 70 miles north of Pietersburg. She was taken a slave during a war between her people and the Dutch. During the first visit of the Prince of Wales this old lady was anxious to convey personally her thanks to His Royal Highness, for his great-grandmother, Queen Victoria, had set her free from slavery. She was a Christian and a member of the Dutch Reformed Church. Died at Potchefstroom, Transvaal, on the 26th October, 1930.

Chief N. C. MHALLA, a chief of the Xosa tribe, was born in the Cape Province. Unlike the majority of chiefs of his age, he was educated and had progressive ideas. He was respected by all who knew him, and took keen interest in the education of his people. He was one of the founders and directors of the *Izve*, a weekly newspaper printed and published in East London.

Mr. R. R. MANTSAYI was born and educated in the Cape Province. He became a very important man and a leader of his people, taking great interest in their progress. He was one of the founders and directors of the *Izve*, an African-English weekly newspaper printed and published in East London, Cape Province.
CHIEF MAMOGALE.
Chief Mamogale was the head of the Bakwena Tribe which broke away from the Barolong many years ago. The tribe settled in the District of Rustenburg, Transvaal. Chief Mamogale was a great friend of President Kruger. His was one of the first places where the Lutheran Mission opened a mission station. The chief was a Christian. His twin sons, John Otto and Abram, were both educated at the Lovedale Training Institution, Cape Province. On the death of the old chief John Otto Mamogale became chief at Bethany, Rustenburg District, and Abram became chief of the section of the tribe which is living at Hebron in the Pretoria District. Since the time of Chief Mamogale the Bakwenas have advanced in education. Chief Mamogale is said to have been a good ruler, a kind-hearted old gentleman who had the interests of his people at heart, and had many friends among the Europeans.
Mr. ALFRED MANGENA.
Mr. ALFRED MANGENA

Mr. Alfred Mangena was born at Estcourt, Natal, about 1879. He managed to acquire a little education, and thereafter took private studies at Capetown. He went to England and after matriculating he studied Law at Lincoln's Inn and was called to the Bar in 1909. In 1910 he returned to his home and was the first African Barrister-at-Law in South Africa. After some difficulty he succeeded in becoming a solicitor of the Supreme Court of South Africa, and opened an office at Pretoria with a branch office in Johannesburg. Commenced to practice and became very successful. There were Courts where natives could not gain admission except as prisoners or witnesses. All this Mr. Mangena fought. Mr. Mangena became very popular with the Africans throughout South Africa and received invitations from chiefs all over South Africa. He was a fearless man, and his life was in danger more than once because of his success in cases where he defended natives against Europeans. In 1911 Mr. P. Ka. I. Seme, B.A., arrived from Europe, being the second African lawyer. Together they set about defending their people in the Law Courts. In 1912 Mr. Mangena was appointed Senior Treasurer of the African National Congress. In the same year he published at Pretoria the first issue of the Advocate, a Bantu-English weekly. Owing to some difficulties this newspaper ceased to exist the following year. In 1916 Mr. Mangena married Nurse A. V. Ncobela, of Natal. In the same year he went into partnership with Mr. P. Ka I. Seme, the firm being known as Mangena & Seme, Solicitors, etc. He died at his home in Umtata, Cape Province, in 1924.
BIOGRAPHY

THE AFRICAN

MANKULUMANE KA SOMAPUNGA.
MANKULUMANE KA SOMAPUNGA.

Mankulumane, son of Somapunga Ndwanwana Nxumalo, was a descendant of the King Zwide, who fought and was defeated by Tshaka, and migrated to the Portuguese East Territory and there established his kingdom. Mankulumane’s father did not follow his lord to the Portuguese Territory but preferred to remain in Zululand. There Mankulumane was born and brought up. As a boy he was very bright and showed signs of leadership. As he grew to manhood he became more and more influential. He became a warrior and then a councillor at the Royal Kraal, and during the reign of King Cetywayo of Zululand, he became Prime Minister. This office he held during the reign of Dinizulu and also that of the present Zulu Ruler, Solomon Ka Dinizulu.

Mankulumane, who had 30 wives, enjoyed the confidence of all the Zulus, and was looked upon by all Zulu chiefs as a father. He was a wise old man and nothing could be settled by the Zulu National Council without first obtaining his sanction. Though uneducated, all important matters between the Zulu chiefs and the Union Government were submitted to him by the Paramount Chief, Solomon Ka Dinizulu before any definite step was taken. He died in Johannesburg Hospital in December, 1925, and was taken back to his home in Zululand to be interred alongside his father.
BIOGRAPHY

THE AFRICAN

CHIEF JUSTICE DABUL 'AMANDZI MARELANE.
CHIEF JUSTICE DABUL 'AMANDZI MARELANE.

Chief Justice Dabul 'Amandzi Marelane, son of Sigcau and grandson of Mqikela Faku, was born about 1892. "Justice," as he was nicknamed by the missionaries, was educated at Lovedale and Zonnebloem College, Capetown. He was in the J.C. class when he was called back home to take his father's place. He advocated education for the Pondos, and was not very long at home when schools began to spring up all over the country. He contributed large sums of money for the erection of schools and churches. Being a Wesleyan, he took great interest in church affairs. He was an athlete and a sportsman. Was very popular with all sections of his people and was highly respected by Europeans and Government officials. This young chief died of influenza in December, 1918. His son, Mandlonke, is now at school at Lovedale Institution, Cape Province. The late Paramount Chief Justice Dabul 'Amandzi Marelane engaged Mr. E. Tshongwana, a very clever man, as his secretary. Great things were expected of Marelane by his people, and his death at such an early age was a great loss and caused much sorrow among the people and all those who knew him, especially his fellow-students. He was said to be a very bright student. Pondoland, under his rule, was progressing favourably.
MORENA MASOPHA.

Morena Masopha was a son of the great Moshoeshoe. He was born in Basutoland. He was a chief under his father and under Paramount Chief Lebrie I. Morena Masopha was a very progressive chief and was very much liked and respected by his people and the European officials. In 1896 a conflict arose between him and Moroosi and after a hard battle Morena Masopha came out victorious. He was very keen on the political life of Basutoland, and took great interest in the education of the young people of his country.
Rev. A. A. MAREKA was a Msutu by birth. He was one of the first ministers of the A.M.E. Church and one of the most prominent presiding elders. A hard worker, a good preacher, and much loved by all who knew him. On several occasions he was one of the delegates to the A.M.E. Church General Conference in America. He also took great interest in the progress of his people and particularly in the education of the children.

Mr. JACOB MANELLE, Canterbury scholar. After completing his education he was ordained priest and worked at the Cala Parish, Cape Province, under Archdeacon Coakes. He worked for many years in the Diocese of St. John's. Mr. Manellle was the first Native Priest in his diocese. Chairman of the Native Missionary Undenominational Congress. He died in 1928, at the age of 70.

CANON MASIZA, an African priest of the Anglican Church, was ordained in Grahamstown. He was an eloquent preacher, and through his energy the Anglican Church penetrated the Transkei. He worked for many years in the St. Mark’s, Tsomo, Ngqamakwe and Butterworth Districts. After the death of his wife he lived in celibacy. He was a linguist. Made a pilgrimage to Jerusalem. Died at the age of 80.

Rev. D. MSIKINYA was born in the Cape Province and educated at Lovedale. After qualifying, he studied for the ministry. He was later ordained a minister of the Wesleyan Methodist Church. He was a very progressive man, a hard worker and a powerful preacher. He served in the Wesleyan Church for many years, but resigned that denomination and joined the African Methodist Episcopal Church for which he did very good work. He died in Pondoland.

Rev. E. MTOBI, a younger brother of the late Rev. John Mtobi, was born at Healdtown. He received his education at Healdtown Training Institution where he took the Teachers' Certificate. After teaching for some time he joined the ministry of the Wesleyan Church. He served as a minister in several places in the Cape Province with great success. Like his brother he was a hard worker and a good preacher, and earned the respect of both white and black. He was married and had one son. He died in Kimberley.
Mr. THOS. J. MQANDA was born and educated in the Cape Province. He was popular with many, and took a keen interest in the political, educational and social life of his people. His advice was always respected. He was one of the founders and directors of the Izwe, a weekly newspaper printed and published in East London, Cape Province.

Mr. SILAS THELESHO MOLEME, born in Bechuanaland in 1852, was a nephew of Paramount Chief Montsioa of the Barolong Tribe. Was educated at Healdtown Institution and obtained his Teacher's Certificate in 1877. In those days travelling in South Africa was difficult, there being very few railway lines. Most of the journeys were done by coach, wagon, horse or on foot. On his return to his home in Mafeking in 1878, Mr. Moleme organised the first day-school among the Barolongs. In 1888 he was appointed private secretary to the Paramount Chief. He rendered special service to the Barolongs in the demarcation of the inter-Barolong and Bangwaketse border by Major-General Gould-Adams in 1889. Was commander of the Barolong detachment in the defence of Mafeking by Major-General Baden-Powell between 1899-1900. Was special interpreter of the Military Tribunal at Mafeking from 1900-1901. In 1902 he founded, edited, and published the Bechuana Gazette. Was a permanent member of the Council and Barolong Commissions. Led a deputation of Bechuanaland chiefs to Capetown against the Native Administration Act, 1927. Was a friend of everybody and was much respected by Europeans. Took great interest in the welfare of the Africans, especially their education. He had the gratification of welcoming home his son, Dr. S. M. Moleme, who took the M.B., Ch.B., in 1919 at the University of Glasgow.
CHIEF MONTSIGA.
MONTSIOA, or Seja-Nkabo-a-Tauana. Among the best known chiefs of the mid-Victorian days. The son of Tauana, the son of Thutlwa, the son of Tshidi, head of the second branch of the House of Tau, who was King of the Barolong about 1740. Montsioa was born soon after 1810, so that he was a young man in the late twenties of the last century when Mzilikazi, with his well-trained armies, trekked from the east; conquered the Bechuana Tribes and proclaimed himself supreme ruler of Central South Africa. He then commenced to levy taxes on the Bechuana tribes, including the Barolong along the Molopo River. In 1830 the Barolong seized King Mzilikazi’s tax-collector, by name Bhoya, and killed him and his companion in cold blood. This seemingly isolated act brought down upon the Barolong the full force of Mzilikazi’s wrath, and the Matabele impies swooped down upon them like an avalanche. The Barolong, who had fought their way down from the great lakes and were known among other tribes as “baga Rungoana le bogale” (the people with the sharp spear) witnessed, for the first time, a kind of warfare which made no distinction between man, woman or child; and for nearly three-quarters of a century thereafter, the Matabele and all tribes allied to them, (e.g., Zulu, Xosa, Swazi, Shangaan, etc,) were regarded with awe, and the Bechuana would have nothing in common with them. It speaks volumes for the magical force of Christianity if their descendants now intermarry with members of such tribes.

Montsioa, as a young man just turned twenty, must have taken a prominent part in Bhoya’s execution, for the poets of the day immortalised the event with the following lines in his honour:

Re kile ra ineelela dichaba,
Ra ineeela, ka lecogo, merafe;
Seja-Nkabo a sale mmotlana,
A sale mo tharing eaga Sebodio.
Jaana ke mmonye a tlhatlosa motho lekgabana
A mo pega noes ja Ga-Khunoana tlhogo,
A nale mmaba, a ea go bolaoa,
Seja-Nkabo-a-Tauana.

Too long we’ve bent the knee to foreigners,
Too long we’ve yielded the arm to strangers;
Montsioa, at that time, was still a baby
Astride the back of his mother, Sebodio.
Now have I seen him lead a man up hill,
Leading him up to the crest of Mount Kunana;
Conducting a foeman up to his kill,
Seja-Nkabo, the son of Tauana.
After their destruction by the Matabele, Tauna and his people found a shelter among Moroka’s people—the Seleka branch of the tribe—at Thaba 'Nchu, now O.F.S. Here the first party of immigrant Boers, under Sarel Celliers, on their way north, found them. They, too, had a taste of Mzilikazi’s sword and also found an asylum under the wing of Moroka at Thaba 'Nchu. The Barolong and the Boers were later reinforced by a contingent of Griqua horsemen, under an intrepid leader named Dout. The Barolong levies were led by Tauana’s son, Motshegare; the combined forces being under the supreme command of Hendrik Potgieter—a friend of the natives, if ever there was one. Together they defeated Mzilikazi’s armies and forced the Matabele to trek to the far north, now known as Southern Rhodesia.

After this overthrow and expulsion of Mzilikazi, Tauana and his people returned to the Molopo region, where he died and was succeeded by Montsioa as Chief of the Ra-Tshidi section; but, under him, they were not left long to enjoy their hard won peace. Soon after the voortrekker wave had spent itself by spreading out and settling land in the distant areas of the Northern Transvaal, the southern territories were overrun by stray whites, whose land-hunger vied with their utter disregard of the vested rights of those whose territories they invaded. Some bands of these were labelled filibusters (or freebooters), but the difference between the aspirations of such freelances and those of the newly established Transvaal Republic the natives found it very hard to define. The similarity between them was particularly noticeable after the passing of the Potgieters, the Pretoriuses and others who, with their native friends, bore the brunt of the pioneer work. Their places in the now settled country were taken by the new Pharaohs who knew not Joseph, and it was the bane of Montsioa’s chequered life to have them as neighbours.

For instance, parties established the miniature republics of Stellaland and Goschen, with Vryburg as their capital; but, to their credit let it be said that these settlers in their diminutive republic troubled the Bechuana very little. Much of the brigandage against Montsioa and the filibustering forays into Bechuanaland were usually organised on Transvaal soil and all captured cattle were promptly driven across the frontier into the South African Republic. Other Barolong tribes were cajoled and organised against Montsioa. The Ra-Tlou section, descended from the senior House of Tau, were assured that they alone should be at the head of all Barolong affairs including Montsioa’s, and they were urged to join the Boers in their campaign against that usurper in order to bring about a desirable readjustment. Of course, white people were new in the country and it was not suspected that the solicitude
of these intrigues for the regulation of the Barolong succession was stimulated by anything but a keen desire to place the House of Tau in its rightful position.

The tactics of the adventurers were remarkable. They first engineered a treaty between the British Government and the Transvaal Republic. Under this treaty the English were to prevent the sale of arms to savages, so that white men alone could purchase firearms. The terms of this agreement were enforced by the British authorities with a firm hand, but some white men soon saw that the effect of the pact was to limit the spread of British Dominion in the interior. Most “savages” resisted the Boer expansion with no other object but to bring their own people under British protection; and many British pioneers sympathised with the violation of that treaty. Some actually came into Barolong territory and shared in the native defence of their country against Boer encroachments. Among these may be mentioned the late Richard Rowland, Christopher Bethell and others. They not only procured arms for Montsioa but actually helped his warriors in battle. Bethell fell on the battlefield among the sons of Montsioa near the present Transvaal-Bechuanaland boundary.

The clashes between the Barolong and the Boers extended over several decades. These hostilities necessitated the removal of the headquarters of the tribe to the present site, where the natural formation of the rocks and the thickets in Montsioastad afforded some shelter to the defenders. Thus Baden-Powell’s long defence of Mafeking was not the first; the place having been beleaguered more than once before the British annexation.

The High Commissioner, in a dispatch to the Colonial Office, about this time, points out the cruel anomaly whereby Her Majesty’s Colonial Forces at the Cape were employed to prevent the delivery of arms and ammunition to Natives who were waging a grim struggle in the interests of British colonisation; while the British Colonial Authorities, at the same time, were doing everything in their power to facilitate the delivery of arms to the Boers for use in subduing such loyal friends of the Imperial Government as Montsioa and his Barolong—War Office Dispatches, 1877.

Dr. J. E. Mackenzie, son of the famous missionary, writing on the development of Rhodesia, in a colonial magazine some years later, said, “The British would never be able to repay the debt they owe to those two Bechuana chiefs, Montsioa and Mankuroane of the Batlhaping, for the losses they have sustained in the wars.
they waged against the Boers in order to keep open for the British the trade route to the North, often in the face of British opposition."

The history of these hostilities is unique in that Montsioa had among his praise names an Afrikaans ditty that was sung and played by Boers in the Western Transvaal. I have forgotten the stanzas, but the refrain was:

_Hoe ry die pad, hoe ry die pad,_
_Na Montsioa toe?_
_Kanoonkop o'er en die Molopo deur;_
_Die Boer die skiet dat die stof so staan_
_Maar die Kaffir op sy plek bly staan._

It is not difficult to realise how these persistent raids and continuous losses of men and possessions which they involved were having a demoralising effect upon Montsioa's tribe, and their plight eventually attracted the attention of friends of the Natives at the Cape. They strongly supported the Barolong's frantic appeals for British protection. The result of these petitions was the Warren expedition in 1885, which annexed Bechuanaland as far as the Ramatlabama Spruit, and proclaimed a protectorate over the territories of Bechuana tribes further north up to the Matabele borders. So that, after a most eventful life, the old warrior and hunter was able to spend the evening of his life in comparative peace.

This peace continued until 1896, shortly after the annexation to the Cape, when he was unsettled by the rinderpest scourge, which swept through Bechuanaland like a blizzard and denuded his territories of nearly every beast. Buffaloes and wildebeest in the forests perished like domestic kine and many flourishing cattle posts were reduced to ruins. So that where formerly large herds of sleek fat oxen swarmed over the grasslands as a moving testimony of Barolong wealth, only heaps of whitened skeletons remained, the only vestige of the animal life that once thrived there. It was a heart-breaking situation. The misery of his people being a thing terrible to contemplate. Hyenas and wild hounds gorged themselves to excess, while flocks of carrion birds and other scavengers of the woods were attracted by the stench of rotting carcasses.

As a hunter in the chase, Chief Montsioa from his youth up was as fearless as he was brave in war. He enjoyed a great reputation as a lion-killer—one of the few Bechuana who would follow a wounded lion straight into a thicket. His character in that respect has also been put into irregular verse by the court jesters of his time, for they sang:

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Mogatsa Majang, tau ga di kalo!
Tau ga di kalo, moroa Mhenyana.
Ga di ke di bolaoa leroborobo,
Di ba di esa dipholofolo tsa gopo,
Di ba di edioa pitse tsa gopo,
Lekau ja Gontse-a-Tauana!
Tau di bolaoa dile thataro,
Lefa dile pedi dia bo di ntse.

(That's not the way to kill lions,
O, husband of Majang!
That's not the way, O, offspring of M'Henyana!
Lions should not be butchered by the score
Nor like hunted animals at the chase;
Lions should not be slaughtered in such numbers,
To litter the field like carcasses of dead zebra,
O, descendant of Gontse, son of Tauana!
Six lions at a time are quite enough
For, even two at a time are not too few!)

And here is a rare coincidence: the name "Montsioa" (he who is taken out) bears the same meaning as the Hebrew name "Musheh" (Moses); and, as the Se-Rolong expression has it—Ina lebe seromo (an ill name is an evil omen).

Chief Montsioa survived the rinderpest catastrophe by barely one year. At the age of 86 he succumbed to pulmonary disorders aggravated by a fatty heart. He was buried by his people in his cattle fold. Rev. Alfred S. Sharp, Wesleyan Missionary, now in retirement in England, conducted the funeral service. Among the Europeans in attendance were Mr. George J. Boyes, Resident Magistrate (who died at Capetown, not long ago) and some Transvaal Boers, including his former military foes who, despite their proverbial weakness in the face of colour, could respect a brave man whenever they met one.

Among Chief Montsioa's Transvaal friends included General Piet Cronje, a former adversary and the noblest Minister of Native Affairs that ever sat in a Kruger Cabinet. He spoke the Barolong tongue almost like a native and answered to the native sobriquet of "Ra-Ntho'akgale." After the peace in 1885, the old chief sometimes visited his Boer friends across the Transvaal border. On such occasions Dr. Molema's father or the Doctor's father-in-law (Rev. M. J. Moshoela, now of Klerksdorp) accompanied the old warrior as secretary, and sent back during his absence, one bulletin after another to keep his people informed of the progress of their beloved chief and his reception among the Boers.

—Sol T. Plaatje.