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**The Moravian Church in Tanzania  
Southern Province:**

**a short history**

*Rev. Angetile Yesaya Musomba*

Les Cahiers d'Afrique de l'Est, n° 29

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On 17 December, 1965, he married Tungibwaga Yoramu Chibona at Tukuyu Moravian Church. He then joined a Lutheran Theological College at Makumira where he graduated in April 1970 with Certificate in Christian Theology. He was ordained on 13 June, 1971 at Rungwe, by Bishop Teofilo Hiyobo Kisanji. In 1974–1976 he studied Theology at Bethlehem Moravian Theological Seminary, where he graduated with a Master of Divinity—M.Div.

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Province, 1891–1976**



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# The Moravian Church in Tanzania Southern Province, 1891–1976

Rev. Angetile Yesaya Musomba

## Introduction: African social, political and religious life

Religion is the most influential matter in all a person does or does not do. We are not going to describe in detail about everything concerning these beliefs, because it is a wide field, however, religion will play a major part in this paper. Now let us move to the period and area we shall deal with, in particular northern part of Lake Nyasa. This is among the tribes of Wanyakyusa, Wandali, Walambya, Wamalila, Wasafwa, Wakimbu, Wasangu and Wabungu.

Before the Moravian missionaries came, the German colonial government had been in the country for six years. The relationship between this colonial government and the Africans was not good. This applied to the whole country. Germans saw the possibility of using religion as a means to induce the people to accept colonial domination. Therefore, missionaries were often used. In the area of Wanyakyusa there was great resistance to the German rule. It took time before they could oppose colonial rule through force, but after thirteen years, the people collectively decided to oppose German rule. They did this in 1897 by taking up arms. A Moravian Missionary, Br. Haefner wrote that he thought it was wise for the Germans to kill Chief Kirota who was the leader of this struggle for independence. He wrote: “*I could not help saying to myself: the pride of the Baniakiusa needs a blow, and that a severe one.*”<sup>1</sup> On the same issue the Germans strongly crushed them. The main reason for people to engage in this fight was that they felt that their freedom was slipping away from them, and therefore they thought they should get rid of the foreign yoke. Naturally people increasingly began to feel the foreign yoke and the curtailment of their rights of possession. Missionaries always had to say that they had no relationship with the government so that their religion could be accepted.

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<sup>1</sup> John Mbiti, *African Religions and Philosophy*. (New York: Doubleday & Compnay, Inc.,1970).

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We have to accept that Europeans had a completely different culture from the Africans, even though Europeans clothed theirs as 'Christian Life.' We cannot accept the ideas as expressed by Hamilton that "*True culture is impossible before the might of superstition has been broken*".<sup>2</sup> It is true according to Hamilton and those missionaries who reported to say that they did not see the true culture within African Life. But at the same time, I believe we have to accept that if somebody does not see the truth, this does not mean the truth is not there. Therefore, the same applies that the true culture existed, but Europeans were filled with their culture and could not see the African to be of any value.

Dr. Kerr Cross who visited this area sometime before Moravians came had a very good impression about the people. He had established friendships and on one occasion he wrote: "*Much might be said about their manners and customs! One is apt to think people who are naked and black are coarse and unmannerly. My experience is quite the reverse. They are most courteous.*"<sup>3</sup> Cross saw that the social life here was much developed. Their system had its own beauty and character, which one had to learn. Unfortunately many people who came to this area, rather than learn the civilization, they changed it. Dr. Cross saw that what these people did indicated showed great civilization. He continued to write: "*The people themselves in every respect accord with this scene. The men are stalwart, muscular and well developed, while the women are round and fat.*"<sup>4</sup> Christianity came to people who had strong beliefs, cultures and customs rooted in their whole life.

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<sup>2</sup> J. Taylor Hamilton, *Twenty Years of Pioneer Mission in Nyasaland* (Bethlehem: Bethlehem Printing Company 1912).

<sup>3</sup> *Periodical Accounts, Second Century* (London Moravian Church, 1890).

<sup>4</sup> *Ibid.*

## I. THE MISSION WORK, 1891–1916

### 1. Motivations for Moravians to come to Tanzania

Often when one wants to do anything, there is a reason behind it. The Brethren (another name for the Moravian Church) had been working in Africa for a long time and by 1891, they had been there a century and a half. They had started in West Africa as recorded, “*twice (1737–41 and 1767–71) was the attempt made to establish a mission in Guinea, but we have no possession in West Africa now...*”<sup>5</sup> Many missionaries had died because of this new field work. The Moravians tried to start churches in Algiers in 1740, but again the work failed because their missionary died because of plague. They also tried to work in Egypt in 1752–83, but again the attempt failed. Moravians also started their work in South Africa. The work in this area of South Africa especially the first mission to the west among the Hottentots (Koikoi people) initially seemed to be a failure. Nevertheless, during these years, the South African work was one of the encouragements that led them to move to other works as the Lord had called them. The work in eastern South Africa which was started in 1828 showed a possibility for the Moravians to extend and try a new field in Tanganyika.

The Moravians in Europe and in America believed that the Lord had commanded the Church to go out and be able to bring the Good News to other Nations. Even though they had seen their success in South Africa, they were still not confident in what they were able to achieve. They still looked for all possible ways that the Lord would lead them. Here again it is important to note that when those Moravian missionaries were going out they did not depend on their own strength, but on Jesus as the foundation of the Church. The Mission Board of the Unity’s Elders Conference in its special word to look forward to what they believed that the Spirit of God was leading them to.

There were many reasons for this. In 1887, Adolf Daniel Cracau of Breslau died and gave to the Church some money for the new work. They say he had given a large amount of money to the Mission Board. They were given about £1,400 per year as the interest from this money, and it was to be used for any new work in the world. There were other reasons which seemed to lead the Brethren:

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<sup>5</sup> *Periodical Accounts.*

Such a door He has now opened to us. Various circumstances, in which we clearly recognize His leadings, assure us that the time has come for our Church to commence a mission in the German Protectorate of East Africa...

Then the General Synod of 1889 authorized us to use half the Jubilee Fund for new enterprises, as soon as a way should open to us. Further, a legacy of 600 came to our hands specially for this purpose ... we felt that providentially had the means in hand for the commencement of the work.<sup>6</sup>

Before they could start any work, the Brethren tried to get as much assurance as possible. They made arrangements with their friends to ensure the safety of their missionaries. They made inquiries as to whether the German Government would assure the mission such protection as might be necessary. A full freedom of action was favourably assured by the imperial Chancellor. The Brethren also tried again to get assurance from Churches. The Moravians opted for this area because they had been advised by their friendly churches in Tanzania, and Malawi; there were long deliberations and consultations with their experienced friends, who had the knowledge of the country and this resulted in their choosing the Unyakyusa and Ukukwe area. According to Groves, Moravians, together with the Lutherans, decided to work above Lake Nyasa because of many reasons. According to Grove, one of the reasons was

A desire to avoid the unpromising Coastal with its Muslims Swahili, together with the problem of expensive land transport to the interior, led them to prefer the north Nyasa region, more remote from both Arabs and Europeans influence ...<sup>7</sup>

That means they tried also to escape the problems they were familiar with, and they wanted to face their own problems in this area. In whatever they were to do, at first they mostly expected a friendly welcome from the Free Church of Scotland which was working in Malawi. They believed that in all that they were going to do, God was to be their guide.

In many historical books, the letter sent by Mackay who was working as a Missionary in Uganda is said to be one of the motivations for Moravians to take up this opportunity. The letter was

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<sup>6</sup> *Ibid.*

<sup>7</sup> C.P. Groves, *The Planting of Christianity in Africa*, Vol. II (London: Lutherworth Press, 1964).

sent to his friend Dr. D. Daur of Gubunza and when his friend received it, he sent it directly to the elders at Herrnhut. The Moravians replied that they were ready to work in this area. Part of the original letter reads:

Germany is now very active in our field, and I am very glad ... God bless their labours and help to spread their stations inwards ... The German missionaries settle only on the Coast as yet, and it will be years before they can effect anything worthwhile in the interior ... Thereby we look in the front rank for the help of the oldest, and in my conviction the best Missionary Society in the world—the Brudergemeine (Moravian Church). Will they not come to East Africa? Bishop Parker and all of us would welcome them most heartily. I have promised him to beg you to give us their address. As soon as we know this, he will set himself in communication with them, and beg them to commence a Mission here in Equatorial Africa.<sup>8</sup>

We can therefore sum up that there were many circumstances which led the Brethren to start this new work in East Africa.

## 2. The First Missionaries

Those people who were sent to be missionaries had never been to East Africa before, and it was in the trust of the Lord's guidance they were ready to face all kinds of problems. There was a tough job lying ahead of them, but still they believed Jesus Christ was going with them. In the March 1891 issue of *Periodical Accounts* they tried to explain in detail the area as they knew it before the Moravians reached there. In the same issue, they also briefly spoke of the first four missionaries. Theophile Richard, was the son of the Moravian Bishop. He spoke German, English and French. Theodore Meyer was born in South Africa. He was trained as a carpenter. Before leaving for East Africa, he went to Berlin to get as much knowledge of medicine and nursing and simple surgery as it was possible in the brief time. He was also studying practical geography as there would be heights to measure, sites to fix, bearings to be taken, distances to be calculated and country to be mapped out, all which was to be in the interests of the missionary work. George Martin was a baker, a gardener and an agriculturist. He also learnt blacksmithing and could mend rifles and guns. Johannes Haefner was mostly to help the

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<sup>8</sup> *Periodical Accounts* (March 1892).

group in cooking, because it was deemed necessary for their good health to have someone well trained in cookery work.<sup>9</sup>

Dr. Kerr Cross of the Free Church of Scotland was of great help in finding the settlement areas as it was to be followed by the Moravian missionaries. He had bought a place and built a house; named it after the Chief who sold to him—Kalalamuka, but the real name of the place is Kapugi. The name Kapugi remains to this day. This area was in Wakukwe, which now is called the area of Wanyakyusa. Dr. Cross suggested to the Moravians start their permanent centre at Rungwe. At first the Free Church of Scotland intended to use this place as their main station in the Ukukwe area. Dr. Cross bought it in 1888 (see Map II). After being told that Moravians were interested in working in this area, they agreed to welcome them. At first the Free Church of Scotland (later called the Presbyterian Church) did not want to leave the whole area to Moravians, as they wanted to continue the work among the Wandali and Wangonde as Wright writes:

According to information provided by Kerr-Cross, it appeared that the Livingstonia Mission would be active among Ngonde and Ndali peoples, the Moravians among the Nyakyusa and Kukwe, and the Berliners among the Kinga.<sup>10</sup>

They tried to use the rivers as their boundaries. They wanted to use River Lufilyo to east to divide Wakinga and Wanyakyusa. We now know they were wrong because the Wakinga did not live in the area. However, the Wanyakyusa did extend to the lower parts of Livingstonia Mountains. This means then both Lutherans and Moravians worked among Wanyakyusa. To the west they used River Kiwira which divided Wanyakyusa from Wandali, especially to the north while to the south, they divided Wanyakyusa and Wangonde (see Map III). The Livingstonia Mission had to drop to work among Wandali when in 1890, the boundary for Tanzania and Malawi became River Songwe. Therefore, to this day, the Presbyterians work in Malawi while Moravians work in Tanzania.

The people in the north of Lake Nyasa, the area commonly known as Southern Highlands, seemed really ripe for the work of the Lord. However, things had changed by the time the missionaries arrived—there was nothing wrong with people but the climate had

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<sup>9</sup> *Ibid.*

<sup>10</sup> *Ibid.*

welcomed them differently. After all preparations, the four brethren mentioned left Europe through Italy, strong in their faith to their Master of the Field. The long journey was started on 16 April, 1891. The journey took several days before the missionaries arrived at mouth of River Shire to Indian Ocean. They travelled via River Shire and reached Karonga on 24 June, 1891. At Karonga, the missionaries stayed for six days looking for porters. In those days, they sought Africans who could speak English and Kingonde to as interpreter, and they got one called Lewis. All these activities were done with the help of missionaries of the Presbyterian Church in Malawi. The convoy left Karonga on 30 June, 1891 to Tanzania.

The first Moravian missionaries among the four to be carried by Africans in a stretcher or hammock were Brethren Martin and Haefner. These two suffered more than their colleagues from malaria and fever. Although they struggled on bravely when they could walk, sometimes they had to be carried on those stretchers. After they crossed River Songwe, which is the current boundary of Malawi and Tanzania, and arrived in Bujonde at Chief Mwasulama, Br. Martin and Haefner had to rest because they were really too weak to continue. The other two continued their journey. They crossed River Kiwira of Kilasilo to Itope where Br. Meyer was taken ill with malaria and fever, and whilst Br. Richard was nursing him, the other two brethren having somewhat recovered, rejoined them. Richard also was afflicted by malaria and fever and had to be carried by stretcher in order for them to continue with their journey.

In the afternoon of 7 July, 1891 the party reached Kalalamuka, where Dr. Kerr Cross, of the Livingstonia Mission had built a small house. His friend, Chief Kalalamuka, presented to them an ox as a token of friendship. Therefore the four missionaries arrived here safely, and they were warmly welcomed. The African Chief Kalalamuka showed his great concern for these missionaries, as Dr. Cross had sent the message to the Chief that these missionaries were his brethren. Actually, this was a common welcome accorded to one's best friend.<sup>11</sup> The missionaries stayed at Kalalamuka for a short time, then from this village, two missionaries, Meyer and Richard, looked for places in which to settle. They had with them their interpreter from Karonga, Lewis, who was an African. The two went

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<sup>11</sup> *Ibid.*

to the east of Kalalamuka (now Kapugi) and went to Chief Mwakanyamale, who was also very friendly when he met them. They then continued to Mwainyekule (Bandawe) and finally reached Chief Mwakubombaki. All these Chiefs were very friendly and they wanted them to stay in their areas. But the missionaries could not find a good location in any of these places. Finally they returned to Kalalamuka and found that their brethren had been ill in the duration of their absence. After arriving at Kapugi, Lewis left for Karonga. The brethren had already started to learn few phrases with which to communicate to people.

In August, the sick brethren had begun to feel better. Br. Meyer and Richard left to look for a new place near Rungwe Hills where Dr. Cross had suggested. Here, they came to Chief Mwakapalila who was thirteen years of age. They were welcomed as recorded, "*He and his councillors welcomed the white men, declared they would be glad if they would settle among his tribe, and gave them leave to choose a site wherever they desired in his territory*".<sup>12</sup> These two brethren chose a place where there was small hill called Kikungubija and plenty of water from the streams. Mount Rungwe was also very close by. A small service to consecrate the place was held on 21 August, 1891 by Brn. Meyer and Richard. They then decided to return to Kalalamuka and collect their friends and property so as to settle. However, before they began their return journey, they received a note written in a trembling hand:

*"Come, come! George is no longer alive!"* Haefner had not been even in a condition to nurse his dying friend. Both had been at times unconscious, cared for in some sort of fashion by the friendly blacks. Often each was too helpless to be aware that the other existed. And so it came that on the morning of September 10, George Martin was found motionless on his cot, whilst Haefner, unclear as to the time and hour of his departure, could scarcely master enough consciousness to realise that the soul of his companion had departed.<sup>13</sup>

It was a hard start for the remaining three, as Meyer and Richard returned to bury their friend. Br. G. Martin had been expected to help much, but the Lord had called him to eternal rest. After Br. Martin was buried, the remaining three got much comfort from missionaries from other societies. They were reminded that the

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<sup>12</sup> *Ibid.*

<sup>13</sup> Hamilton, *Nyasaland*.

grave should be a monument reminding them never to give up. The three missionaries moved to Rungwe, to their new permanent location. This place will be mentioned from now on as the main station in the whole Province. But before we completely leave their travel, we need to know that their journey was not an easy one due to the illness they had to endure. There were times when Africans refused to carry the missionaries' property especially when they came among the Wanyakyusa. Those who carried were referred to as 'slaves of missionaries' by the Wanyakyusa. There was even a revolt and then Br. Meyer and Richard had to force some of the porters to take down the tent and carry it. After a short time order was restored. People rejected being treated as second-class personalities, and this in itself was a great achievement. They wanted to welcome missionaries as brethren and not as masters. This area had earlier faced slavery from the Arabs and did not want another European slavery under the new term 'Christian religion.' When these missionaries arrived, they sometimes found chiefs fighting against each other. They had to be very careful as to how far they could come interfere in the problems of those chiefs. After a while they decided not to be on the side of any particular chief, but instead be neutral.

True, their refusal to take sides or participate in any way in a feud between the Chief of Mwakapalila and a neighbouring chieftain, when the latter made a raid in August 1892, could not but awaken surprise at first, for the Africans safety. But they declared that they were Messengers of Peace... And this stand has not shaken the Natives' confidence in them.<sup>14</sup>

In 1892, as early as possible, the missionaries sent many of their porters back to Malawi after they had helped them begin construction of their houses at Rungwe; then they worked and finished the work with the help of people around Rungwe. The life at Rungwe seemed very pleasant and the climate was mild compared to other parts in which they had travelled. They saw hope of the future in their Lord. Malaria and fever attacked them from time to time but it was not very bad. It seemed that they would have good health. The missionaries at first were faced with many decisions which they had to make everyday. They did not have the answer to all the questions, so from time to time they tried various ways to find solutions. Some questions were too complicated for them alone to

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<sup>14</sup> *Proceedings of the Society for Propagating the Gospel* (Moravian Church) Bethlehem. Moravian Publication Office, 1892.

decide, for example they did not know what to do in case they were attacked by other people. Br. Richard had to get in touch with Dr. Cross to get his opinion because he had been in these areas for a long time. One of the subjects on which he consulted with him was, what the Moravian missionaries would do in case of an outbreak of hostilities with the Arabs or other people.

We may be involved and Merere is not to be trusted. We await the course of events. It is clear that to do nothing would be wrong, and to defend ourselves with our guns would be over-venturesome and purposeless. We should only be driven to do that in defense of what has been entrusted to us.<sup>15</sup>

These worries were not baseless. Chief Merere decided to come and show Moravian missionaries that they should have visited him before settling. Merere had established a certain relationship with the Berlin Mission. So after the attack on Ukukwe country, the Chief's representative met with Br. Nauhaus of the Berlin Mission to find out the details. Finally Br. Nauhaus made some arrangements with Merere and came to a better situation. The work at Rungwe was becoming more demanding and these first missionaries found themselves busy maintaining the place and having no time at all for preaching or visiting people in the village. At the same time they were learning the language in order to better communicate with the people. Because of these pressures, the Moravian Church in Herrnhut in Europe decided to increase the number of missionaries, so in 1893, they sent other two missionaries, Brn. Johannes Traugott Bachamann and Johann Theophil Kratschmer.

It is often difficult to understand people, especially when there is such great difference in culture, customs and traditions as with European missionaries and Africans. These first missionaries tried hard to learn, but it was difficult to come up with acceptable solutions. For instance when they came and lived with people for a short time they concluded: "*On the other hand, they are liars. Most of the young people and men are thieves, though not openly. Their minds are set on worldly things, and they gather this world's goods as fast as they can.*"<sup>16</sup>

Here we see the first problem these brethren had to face—the concept of life. According to the missionaries, eschatology was the greatest value, but for Africans, even to this day, the present life has

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<sup>15</sup> *Periodical Accounts* (1892).

<sup>16</sup> *Ibid.*

to be taken seriously. There is no need to struggle for the future, because the future was a continuation of earthly life. Therefore, collective goods were the common factor to many people. The missionaries considered Africans as thieves and liars, while in their world, there were no such sins. Again, it was impossible to find people in any society in the world who are not sinners, otherwise there would be no need for evangelization. We can see that these brethren forgot that sin was found everywhere. There were times when missionaries mocked customs instead of asking the reason behind the custom, such as: *“There is a funny custom that the father-in-law is not allowed to see his daughter-in-law. They believe, I think, that she or her children will die.”*<sup>17</sup>

It is true that many times missionaries challenged the customs, basing their reasons on their assumptions. Some unfavourable decisions were made only because the assumption was that they were evil things. According to Groves, when the Moravians arrived compared to the Lutherans (Berlin Mission), Moravians were slow in their work. The work was not moving at fast enough rate. The Moravian missionaries supposed that one adjective which Africans were using to refer to God was for a devil. They confused the names Mbasi and Kyala. According to Wanyakyusa, Mbasi and Kyala referred to ‘One Being.’ The missionaries, however, thought Mbasi was a devil. Therefore they started to preach against Mbasi. People became astonished, because it was quite different from their understanding of Mbasi.<sup>18</sup> This mistake was later corrected.

It was not long before the first product of the mission work was to be celebrated. On 7 February, 1897, Fiambarema Sanduuma became the first fruit of the Moravians in Southern Province. Her new name became Numwagile, meaning I have found. Fiambarema had been at Rungwe for three years. As Wright puts it:

As it happened, the first convert, or ‘First Fruit’ in the idiom of the Moravians, was a Kukwe woman, Fiambarema, who had come to the Mission in 1894 for medical care. As she recovered, she resolved to remain near the Mission, joined religious instruction for catechumen and outstripped the others. When Fiambarema made her first declaration of Faith, the missionaries responded sceptically, believing that no local person possessed a sense of sin profound enough to make the wish for a Saviour

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<sup>17</sup> *Ibid* (1894).

<sup>18</sup> Groves.

genuine. Fiambarema persisted and her open confession during a service released the cautious missionaries from their doubts.<sup>15</sup>

It is important to describe a little bit more how the first convert became a Christian at Rungwe. Fiambarema was in great pain when her foot had a big sore. She came, even crawling on her hands to get to this station. After a while she was healed, and then she employed for a light-duty work in the station. The message preached and taught touched her heart. In November 1895, after a religious service, she came to the missionary and told him that she wanted to follow Jesus. But her confession was not accepted by the missionaries. In 1896, she saw some pictures sent by Christians from Germany. She was told that these pictures were given by individuals to help the continuation of the word of the Lord. She was moved for the work to continue also. After seeing these Bible pictures,

She reflected for a while and then brought some goods, saying that she wanted to present it to the Mission, and was not to be moved from this purpose. 'I have it good in externals', she said, 'and in addition hear God's word and know that God loves me. I must give Him something for this'.<sup>19</sup>

She had with her her son Mwasanjala, and also another person from Malawi, called Rambasika. These two also had shown a great desire for becoming Christians. Everything had been arranged, and Br. Bachmann was to arrange for the day of Baptism, because Mayer had to leave for Ipyana to take over the station. On that day, Br. Mayer was in the service and he had preached about the tares among the wheat. After he had just finished preaching, Fiambarema stopped close to where missionary Mayer was and said, "*I have risen to say that I am God's property. I want to follow Jesus and to belong to Him alone. In the strength of God I dare avoid sin. God is my Father.*"<sup>20</sup> At this moment, the missionary could not object to the confession again and assured her that Jesus had welcomed her. She was baptized that same evening. Many people in the congregation could not at first believe her confession, but it was a reality. Furthermore, even though she is thought to be a Kukwe woman, later research shows that she was from the Wasafwa tribe to the north of Ukukwe people.

On 14 February, 1897, her son Mwasanyela stood also soon after the sermon and confessed Jesus publicly. He was also baptized

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<sup>19</sup> Hamilton, *Nyasaland*.

<sup>20</sup> *Ibid.*

on the same day, and chose the name Niganile. The third person was Rambasika who changed his name to Nsayingwa. He was baptized on 7 March, 1897. These were the 'First Fruits' of the Moravian Church in Southern Tanzania, and also for the whole country of Tanzania.

The first ten years for missionaries were not good—there were several deaths due to different health problems. Besides George Martin, there was also Br. Joan Ledoux who died at Ipyana on 10 February, 1896. Again, at Ipyana, Sister Ernestine the wife of Br. Johannes Haefner, died on 27 January, 1897. And on 13 January, 1899, Sister Helene, the wife of Adolf Stolz died. Rudolf Wagner died on the way to the field at Blantyre, Malawi. It was a hard situation to many families as they faced these deaths.

When more stations had to be opened, the work was allocated to the missionaries in charge of each station. There was thus a need for meetings for all missionaries to discuss matters in the field. The missionaries decided to hold conferences every year. In 1900, there was the General Mission Conference at Rungwe, from 2–4 July, which was attended by many missionaries. At this conference, several issues arose, such as the policy for governing of the whole area. It was decided that power be more centralised, under one leader. It was an important gathering, firstly because a greater separation was resolved on between purely outward matters and the spiritual or mission work proper, and secondly, because the offices of superintendent and warden, which were held by the two brethren, had now been united in the person of one man, assisted by a Provincial Conference. Thus, the way had been paved for giving Nyasa a constitution similar to that of other mission areas and provinces.<sup>21</sup>

In previous years, the superintendent was Br. P.T. Meyer and the warden was Br. T. Richard. However, after this conference, Br. Meyer was given the leadership of the work called the Superintendent. In many of the annual reports of this area we read that more missionaries were expected to come. But it seems in 1904, this system was to be changed and they were asked to use more of the manpower within the area. The Mission Board of the Moravian Church had a great deficiency and could not keep up with all the demands in the fields, as each requested. The missionaries were encouraged to spread the Gospel, not by depending on people from Europe, but from those within the area.

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<sup>21</sup> *Ibid.*

The work in different stations was well organized. Many of these stations faced the problem of fires during the dry seasons. Churches were often burnt and this forced the missionaries, with help from Africans, to hasten to build fired-brick houses, which were to be roofed by tiles. Therefore, by 1901, all stations—Rungwe, Lutengano, Utengule, Ipyana, Mbozi and Isoko had started to build fired-brick houses.

Missionaries also occasionally faced health difficulties, either within their families or themselves. In many places, missionaries were sometimes bedridden for three months. Therefore illness became one of the threats to the missionaries. Death came at any time and this caused uneasiness among some missionaries, especially brethren in Europe who did not see how their families were to continue into the future. It was therefore arranged that missionaries be sent home as soon as they saw that the person began to weaken physically. By doing so, the deaths were decreased. Besides all these sicknesses, missionaries had to deal with their work very efficiently, and the Lord continued to lead them. In the year 1903, the number of Christians had increased to 340.

The work continued so well that in 1904, the Mission once more decided to see if they could extend the work in Unyamwanga area (see Map IV). Br. Meyer made a visit to the area to see if they could start the work. There was a possibility of starting a new station, because Unyamwanga was far away from the nearest Mbozi station. In the same year, the work was to be extended into the Usangu area. According to the first agreements, this area of Usangu was to be for the Lutherans, as they write, "*Usangu, situated to the north-east of it, was, according to former arrangements, reckoned in the sphere of the Berlin Mission, but it has been handed over to us by them. We hope to be able later on to take up work there.*"<sup>22</sup> Even though the Lutherans gave up the area to the Moravians, Usangu is still an issue between them, as each party claims it. This problem was caused because the practice was that where Lutherans were already at work, the Moravians could not go and where Moravians were already at work, the Lutherans could not go.

In 1904 the Mission Board sent its director Bishop Paul Henning to visit the mission area in Tanzania. This visit was very important for the missionaries to make sure that they tried to give him a good impression. From his visit, we learn that schools were

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<sup>22</sup> *Periodical Accounts* (1905), p. 155.

used as an entertainment to the visitor. There is an example of boys and girls who came from Mbeya to meet this Bishop with their teacher and evangelist. *“With him came eighteen of his scholars, boys and girls. They recited the Lord’s Prayer and the Ten Commandments, and sang several hymns. As rewards we gave the girls strings of pearls, and the boys articles of clothing”*.<sup>23</sup> He then visited and talked to many chiefs, and he experienced the high respect and African hospitality which missionaries were always given. After coming from the Western Mission Area of Tanzania, his intention was to visit as many places as he could. From Kipembawe, he went directly to Rungwe. When he arrived there, a meeting was arranged to meet with all the Chiefs near Rungwe. In their meeting, he re-emphasised the importance of the gospel. He also visited Kyimbila Mission Station.

From Rungwe, he went on to Utengule, and there as he travelled from Rungwe, he saw the great need for more missionaries as the area was too big for one person. Many of the people at Utengule were not Wasafwa. He was pleased with their life and one time he said, *“of the 45 adult communicants, 25 can read. In general the Nyika or Bulambia people, who comprise most of our members, are very intellegent”*.<sup>24</sup> These Wanyiha and Walambya migrated for work because Utengule is right in the centre of Wasafwa. When the Director finished his visit at Utengule he went to Mbozi. His impression at Mbozi was that the Wanyiha were more advanced than the inhabitants of other parts he had visited. It is also reported that the Wanyiha liked singing their traditional music. During this visit he came across one of the problems which the Church faced and is still facing in the whole Africa—the practice of polygamous marriages, one man having more than one wife. At Mbozi Mission Station, the missionary had attempt to compromise with this custom by accepting in the Church, the man and his wives. In one particular case, the man in question was formerly a traditional priest, but because of some problems he was out of his country for some time. Upon his return, he could not hold office any more, so he joined the church. Soon after his arrival he began to attend the Moravian Sunday services and the instruction for ‘new people.’ Eventually, he applied for baptism but he had two wives who were heathen, and neither of them was willing to leave him. The baptism was therefore postponed, thus causing him many sleepless nights and much mental distress. Finally,

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<sup>23</sup> *Ibid.*

<sup>24</sup> *Ibid.*

both wives appeared before the missionary, and the elder said, “*I will be his mother.*” Thus, the problem was solved and to his great joy he was baptised on Palm Sunday. He faithfully cared for both women, and they lived happy and contented in their new relationship.<sup>25</sup>

This problem of the concept of marriage in the African context as we see here is greatly different with the European one. They believe that marriage is only sexual relationship. However, in accepting the polygamist man, a positive step was made. In many countries of Africa, Christians did not want to try to solve this problem but encouraged divorce instead. After the Director completed his visit to Mbozi, he decided to travel to Bulambya. The work in Bulambya was under the evangelists, with central points at Chitete and Ileje, which was started in 1903. Br. Henning the Director travelled through Bulambya upto Itumba, where he was the first Moravian European to visit. Br. Henning gives the impression that there was no connection from Rungwe. Itumba was a Moravian Mission Area because it was within their geographical area. From Itumba, they travelled to Ileje and from there went to Chief Mbembela of Bupighu. By this time, the Church had already been started and there already was a Christian at Bupighu. The small station was under the leadership of the evangelist. The first man to be baptized was Anyingisye Haonga in 1905. From Bupighu, the Director entered the Bundali country through Ibungu to Ilondo. At Ilondo, there was an evangelist called Mwitika, who was working very hard. In this area, there was much influence from the Presbyterian Church in Malawi.

In Bundali Bishop Henning considered the Wandali as people hardened towards accepting colonial rule. They were not ready to accept the taxes the government had demanded on their houses.

Both the Mission and the government exercise a controlling influence among these people, and many seem unable to distinguish one from the other. The taxes demanded by the government are not given willingly, nor do they understand why they must be paid.<sup>26</sup>

It was a bad time for missionaries to come to Tanzania at the same time as the German colonial government. To some people, it was a hindrance even to this day that Christianity was in the same line

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<sup>25</sup> *Ibid.*

<sup>26</sup> *Moravian Missions* (London W.M. Strains Sons, 1906) p. 218.

with the colonial government, which was there to exploit Africans. The act of refusing to pay taxes, which Tanzanians today practice as did the Wandali, is highly praised as being in the right spirit of African people. A rejection of colonialism was a healthier thing. Henning referred to them as a rough and uncultured people, but to many of us, it is a sign of cultured people to refuse to be colonized by Westerners. Missionaries were some times used by the government to endear the people to colonial rule. Henning continues to say:

It is therefore no wonder that confidential relations are soon established between the people and the Missionary which result in his being consulted where they are unwilling to pay their taxes or when they desire him to act as judge between disputants. The missionary can only urge them to pay their taxes just as he does and not to fear to refer their disputes to the proper authorities.<sup>27</sup>

We cannot keep on blaming the past, but to some people, the practice of using missionaries was really bad. The Director Br. Henning saw little hope in Wandali as to the possibilities of their ever being 'good Christians.' One cannot overlook the need for better understanding of this saying, because for a community to be developed, or 'cultured' does not necessarily mean they had to be Christians. The Director Br. P. Henning also visited Isoko, and then travelled to Lutenganio. Geographically, the journey from Isoko to Lutenganio is rough, because of high and steep mountains. Br. Henning, like his fellow whites, had been carried by Africans from Isoko to Lutengano. He writes, "*the beasts of burden swam across; I was carried by half a dozen porters. Arrived at the opposite bank, we found that we had another river to cross in the same manner.*"<sup>28</sup> This was a shameful act as we read today, that they regarded themselves better than others. After crossing River Kiwira, Br. Henning visited Kalalamuka before going to Lutenganio. When Br. Henning arrived at Lutenganio, he was so pleased with the work of the missionary Kretschmer, who had kept records and charts of his visits in all the areas around Lutenganio. Br. Henning also examined the school pupils to assess if they were given a good education. Here, he found that many people were attending school, but not as he had seen in other parts. From Lutenganio he visited Kyimbila, Rungwe, then finally Ipyana.

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<sup>27</sup> *Ibid.*

<sup>28</sup> *Ibid.*

According to his views of the mission work in Tanzania, Bishop Henning saw that more missionaries were needed to help in their work becoming more effective. He also recognized that even if many missionaries could come, the problem for labourers would still be great. The best solution lay in the missionaries' hands, by training the Africans. He therefore summed up by saying:

It seems plainly to be God's method that Africa shall be won for the Gospel by means of Africans. Only by presenting the highest ideals and through the most faithful oversight and the wisest organisation, can a class of young native Christians be so trained that they may be able to worthily assist the regularly appointed messengers of the Gospel.<sup>29</sup>

This emphasis was mostly from the Livingstonia Mission which had adopted this method. Moravians were encouraged to do the same.

Hamilton in his 1908 comments published in *Moravian Missions* said that, "*In Nyasa comparatively few converts have been won of an age beyond thirty years. The old men found it more difficult to break with the cult of their ancestors, when they expect to join along in the Spirit World.*"<sup>30</sup> Even though they report that many young people accepted this new religion, it was not easy to be in this new way of life and forget their traditional life. Therefore, missionaries had to have some kind of church discipline for those who could not follow the procedures as laid down by the missionaries. Those who did not follow the procedure were placed under church discipline. In 1906, there were 15 people under this church discipline. The number increased each year. In 1908, there were 52 people under church discipline. This shows that even though young people accepted the new religion, it was hard for them to follow all the rules given to them. The main problems the missionaries indicated were lying, witchcraft, polygamy and many others. The missionaries wanted to have people who would not lie and who would not quarrel. It was wonderful that they thought of having a perfect society in their new mission area.

The work continued satisfactorily each year, by increasing its membership and also by starting new stations or congregations. Another work had been started at Ileya in the mountains near Mbeya and also at Mwaya in Kyela area. At Mwaya, Br. and Sr. Jansa were

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<sup>29</sup> *Ibid.*

<sup>30</sup> *Ibid.*

located there on a full-time basis in 1907. The first man to be baptized at Mwaya was a blind man, in 190, who died in the same year. Because of the progress at Mwaya, Moravians wanted to extend the work to the area of Wakisi along Lake Nyasa. The work grew so much that in 1909, the work was properly organised in the whole mission area or province. The entire New Testament in Kinyakyusa was translated by Br. Nauhaus from the Berlin Mission (Lutheran Church), in the beginning of 1909. This New Testament was printed in Europe. In the first 20 years, many people had died in service. Sr. Anna, the wife of Ernest Bohme died at Rungwe on 12 December, 1902; Sr. Elisabeth, the wife of Martin Zickmantel died at Lutenganio on 9 July, 1903. Then Sr. Lydia, the wife of Paul Theodore Meyer died at Rungwe on 27 September, 1907. These souls have to be recognised as they died in the service of the Lord for their fellow human beings. Their graves remain as great witness to Africans.

The work increased and there was a great need for more missionaries. In 1911, the Superintendent Br. Meyer was forced to add Rungwe congregation to his charge, besides his work. Even though there was growth, there were some who returned to their old ways, and 1911, 116 people were under church discipline. This was a big number compared to the total of 1,553 Christians. In order to decrease the number of backsliders, missionaries decided to have fewer people for baptism.

Were it not so that as we believed we are entitled to say—led by experience we had inclined rather to the withholding of baptism than to the opposite, the number of baptisms would be larger. For there is a desire for baptism—670 persons are undergoing instruction preparatory to this rite.<sup>31</sup>

Another method to decrease the number of backsliders was to form small Christian groups. They believed that these groups would help the members to grow in Christian life. There were very few people who by being themselves Christians in a non-traditional life could stand away from the larger number around them, who were not ready to change to this new way of life. The work in out-stations became very important, for it was not possible for the missionary to visit all those stations, some of which were about seventy miles away. The missionaries decided to let the people from the out-stations to come to the main station. This period was used as festival times or as

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<sup>31</sup> *Ibid* (1904) p. 32.

a time for spiritual sharing. There were times when the missionaries decided to bring the leaders of the out-stations for special courses, especially where people could not come to the main station because it was too far away.

For the purpose of convention for the deepening of the Spiritual Life, which latter are coming to be looked upon more and more as festivals at which those who live scattered up and down the country can meet and learn to know one another.<sup>32</sup>

This practice has continued to this day, and now it is called the monthly congregational gathering. The purpose is almost the same, even though more work is being added, such as confirmation, baptism and many others. Therefore, this meeting was one of the important tools for areas where there were few ministers to serve. Out-stations were left in the hands of Church Elders. The missionaries were heavily involved in learning the language of the people. They tried all means possible to bring home the message. In 1912, Br. Bachmann helped to complete the translation of the New Testament in Kinyiha during his furlough in Europe. He also helped to translate some of the Old Testament stories in Kinyiha. Church discipline, as earlier indicated, was one of the important tools for the missionaries in this area. It was not only applied to individuals but even to the whole congregation as they themselves witnessed that it was becoming too much for the people to 'fall' as they wrote: "*For this reason it became necessary not only to exercise church discipline in individual cases, but the Punishing Hand of the Pastor had also to fall now and again upon a whole congregation.*"<sup>33</sup> Even though the intention was to let people see for themselves where they were, and hoping that they could come back, it did not always work that way. This kind of attitude developed from here that Church Councils spent much time in many congregations discussing Church Discipline. This practice had made this Province to be quite legalistic. Some Church Councils did not have time for planning the development of their congregations, but had time for finding out people who had walked in evil ways, and who were caught or seen doing 'unchristian acts.' By 1913, there were more than 3,000 communicant members in the whole area.

The 1<sup>st</sup> World War broke out in 1914, causing the Church to worry about her future. Most of the missionaries in this area were

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<sup>32</sup> *Ibid.*

<sup>33</sup> *Ibid.*

Germans, and therefore any defeat of Germans was a problem to Moravian missionaries. It became a reality in May 1916. All Moravian missionaries were taken away by the British Government and sent to different places. Their families were allowed to travel to Europe through South Africa. In some Churches, Africans were given power, but not in our Province. Therefore, in order to make sure that the work continued in war-time with European supervision, *“Both Berlin and Moravian Missions Representatives before departure had written to Robert Laws of the Livingstonia, seeking some oversight for the Christian communities they were compelled to leave entirely unshepherded.”*<sup>34</sup> Therefore all the missionaries left the field.

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<sup>34</sup> *Ibid.*



## II. THE DEVELOPMENT OF THE FIRST CHRISTIAN COMMUNITIES

These communities were meant to isolate people from their usual ways of life and become ‘new people’ under the influence of Western Christian culture. This was done because missionaries believed that these Christians from Africa could not stand firm on their own if they were left in their villages. However, the idea did not work as well as they had planned, and in the end, they had to accept that they were wrong. They were therefore obliged to follow people instead of having people follow them to their main stations.

### 1. Rungwe

This area has been mentioned and it will be in many parts of the history because it was the main station in the whole mission area and later as a province. It took time before missionaries from Rungwe could go out to other outer stations. The main hindrance at this time was the language. Nevertheless, it only took them about two years that they were able to preach well to the public. In 1893, Br. Richard went to preach the Word of God in the village of Mwasyoge (now called Bujinga or Ilundo) after he had been asked by Chief Mwasyoge to go there. This was the first venture out of the first main station.

In those parts of Southern Tanzania, slave trade was still carried out by the Arabs. The colonial government tried to stop the trade and in 1893, the colonial government rescued 220 people—mostly women and children—who were captured by the Arabs as slaves along Lake Nyasa. The government tried very hard to trace the origins of each person. Most were finally sent back to their home villages, apart from 30 children who could not remember their home locations. The Government asked the Moravians at Rungwe to take care of those children. Because of these additions at Rungwe, the number of residents increased, and therefore more rules to govern them had to be introduced. Mrs. Lydia Meyer was asked to be in charge of the rescued children. The first church bell to be used in this new field arrived at Rungwe in 1894, during which a grass-thatched church building of poles and bamboos was completed and could seat 300 people at a time.

All those who showed great interest in the Christian life were welcomed to build their houses within the boundaries of the station. Those were intended to be their permanent areas and permission had to be given for settling there. An instruction class was begun as early as possible. This work continued so well that it was decided to start a baptism class besides the general instructions. By December 1896, Br. Meyer revealed that Br. T. Bachmann was to teach that class, so that Meyer could go to Ipyana for the work. Ipyana had no leader since the death of Br. J. Ledoux.

Rungwe continued to grow and to show great hope for the future of the congregation. In 1897, there already were many people who had committed their lives to follow Jesus Christ as their personal Saviour and Lord of their lives.

They grew in Christian knowledge, and showed themselves to be steadfast followers of Jesus. Their Christianity showed itself in a Spirit of fellowship, self-dependence, self-sacrifice, and cordiality. The congregation has increased to 15 souls. (The Christian village already had 22 huts, with 60 inhabitants).<sup>35</sup>

The daily work continued after the first baptism on 7 February, 1897. Many people continued to join this new faith, and were welcomed into the Christian community. By the year 1900, Rungwe had grown so much so that at this time they had 52 converts. As many people were joining the Church, the missionaries decided to form a church committee to help the missionaries in all possible work assigned to them. When Rungwe had more committed Christians, they were sent to preach the Word of God to their fellow people. Missionaries got more involved in the station's practical work, school and other matters of administration while Africans were sent out to preach the Word. Key leaders preaching the Good News emerged. Among those at the forefront was one of the first fruits, Br. Niganile Mena. The work of bringing the Gospel to other people required much self-giving to the Lord. The station extended her work to the Wasafwa people.

In 1908, Br. Linyega Mwaibasi was sent to preach in Nditu in Ukukwe area, very close to River Mbaka, at the border between the Moravian and the Berlin Mission. Many preachers were sent to different areas, but Rungwe remained as the reporting centre of the work. Br. Fibombe Kilindu was sent to Kikwese across River Kiwira

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<sup>35</sup> *Proceedings* (1900) p. 71.

in the Wapenja Area to preach the Good News among the Wapenja people. Br. Yona Mwakasinga, Sifumwike Mwakwenda, Lazaro Mwanjisi, Alikojwani Mwaisunga gave themselves for the preaching of the Word of God everywhere they were sent. In 1911, Br. Niganile Mena was preaching in the areas of Wasafwa Tribe. Most of the first strong Christians were engaged in spreading the Word of God. In 1909, the preachers were also sent to Kibole near Nkuyu in the area of Malika and to Idweli in the area of Wasafwa.

The progress of Rungwe station showed much success as in 1911 there were already 180 Communicant Members. This station was regarded as the symbol of success for other outer main stations. The main emphasis for Christians at this station was that nobody could be baptized unless he/she knew how to read and write. This emphasis helped the station to select the committed preachers. The Council of the Elders was responsible for finding the right person for the work of the Lord. At every place the preacher came to permanently settle, he first had to start a school and then instructions for those converted to Christianity. Rungwe station covered as large an area as Ilongo in the area of Wasangu tribe.

## 2. Lutengano Station

Lutengano is close to the place where the first missionaries arrived at Kalalamuka (now Kapugi). This is the place where the first Moravian missionary in Tanzania died and was buried, at the place called Kapugi. The Lutengano area had knowledge of the first missionaries' arrival, especially when Dr. Kerr Cross visited the area in 1888. As Rungwe station showed good signs of progress, the missionaries decided to expand their work near their temporary station of Kalalamuka. The decision was reached to open the station in the chiefdom of Swebe. Br. Johann Theophil Kretschmer (known as Mwakalindile by the Africans) was sent to start the station at Lutengano. The founding date was 17 June, 1894 the day the first open service was held. The response on the first day of the audience was good.

Lutengano station is said to have been a place where people had some knowledge of the faiths, especially Islam. Some people found it difficult to accept Christianity.<sup>36</sup> The Muslims did not stay there and after a short period, the people were able to change as they

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<sup>36</sup> *Ibid.* p. 76.

were not deeply rooted in Islam. The Christian faith was therefore accepted. By 1900, there were 27 communicants. New converts were encouraged to move to the main at Lutengano. Many people decided to come and live near the missionaries. The area was small and the missionaries decided to look for other places close to Lutengano. They concentrated on those who had decided to be baptized—in the mornings, they attended baptismal instructions, and in the afternoon, normal classes were held.

To cater for its growth, Lutengano station decided to expand in its catchment area. Many committed Christians were sent to different places to open schools and to preach. One of the most active preachers was Br. Gwalughano Kiina. Br. Kiina was strong in his faith and was sent to Ikuti in the area of Chief Mwanjali, in 1905, to start the school and to be a preacher. Br. Andenekisye Seme was sent to Bandawe in the area of Chief Mwakatumbula in 1909 and the first baptismal service was held in 1913. The Bandawe area showed much progress, but during and after the World War I the station's activities almost ended. It was never as well organized from the beginning as other outer stations.

In Lutengano there was a health problem due to the numerous mosquitoes. Missionaries were attacked by malaria and fever from time to time, and this led to the death of Mrs. Agness Zickmentd on 9 July, 1903. The above have been mentioned as the missionaries were helped by Africans to carry the message to other parts. Br. Kretschmer in his Annual Report of 1907 said that the out preaching locations had reached a total of 77. Those stations were visited by people who mostly had shown their commitment to the Lord and they hardly had any training “*Of the five or seven evangelists, only one has received any training: the others can scarcely read and write, and we may not despise the results achieved through this feeble instrumentality.*”<sup>37</sup>

In 1906, the work was steadily growing, and two significant occurrences came to pass. In the year 1906, in the Southern High Lands or Southern Province, there were problems in getting teachers, so help from Livingstonia Mission or the Presbyterian Church of Malawi was asked for. Among those sent from Malawi Karonga, two were sent by Lutengano main station to start a school at Ikuti, close to Chief Mwanjali. In same year another man called John was sent to

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<sup>37</sup> *Moravian Missions* (1907), p. 18–19.

Itumba Bulambya to be the first Moravian Evangelist there. More people were becoming more interested in this new faith.

### 3. Ipyana Station

The missionaries who were at first stationed at Rungwe wanted to expand their working areas. There arose a need to start a station near Lake Nyasa, the area they first came to when they arrived from Malawi Karonga. The missionaries Theophil Richard (a.k.a. Mwanganya) and Johann Theodor Kootz (Mtengaulalo) were sent out as scouts. They first went to Chief Mwasulama asking him to give them a place where they could settle. But the chief told them, “*You know nothing of God: I know better. God and devil are Brothers: God is the greater of the two.*”<sup>38</sup> These words were greatly helpful to the missionaries in understanding what Africans knew about God and what they believed in.

When the missionaries were not welcomed, then they crossed River Kiwira to the other side. The Chief of this place was called Chief Mwakalinga. He gave to the missionaries Ipyana, which means grace. The missionaries built houses to live in and buildings for school and the Church. There was great cooperation with the residents here. There were times when missionaries had to do the work of reconciliation between the indigenous people and the Germany colonialists. This station was started in August in 1894. The indigenous people did not want to welcome the colonialists because of:

- i. Their freedom to control their future was being taken by the colonialists.
- ii. The colonialists did not want to listen to the advice of the indigenous people.
- iii. The indigenous people perceived that even the missionaries were asking them to obey the colonial government.

At this place the climate was not good especially during the rainy seasons. There were many mosquitoes and many times the missionaries were attacked by malaria and fever. Br. Ledoux died at this station on 10 February, 1896. On 27 January, 1897, Sr. Ernestine, the wife of Johannes Haefner (Mwakilema) died at Ipyana Station. The missionaries decided to continue with this station because many

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<sup>38</sup> *Periodical Accounts* (1895) p. 478.

people lived in this area. Many people were ready to receive the new faith. This station was also to be used by new missionaries who came from Europe through Malawi, and was to be the last stopover for those who were on their way to Malawi or Europe.<sup>39</sup> It was decided that the person in charge of that station would stay at Kyimbila and from there, would visit the place for periods. Br. Meyer (Mwasulama) was the first person to take this new responsibility before a permanent missionary was found.

The first permanent church building, thatched with grass, was completed in 1900. The first building of 1894 which had burnt down was built with poles and bamboos and thatched with grass. The finished building was of burnt bricks. Additional new buildings for the missionaries and for others to live in were also constructed. Br. J. Haefner was the first missionary to stay at Kyimbila and be the in charge of Ipyana Station. The leadership for everyday work was given to Africans themselves. The first African leader was Gwalugano Mwambungu. Br. Mwambungu worked very hard to lead his people and to send preachers to different places within the area. By 1907, almost every chief in this area (Kyela) and his people were reached by the preachers. There were very strong committed Christians who gave themselves to the work of preaching the Good News to other people. Near Ipyana Station (about 5 miles north) there was a station for lepers called Songela. There was also a very committed Christian called Twijulige, whose wife had leprosy. According to the traditional customs, such a wife would have been divorced and Twijulege would have married another wife. Twijulege did not leave his wife but rather followed her from Lutengano to Songela, where his wife was stationed for treatment. At Songela, due to the work of Twijulege, the first baptismal service was held on 29 December, 1810 with six men, four women and two children baptized. Through the leadership of Br. Mwambungu, the members of Ipyana Station completed their permanent church building thatched with tiles in 1912. At this time, there were 140 communicant members.<sup>40</sup>

Many places, like Mwenifumbo, received the Word of God from teachers from Malawi (formerly Nyasaland) who came to this area to teach and preach the Word of God. Br. Unyambilile Mwanjala preached the Word of God at Lusungo near Itenya. Other preachers were Gordon Mwasimwaja, Ulindula Mwakilema, Andalwisye

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<sup>39</sup> Hamilton, *Nyasaland* p. 78.

<sup>40</sup> *Moravian Missions* (1907) p. 38.

Mwakatage, Asungwile Mwakwimba and Ambukege Mwakatage. Through the leadership of Br. Mwambungu, people of Ipyana completed a permanent Church building in 1912. At this time, there were 140 Communicants.<sup>41</sup>

#### 4. Utengele Station

In some historical accounts, the place is written as UTENGULA, but the correct name is as shown above. The main tribe of this area is the Wasafwa, who had been under Chief Merere's oppression for a long time. Chief Merere himself was Musangu. But according to *Periodical Account*, Chief Merere was an Arab. "*On the East the Livingstonia range of mountains rises ... on the West is the hill country of Bundali. These two meet towards the Busango Hill occupied by Merere, an Arab.*"<sup>42</sup> Actually he was not an Arab, but he was a friend of Arabs to whom he sold slaves, and he even called himself 'Sultan' an Arab title for a ruler. Because of this oppression, God the Creator and Preserver did not remain hidden from these people for the hope of their forthcoming freedom. There emerged a Prophetess in this area, who gave the people hope. Here follows part of her prophecies, as narrated by Wright:

A Prophetess had once declared: 'The spear that will come to do away with these stones the Sangu Fortress. Utengule will come from the distance: And it will come with many things. None of us will recognize all the things that the spear will bring from distance. And the stones near Merere will have no power against the spear.'<sup>43</sup>

This prophecy was used by both colonial rulers and Christians. Each of the two claimed to be the one who was referred to as a Spear. They both had schools and other things mentioned to have been brought by Spear. This, to some degree, helped to decrease the resistance from some people. The Moravians felt well pleased to deliver the message to these people who were in great oppression for a long time. In many places, chiefs were very helpful to the missionaries and the Moravians were therefore very fearful of Chief Merere and his hostility. Utengule would have been started very early, but we see that there were many problems to be solved before the

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<sup>41</sup> *Periodical Accounts*, 1893.

<sup>42</sup> Wright, p. 86.

<sup>43</sup> *Periodical Accounts*, 1893.

station could be set up. The main reason for not starting in 1893 was because of war, as related by the missionaries:

When the Second Company of missionaries were sent out 1893, it was our intention to commence two New Stations, one to the North and the other to the South of Rungwe, in the Kalalamuka district. But as the war with the Wahehe prevented the founding of the Northern Station...<sup>44</sup>

The Moravian Brothers did not just keep quiet and wait for the results. In January 1893, Br. Meyer (Mwasulama) and Richard (Mwanganya) decided to go and visit Chief Merere at his capital. However, this trip did not result in the starting of a station. Br. Richard and Br. Kootz (Mtengaulalo) went to Merere's residence at Utengule north of Rungwe in Usafwa area in 1895 to look for a place to start their mission work. It is known that before these missionaries started their journey from Rungwe, they asked the government from Lumbila to make sure that they would be received peacefully. Therefore when they reached Utengule, they were welcomed by Chief Merere. Finally, the Chief or 'Sultan' said: "*I and my great men rejoice that you have come. The land is yours. Look around build where you will: it is all yours*", and then turning to Richard "*I and you are Masters. All the people are ours.*"<sup>45</sup> From this time on, the missionaries were welcomed in his land. There were periods when misunderstandings occurred, but missionaries continued to stay. One instance is when Chief Merere wanted Mwanganya to help him to attack the Wahehe who had driven him out of his country Usangu. Mwanganya refused, and all people were asked to isolate him, and have nothing to do with him. Nevertheless, after a while they established a better relationship.

There was a great hope that the growth of Utengule was to help the work to extend further North. On 8 June, 1896, Br. Kootz opened a school with 20 people to start with. It was not long enough before they could see the harvesting of the First Fruits. There were people here already, who showed great interest in becoming Christians. When those people heard of the baptismal of people at Rungwe, they were more encouraged. In June 1897, the first two Christians were baptized at Utengule Station.

After the bell in tones never heard here thus far had sounded out an invitation over the village and over the whole land, Ndumati

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<sup>44</sup> Hamilton, *Nyasaland*, p. 80.

<sup>45</sup> *Ibid.*, p. 84.

and Kabeta received the Sacrament, and with it their new names, which they had chosen for themselves: 'Guamsakuire', that is 'He sought me', and 'Guamyannahira', that is 'He has received me.'<sup>46</sup>

This baptism occurred just after a month since Chief Merere had left Utengule on 15 May, 1897 for Iringa to become a Chief there, after the Germans had defeated the Wahehe in their war. Therefore, this baptism could be celebrated because Wasafwa had become free from one oppression, and that a baptism service was held on 15 June, 1897. The work there was doing so well that in 1900, the Station had grown. It had 25 houses with people living in the mission area. 33 people were already Christians, among whom twenty-three were baptized in 1899. They had built permanent houses with burnt bricks. This area was good for cattle, therefore the station decided to carry on with rearing cattle. They had about 140 cattle altogether.

The station continued its work in nearby places. Missionaries hoped that after Chief Merere had left, many people would accept this faith, but this did not happen. They still tried to follow people to their villages, and in 1912, "*At Sidjodje, which is four to five hours distance from Utengule, Rukundaje was appointed a Native Helper.*" The work here also here showed great potential with the hope of more people becoming Christians. At Utengule, the converts had brought with them their traditional beliefs, and that was tied to it. In 1910, there was a strong revival at Utengule. The Christians brought their 'bad medicines' to the missionaries. These bad medicines were put in baskets and then burnt, in order to give strength to the new faith.<sup>47</sup> This revival strengthened the Christians at Utengule. Preachers were sent to different places in the catchment area of Utengule, one of whom was Br. Kakundanje who travelled to many areas of the Wasafwa people. Thus, the Christians increased each year.

## 5. Mbozi Station

The Wanyiha had also been under great oppression from the Wangoni and the Wasangu. The Wanyiha had moved to many parts to work, such as Utengule and Lutengano. Those who went to these

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<sup>46</sup> Hamilton, J. Taylor and Hamilton, Kenneth G. *History of the Moravian Church* (Bethlehem, Interprovincial Board of Christian Education, Moravian Church in America 1967) p. 602.

<sup>47</sup> Wright, p. 104.

stations returned to homes on Sunday, the day of rest.<sup>48</sup> When Bachmann arrived, this is not the exact situation that he encountered.

Br. Meyer visited Mbozi in 1897 to try and see if a new station could be started there. He had met many Wanyiha before, so when he went to Mbozi, he had some knowledge about this area. It was headed by Chief Mwasenga and he applied to him to get land for building. In Hamilton's writings, he mentioned the beginning of the Mbozi Station and Isoko. "*With the commencement of these new posts in Bundali and Nyiba in the year 1899 thousands of additional Natives were brought within the sound of the Gospel.*"<sup>49</sup>

When Br. T. Bachmann (*a.k.a.* Mwalwizi) arrived here, he worked very hard to build the station. He decided to employ people from all the 12 Chiefs who were in Unyiha. This policy brought different people to experience life at the Station. They were only employed for two months, then were replaced by others. In so doing, there was no jealousy from any Chief. Mwalwizi left Rungwe with Br. Nkovanalulu Mwachanila (who later was to be known Ambilishiye), who was still not a Christian at that time. The life of Br. Ambilishiye Mwachanila was full of great faith, although he did not live nt very long in his preaching life. He was a preacher for eleven years. During his last moments, Br. Ambilishiye said to wife, "*I leave you behind, I am going to Jesus, come after me with our children. Teach them about God. I will pray for you when I get to him.*"<sup>50</sup> Br. Ambilishiye Mwachanila died of diarrhoea and was buried at Msangano.

By 1911 there were 372 communicants with 420 out preaching stations among the Unyiha and Unyamwanga tribes. Mbozi was different from other stations run by the Moravian missionaries. This was because Mwalwizi took different attitude towards the polygamous husbands. He said it was not part of the Christian faith to excommunicate a Christian who became a polygamist because he took the responsibility for caring the family of the deceased husband. According to the culture, if a brother died, the next brother had to take of his late brother's wives and children. This person according to Bachmann was to continue to be a Communicant Moravian. Br. Bachmann also accepted a person who had many wives, and if that person decided to be a Christian with one wife, the other wives

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<sup>48</sup> Hamilton, *Nyasaland*, p. 86.

<sup>49</sup> *African Moravian Church 1891, 21 August, 1954* p. 8.

<sup>50</sup> *Ibid.*, p. 13.

were left to live in the same houses as his former wives, with no sexual relationship. This practice was accepted by Br. Paul Henning, the Mission Director, when he visited Mbozi. The ideas passed away during World War I because other missionaries did not like it.

Br. Ambilishiye Mwachanila saw the need to bring the Good News to his people, the Walambya. He moved to the Ulambya tribe and lived at Chitete from 1903–1907. In 1907, he was called to go to Unyamwanga in the area of Chief Mkoma. Instead of Br. Ambilishiye, Br. Nsajigwe Simfukwe was sent to Ulambya and lived at Ilulu. Br. Ambilishiye preached strongly in the Unyamwanga area. The First Fruit in Msangano was in June 1909. Among the First Fruits was the son of Chief Ninane Mkoma. The area of Bulambya was divided into two main stations—Mbozi from 1903–1914, and Isoko at Bupighu, in 1904. However, after World War I, the whole area came under supervision of Isoko Station. The work in Mbozi Station continued. At Isalalo there was much success. The first baptism service was on 24 November, 1907. The First Fruits at Isalalo were: Samuel Mwashindi; Imukuzite Mwashindi; Wamkunde Mwampashi and Wamusamba Simukoko.

Some people found very difficult to accept the new faith because they felt it was not good to forbid them to do things they were used to doing before.<sup>51</sup> Every morning, Br. Bachmann started with the Word of God to all workers. In this way, some people were converted and did not return to their homes after the two-month period of employment. According to the information we have from Br. Wamusamba A. Simukoko, the First Fruits of Mbozi were baptized on 23 May, 1900. These were Wawila Njeza, Washinkunzi Njeza, Namwanga Namukinga (wife of Br. Wawila), Ambilishiye Mwachanila, Anafumizye Nampashi (wife of Br. Ambilishiye). After the First Fruit were harvested, the work began to expand. Br. Bachmann found that it was important to use the strong committed Christians to preach the Word of God to their fellow Africans.

Br. Bachmann worked very hard to learn the Nyiha language and he soon mastered it. By 1903, Br. Bachmann had translated the Gospel according to Matthew in Kinyiha. The Council of Elders was founded in 1901 by the first Christians except Br. Washikunzi who was not a member by then. The work of this Council was to look after the daily activities at the Station. The first Christians also had to

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<sup>51</sup> *Ibid.*, p. 13.

go out to preach the Word of God and they had to relinquish their position to be members of the station council. Br. Bachmann was obliged to re-organize the work and let Africans handle the out stations work.<sup>52</sup>

## 6. Isoko Station

Br. T. Mayer (Mwasulama) made a tour of the land of Bundali in May 1897. He was led to get to Chief Mwachushuka of Chibhona, at Isoko. The situation in Isoko was different from the other places as it already had families living in that area. There were already 260 people staying there permanently. They did not chase them away, but were given conditions by which they would live there.

- Any person was free to live at the place he was before the land was sold to the missionaries.
- Any person was free to leave to other parts at any time he/she wanted to do so.
- Any person who had agreed to the conditions set in that area had to obey the following rules:
  - i. Everybody had to attend services as announced
  - ii. Everybody had to send his/her child to school as set in the timetable

Most people decided to remain and Br. Wilhelm Friedrich Zeeb (*a.k.a.* Ilima) was called to start the work at Isoko in 1899. The preaching of the Word of God continued steadily and people were converted to Christianity. The First Fruit at Isoko were received in 1902, as follows: Asajile Nyondo, Ambilikile Nyondo, Asangalwisye Chibona, Anangisye Chibona and Undule Chibona. After these First Fruits, more people became Christians. The first Christians were sent to different places to take the Good News to the people. The Gospel was preached in the areas of Bupighu in 1904, Bulanga in 1909, Ibungu (Ulambya), Ilondo in 1905, Chibuli in 1907, Mlenda, Kalembo, Bwipa and Kapelekeshi. People had to move with their families in order to give more time to the work. Life at Isoko was changing. Br. Email Bachmann (Mwamunyila) described Isoko as he saw it on Sunday:

On the other hand, they sing some hymns very finely. But as we

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<sup>52</sup> Hamilton, *Nyasaland*, p. 148–149.

did not practice so often, and if the school hours did not afford such frequent opportunities for correcting and leading the singing, all the tunes would before long be assimilated to the native taste. And yet these hymns are to the glory of God.<sup>53</sup>

This is a real example how African music was different from that of European Christians. By 1911, Isoko had 135 Communicants. This shows that people received the new faith. At Bupighu in the Bulambya area, the preacher arrived in 1904 from Ndembo near Isoko. The First Fruit at Bupighu was in 1909, Br. Anyingishe Haonga, who was 22 years old. Br. Haonga died when he was 88 years of age. Br. Ambangile Mbindi was baptized with Tufingene Swila. The work grew as the Christians grew in strength with help of missionaries and strong committed Christians.

## 7. Ileya Station

The visit of the director of the mission work Bishop Henning was significant in starting this station. Henning, as a director of the Mission Board gave the recommendations to the mission to open stations. The Board agreed that on 1 July, 1906, Ileya was to be set up among the Wasafwa tribe. This station was started by Missionary Kruppa. In the area near Ileya, Roman Catholics had already been working and the Moravians were not happy with this. When they opened the new station, they were pleased by the fact that they stopped the advancing of these Roman Catholics. The Moravians wanted to work towards Lake Rukwa but there was a policy which they had to be followed. This was agreed upon between the two churches in 1910.

It is the Policy of the Government in German East Africa to define the Territory that may be occupied by the Protestants' missionaries and those of the Roman Catholics. A Treaty has been entered into between our Mission and the Roman Catholics, which the Government will watch over, demarcating the region which shall be the legitimate sphere of influence of each Mission, and a Mutual Promise has been to regard these Boundaries for a period of Ten Years.<sup>19</sup>

Because of this, the Moravians had to move from Ileya because it was near Galula where Roman Catholics had been working. Therefore, 75 Moravians moved with Chief Mwanda to start another

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<sup>53</sup> *Periodical Accounts* (1911) p. 232.

place in his area. The Chief was not yet a Christian, but he liked the Moravians, which is why he moved with them. However, before moving from here, they were lucky enough they to start a new station at Itete, which was not far from Ileya, but was not affected by their treaty. The new station at Ileya was geographically in Wasafwa area, but the language spoken was Kisangu. This was because of the influence of Chief Merere, who was Msangu by tribe.

#### **8. Kyimbila Station**

This station is just seven kilometres from Lutengano. The distance from Kyimbila to Rungwe is about 20 kilometres. The station was started in 1900 as an experimental centre for different agricultural crops and animal husbandry. The emphasis was mostly to identify what cash crops could be grown in the area. The aim of this Centre was never achieved, therefore the missionaries decided to evaluate the project. Besides running all the experiments, they decided to change the centre into a normal mission station with all pastoral duties. The decision was reached to send a missionary in 1907, who was to perform all pastoral duties.

#### **9. Mwaya Station**

Mwaya station was in the area of Ipyana in Kyela area. There was a need to start the new station close to the border of the Berlin Mission, what is today called the Lutheran Church. There was a large number of people living in this area, and the station was started by Rev. F. Jansa (*a.k.a.* Gwajanga) in 1907. The real Mwaya of 1907 no longer exists because Lake Nyasa flooded the station. Due to this flooding problem, in 1933 it was decided to start a new place which was called Lusubilo, at Kilambo Hill.

The first baptism service to be held at Mwaya was in 1909. The First Fruits of Mwaya station were: Mbonile Mwakalindile, Ambakisye Mwakijonga and Singolwike Ikuju. The work of the Lord spread to different places like Ilopa, Nkokwa, Ipande, Kidugala among others.

*Main issues at the stations*

- i. The Moravians decided to hold large areas for their future work.
- ii. Missionaries decided to use indigenous Christians to preach the Word of God to their fellow Africans.
- iii. The emphasis to all preachers was to self-giving without any pay. They were simply given enough food to live on.
- iv. The first missionary at Mbozi, Br. T. Bachmann (Mwalwizi) was very different from the other Moravian missionaries in this area. Br. Bachmann had to change completely when it was known that he became sick because of his opposition to African life. *“After he fell ill and interpreted it as a struggle with the Devil in the form of African magic, Bachmann’s own conversion to an extremely pro-African position began to take place. He ultimately became the champion of adaptive Christianization...”*<sup>54</sup>

Br. T. Bachmann had to learn through experience before he could become a leader in the Africanisation of the Church. He carefully studied the issue of polygamous marriage. He was especially interested in what caused a person to be polygamous. He employed people from all Chiefs in his area, and held morning devotions before he started any work.

- v. The agreement between the Moravians and the Roman Catholics helped the Church avoid conflicts in full view of the non-Christians in the area of Ileya.

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<sup>54</sup> Wright, p. 91.



### III. THE CHURCH FROM 1916–1939

#### 1. The Presbyterian Church of Malawi: 1917–1926 (Livingstonia Mission or the Free Scottish Church)

The previous chapters have discussed the Presbyterian Church in Malawi (formerly called Nyasaland) and how it worked in this area. The relationship between the Moravian Church and the Presbyterian Church began before it came to Tanzania.

The Presbyterian Church had started a small station at Kapugi (Kalalmuka). It also had some influence in Bulambya in Ileje District and this could be recognized through some knowledge of the Christian religion and secular education. The influence is seen during the visit of Paul Henning while he travelled through Ulambya and Undali in 1906. When the Director travelled through Ulambya, he found one person with a New Testament in Kingonde of Karonga. Some people were found to have some arithmetic books. These items showed how the Presbyterian Church of Malawi had influenced the people before the Moravians arrived in this area. There are indicators of Presbyterian influence in the areas of Kyela District.

After the Moravians had started the work in this area, the relationship between the two Churches continued in many ways. There were times when the Moravian missionaries travelled to Malawi to seek advice on different issues. Additionally, the Moravian missionaries sometimes solemnised their weddings in Malawi. The relationship was very strong and sincere between the two Churches. The Moravian Church sometimes did not have enough trained teachers and therefore forwarded their needs to the Presbyterian Church in Malawi. This shortage was large in 1906 so the Moravians were given a few teachers to cater for their shortage.<sup>55</sup> The teachers sent were placed in new places in the Lutengano and Ipyana areas. This shows how Presbyterians, the Scottish Mission or Livingstonia Mission could easily come to this part during World War I as it was not very strange to people in this place.

We would like to know what the situation was before the Presbyterians from Malawi came to this area, soon after the Moravian missionaries had left. After the German missionaries were taken as prisoners on 10 May, 1916 by the British soldiers, the situation

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<sup>55</sup> *Proceedings* (1907) p. 110.

changed rapidly. The Church was shocked and people were confused by the action. During the German rule, the relationship between the Government and the Moravian missionaries was so good there were times when people could not distinguish between the colonial officials and the missionaries. Most indigenous leaders were known and recognized by the colonial leaders. The Germans tried to convince the Moravian missionaries to side with them, but the missionaries rejected participating in the War.<sup>56</sup> Nevertheless, the missionaries did not enter into the War, but used some Africans to spy on behalf of the German Soldiers. The missionaries and their families were taken as Prisoners of War through Mwaya Station. The men were separated from their families, and families were allowed to travel through South Africa to Europe. The men were taken through Dar es Salaam.

After the German missionaries left, some Moravian Christians were very confused. The Church had no missionaries to lead it but their Lord was with it. At the end of 1916, at Kyimbila there arose some bad Spirit, but those afflicted by it claimed to be filled with the Holy Spirit. Bishop O.F. Gemuseus (*a.k.a.* Kabeta), upon his second return wrote about the happenings at Kyimbila as follows: "*Soon after departure, a call came to the whole area of Unyakyusa, saying 'Come at Kyimbila where the Holy Spirit has come.'*" A young man of 13 or 14 years of age started to speak in German language despite never having been to German school. At the same time at Kyimbila, there was student at Rungwe Central School who could understand the German spoken.<sup>57</sup> The situation became more difficult when some Church leaders believed in it. Some women and young girls joined the group and ran to different places completely naked! The group grew in numbers, but the Elders from Lutengano stood firm and rebuked the movement. This is an example of the confusion in the Church. Nevertheless, the majority stood strong in their faith.

After the Moravian missionaries left, the British Colonial Government became very suspicious of Christians, believing they might be spying for the German Government. Many indigenous leaders were seen as enemies of the British Government. For the Government to be free from its doubts, it imprisoned all key leaders of the Moravian Church and the Lutheran Church main stations and took them to Zomba in Malawi. The leaders were imprisoned from March 1917 to June 1919. Some of these leaders died in prison as a

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<sup>56</sup> Wright, p. 139.

<sup>57</sup> *Ibid.*, p. 191.

result of diarrhoea which broke out in their prison. The African leaders who died in Zomba are regarded as heroes of faith of the Moravian Church in Tanzania, along with the one who died at Kalalamuka.

After the key leaders of the main stations were imprisoned, some Christians slid back to their traditional religions especially in the Ipyana, Mbozi and Utengule stations. Some traditional rulers threatened the Christians with trouble if they did not practice their traditional religion, and some Christians did reject their faith. In reality most of those who returned to their traditional faith did so in order to please the new British leaders. In some places, they were prohibited from holding any Christian services. In this situation, new leaders emerged, among whom was Br. Sakalija Mwakasungula who visited different stations to strengthen his fellow Christians. Because the Church was founded on a strong foundation, it continued to grow despite all the problems they faced.

The mission societies' leaders from England who came to evangelize in Tanzania and Malawi met to discuss the work left by the German missionaries. It was agreed that the Presbyterians be responsible for the work left by the Moravian missionaries and the Lutheran missionaries in Unyakyusa, Undali, Usafwa, Usangu, Ulambya and Ubena in Tanzania. The other mission societies were given other areas. Before the leaders from the Presbyterian Church in Malawi came, they had to get the confidence of the Moravian Christians, who accepted that they were not colonialists, but bringers of the Good News. In December, 1917, eight people were sent—three evangelists, two carpenters and three others. This group was to build new headquarters at Lutengano instead of Rungwe. The new leadership intended to supervise the entire Moravian area except Mbozi and Unyamwanga, which was under the guardianship of Mwenzo Station in Zambia.

Yoram Mpande, an evangelist, was the leader of the team. He had difficulty in being accepted. Therefore, he decided to call a conference with the key leaders of the Moravian Christians. This was attended by Sakalija Mwakasungula, Fibombe Kilindu, Lazaro Mwanjisi (known at that time as Lazaro Kaminyoge), and three others. The conference was held in April 1918. At this meeting Br. Mpande got recognition and confidence and well-needed advice from the other leaders.<sup>58</sup> On 5 May 1920, Rev D.R. Mackenzie arrived at

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<sup>58</sup> *Ibid.*, p. 143.

Lutengano. He came from Malawi and could speak Kingonde. Soon after his arrival, the first thing he did was to visit all the main stations. He asked all the former Moravian teachers to re-open their schools, but some schools could not be started. The leader of the Mwanzo station in Zambia was Chisholm, who was also in charge of Mbozi station. He never visited the area, but used the evangelists left by the Moravian missionaries<sup>59</sup> to bring him information.

Mbozi was the main station worst destroyed during the British soldiers' take over. The British Soldiers destroyed all the records at Mbozi, along with Bibles, New Testaments and hymnals. The old documents of Mbozi can now only be found in except in Herrnhut Archive. Rev D.R. Mackenzie emphasised many things that were to rule the Church. He used the Presbyterian method of being responsible for everything. He established new Church offices such as deacons, evangelists and pastors. He excommunicated all Christians who were found drinking local beer (*pombe*). He also encouraged people to marry, even those who were not Christians. The leaders of the Presbyterian Church who were responsible for this area found that their work showed much progress. Due to this progress, they opted permanently establish their leadership. The leader called a conference which included the key leaders of the Moravian Church. The conference was held in Livingstonia in Malawi, in 1923. The main reason for this conference was to establish the Presbyterian leadership in the areas of Ukukwe, Undali, Usafwa and Usangu, to replace the Moravian traditions. The Moravian delegation was led by Elder Sakaliya Mwakasungula. They objected to the idea of accepting that the Presbyterian tradition be established permanently in this area. There was much hope in the Moravians that their Lord could open the door for the German Moravian missionaries to return.

Rev D.R. Mackenzie did not despair with the results of the Livingstonia Conference. He called another conference at Lutengano on 6 August, 1924, to discuss the same issue. The Moravian delegation objected to the request from Br. Mackenzie to join the two traditions. Rev D.R. Mackenzie did not stop his efforts and therefore called another conference at the end of August in 1924. The African leadership of the Moravian delegation again insisted on their hope that God had not shut the door against the German Moravian

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<sup>59</sup> *Proceedings* (1921), p. 97.

missionaries and were therefore not ready to accept the Presbyterians permanent settlement.<sup>60</sup>

While the Presbyterian leaders were struggling to establish themselves in this area, the Lord was opening the door for the return of the German Moravian missionaries. In March 1925, the Rev. Felix Oskar Gemuseus (Kabeta) returned to Rungwe. It is said that the people were very pleased to receive their German missionaries back to Rungwe. The ship which brought Br. F.O. Gemuseus to this area, was the same on which Br. D.R. Mackenzie travelled to Europe for his furlough. But before Br. Mackenzie left Lutengano, he saw signs that suggested he could not return. Br. Mackenzie was very sorry that before the German Moravian missionaries left this area, they had hidden their money—rupees 11,000—and when Br. Gemuseus arrived, he dug out the money. Br. Mackenzie was not pleased with the act of hiding the money. He would have preferred to have been allowed to use the money.<sup>61</sup> The Presbyterian missionaries realised that the time had come for them to leave for Malawi. This brought to an end the Presbyterian stay in this area, even though their influence still remains.

During the leadership of the Presbyterian Church in this area, steps were taken to improve the development of this church. On secular education, they started a central school at Isoko. They brought confidence to Christians that even though they came from the British Colony which had destroyed many of their German traditions, but were themselves people of God of the Light. The Presbyterians failed to be with their fellow missionaries in times of difficulty because they struggled to establish themselves permanently. The Presbyterians also established a Presbytery Rule with new offices of deacons, church elders, evangelists and pastors. The Lord used them as he pleased. The Presbyterians also started the process of excommunicating all people who drank *pombe*. This tradition is still very strong today. The Moravian Church owes much to the Presbyterian Church, and the Livingstonia Mission of the Free Scottish Church of Malawi for their services in this area.

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<sup>60</sup> Wright, p. 154.

<sup>61</sup> *Ibid.*, p. 156.

## 2. The German/Swiss Moravian missionaries return, 1925–1939

The Moravians in Germany were not ready to give up their mission area to others like the Presbyterian Church of Malawi. The Moravians in England and America decided in 1923, to leave this area. The Moravians in Germany were ready to come to some agreement in order to work in close relationship with the Presbyterian Church of Malawi if they could not find funds on their own. God was working according to His wishes and plans. It was through a miracle that Rev. Gemuseus (Kabeta) returned to Tanzania. The Moravians learnt that a friend of Br. Gemuseus from Scotland had volunteered to pay his salary in Tanzania for three years.<sup>62</sup> Br. Gemuseus arrived again at Rungwe in March, 1925.<sup>63</sup> The Moravians saw this as a sign of the Lord that He was calling the German Moravian Missionaries back to Tanganyika.

After Br. Gemuseus' arrival, plans were made for sending a second missionary. It was agreed that Br. Ferdinand Jansa (*a.k.a.* Gwajanga), who had worked here before World War I, was to be sent. He arrived in June 1926. Br. Jansa came as a result of the promise made by other mission societies of the Churches in Europe. The promise was to help the Moravians for only five years. After the Presbyterian Church had left this area, the problem of workers arose again. Br. Mpande, who then a pastor at Utengule, also had to leave. Br. Sakalija Mwakasungula was sent to Utengule to lead the congregation, in 1926. He was allowed to baptize even though he had not been ordained<sup>64</sup>. The Church Conference was called soon after the Presbyterians had left this area. The reason was to try to bring back some of the German Moravian traditions. The Conference, held in January 1917 at Kyimbila, was attended by many representatives. The main agenda was about the drinking of alcohol (*pombe*). The Moravian missionaries from 1891–1916 did not forbid Christians from drinking alcohol. When the German Moravian missionaries came, they found out that the main stations of Rungwe, Lutengano and Kyimbila closely followed the Presbyterian rule in which no member was allowed to drink any alcohol. Due to this, many key members had been excommunicated. When the agenda was brought

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<sup>62</sup> Groves Vol. IV, p. 88.

<sup>63</sup> Wright, p. 156.

<sup>64</sup> *Ibid.*, p. 160.

into the Conference, there were heated discussions. It appeared that the Church was to split.

The secret ballot was cast with results as follows:

All Christians should not be allowed to drink alcohol                    39 votes.  
 Christians should decide on their own to drink or not to drink    36 votes.

The Conference had 75 delegates. After these results, an open ballot was called, but the results were the same. With the wise advice from Br. Mwakasungula and Ambokile Kakuju, it was agreed at the Conference that all Christians be discouraged from drinking *pombe*, and for the sake of good ethics, all Christians in any leadership position should not drink *pombe*.<sup>65</sup> Through this advice, the Church did not split, but it remained One Body of Christ. This decision made the church continue in unity and has stood for many years.

Br. Gemuseus went on leave in 1930. While he was on leave, the Church decided to consecrate him as a Bishop and this was done on 21 August, 1930, at Herrnhut. Br. Gemuseus (Kabeta) came back to his area as the first Bishop to work full-time in this area. In these years, an issue arose on the ordination of Africans as pastors. These were challenges from other churches which had ordained their African pastors. The leading church was The Last Church of Christ—NGEMELA. It was founded by a Evangelist George Ngemela from the Presbyterian Church of Malawi. Ngemela was against many practices in the already established churches. He emphasized that Africans were to be ordained to the pastoral ministry. Another Church was the Pentecostal one at Igale Mbeya, which ordained Africans as pastors, some of whom were previous Moravians. The following reasons compelled the Moravian Church to ordain Africans:

- 1) The indigenous Church (Ngemela) ordained Africans to pastoral work.
- 2) The political situation in Europe was leading to another war, and they did not want to leave the church without an ordained ministry as had happened during World War I.
- 3) The Pentecost Church at Igale Mbeya ordained Africans as pastor.
- 4) The requests were made by Moravians in this area to ordain their leaders.

When Kabeta returned from Herrnhut, he began to prepare Moravian Africans to the ordained Ministry.

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<sup>65</sup> *Ibid.*, p. 161.

The first Africans to be ordained in this area were:

- 1) Sakalija Mwakasungula for Utengule (Mbeya District)
- 2) Aswile Kangele for Undali (Isoko) and Bulambya (Ileje District)
- 3) Wamusamba Simukoko for Unyiha (Mbozi) and Unyamwanga (Mbozi District)
- 4) Kaisi Mwaisaka for Ipyana (Kyela District)
- 5) Msatulwa Mwashitete for Gold Mines in Chunya District
- 6) Rungwe District was placed under the leadership of Gwajanga, who stayed at Kyimbila.

In 1930 the Lord's work continued to grow in the area and the membership of Christians increased. Rev. E. Waldner (Mwampulo), who was ordained in 1930 for the Mwaya main station was also hard at work. In 1934, due to the floods at Mwaya station he started to build another at Lusubilo (Kilambo Hill), close to where people go for the soda mineral. In Kinyakyusa, it is called Kilambo. With help from the Christians of Mwaya, the station was completed in 1936 and Mwampulo started to live there. The Church also had to decide which liturgy was to be used in the area. In 1935, it was agreed that there was to be certain kind of liturgy even though changes were to be made at any time.<sup>66</sup> After long discussions, it was agreed that the German Moravian liturgy was to be translated. It was also agreed that in future, the African liturgy was to be prepared in an Africa way of worship. Much of the work of spreading the Word of God was being done by Africans. The Africans also taught baptismal and confirmation classes. Sometimes doubts were raised by missionaries as to whether Africans could teach properly, as recorded in the *Annual Report* of 1936.<sup>67</sup>

The work at Unyamwanga had started long before, especially at Msangano. There was no missionary stationed in this Unyamwanga area. It was led by Africans like Alinuwila Silwimba, Mwapulwa Siwakwi and Yereimia Sinkanga, who were under the pastor or a missionary at Mbozi Station. In 1938, the first missionary Br. Kurt Kuechler (*a.k.a.* Musyani) was sent to Unyamwanga. Before his arrival, this place was called Moravian, but he advised that they use the local name of that area, Kakozi. The political situation in Germany was changing for the worst and the Church went into

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<sup>66</sup> *Moravian Missions* (1937), p. 11.

<sup>67</sup> *Proceedings* (1937), p. 108.

financial difficulties. In 1934, the area was 62% short in her financial income from Europe. The leaders worked very hard to find ways to overcome the deficit. The land owned by the Church was sold to get money. Congregations were encouraged to take more work and responsibilities to run their Church.<sup>68</sup> More income from the congregations was expected and the Church increased its teaching on stewardship. The membership grew and the people worked very hard to preach the Word of God. The ordination of Africans as pastors also encouraged the increase in membership.

Br. Yona Mwaitebele from Kyela District was ordained in 1937. Also to be ordained was Br. Reuben Gambi from Ileje District, but he died before his ordination. He was a Minister at Ilulu, which is today a small village led by a Church Elder of the Isongole congregation, in Ileje District. The two had attended a two-year theological training in the Lutheran seminary at Machame. Br. Yona was ordained for the Mwaya congregation. In 1937, Bishop Gemuseus (Kabeta) retired from administration while he was 65 years of age. In 1936, Br. Walter Marx was appointed to be the superintendent of this area. Br. Marx led until November 1938, followed by Br. Theodor Tietzen, who was superintendent until 1939 when World War II broke out in Europe.

Bishop Gemuseus started to prepare some people for the ordained ministry. It is told that these candidates had to attend short courses at Utengule in 1938. Seven people were ordained to be pastors in different congregations in 1939. Br. Gemuseus decided to go back to Europe after serving since 1906. He had been in Tanzania for 24 years, and died in Europe on 10 December, 1959, at the age of 85. In 1939, the World War II broke out in Europe, therefore a new life to the church once more came into being. In the years before the war broke up, believers and leaders of this church were prepared on which direction to take with their faith. God had been preparing his Church for the situation with the war in Europe as the signs could be seen since 1934.

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<sup>68</sup> Wright, p. 189.



#### IV. THE CHURCH IN THE YEARS 1939–1976

Big and abrupt changes occurred in Europe in 1939, with the beginning of World War II. All Moravian German missionaries had to return to Europe. The Mission Board of the Moravian Church decided to find a superintendent from another nationality. The British Mission Board asked the superintendent of Moravian Church in Western Tanzania to send a missionary to supervise the work. Br. Jeans Hansen of Danish nationality was sent to this area. He arrived in November, 1939 and Hansen was met by twelve pastors instead of thirteen. Br. Hansen was welcomed as a co-worker with the African pastors under the leadership of Br. Sakalija Mwakasungula. A conference was called on 27 November, 1939,<sup>69</sup> to chart the way forward. It made recommendations as follows:

- i. Br. J Hansen was accepted to be the co-ordinator of the whole work in the whole Church.
- ii. The annual adult baptismal had to be done only after the Superintendent was informed by the minister concerned.
- iii. The ministers were needed to have good relationships with Church Elders to eliminate conflicts.
- iv. The liturgy for normal or sacrament services could not be altered by any minister, in order to keep the Church united.
- v. The deacons were to be elected by the Church Elders' Council after careful consideration.

Br. J. Hansen faced some problems and had to find ways to overcome them. *Pombe* was drunk by many believers. He also faced the conflict between Wasafwa and other tribesmen living in Utengule, but this conflict was solved. Br. Hansen had many problems with secular education because the Central School at Rungwe had been closed, as well as the teachers' college at Rungwe, due to World War II.

Another problem was the death of one of the old men. Since the World War I, Br. Sakalija Mwakasungula had played a major role. He was baptized in 1912, but before his baptism he was a teacher. He was a polygamist, but remained with one wife before his baptism. Br. Mwasungula helped the Church so much during and after World War I. He was called to eternal rest on 22 February, 1942. His death

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<sup>69</sup> *Annual Report of the "NYASA" Mission*, 1942 by J. Hansen, p. 2.

was a heavy loss to the Church as Br. J Hansen said: *“The Church shall miss him in Church Conferences and other meetings. He did not give advice but brought good spirit in the sessions.”*<sup>70</sup>

After his death, Br. J. Hansen remained to lead the Utengule congregation besides his responsibility as a Superintendent. In 1940, the British Mission Board called Br. Elmo Knudsen to assist Br. J. Hansen. Br. Knudsen was responsible for the congregations of Rungwe, Lutengano, Ipyana, Kyimbila and Mwaya. Br. Hansen was the overseer in the congregations of Utengule, Mbozi, Chunya, Kakozi and Itete. Br. Hansen was the Superintendent of this Church from 1939–1944, when he retired due to poor health.

Results of the work of the Church in this area in fifty years was had 20,880 communicant members, 800 baptismal candidates and 1069 people who attended services but were not registered. The income was TShs 10,755 and after the expenditure, TShs 3,079 was left over. Membership increased because many people committed themselves to preach the Word of God. The Church schools were greatly used to spread the Word of God. There was a need to ordain more pastors. It was decided that before the ordination, there was a need to send the candidates for theological training at Machame Lutheran Theological Seminary. Br. Mbokigwe Lupasa was ordained with the other five trained people on 22 October, 1944. The work was spreading rapidly in the whole area. We have an example of a committed Christian in Unyamwanga, Br. Alinanine, who was a traditional chief. He had a brother who died, leaving 32 wives. Br. Alinanine agreed to become a traditional chief, but he did not want to re-marry his brother's 32 wives.

The leaders of the Roman Catholic Church asked Br. Alinanine to leave the Moravian Church and join their Church. They were ready to allow him to remain in Christianity with all 32 wives. Br. Alinanine gave a strong witness to his faith, saying, *“could a child choose who should be its mother? The Moravian Church is my mother, and my mother has not rejected me, how can I leave her?”*<sup>71</sup> The witness of Br. Alinane shows how deeply the faith was rooted in some of the Africans. The church in Unyamwanga also spread to Kalembe where the first baptismal service was in 1941, even though the congregation was officially started in 1949. In February 1945, Br. J. Hansen became sick and he

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<sup>70</sup> *Moravian Missions* (1943) p. 29.

<sup>71</sup> *Periodical Accounts* (1943) p. 21.

could not continue with his duty as Superintendent. He had to leave for his home country in Europe and Br. Elmo Knudsen was called to be the Superintendent. On 18 May, 1945, Sr. Martha, wife of Br. Knudsen was called to eternal rest. She was buried at Rungwe, where they had been living.

There were many different problems in the various areas. In Ibungu congregation there was a longstanding problem. First, the work had been started at Ikuti in 1906 with a school. Many people came to believe in Jesus Christ. In 1931, the work was moved to Kasalija where a big Church was built. In 1944, the Rev. Elia Ngala was sent to start a congregation. The place chosen was Bwenda. Christians from Kasalija did not want to go to Bwenda. The problem became so serious that another pastor was sent to replace Br. Ngala. Br. Mbokigwe Lupasa was sent to this place, but he did not go to Bwenda. Instead, he started a place acceptable to all parties at Ibungu in 1948.<sup>72</sup> Ibungu is just one example of the difficulties of moving the original meeting places.

The Tukuyu Township congregation was started in 1946 by Rev. Robert Mwakalukwa. Br. Knudsen had stressed that the Church was to be self-sufficient in financial matters. The Church was financially divided into two parts—African Moravian Church (AMC) and the Mission Church. The AMC was expected to be self-sufficient financially by 1959. To make the work easier, the Church was divided into three church districts, each district under one missionary, and this was done in 1949. Br. Paul Feuter was responsible for Rungwe, Ibungu, Isoko and Itumba. Br. Elmo Knudsen was responsible for Kyimbila, Mwaya, Ipyana and Lutengano. Br. Paul Schodt was responsible for Utengule, Mbozi, Mbeya, Kakozi, Itete and Chunya. They all emphasised the need for unity and fellowship.

The work of the Lord was spreading by touching people from different walks of life. In 1945, the Chief of Rungwe area, Porokoto Mwakang'ata, was converted to Christianity. He divorced 20 wives and remained with just one wife. He changed his name to Kolineli Mwakang'ata. Financial problems came again during and after World War II. Br. Knudsen therefore decided to sell the land of the Church. In his *Annual Report of 1948* he wrote that he decided to sell the land because it was too big for the Church. The selling of the land caused strong opposition from the African Moravians. Nevertheless, Br.

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<sup>72</sup> *Report African Moravian Church Ibungu*, Mchungaji Mbokigwe Lupasa (unpublished, found in Rungwe Archive).

Knudsen sold part of the land of Rungwe and Kyimbila. He said that he sold the land to get funds for building the Rungwe Teachers' Training College in 1943–1947. He said he was given work to do, but there was no money given to him to help do the work, therefore he had to find money to do the work. This is why he sold part of the mission land.

There were many Evangelists, who volunteered to go to different places to preach the Word of God. One of the evangelists was Br. Timothy Sankey Mwanjisi who went out in 1953 to Nyika and Bwenda areas. These were lay preachers who just went out did great work in the field. The progress of the Church was part of the political changes in Africa. During the Unity Synod held in Bethlehem, U.S.A in 1957, this work became an Associate Province. This step was the first towards an independent church in Southern Highlands. In 1962, this area became a Synodal Province which means the Province could govern herself in some internal matters. During the Unity Synod held in Czechoslovakia in 1967, this Province became independent. According to the Moravian traditions, it was called a Unity Province. Because of this step the constitution was changed in 1969 to accommodate the changes. The titles for the leadership of the Province were changed from Superintendent to Chairman and from the Assistant Superintendent to Vice Chairman.

The first African to lead this Church after independence was Br. Anosisye Jongo in 1968. The Church, with God's help continued to speedily grow. Stewardship was emphasized in all congregations. The work grew so much that it was not possible for one leadership from Rungwe to supervise the whole work in the province especially with the transport difficulties. In 1976, during the Provincial Synod it was decided that a new leadership to the North of the Rungwe area be started. The new Province was to be started and its Headquarters was to be at Mbeya. There were other reasons for the start of this new province, but the official reason is as mentioned above. This Church or Province had never been financially self-sufficient, but in terms of manpower, the step was significant. We hope that in the future, this Church will be fully self-sufficient.

## V. CHURCH CONFERENCES OR SYNODS 1898–1976

The Moravian Church has a tradition that, the governing is democratically run through conference decisions. The Church in this area had conferences or synods which caused the church to grow or changed. In the beginning, these conferences were meant for missionaries, pastors or evangelists only. As the Church grew, there was need to expand the representation in these Conferences and delegates from all the congregations attended because decisions made were to be implemented in the congregations.

In the beginning of the work in this area, missionaries held their own meetings. The first conference for the missionaries from all the main stations was held in 1898 at Rungwe. This conference made missionaries share with each other their common problems.<sup>73</sup> The renowned conference was held at Rungwe on 23– 29 July, 1904. A few things can be picked up from this conference. It was emphasised that missionary conferences should continue. Every missionary was required to be faithful to his call. It was decided that a Central School be started at Rungwe, which could take one and a quarter years to set up. It was decided that the areas of Wandali in the mountains were to be under Mbozi, together with the Umalila. The areas near Rungwe were to be under the care of the missionary at Rungwe. It was decided that the African evangelists were to meet every year, and they were to be paid salaries by their congregations.<sup>74</sup>

In October 1913, another very important conference was called for them to meet at Rungwe. First, there were two conferences—one for missionaries alone and another for Africans alone. Many resolutions were passed at these conferences. Missionaries had to discuss what ways were to be used to give Africans responsibility for their work. There was also a question on how should they uplift the spiritual life of the congregations. How could they induct the African customs into Christianity without losing the essential Christianity? There were also discussions on how they could help the African leaders in their outer stations to grow spiritually.<sup>75</sup>

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<sup>73</sup> *Proceedings*, (1898) p. 71.

<sup>74</sup> *Moravian Missions*, (1905) p. 50–51.

<sup>75</sup> *Proceedings*, (1914) p. 178.

While missionaries were holding their conference, the Africans also had their conference with 36 delegates. This was a start towards the self-reliance of this Church. The separation of these two groups could be examined at two angles. First, we can see that the Church is divided into two distinct sections. Secondly, this division was a good step to face the situation which was to come during the World War I.

When the two conferences had ended, a joint conference was held with the two sides discussing common matters which needed to be dealt with. Among some of items discussed at this conference were:

- Is it fair for little girls to be engaged without their knowledge? Traditionally, a girl could be engaged to a husband of any age without consulting her. When she grew up and came to know her concerns, she was shown who was to be her future husband
- Is it right for a Christian to drink or eat meat that was offered as sacrifices in the traditional worship services?<sup>76</sup>
- What should the Church do with a woman who has been left alone for many years by her husband? What should the Church do with a man who has been left alone for many years by his wife?
- What should be done to make Christians see each other as one family? Could congregations help each other in case one of them faced problems and how could they help?<sup>77</sup>

This conference was very important because African leaders got to know each other very well, and could show their talents and strengths. This conference, through the hand of God, was thankfully held before the war broke up in Europe. There were other conferences held during the Presbyterian period of 1917–1925.

In January and February 1927, another conference was called, but it was very different from that of 1913. This 1927 conference had much influence from the Presbyterians. The Presbyterian Church of Malawi gave much authority to the Church elders and deacons. The deacon's office was introduced by the Presbyterians because for the Moravian tradition, a deacon is the first step into the ordained ministry. The Presbyterians started this office by taking some

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<sup>76</sup> *Ibid.*, p. 179.

<sup>77</sup> Wright, p. 229.

responsibilities from the Church elders. The conference was held at Kyimbila. The problem, as earlier stated, was with drinking alcohol. The resolution passed in the conference has influenced the Church for many years to come stated that:

Every Christian should be taught how bad alcohol is, but for the good discipline of the Church, anybody who held any office should not drink *pombe*.<sup>78</sup> The leaders were not to drink *pombe* so that they could teach others how difficult it was to drink *pombe* and at the same time, be good outstanding members of the church.

In 1934, another conference was called to deal with difficult issues facing the church. This conference is remembered very much, because at this time, the Church was in financial problems. The resolution was passed that congregations were to take on a greater load by giving more money to the Church. The congregations were to double their contributions. Congregations which were financially capable were to increase their contributions to help each other in order to spread the Word of God throughout land.

In 1947 another conference was called at Utengule. At this conference, a representative of British Moravian Mission Board, Br. Shawe, attended. In his report, he summed up by saying: “*the delegates asked the Mission Board to give more money as to extend services in the Medical Work so as to get hospitals.*” There was also a request to give more funds to this church so as to start more girls’ schools. The Mission Board representative asked the delegates to give themselves more to increase their local income. Additionally, the conference discussed an agenda from Utengule congregation which asked whether there was a possibility of electing an African Bishop. The conference received the reply that it would be possible when the Lord opened the door.<sup>79</sup> In this conference, the Mission Church was given the responsibility of starting new congregations to head the medical work and to educate pastors. All missionaries were to be under the Mission Church. The African Moravian Church was given the responsibility to deal with congregations which were led by African pastors only.

In 1949, another conference was called, among whose agenda was the need for a strong decision. The Mission Church asked the African Moravian Church if they could accept German missionaries

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<sup>78</sup> *Ibid.*, p. 161.

<sup>79</sup> *Moravians Missions*, (1947) p. 86.

again in this area. The AMC agreed to receive them as they said they were one in Spirit.<sup>80</sup> Since 1939–1951 there have been no German missionaries in the area.

In the Synod of 1952 held at Mbozi, there was much discussion on sharing of power between missionaries and Africans. At this Synod, the Church Board was for the first time formed comprising only the African brothers. This Board helped the missionaries to see themselves as co-workers with Africans.<sup>81</sup> At this Synod, the resolution was passed to increase the income of the Church. In order to receive some Church services like baptismal of children, a member had to pay some money before the sacrament was performed. Br. Lazaro Mwanjisi (formerly known as Kaminyoge) was against the practice of paying money for sacramental services. He wrote a letter to all pastors to show his opposition to the idea and also shared his position.

The Synod which was held at Isyonje in 1954 elected Br. Elmo Knudsen as Bishop of the Province. At this Synod, also for the first time, Br. Wamusamba Simukoko was elected Assistant Superintendent. There was much discussion on whether there could not be one Church in the whole area rather than the division. The Africans felt that the mission work was part of the Church, and there was no need to have two separate Churches in the same area. There was no agreement on this issue. Missionaries did not feel comfortable being under one leadership.

In 1958, another Synod was held at Msangano. At this Synod, many changes occurred which were to lead the Church into the future.

- 1) Many delegates were not satisfied with the leadership of Br. Knudsen because when he left this area for Europe on furlough in 1957, he did not leave the office to his Assistant. He called his fellow missionary to be Acting Superintendent. The resolution was passed that in future, if the Superintendent left the office, his Assistant had to be the Acting Superintendent.
- 2) The resolution was passed that all four church leaders of the Moravian Church had to live at Rungwe as the Headquarters of

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<sup>80</sup> *Ibid.*, (1952) p. 90.

<sup>81</sup> *Periodical Accounts* (1952) p. 12.

the Church. Br. J. Lund had to move from Utengule to Rungwe in the same year.

- 3) The Synod blamed the missionaries for the way they were preparing Africans to lead their Church. The Synod was also alarmed that their Church was at the first stage towards independence. One delegate said in the Conference: *“It is a painful thing to learn what missionaries had been doing for the past sixty years. It is not right for this Church to be at Associate Province stage.”*<sup>82</sup>
- 4) At this Synod, missionaries also suggested to change the name of the Church from African Moravian Church to Moravian Church in Southern Highlands Province. This idea was brought by Br. S. Ibsen. The idea was rejected. Br. H. Beck said to the members *“It maybe that time will come when Africans themselves will stop using that AMC name or they would change the name, even though it is seen now as a sensitive issue.”*<sup>83</sup>
- 5) Many Church departments were started which were Women’s Fellowship, Sunday School, Youth and Education. The Provincial Secretaries were elected to lead the departments.
- 6) The Synod discussed the issue of increasing the salaries of African pastors. Salaries for pastors living in rural areas were to be raised from TShs 80 to TShs 150; pastors living in urban areas were to have an increase from TShs 100 to TShs 200. The salaries were raised because the living standards had gone up. In order to meet these new scales, the Church collection from each member had to be raised from TShs 1.50 to TShs 7. Some Congregations did not accept this resolution of increasing the collection from each member.

In the Synod of 1960, the situation was very complicated. This Synod was held at Lutengano. The problem was that the Rungwe Congregation did not agree to the resolution of 1958 Synod. Many members of Rungwe did not want to give their collections to the Church. It is said that there were about 3000 members who were against the 1958 Resolution. The Collections came to TShs 6, instead of TShs 7.

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<sup>82</sup> *The Moravian Messenger*, Moravian Church in the British Province November (1958) p. 22.

<sup>83</sup> *Ibid.*

Due to this conflict, Superintendent Br. J. Lund had to leave the office and travelled back to Europe without any arrangements for the leadership. In this Synod, Br. H. Beck was elected to be the Superintendent of this Church. Even though peace was restored at Lutengano Synod, Br. Mwanjisi could not accept any agreement and therefore he went on with his own group. Finally, Br. Mwanjisi registered his group as a Church called the **FREE SION CHURCH**.

The Synod of 1964 which was held at Vwawa came up with many changes. The Synod passed a resolution that every pastor could go on long leave after three years. During his travel from his work station to his home and back he would be given full fare and if there were no buses in the area, the Church would pay for porters. A resolution was also passed that each congregation had to pay to the Central Fund 50% of her total income. The income was to come from collection, thanksgiving, special offerings, harvest, without including special collections for special occasions—earmarked funds—which were not to be divided.

At this Synod of Vwawa, the name of the Church was also discussed. The Synod agreed to change from AMC to Moravian Church in Southern Tanganyika (MCST). This name had been carried on for a long time. At this Synod, it was passed that all Provincial department secretaries should not be elected by the Synod. Rather, the Provincial Board had to appoint those secretaries. The secretaries, upon appointment were to be members of the Provincial Board.

The Synod of 1966 held at Rungwe decided to start a small office at Mbeya which was to be the Provincial Assistant for the districts of Mbeya, Mbozi, Chunya and part of Sumbawanga. At this Synod, the nomination committee was dissolved and each voting member had the right to nominate the candidates for different offices. The dissolution of the Nomination Committee was because it was being used by the great campaigners to drop the needed leaders by not putting their names forward for consideration. Some people felt it was an instrument of the devil.

The Synod of 1970 passed the following resolutions. The religious instructions department was to be under the Youth Department. A resolution was also passed that evangelists could be ordained after attending a course for six months. At this Synod, it was agreed that all married pastors had to live with their wives. At this Synod, it was regretfully passed to let all the choirs be led by the Church Elders Council. In previous years, the choirs had provincial

leadership. The provincial societies were called Provincial African Choir Association (PACA) and Union Choir (UC). The Church was obliged to hold an election Synod for the Bishop in 1972. Another resolution passed was that women were not allowed to be trained to become ordained pastors. The Synod allowed individual people to study for theology, but before they could do so, they had to be approved by the Church Elders Council, then the Provincial Board. This Synod of 1970 made many resolutions because it was for the first time to be held under the new Constitution of 1969. This was also the first time that the Unity Province could decide different matters without waiting for approval from another province.

The Synod of 30 November–3 December, 1972 passed the resolution that when all the delegates travelled to the Synod, the costs had to be met by the Central Fund. In the previous years, only pastors and evangelists were paid from this fund for their travel expenses to any Synod held. There were serious discussions on the election of the Bishop. The resolution was passed that a Special Synod was to be called in the year 1973, strictly for electing a Bishop.

In 1973, a Special Synod was called to elect a bishop. After three rounds of vote-casting, only one vote was required to get  $\frac{2}{3}$  (two-thirds) for a person to be elected a bishop. Therefore no person was elected a bishop of this Church.

The Synod of 1974 was informed by the Provincial Board about some Christians in Dar es Salaam who were Moravian, but had for many years been spiritually cared for, and held worship in the Lutheran Church. There arose differences with the Lutheran leadership. These Christians were being served by Moravian Church in Southern Tanzania (MCST) and Moravian Church in Western Tanzania (MCWT) alternatively. The Synod passed a resolution that the Provincial Board should continue to serve the Christians while investigations were being made for the possibility of starting the Moravian Church congregation in Dar es Salaam.

The Synod of 1976 is important in the history of our Church as resolutions passed here had much input in the life of the Church.

1. Ministers or Pastors were to retire at the age of 60 years instead of 65 years of age.
2. Evangelists were to be employed as permanent workers.
3. The Synod decided to split this province into two parts. It was agreed that the two parts be as follows: the Moravian Church in Southern Tanzania was to be in Rungwe District, Kyela

District and Ileje District. The Moravian Church in South West Tanzania was to be in Mbeya District, Mbozi District, Chunya District and rural parts of Sumbawanga Districts. The Provincial Board was requested to proceed with other formats to move the resolution.

The decision was presented to the Moravian Church worldwide. The Unity Board, the ruling body of the Moravian Church worldwide, had her conference in New York in USA. The agenda to form another province in Tanzania was tabled. It was accepted and passed to have the third province in Tanzania called Moravian Church in South West Tanzania MCSWT. Her main offices were to be in Mbeya. During many Conferences and Synods of this Church, resolutions and decisions were passed to guide the Church. The Moravian Church World Wide passed a Resolution on 16 September 1741 in London that the Church was to be governed by the Board elected by a constituted body; this is what has been done in the history of this Church till 1976. May the Lord be praised for His guidance.

## VI. THE CHURCH WITH EDUCATION

### 1. Secular Education

Education was one of the most important works to get to meet the people. The Moravian Church got into education right from the beginning of her work. The first school was officially started in 1893. In the *Annual Report*, there is information that the school building was not constructed right at the beginning, but classes were held under the shade of bamboos.<sup>84</sup>

The Mission Board in Herrnhut felt the need to send more missionaries in 1892. Br. T. Bachmann was in the second phase of missionaries and he was asked to head the school in 1894. The **First Syllabus** was on how to write, how to read and Christian education. Pupils were of mixed ages. The First African Teacher was Br. Lambasika, later called Br. Nsajigwa, who was employed in 1894 as Assistant Teacher at Rungwe Station.<sup>85</sup> To emphasise on education, the church set a rule that no person was allowed to be baptized as an adult before he/she knew how to read and write. Education had two goals:

- i. People were taught the importance of knowing how to read and write and this was carried out in the class rooms.
- ii. Education was to be used as the means to spread the Good News. It was emphasized that at every place where preaching was carried out, a school also had to be started.

In 1900 there were 400 pupils in all station of this new area of the Church.<sup>86</sup>

In order for the education system to be more effective, a decision was reached to start a place where teachers who were at the same time evangelists and preachers of the Word of God could be prepared. In 1904, eleven students finished their studies as teachers and evangelists at Rungwe Station. The main language at the Central School was Kiswahili. In 1906 the Director of the Mission Board of Herrnhut travelled to this area. The Director gave suggestions that besides training teachers and evangelists for one year, there was to be a Central School for general education before taking special courses.

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<sup>84</sup> *Periodical Accounts*, (1894) p. 266.

<sup>85</sup> *Ibid.*, pp. 307–308.

<sup>86</sup> *Proceedings*, (1894) p. 80.

This school was to receive students from all main stations. The main language of communication was Kiswahili. He suggested that some students could be trained in theology for the ordained ministry for this work.

After his return to Europe in 1906, the Director of Mission Board gave a report of his visit to the Mission Board of his church. The Mission Board decided to send a specialist in education. Br. Felix Oskar Gemuseus (the Africans called him Kabeta) was sent to this area in 1907. His first work was to prepare a syllabus for the school. The Central School of Rungwe was started in January 1910 with 13 students. The studies took two years to complete. In 1912, the second class was started with 35 students.<sup>87</sup> The starting of the Central School at Rungwe was a very important step in the development of this area. The Church had a shortage of teachers even though it prepared her own at Rungwe. More schools were started than the Central School at Rungwe could cater for. The Church asked for assistance of teachers from the Livingstonia Mission or called Free Scottish Church or Presbyterian Church of Malawi to make sure there were enough teachers at every school.

The German colonial government, after being satisfied with the progress of the Rungwe Central School began to give some assistance for the school buildings. The Church invited Christians and non-Christians to this school. The Church believed that non-believers could be converted during the process of having secular education. However, the start of World War II greatly affected the progress of education. After the German missionaries were taken as prisoners of war on 16 May, 1916 almost all schools were closed and some never re-opened again. During the period of the Presbyterian Church of Malawi (1917–1925) many schools were re-opened. At many places schools could be started at the same place they were during the era of the Germany missionaries, 1891–1916. In other places, new sites were found to start the schools. The Central School was started at Isoko in 1922. This school took in students from all main stations and from village schools. Later, another school was started at Lutengano where the Head Office of the Church was situated. Schools were started at different places; Itumba in 1921, Kapugi 1924, Ipande 1920 and Isongole 1923.

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<sup>87</sup> *Ibid.*, (1904) p. 124.

When the German Moravian missionaries came back after World War II, they had to be approved by the British Government to qualify as teachers in all church schools, especially schools which were from class one to four, which were called primary schools. Br. F.O. Gemuseus had taken his teaching courses in England, and therefore he was approved on 5 July, 1926 to be a teacher in the British system. After this approval the Boarding School was started at Kyimbila. There was a need to add more qualified teachers. The requirements for acceptance as a teacher was to pass English Examinations. Mrs. Carolina Jansa had also studied in England and therefore she was approved with fewer difficulties.

African teachers were also needed and Br. Lazaro Kaminyoge (who later became Mwanjisi) was the first Church teacher to pass as a Grade Two English teacher. He later passed his First Grade examinations. More teachers were needed but many of them failed the English examinations. The Church applied for teaching licenses for Br. Ambakisye Mwamwaja and Asyukile Mwaipopo. They were to be certified by a doctor for their health before they could be allowed to teach in those church primary schools. Both were approved on 23 April, 1927. In mission schools some students were people who were supposed to pay taxes because they went school in their later ages. Br. F.O. Gemuseus asked the Government to exempt some of his pupils so that they could continue in school without being bothered.

In the Church there were three categories of schools. Firstly, there were those called village schools or 'bush schools' as the British colonial government referred to them. These schools were started at almost every out-station. In 1926 there were 130 village schools and by 1937 there were 345 village schools in all. Those schools ran only the first two classes. Secondly, there were primary village schools. These schools were to run four classes, from Standard I to Standard IV. These schools could also accept pupils from village schools in their Standard III. All the main stations of the Moravian Church had those schools. Besides the main stations, other schools were started such as Primary Village School at Kesalija in 1928, Itenya in 1929, Lupa in 1935 and at Lupepo in 1937, to mention just a few examples. Thirdly, there were Central Schools. In the whole Church there was one such school. In 1927, the Central School at Kyimbila moved to Rungwe in 1928. The schools were to receive pupils from Primary Village School. In 1929, a carpentry school was started at Rungwe. In the same year a Teachers' Training College (TTC) was started at Rungwe. The TTC was closed due to lack of qualified teachers. The

TTC was re-opened in 1933 with 18 students. In 1938 there were 32 students.

The Church did not have any central school for girls. Short courses were conducted by Mrs. Carolina Jansa at Kyimbila with the help of Sister E. Schnerf (Tusekile). Courses were later offered by Sister E. Schnerf in Domestic Science, Hygiene and First Aid. When Sister Gysin came to this area in 1930, she travelled to different congregations to lead courses for girls. She also gave one-year courses to 15 girls at Kyimbila Main Station. Rungwe Central School received grants from the colonial government for the teachers' salaries.<sup>88</sup> The Rungwe TTC was closed during World War II. The Church faced much difficulty in getting teachers. It was jointly decided by the three churches of Moravian of Rungwe and Tabora, the Lutherans of Singida and the Anglican Church of Central Tanganyika to start a Teachers' Training College. The college was started in 1944 at Kinampanda in the Lutheran area. The first principal came from the Moravian Church in Tabora. This college did not last long because the Lutherans withdrew from the alliance. The Moravians and the Anglicans decided to start the college at Rungwe. This college was started in 1949.

In 1946, the Boarding Central School for girls was started at Kyimbila. This was a big step towards the development of girls and women of the church and the community at large. In 1948, an order was given that all village schools from classes 1–2, which usually belonged to the church, were required to use government syllabuses. It was also required that one of the teachers had to finish Standard Six. In order to run education smoothly, the church called for a missionary, Paul Feuter from Denmark, to be Education Secretary. In October 1948 there was a conference between the government and some church representatives. Some of the resolutions were:

1. Village schools had to be recognised by the Government.
2. At least one teacher of such schools in the village was to be of Standard Six level but was not required to have taken the teaching course.
3. Each school was to have not less than 25 pupils.

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<sup>88</sup> *The Educational Work of the Moravian Mission in the Southern Highlands Province since 1919 Rungwe*, 29<sup>th</sup> July, 1938. Education Secretary W. Marx (unpublished document found in Rungwe archives).

4. Kiswahili was to be used in all schools for teaching communication.
5. The Government syllabus had to be used in all village schools.
6. There were to be only two classes for each school.

In this year the Church had 480 schools, both village and primary. The main income of these schools was through school fees. 30% of the income was sent to the central fund and 70% was left to help in the payment of salaries for teachers. The teachers each got TShs 20 per month as their salaries. The Government gave grants to the primary schools that it officially recognised. Each boy got a grant of TShs 30 per year and a girl got a grant of TShs 40 per year. In 1954, there were many primary village schools, although there were only two middle schools. The middle schools received pupils from all primary schools. The Church tried to spread schools within her working area.

In 1955, the government gave an order concerning the village schools owned by the churches to be closed because:

1. Village schools caused government schools to have very few pupils to be enrolled in Standard I.
2. The subjects taught were not properly done according to the government standards.
3. All schools were to be registered and village schools could not get registration.
4. The pupils from those village schools were not allowed to enter into the government primary schools as it had been before that a pupil from those village schools could simply sit Standard II examinations. If the pupil passed, she/he could join primary school in Standard III. The church primary schools were also not allowed to accept such pupils from village schools.

The churches tried to continue to run such schools, but it was very difficult. These schools came to end either by starting primary village schools, or they were left out when they could not get enough pupils. The Church was serious about the conditions of pupils and their parents, some of whom were very poor. The Church started a special fund to help the pupils from the poorest families. Many pupils were enabled to go to school through this special fund. More students went to Dodoma Alliance Secondary School which was owned by the Moravian Church and the Anglican Church.

When the pupil passed the final examinations, he/she was asked personally to get a loan which he/she was to pay back after completing secondary education and gaining employment. The good intentions of the Church were betrayed by some people who did not repay their loans. The Education Board, in the 28 February, 1958 conference, passed a resolution stopping the operations of this special fund. For primary schools, the assistance to the very poor continued. In former years, the Education Secretary was appointed by the Mission Board. In 1958, for the first time, the Secretary was appointed by Education Board of this church as from January 1959. The Board was also given the responsibility for the teachers' salaries and other teaching allowances. Additionally, the Board was responsible for the estimates and expenditures for education in the whole church, including the buildings to construct and maintain.<sup>89</sup>

The Teachers' Training College continued to operate under the management of the Moravian Church, the Anglican and the Lutheran Church Southern Synod which joined in later years. In 1960, a decision was reached to transform the college at Rungwe into a secondary school. This created the Rungwe Alliance Secondary School, which began operations in August, 1961. The Government of Tanzania after independence had to evaluate the education system in the country. Many religious schools had some form of segregation against other people who did not belong to their religion or denomination. Some of the students who were of the African Traditional faith were not allowed to be registered as pupils.

This forced the government to nationalise all schools from Standard I to University level. It was passed in 1969 that all schools were to belong to the government. All religious bodies were greatly shocked by this law.

1. The Government decided to pay salaries to all teachers who had recognized certificates. All teachers were employed by the Government.
2. All religious Education Secretaries were banned from dealing with education matters. Most of those Church Education Secretaries were re-employed by the Government.

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<sup>89</sup> *Minutes of Board of Education*, Advisory Committee A.M.C. 54 PR Rungwe – Tukuyu, 24.1.1959 (unpublished document found in Rungwe archives).

3. All properties which were in schools, either movable or immovable, were either given to the Government or they were retained or taken by the Church.
4. The law was to be implemented in 1970.

In 1969, Br. Amulike Mwambalakata, who was the Education Secretary of this church resigned. Rev. Nsobi William Mwakisu was appointed in his place. However, this office had to stop in 1970 and the department was put under the department of Youth and Sunday School. After the government had nationalised all schools, the Church was left with a trade school which was at Rungwe. The Church also started to run schools which again were of two classes only. The schools were started in places where there was no school at all. The schools were run in close relationship with the parents where the school was started. The schools helped young people to learn to read and write. In the years 1973–1976, the Government decided to start primary schools in every village. Many of the schools run by the church were freely taken as primary schools which started off with seven classes.

Education in this Church was taken very seriously right from the beginning. The Church had educated many people who hold senior positions in our country. We believe that the Church will continue to educate and train people in many years to come.

## **2. Theological Education**

Theological education was part of the work of the Church from the beginning. In the beginning, this education was part of secular education. As years passed on, theological education was left trailing behind other fields. The emphasis on theological education in the beginning was given to the students in schools. The need to educate Africans came when missionaries needed some people to help in preaching and teaching.

In order for the Church leadership to be good, there was a need for theological training, hence the establishment of a Theological Training Centre in 1901. The Rev. Gettlied Hundwing Klautssch, as a theologian, was sent to direct the centre. The centre was started in 1903 at Rungwe. On 1 July, 1903 all students who were intelligent and had a good spiritual life came to this college from the different

main stations.<sup>90</sup> The aim was that the students who graduated from that college would be evangelists and teachers at the same time. It was found that it was cheaper to educate Africans than to send more missionaries from Europe. College education lasted one year. Br. G.L. Klautssch had to return to Europe due to his poor health. He went back to Europe in 1906. The College had to be closed at that time, hoping that it could be re-open any time in the near future.

In 1929, Br. O.F. Gemuseus started theological training to some people whom they expected to become ordained ministers. The 1936 Conference between missionaries and African pastors passed a resolution that a Bible School would be built in the province. This resolution was never implemented. In 1936, besides the resolution to start a Bible School, the Church sent two people for theological training at Lutheran Seminary at Machame, Moshi. The two sent were Br. Yona Mwaitebele and Br. Reuben Gambi. This was a very important decision in the life of the Church and for the future leadership of this church. In 1941 the Church again sent four people for theological training to the school in Machame. The four did very well academically, and were also spiritually fit for the ordained ministry.<sup>91</sup> In 1943, the church sent Br. Robert Mwakalukwa for theological training at Livingstonia, Malawi for three years. Br. Mwakalukwa had studied secular education in Malawi for two years, 1927–1928, and had completed Standard X.

The Church still felt the need to start her own Theological Training Institute. The Pastors' Conference of 1949 recommended to the Church to have her own Bible School. The Superintendent at the time, Br. E. Kundsén in his *Annual Report* of 1949 emphasised the importance of theological training. He said that if they wanted the Church to remain united, then they had to prepare well-trained leaders.<sup>92</sup> The need for having the Bible School was also the same for Moravian Church in Western Tanzania, Tabora. Therefore, the sister provinces decided to start a bible school at Utengule, which was called *Unitas Fratrum Bible School*. The school was started in 1954 with two teachers, Br. Paul Feuter as the Principal from Southern Province and Br. Joseph Bukuku, also from the Southern Province, as a teacher. There were 25 students of whom two came from

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<sup>90</sup> *Proceedings*, (1902) p. 83.

<sup>91</sup> *Moravian Missions*, (1944) p. 1.

<sup>92</sup> *Periodical Accounts*, (1950) p. 26.

Tabora. All the students were adults who were already in service of the Church at different levels.

In 1961 the Church bought an estate at Chunya, with good buildings. The repairs had cost the Church TShs 30,000. After the buildings were renovated, the bible school was moved to Chunya. The Utengule building remained a multi-purpose Christian Centre. In 1958 Br. Anosisye Jongo was sent to Marangu Lutheran Theological Seminary to study for a diploma in Theology. He did not finish his studies. In 1962, the Church decided to use Makumira Lutheran Theological College to train her ministers for this province. The students took a certificate in Theological studies and diploma in Theology. The two Moravian Church Provinces, Southern and Western, found out that the Moravian heritage was being lost to the future leaders as all were theologically trained in non-Moravian seminaries. There was a need for their own Theological Seminary or College.

In 1969 the Moravian Theological College (MOTHECO) was started at Chunya in the buildings of the Bible School. Br. Samuel Preiswerk who came from the Southern Province became the first Principal with two other tutors. There were 10 students, five from each province. The permanent buildings for the College were to be built in Mbeya township. The College moved to Mbeya in 1978 under Principal Br. Andrew Abraham Kyomo. The long-term goal for this College is to offer a Bachelors' degree in Theology, after becoming a university. In co-operation with the Anglican Church of Central Tanganyika, joint Theological College was started at Dodoma, Kongwa in 1956, under the name St. Philips Theological College. Br. Paul Feuter from the Moravian Church in Southern Tanganyika, who was the first principal of Utengule Bible School, was called to be the first Principal of Kongwa Theological College. The Church had sent 11 students to Kongwa, where two of them did not finish the two-year course. One student was too young to be in the ordained ministry and the other failed to continue due to personal problems.

In 1956, the Moravian Church in Tabora started her own Bible School at Lusangi, Sikonge. Unitas Fratrum Bible School was led by Br. Samwel Preiswerk after Br. P. Feuter moved to Kongwa. The Utengule Centre also became useful for short courses in women's work, youth, Sunday School, literature, choir and other church departments of the province.



## VII. THE CHURCH AND HER DEPARTMENTS

### 1. The Church Economy

The missionaries of the Moravian Church came to this area with many skills. The missionaries not only preached the Gospel, but also put up buildings. The Mission Board sent missionaries with many trades—farmers, carpenters, masons, shoe-makers etc. The first trade work started was a shoe-maker's shop which was started at Rungwe in 1900. Another was established in Utengule, and Br. F. Bechme was sent to start a carpentry shop for training Africans.<sup>93</sup> The missionaries also taught Africans how to build houses using burnt bricks.

The Church felt that there was a need to strengthen the economy of the people. In a conference for missionaries held at Rungwe, January 14–16, 1901, they divided the pastoral work and the economy section. Br. Jansa was given charge of economy section and he was to stay at Kymbila, which then became a commercial centre for the Church,<sup>94</sup> till 1907, when it stopped and became a normal Mission Station. The Church bought land at every place where they had a main station. At Rungwe, the Church bought 3000 acres. The wood was used as timber for using at the carpentry school. The Church also carried out a lot of research on what crops to plant in that area. They tried to plant wheat in Rungwe, but it did not show good results. Coffee was planted for commercial reasons, with a big coffee farm set up at Lutengano.

During World War I, many economy centres collapsed. The Presbyterian leader did not work on farms and other commercial centres. When the German Moravian missionaries came back after the end of the World War I, economy sections were brought up again. In 1927 the Mission Board sent Br. Naus Scharf, a carpenter, to reopen the trade school at Rungwe. Br. Ernst Waldner (whom the Africans called Mwampulo), an architect, was also sent to this province. The missionaries were sent to revive the economy side and also to open the carpentry shop. Some farms were also restarted.<sup>95</sup>

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<sup>93</sup> *Proceedings*, (1901) p. 75.

<sup>94</sup> *Ibid.*, (1902) p. 81.

<sup>95</sup> Hamilton, *History of the Moravian Church* p. 604.

In 1928 the Church got a loan of TShs 450,000 from Germany for development at Mbozi and Kyimbila. These were steps to try give the Church financial self-sufficiency. The farms at Rungwe, Utengule, Kyimbila, Lutengano and at Kakozi were re-started.<sup>96</sup> The changes occurred in 1939 after the World War II. The change of the Mission Board from Herrnhut to Britain caused several changes in economy. The farms at Kyimbila, Rungwe, Mbozi, Utengule and many other places were sold. In 1949 Br. Jens E. Lund was sent by the British Mission Board as an Agriculturist. Br. Lund tried to start farms at Rungwe and Lutengano by planting coffee and rearing cows. The colonial government for sometime recognised the effort made by Br. J. Lund and gave some grants. In 1953 the Government stopped giving grants to the work of Br. Lund. The Church did not have enough funds to allow the work of Br. Lund continue, so he decided to join private farmers at Utengule, Mbeya.

In 1951, Br. Fritz Lehner re-started the carpentry shop at Rungwe. Many people learnt carpentry and joinery work. Due to some reasons, Br. Lehner stopped running the shop and went to Mbalizi where he started his own carpentry shop in 1956. The carpentry shop and the trade school at Rungwe showed a poor performance for some time. The church then decided to get another missionary in the 1960s. Br. Harald Schubert re-opened the carpentry shop and carpentry trade school in 1966. The two were run jointly to help the young people become self-sufficient. They made furniture which was used by many people. The Church started other economy sectors by starting projects for milk cows in 1971, at Rungwe. The project was meant to be for increasing finances from the sale of milk. A bookshop was built at Tukuyu Town with modern facilities, at the cost of TShs 100,000. This project was also to ensure that the local income would be less dependent on money from Mission Boards. The Church wanted to be self-sufficient financially but it has always been very difficult to reach that goal. One of the reasons was that individual members were not well-off financially.

## 2. Stewardship

This section deals with financial matters. Before the missionaries came to this part of the world, the indigenous people knew what it meant to give something to a friend, relative or to their

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<sup>96</sup> Wright, p. 163.

God. Each time one went to visit he had to take some gift and when he left, he in turn received a gift. Therefore, the concept of gift-giving was not a new idea.

When the Church introduced the idea of tithes, this was also not new to the Africans. The only thing the Church had to do was to teach their members the relationship between what they gave, and to whom they were giving. The first fruit of this mission work, Sister Numwagile Sanduma, at the end of 1896 received aid from Germany. The missionary told her that the items were given by Christians in Germany to help in spreading the Word of God. The lady returned to her home and when she came back, said to the missionary, "*I have a lot of things, moreover, I have heard the Word of God that He loves me. I am supposed to give something as a sign of thanksgiving to His love.*"<sup>97</sup> This is how Christians in African responded to their Church's financial needs. Christians were taught to give to God whatever they had. As early as 1904, in Lutengano the Christians gave out their harvests.<sup>98</sup> In 1908, the Christians at Rungwe contributed TShs 4 and they gave produce such as eggs, millet, corn etc.<sup>99</sup> Stewardship was well received by African Christians. The income for 1911 was in total TShs 5,846.20 from 1296 Christians. On average, every Christian gave TShs 4.50.

Stewardship was emphasized each year in this Church. In 1930 when the Church was in financial difficulties, people were asked to give more in order to carry the heavy load. The Synod of 1934 passed a resolution that each adult male was to give to the Church TShs 2 per year and an adult female TSh 1. The same Synod also passed that each congregation was to contribute TShs 15 to the Central Fund, and that in order to remain at the Village Primary School, each pupil had to pay school fees. The fees levied helped increase the Church income. There was financial progress in the 1920s. But in the 1940s, there was a decline in the financial giving. In 1940, there were 19,155 members, and the income was TShs 10,755, which translated to an average contribution of TShs 0.56 by each member.

In 1947, the Church evaluated herself financially. The Church had to set goals on its progress. Through the advice of Bishop Shaw, a member of the British Mission Board, in the goals were set for the 10-year period (1949–1958), the Church committed herself to take on

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<sup>97</sup> Hamilton, *Nyasaland* p. 68–69.

<sup>98</sup> *Moravian Missions*, (1905) p. 6.

<sup>99</sup> *Proceedings*, (1909) pp. 114–115.

the payment of salaries for all African pastors. By 1950, all employees were to be paid from the funds raised from the congregations.<sup>100</sup>

The financial assistance from the Mission Board was to be deducted in the ten-year period. The decrease was to be TShs 5000 per year. In reality, the congregations were not self-supporting. The congregations of Rungwe, Kyimbila, Isoko, Lutengano, Utengule and Mbozi were self-supporting, and the congregations of Ipyana and Mwaya were almost at the point of being self-supporting. In 1953, the Church collected TShs 20,000 for the Central Fund. African pastors were paid their salaries from the Central Fund. The balance at the end of the year was TShs 2600. In the same year, 1953, the Church gave an offer of TShs 4000 to flood victims in Jamaica.<sup>101</sup> Early in the 1960s, a Committee was set up to try to increase the income from the congregations. In 1961, Br. Robert Mwakalukwa was sent to the Lutheran Church in Ilembula, Njombe to learn how stewardship was taught there. The Provincial Stewardship Committee was appointed on 14 July, 1962. In order to strengthen and help the congregations to donate more to the Central Fund—50% of the total income of the congregations—the Church decided to call people to lead the stewardship department. The Stewardship Secretaries were employed after the Province got full independence in 1967. The following were the appointees:

Rev. Daniel Mwalwisi	1969–1973
Rev. Anangisye Owden Mwenisongole	1973
Rev. Yohana Luka Wavenza	1973–1977
Rev. Angetile Yesaya Musomba	1976–1977

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<sup>100</sup> Hamilton, *History of the Moravian Church* p. 609.

<sup>101</sup> *Periodical Accounts*, (1954) p. 60.

The following table shows an example of the income for the Central Fund.

<b>Year</b>	<b>N° congregations</b>	<b>Amount collected (in TShs)</b>
1950	21	14,631.41
1951	22	22,795.43
1957	23	27,395.56
1966	37	77,113.55
1967	41	92,863.50

The total expenditure for the whole work in the Church in 1967 was TShs 760,359.35. This means a lot of assistance was obtained from the Mission Board. The Church, after getting full independence and being a Unity Province, increased her local income. The following table gives an illustration.

<b>Year</b>	<b>Local income (in TShs)</b>	<b>Assistance from Mission Board (in TShs)</b>
1968	94,762.00	663,255.60
1969	118,498.75	762,948.70
1970	143,275.55	874,734.05
1973	228,142.55	1274,397.80
1975	354,726.25	685,217.55

This shows that the local income did not match with the real needs of the Church. The stage of financial self-support was still far away. The local income had increased but it did not tally with the growth of the Church Services. The Church was faced with great difficulties from local income as it did not measure up to the real need of the Church expenditures. From 1891–1916, the Moravian Church Worldwide many times came short of funds and it almost closed the work in this area. In the years 1916–1925, due to World War I, the Church was faced with several financial problems. German Moravian missionaries could not come back to Tanzania after World War I had just ended because the Church did not have money. In the years 1926–1939, the Church had much more difficulties such that it

decided to request loans from the Government. Collections were increased from individual members and also from the congregations. In the years 1939–1950, the Church was hampered due to World War II. In the years 1950–1976, the Church did not achieve self-supporting goals, thus causing a longstanding discussion of the issue. The church had many plans but the area was so different economically and there was need to start new congregations.

### 3. Medical Work

The church was involved in the medical field right from the beginning. In comparison with other churches, this Church did not do much in the first years due to a lack of medical facilities. The work which could be seen was established in 1948 onwards. Many of the missionaries who came had some training in the medical field, either to help themselves or members of their families. Br. T. Meyer (Mwasulama) studied some tropical medicine. These missionaries neither started clinics or dispensaries. Whenever the missionaries went out to preach, when they found sick people and helped them by curing the illness.

Before the missionaries came to this area, Africans knew how to treat each other. Many diseases were treated but not all of them. The cause of the illness could be given by traditional medicine men. When missionaries heard of the reasons given by medicine men, they immediately discouraged Christians from visiting medicine men. However, they neglected to look further into the issue. Many of those that were converted to Christianity discontinued the practice so as to avoid conflict with the Christian fellowship. There were many who went to medicine men under cover of night. In private, many people went to the traditional healers for treatment. Some Christians also continued to be healers. The reasons given as causes of disease by African medicine men were more acceptable to many Africans than those given by Western sciences.

When they arrived at Rungwe, the missionaries helped people who had medical problems. The first fruit of this Church, Sister Numwagile Sanduma was treated for a large ulcer before she was converted to Christianity. The Church got involved fully in helping the lepers in the area. In 1903, it started centres for lepers near Rungwe. The German Colonial Government approved the work.<sup>102</sup>

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<sup>102</sup> *Proceedings*, (1905) p. 154.

The sick got food from their families, under encouragement from the local leaders. The establishing of leper centres was welcomed by the Africans. The sick were cared for by their fellow Africans. The German Colonial Government also gave money for building houses for the lepers to live in.<sup>103</sup> Leper centres were also set up at Songela near Ipyana, Makete near Lutengano, and at Mugofi near Isoko. The total number of lepers in all centres was 1315.<sup>104</sup> Later, the Government decided to maintain only one centre in the whole area, which was Makete, situated near Lutengano Main Station.

In 1911, the Mission Board sent a trained nurse to help the missionaries and their families. Her name was Sister Augusto Schmidt, who had been trained at Medical Mission Institute at Tubingen. In 1943, the Church decided to provide additional help to her members and to more Christians. The Church sent two widows to Moravian Church Western Tanzania at Usoke Hospital to study maternal care. When the women returned, they started to help their fellow Africans especially with deliveries. A clinic was built at Rungwe in 1947 and it was decided that Mrs. Knudsen could help in the work there. But in 1949, the Mission Board sent Sister Elizabeth Brogaard to help. Sister Brogaard also provided Primary Health Care to the villages around Rungwe. The Colonial Government gave grants to this clinic but soon stopped due to the fact that the services were not meeting the requirements to qualify for government medical grants.<sup>105</sup> A clinic was started at Mbozi in 1948, headed by Sister E. Senft. In 1953, after consulting the head officers at Rungwe, Sr. Senft, with the support of the Mission Board, started a children's orphanage at Mbozi. This initiative was highly appreciated by many people around the area. The two clinics of Rungwe and Mbozi were visited annually by a doctor from Sikonge who was also a missionary. Whenever the doctor visited those clinics, he dealt with complicated medical cases and gave advice to the nurses.

In 1953 Sr. Brogaard had to return to Europe due to poor health. The work was left in the care of Br. Nikubuka Mwankanye. In 1957, when Dr. Due Madsen from Sikonge visited Rungwe Clinic, he gave advice to him until a person trained in clinical work was found to take over.<sup>106</sup> At Isoko, the situation was very difficult. Br.

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<sup>103</sup> Hamilton, *Nyasaland* p. 141.

<sup>104</sup> Hamilton, *History of the Moravian*, p. 182.

<sup>105</sup> *Moravian Missions*, (1953) p. 38.

<sup>106</sup> *Periodical Accounts*, (1959) p. 22.

Aswile Kangele felt the need to start some kind of medical treatment. Two women were therefore sent to Mbozi in 1955 to learn maternal care. When they returned, a small service was started at Isoko. In order to get medicine, one had to walk from Isoko to Mbozi, which is a distance of about 130 kilometres. From Mbozi, one then travelled by car to Tukuyu. From Tukuyu, the medication was carried to Isoko, which was about 72 kilometres away. In 1958, Sister Dorothea Waldner (given the name Mpegwa by the Africans), daughter of Rev. Ernst Waldner (Mwampulo), worked for sometime at Mbozi clinic. She was born in Tanzania during the period when her father was a missionary, from 1927 to 1939. A clinic was then started at Isoko in 1958, by a trained nurse.

The Church decided to expand the clinics at Mbozi and Isoko. The two clinics got a TShs 250,000 gift from Bread for the World. These funds were used to raise the standards of those clinics to hospital level.<sup>107</sup> Mbozi Hospital was officially opened in April 1962 and the doctor in charge, who arrived in 1964, was Dr. Arthur Winterhagen. Isoko Hospital received its first doctor in 1965, Dr. Bruno Runge. At Utengule, the clinic was run by Sister S. Preiswerk for one year, 1958–1959, after which it was closed. Medical work is a continuous process. In the history of the Church, the lack of funds has prevented the establishment of more medical facilities.

#### 4. Choirs

The Central School at Rungwe taught music to its students from 1912–1916. The students were taught tonic solfa and staff notation by Rev. F.O. Gemuseus (Kabeta). In 1917, Br. Yoram Mpanda also taught music at Lutengano. One of his students was Br. Atufigwege Paul Sindi Seme. Br. Seme became a Choir Leader at Lutengano. A small choir was started on 2 August, 1918. Br. Seme got more music theory from Br. D.R. Mackenzie. In 1921, Br. Haldy, a precentor (choir conductor with advanced training in music) joined them. Br. Haldy taught Br. Seme more music, who was also further trained by Br. Peter Thele. All the three tutors of Br. Seme were from the Livingstonia Mission in Malawi. Br. Seme graduated in music in 1922, having attained the level of precentor.

Br. Aswile Kangele, while a Church Elder at Ndembo which was the outer station of Isoko, started a choir in 1919. The choir

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<sup>107</sup> *Moravian Messenger*, (1961) p. 17.

groups were started in different places after acquiring some knowledge in music. In 1929, a strong choir was started at Isoko under the leadership of a missionary Sr. E. Zickmaketel (known as Mboneke). In 1936, a choir was started at Itumba under the leadership of Br. B. Fumbo assisted by Br. Syelwike Mulungu. In 1948 a choir was started at Manow Lutheran Church. Choirs were started in different congregations and they were run independently.

*Provincial African Choir Association (PACA)*

In 1956, the Superintendent Rev. E. Knudsen suggested to Br. Seme that a strong choir be formed, that could be sent to preach in different places. The choir was formed at Masukulu in the same year, with a total of 60 people. This group was given the name PACA as it was hoped to be representative of the whole province.

*Union choirs*

In 1945 at the village of Kesalija, there arose a need to send one person to go and learn music in Lutengano under the tutelage of Br. A. Seme. At first Br. Amon Mwambande Malakalinga was to be sent, but another person was later sent to Lutengano. Br. Mwambande was born on 8 September, 1930 at Lubangalala Ibungu. His father died while he was only two years old and he was brought up by his uncles. He went to school from 1938 when he came to know Jesus Christ as his personal Saviour. He was baptized on 2 November, 1942 by Rev. Jona Mwaitebele who was a pastor at Lutengano. Br. Mwambande learnt the tonic solfa music from Br. Amulike Manyafu in 1943. From 1945 to 1946 he worked in the gold mines in Chunya, after which he learnt tailoring. He later went to Zambia, Zimbabwe and lastly to South Africa. While he was in South Africa he took correspondence courses in English. He took more lessons in music and could use music books by Sankey, Redemption, Church Itinerary and Alexander B.K. After learning the music, he began to teach others in the Moravian Church in South Africa. In 1952 Br. A. Mwambande returned to Tanganyika. He started to teach music and his first music scholar was Br. Loosvelt Shola of Malawi. Br. Mwambande went on with music in different ways.

In 1956, there arose a need to unite the choirs of Isoko, Ibungu and Itumba. A conference for this purpose was called at Kalembo. The three choirs were united on 15 November, 1956 and took the name 'Union Choir' (UC). The President of the Union

Choir was Br. A. Mwafu, the Secretary was Br. M. Bukuku and the Treasurer, Br. B. Fumbo. A committee of 12 people was appointed. In August 1959, another Union Choir conference was called at Mlale near Itumba. Br. Amon Mwambande was elected to be the Precentor of the Union Choirs. Br. Mwambande attended the Church Synod held at Lutengano in 1960 as a Representative of the Union Choir. Many congregations joined the Union Choir. Choirs from also Malawi joined the Union. During the Synod at Vwawa of 14–18 August, 1964, a resolution was passed that the PACA and UC should unite to make one society. The following Synods insisted on the 1964 resolution but no steps were taken. The Synod of 1970 held at Rungwe passed the regretful resolution to dismantle the two societies. All choirs were to be under the congregations headed by the Church Elders Council. This was a set-back in preaching the Word of God through singing.

## **5. Youth and Sunday School**

In the beginning of this Church, many who were converted into Christianity were young people aged 20–30 years. The youth department was not created until 1958. Youth groups were formed in many congregations along with Sunday School in many villages. The Synod which was held at Msangano passed a resolution to start a Youth and Sunday School Department. The Synod appointed Br. Esil S. Mwakyambiki to be the first Youth and Sunday School Secretary. Before this new post, Br. Mwakyambiki was a Primary School Teacher. This department aimed at:

- i. helping young people to lead their organization
- ii. helping the Church as a whole
- iii. working together to build a centre where the youth could meet.

In 1960 Br. E. Mwakyambiki was sent to Europe to study Youth and Sunday School work. In May 1963, Br. H.M. Mwamlima was appointed to lead the department. Br. Mwamlima was sent to Britain to study for two years. A missionary, Br. Heinz Engelfried was called to assist the African Secretary. In 1970, Br. Samuel Mwakijambile became the departmental secretary till 1973. Br. Stephen Mwakasyuka became a leader for only three months, because he was called to be the General Secretary of the whole Church. Br. Anangisye Owden Mwanisongle was then appointed the departmental secretary.

## 6. Women's Fellowship

This group was implanted from the Presbyterian Church in Malawi. In Malawi the group was called Kifulano, meaning, to help each other. The group grew into this Church in the congregations along River Songwe which is at the border of Malawi and Tanzania. The group came to the notice of Church leaders of the Moravian Church in the 1950s. The emphasis of this group was and still is to fight against alcohol consumption and to help Christian women to have a good family and live happier lives. There are also stories that the group was formed by girls who had gone to school at Kyimbila in the 1930s. One of the girls, when she was a woman in the 1950s, grouped together other women and taught them how to pray, to have holy communion, encouraged them to help in cleaning the Church buildings, taught domestic science, and how to have a good marriage. This was done by Aneti Mbapa (Mrs. A.P. Kabisa). There are also written papers on how this group started in Isoko in the 1940s, coming from Malawi. It is also recorded how it came to the congregations of the Kyela area.

At the Synod of 1958 held at Msangano, this department was officially formed. Sister Aneti Mbapa was elected to be the first leader. The aims of this group was more of what Aneti Mbapa had been teaching for many years while in the congregations, which was family life, the relationship between man and woman, helping children to live a Christian life, and how to relate to their neighbours.

The Women's Fellowship also tried to help pastors or ministers by holding seminars for their wives. They sent young girls to train as teachers and also came up with the idea that the pastor's wife was the assistant to the pastor in a congregation. The fellowship also emphasized that pastors were to live with their wives wherever they were sent to work. Through this fellowship, women took a leading role in the Church. Women are the majority of Moravian members and the leading financial contributors to the Church.

The Secretaries of this group were as follows:

- 1958–1962 Sister Aneti Mbapa from Mbeya Town
- 1962–1965 Sister Suma Kaisi, former Church School Teacher
- 1965–1974 Sister Louise Plock, a Missionary from Germany
- 1975–1978 Sister Flora Mpayo, a Theologian of Makumira for five years.

The first Christian of the Moravian Church was a lady and this leading has never been taken up by men. The Church looks forward to women's continued support in the church.

## VIII. THE RELATIONSHIP WITH OTHER CHURCHES

### 1. The Moravian Church in Western Tanzania (MCWT)

According to Moravian Church internationally, the correct term that should be used is the Province instead of the Church. In Tanzania there had been two provinces, and the third was formed in 1976. The MCWT was started on 2 January, 1897 after the London Mission Society gave the work to the Moravian Mission Board of Herrnhut. The first communication between the two leaders was in 1899. People from Unyamwezi Urambo Main Station went to Rungwe to sell salt. Br. Meyer wrote a letter to the Superintendent of Unyamwezi Mission Work on 2 March, 1899 to be taken by the salt sellers. The letter reached Br. Stern, the Superintendent, on 19 April, 1899.<sup>108</sup>

In 1900, Br. Meyer the Superintendent of Southern Highlands Mission Area, had asked Br. Stern to meet him in person at Kipembawe. Br. Meyer went to Kipembawe, but Br. Stern was not there.<sup>109</sup> The two leaders met at Kipembawe in September 1903. It was agreed that a station be started at Kipembawe and it was to be under the care of Unyamwezi Mission Area (Urambo) office. A Christian from Utengule was given the responsibility of preparing the place.<sup>110</sup> The two leaders met again at Kipembawe in 1906 to evaluate the visit of the Director of Mission Board, Br. Paul Henning of Herrnhut.<sup>111</sup> The relationship was concretised in 1939 when all German missionaries had to leave Tanzania. The Superintendent of Unyamwezi Mission Area, Tabora, was asked to be responsible for this Rungwe area as well. Br. Ibsen appointed Br. Jens Hansen to be the Superintendent of the Moravian Church in Southern Highlands Rungwe. As the Teachers' Training College at Rungwe was closed, all student teachers were sent to Usoke to finish their studies. Through this, the relationship was strengthened.

In 1949, the two leaders held a conference in which they discussed how Moravian Rungwe was to extend past the area of

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<sup>108</sup> *Periodical Accounts*, (1900) p. 272

<sup>109</sup> *Proceedings*, (1901) p.77.

<sup>110</sup> *Moravian Missions*, (1906) p. 154.

<sup>111</sup> *Periodical Accounts*, (1957) p. 22.

Ukimbu onto Moravian Tabora. This work was given because the Kikimbu language was similar to Kinyamwezi. Also, this area was close to Kitunda Main Station of Unyamwezi area where missionaries stayed. In 1951 the two Provinces exchanged workers. Mrs. Connor volunteered to go to teach at Usoke Central School. She was the Headmistress while her husband was a teacher at Rungwe Teachers' College. In 1956 the catechism of the Moravian Church was produced jointly through the efforts of Br. Paul Feuter from Rungwe, and Br. T.H. Kisanji from Tabora. In 1959, the leaders met to try to prepare a constitution jointly. This work did not produce any fruit.

For many years, as earlier stated, leaders of the two Provinces held meetings. There emerged the idea of letting the Provincial Boards meet and it became reality in 1965 when the *First Joint Board Constitution* was written. Also, through this Joint Board there was a possibility to of starting its own Theological College in 1969. The close relationship of the two Provinces made the realisation of this unity possible. In 1966, Br. Theofile Hiyobo Kisanji was consecrated as Bishop and hence worked freely in the two Provinces, clearly showing the unity. In 1974 there came a need to form a Secretariat for the Joint Board. The aim was to build the offices at Tabora. However, the decision was revisited and it was decided that the offices should be built in Mbeya near the Joint Theological College, called Moravian Theological College (MOTHECO). Because of the change of the office, then the implementation to open the office was delayed.

The close relationship of the two Provinces sometimes caused the Church forget about the real unity administratively. The hope was that in future there could be one Moravian Church in Tanzania with many Provinces.

## 2. Other Churches

The Mission Societies of the two churches came in the same ship from Europe. The areas were divided for the work such that where the Moravian Church was working, the Lutheran Church would not interfere. This agreement made a smooth relationship possible. In 1893, Br. T. Meyer visited the Lutheran leaders at Manow. In this conference, a resolution was passed that the leaders of the two Churches should meet every year. If one Church did some

translations, they were to cooperate in distributing the materials. Communication was to continue between the two Churches.<sup>112</sup>

Historically, the Roman Catholic Church did not have a good relationship with other churches in Europe. This hatred was passed on even to African Christians, and it hatred brought darkness to other people. In 1953, the Moravian Church had such a good relationship with the Roman Catholic Church in Tukuyu Town that there was even a joint service.<sup>113</sup> The Moravian Church did not have a good relationship with the Last Church of God (NGEMELA). This Church taught that a Christian could marry as many wives as he wanted. They also taught that there was no need to give any money to the Church. This Church was thus able to acquire some weak Moravians. It had good relationship with the Moravian Church in Southern Africa. After World War I, the Moravians in South Africa gave assistance of TShs 5,000 to this area to help in running Church business. Also in 1928, Br. Theodor Tietzen (Mwasenga) came from Southern Africa to be a missionary in this area.

In 1950, the Church felt the need to follow her members who went to South Africa to work in the gold mines and also in Zimbabwe. In 1951, Br. Mwakalukwa was sent to visit those Christians in Zambia and Zimbabwe. Later the Church decided to send an evangelist to the Copper Belt in Zambia, thus Br. Lameck Syambwa was sent to work there full time.<sup>114</sup> The Synod of 1958 decided that an ordained minister should be sent to the mines in Zambia serve the Moravians in the area.

The South African Moravian Church sent TShs 7,000 to this Province in 1959. In 1961, Br. H. Beck, Superintendent of the Southern Highlands, visited the members of this Church in South Africa. There were about 600 Moravian members working in the mines from Tanzania. In 1956, the *Daily Text* of the Moravian Church was published jointly with the Anglican Church in Central Tanganyika. In 1957, it was published jointly by Moravian, Anglicans and Lutherans in Kiswahili. In the 1960s there were consultations on the Church Union and the Moravian Church participated fully. Through the Christian Council of Tanzania, the Moravian Church shares many traditions with other Churches. The Moravian Church

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<sup>112</sup> *Ibid.*, (1894) p. 158

<sup>113</sup> *Moravian Missions*, (1953) p. 89.

<sup>114</sup> *Periodical Accounts*, (1954) p. 58.

was among the three founder churches of the Ecumenical Council of Churches in Tanganyika on 23 January, 1934. The Moravian Church has always remained very careful in matters of theological differences of the Churches in Tanzania as that is the role it has retained world wide.

## IX. THE AFRICAN LEADERSHIP 1891–1976

The transition of leadership from missionaries to Africans was very slow and it took many years. Sometimes the missionaries did not notice the change of leadership, and the often used the word ‘helper’ which could prove to be misleading. The Church belonged to them all and therefore they were not helping but simply doing their work. It should be noticed from the beginning that at every main station started, Africans played a very big role. At every station, after the first fruits, Africans began to preach the word of God in the area. Missionaries could easily acknowledge the effort made by Africans. Many of these Africans encouraged other Christians and this pleased the missionaries. These ‘helpers’ worked very hard without expecting anything in return. They also went out to the villages to preach the Word of God.<sup>115</sup>

Ipyana station had many problems concerning the health of the missionaries. Therefore it was decided to give the Africans total leadership. Ipyana was the first main station to be under African leadership and the first leader was Gwalusako Mwambungu. In order to prepare the leaders of this Church, they used the school at Rungwe under Rev. Klautsch. The people who graduated from this school took high positions in the Church leadership. In 1904 there were six main stations and 111 outer stations. These outer stations were under complete leadership of the Africans. The leaders had to travel long distances with the danger of attacks from wild animals. Sometimes the preachers travelled the whole night and the next day preached and moved to another village.<sup>116</sup>

Many leaders came out as soon as missionaries gave them the chance to show their leadership. In 1912, there were 130 leaders in the whole Church. When the school in Rungwe that was preparing leaders closed down, missionaries tried to help their assistants by giving them leadership skills. It was discovered by the missionaries that only Africans could fully understand the Africans. It was only Africans who could tell which customs, traditions and cultures could be maintained.<sup>117</sup> Contrary to the belief, the decisions made by

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<sup>115</sup> *Periodical Accounts*, (1903) p. 78.

<sup>116</sup> *Ibid.*, (1904) p. 125.

<sup>117</sup> Hulton, J.E.A. *History of Moravian Mission* (London Moravian Publication Office 1922) p. 449.

Africans on customs, traditions and cultures depended greatly on the influence of missionaries.

The African leaders were better known during World War I. The leaders stood firm in face of the temptations from the British Colonial Government. Every main station was under the leadership of the Africans. After the British Colonial Government took all key church leaders as prisoners of war in 1917–1919, there emerged new leaders and the Church remained strong. However, it took many years to ordain Africans to be pastors. After the short preparation of some Africans, five ministers were ordained to the Ministry as follows:

Rev. Sakalija Mwakasungula

Ordained on 24.2.1935 for Utengule, Mbeya District

Rev. Aswile Kangele

Ordained on 24.2.1935 for Isoko, Ileje District

Rev. Wamsamba Simukoko

Ordained on 19.5.1935 for Mbozi, Mbozi District

Rev. Kaisi Mwaisaka

Ordained on 28.7.1935 for Ipyana, Kyela District

Rev. Musatulwa Mwashitete

Ordained on 1.12.1935 for Chunya Gold Mines, Chunya District.

This was a very important step in Africanising the Church. The Ordination was done by the Rt. Rev. Felix Oskar Gemuseus (Kabeta). After this ordination, the Church leaders still have difficulties in acceding power to indigenous Christians. The *Annual Report of 1936* shows the doubts as the Superintendent wrote, he had difficulties in giving more responsibility to Africans.<sup>118</sup> Also in 1948 the same doubts were shown by the Superintendent and he stated that he felt that the authority to Africans had to be passed on very slowly.<sup>119</sup> These doubts were again expressed in 1956 and 1957.

A good example of indigenous leadership was in the Choir Associations. These groups were started by Africans and were very well run. In the 1958 Synod held at Msangamo, power was taken from the missionaries and given to Africans. Br. Robert Mwakalukwa was elected Assistant Superintendent but was also to live at the Head

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<sup>118</sup> *Proceedings*, (1937) p. 69.

<sup>119</sup> *Periodical Accounts*, (1949) p. 25.

Office in order to learn Church Administration. Br. Joseph Bukuku was appointed the Provincial Treasurer for African Moravian Church.

In 1960, the Synod also got more into administration when Br. Tulinagwe Msinjili was elected to be the Executive Secretary. He had to move to live in Rungwe. Br. Yona Mwaitebele was elected Assistant Superintendent replacing Br. R. Mwakalukwa.

In 1962, Br. Anosisye Jongo was elected Assistant Superintendent replacing Br. Mwaitebele. In 1963, Br. H. Beck went on a furlough to Europe. According to the resolution of the Synod of 1958 which was held at Msangano, the Assistant Superintendent was to take up the position of Acting Superintendent. Br. A. Jongo became the Acting Superintendent. This was the first time that an indigenous African came to the highest position of the Church.

The right for Africans to lead their Church came in 1967, when this Province became a Unity Province. It was independent from the Mission Boards in Europe. Therefore, some changes in the Church leadership were expected. Also in 1966 the Synod passed a resolution to have only one Central Fund for the whole Church. This is the year when they had to have only one church in the area.

In 1968, complete leadership was given to the African Christians in this area, although the transfer from the missionaries took 77 years. After this transition, the missionaries became co-workers. The first leader was Br. Anosisye Jongo who became Chairman of the Provincial Board, the official governing body of the church according to the constitution of the Moravian Church World Wide. Br. Anosisye Jongo was regarded as the father of this Church as he was Acting Superintendent in 1963. The Lord greatly favoured him in the leading of his colleagues. It was during Br. Jongo's leadership that the Church got its two Provinces and under his guidance that the formation of the Moravian Church in South West Tanzania in 1976 occurred peacefully.

There were many important leaders of this Church who have not been mentioned in this chapter. Those mentioned represent those left out. The Lord invested in these leaders the treasure which was to be passed on for generations to come.

### **Conclusion**

After writing all that I felt should be considered as very important, I found out that many more things had been left out. What has been recorded here is just a very simple version. It should be considered as the barest beginning of major works which future generations will compile in greater detail. I encourage more writers to carry on with this task. Any additional information to fill certain gaps will be greatly appreciated by the author.

The main reason for writing this small book was to help the readers come to a knowledge and understanding of this Church, which is one of the oldest Churches in Tanzania. The writer hopes that at the of reading this text, the reader will love the Lord's Church more and give oneself to serving the Lord, and to preaching the Word of God. This book will also serve as a guide for those who read this book will appreciate the value of this work. May the Lord bless all those that will continue this precious work as it is not exhaustive.

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