

Missions among the Basuto

Contact with missions first established in 1823.

But to this trader travellers had visited the Basuto.

Truter & Smoore made a trading expedition under auspices of Cape Govt & visited the Tlhoping in 1801 at Lethbridge.

Lichtenstein, explorer, visited the Tlhoping in 1805

Burchell (James), naturalist, " " " " 1802

Rev John Campbell visited Khunwana, the Basuto town, in 1812, but he really passed through the town & did no work among the Basuto.

Samuel Broodbent & Thomas L. Hodgson of the Methodist, made contact with the Basuto in 1823. Broodbent had worked at Cape Town with Rev. P. Shaw afterwards among the Hottentots in 1821. Then he attempted to reach Bechuanaland but fell ill on the way & returned to Graaf Reinet. 2 Oct. 1822 together with Hodgson, he left for the north again. met the Selicha Basuto, on 13th January, 1823. Together with the Selicha they settled at ~~Makwas~~ Makwas where Broodbent's son, b. 1/7/1823, was first European child born in the Transvaal. Hodgson was transferred to Cape Town in 1824. Broodbent also soon left on account of ill health.

The next missionary was ^{Rev. James} Archbell. Hodgson came back & in July 1826 they moved with the Selicha Basuto from Makwas to ~~Makwas~~ Makwas-wa-pitso (Makwas on the Vaal).

Here they organised (i) a school for children

- (ii) commenced reading & writing classes for adults.
 - (iii) Built a chapel - "of the land among the Basuto"
 - (iv) Started a printing press printed reading sheets, school books & catechisms
- In 1837 printed a small Tswana grammar.
(In 1840 Moffat fulfilled his Tswana promise)

Archbell & Hodgson joined in 1828 by Thomas Jenkins

" " 1832 by Peter Shaw & James Allison

The other sections of the Basuto joined the Selicha from whom they had been separated & so received the benefit of mission work.

The Basuto together with their missionaries moved to Taba Noko 1833.

Here again

- (i) They built a school for children
- (ii) opened adult classes
- (iii) continued printing Tswana literature

After five years stay at Taba Noko crowds had reached 200
as a 1000 people could read & write.

In 1838 a church was built with seating accommodation for 1000

Methodist Missionaries who have laboured among the Swahili

First Period (Period of Migration)

Samuel Broadbent at Melimoi 1823 to 1826.
Thomas Hodgson " " " "
Edward Edwards " " 1824 -
James Archbell (Melimoi (1825-26), Planting (1826-33), Peta Noko (1833-37))
Thomas Hodgson " " " "
Thomas Jenkins Planting (1828-33), Peta Noko 1833
John Edwards " (1832-33) " 1835
James Allison " " " "

Second Period (Period of Settlement at Peta Noko)

Richard Liddly 1834-1840
Ettlieb Schreiner 1840-1844
Jane Carson 1845-1852
Joseph Ludorf. 1853 - 1858 to 1862
James Scott. 1859 to 1867 - 1868 to 1871
Monty Boswell 1864 to 1865
Thome 1866 to 1868.
George Scott. 1869.
Jonathan Webb. 1869 to 1873
John T. Danell 1871 to 1878
John Brewster 1873 to 1876
Edward Harris 1876 to 1878
John Larsson 1877 to 1878.

Third Period (Period of African Assistants)

Charles Harmon 1879-1881 Joel A. Serronyone 1881 to 1895
Thomas A. Chelke 1890-1894 Peter Mwachumi (Muis) 1881-1890
Isaac Dugmore 1894-1904 John R. Parkie 1891-1892
John S. Sany 1904-1908 Isaac Mung'ati 1892-1899.
Charles E. Saut 1908-1909 Jonathan Mwachumi 1899-1903
John W. Houseman 1909-1918 David I. Mchuku 1903-1908
Edmund J. Hafforn 1915-1921 Isaac Liphuka 1907-1911
John W. Owen 1921-1926 Arthur Peto 1908-1912
A.V. Purley 1926-1931 Peter K. Mwachumi 1912-1917
Chas. Washington 1931-1933. Mwachumi Mwachumi 1911-1916.
Earl Paulsen 1933-1936. Mwachumi Mwachumi 1917-1921.

Moffat visited the Barolong when in 1823 when they were
at Mosite

See Lewis of Robert & Mary Moffat (Women) p. 105,

In 1824 while on a visit to the country of the Bongwaketse
"they (Moffat & his party) were met by messengers from Tassana, (Tawana)
the chief of the Barolong, calling them to help him as he was on
the point of being attacked by the Mantatees;" They went on to Potlana
"found this was actually the case." The presence of scarcely twenty
armed men was the means of repelling an attack which
must otherwise have resulted in the utter destruction
of the great Barolong town and the flight of its inhabitants
into the Kalahari, where thousands who escaped the spears
of the ruthless Makari must have perished of thirst and
hunger. As it was the Barolong gateway and took to flight
and it was only the effect of a few shots from the Griqua
horsemen who stood their ground, which turned the tide,"

See Lewis of Robert & Mary Moffat (Women) p. 116.

Apparently Moffat later visited them again and found
them "scattered along the margin of the Kalahari desert, to
which they had been driven by the Mantatees invasion from
which they had not seen their way clear to return to the
part of the country more suitable for settled residence.
They were living in a state of utter degradation and
wretchedness in mere temporary huts rather than huts, on a
dry & thirsty land depending mainly upon the milk of
what cattle they had saved & the meat of wild game
as they could kill." This was in 1827.

See Lewis of R. & M. p. 134

Moffat found the Basolong at Pitiana (Phitskane) on the banks of the Uolofo "where a great concourse had gathered, consisting of the different sections of Basolong tribes who had been driven the previous year from the country along the Vaal River by the Mantatens".

See Moffat, J.S. "Lives of Robert & Mary Moffat" (Unknown) p. 115.

See also Moffat, R., "Labours & Scenes"