I. South Africa – Early European arrival but few successes

A. Early Missionary context:

1. European missions dated to LMS rep. Johannes van der Kemp in 1799, although he was preceded by Moravians (1.100). (Early Moravian George Schmidt was first missionary to Khoi in 1737, 105)
2. Christianity most often drew displaced, while warrior rulers tolerated them for diplomacy while resisting mass conversions 100.
3. Cape and Natal areas well watered, drew white settlers
4. Local tribes in S. Africa - Khoi (Hottentots) and San (Bushmen) were decimated by violence and introduced European diseases. Bantu dated to at least 200 AD.
5. Series of migrations caused by wars among certain Zulu tribes in 18\textsuperscript{th} c. (Mfecane). Some blame it on European slave and ivory trade as well as ecological problems that hemmed the population into certain areas (101-102). Famous chief of Zulu – Shaka c. 1828. Fleeing Zulus were called Mfengu (beggars) and they adopted western values including Christianity 103. First missionary work occurred among the tribes affected by the Mfecane 104

B. Early European Influence:

1. 1652 Dutch East India Company founded permanent station in S. Africa near Cape Town. By 1710, 2,000 Dutch settlers (the ancestors of modern Afrikaners). 103
2. Slavery introduced in 1658, slaes were mixed blood (African tribal people and Dutch). Their owners opposed their baptism since Christian slaves couldn't be sold (therefore many slaves became Muslims) 103.
3. 1795 – Cape became British colony. First British settlers arrived in 1820 (104).
4. By 19\textsuperscript{th} c. – white population – urban dwellers in Cape Town, farmers, and ranchers (trekboers) 103. National background of white population – Afrikaners and English-speakers (descendents of Dutch & British) 104.
5. End of slave trade led to Hottentot Code – compelling Khoi tribal people to work on settler farms or join army if they were part of mission village 104.

C. Christian influences on S. African tribal peoples:

1. Conversion led to dislocation and break with traditional tribal past.
2. Ethnically mixed tribal people and those who were already disrupted by wars and forced treks were more open to Christianity since their communal attachments were already broken 105.


4. Another LMS missionary James Read, married a Khoi and helped Khoi to bring suits against oppressive masters (Black Circuit of 1812) 107.

D. 1811 war between British and Xhosa tribe – British sought to expel Xhosa west of Fish River, which included their destroying crops 108. Improvers and prophets – tribal people who led in place of the chiefs (prophets) & those felt best way to meet challenge of whites was not through war but through education (improvers) 109-110.

E.

For Further Reading:

DomNwachukwu, Chinaka S. “Soteriology of the African Independent Churches (AICs),” presentation to faculty of the Haggard School of Theology, Fall 2007.
