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**Materials for the Study of Postcolonial Africa
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Manuscripts**

D. Dmitri Hurlbut

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**Materials for the Study of Postcolonial Africa
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By D. Dmitri Hurlbut

Introduction

This bibliography contains manuscript materials relevant to the study of postcolonial Africa located in the Church History Library of the Church of Jesus Christ of Latter-day Saints (LDS Church) in downtown Salt Lake City, Utah. I have organized this list alphabetically by country. Whenever manuscript collections are relevant to the history of multiple countries, I have cross-listed the collections for the sake of convenience. I have chosen to exclude closed and unprocessed collections from this bibliography, so this list will be outdated by the time it is published. Nevertheless, I hope that the compilation of this bibliography of manuscript materials in the LDS Church History Library will assist historians in writing the history of Africa after 1960.

* Thanks to Michael DiBlasi and Sandi McCann.

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¹ For a discussion of LDS manuscript materials and their contents, see D. Dmitri Hurlbut, “LDS Materials for the Study of Postcolonial Sub-Saharan Africa,” *International Journal of African Historical Studies* 52, 2 (2019), 301–310. For oral histories relevant to the study of postcolonial Africa located in the LDS Church History Library, see D. Dmitri Hurlbut, “Materials for the Study of Postcolonial Africa in the LDS Church History Library: Oral Histories,” *Working Papers in African Studies* 270 (2018), 1–19. For a thorough overview of the academic literature on Mormonism in Africa, see Amy Hoyt, “Mormon Studies in Africa,” *Mormon Studies Review* 6 (2019), 46–54.

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4 D. Dmitri Hurlbut

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8 D. Dmitri Hurlbut

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⁴ LDS materials for the study of colonial Africa are limited to South Africa. In the middle of the nineteenth-century, the LDS Church sent missionaries to proselytize among English-speaking European immigrants and the Dutch Afrikaners living on the Cape of Good Hope in South Africa. On the origins of the LDS Church in South Africa, see Booker T. Alston, “Transatlantic Latter-day Saints: Mormon Circulations between America and South Africa” (Ph.D. thesis, University of Cape Town, 2014), 115, 119; Newell G. Bringhurst, “Mormonism in Black Africa: Changing Attitudes and Practices, 1830–1981,” *Sunstone* 6 (1981), 15–17; J.G. Cannon, “Afrikaner Identity and Responses to Mormon Missions in the Cape Colony, 1852–1865” (MA thesis, University of Pretoria, 2015), 77–91, 107–116; J. G. Cannon, “Mormonism’s Jesse Haven and the Early Focus on Proselytizing the Afrikaner at the Cape of Good Hope, 1853–1855,” *Dutch Reformed Theological Journal* 46, 3 (2007), 446–66; Andrew Jensen, *Encyclopedic History of the Church of Jesus Christ of Latter-day Saints* (Salt Lake City, UT: Deseret News, 1941), 808; E. Dale LeBaron, “Africa, the Church in,” in Daniel H. Ludlow, ed., *Encyclopedia of Mormonism* (New York: Macmillan, 1992), 22; E. Dale LeBaron, “Mormonism in Black Africa,” in Douglas Davies, ed., *Mormon Identities in Transition* (London, UK: Bloomsbury, 2016), 80; Carl Mosser, “Mormonism in Africa,” *Haddington House Journal* 17 (2015), 158; Richard E. Turley, Jr. and Jeffrey G. Cannon, “‘A Faithful Band’: Moses Mahlangu and the First Soweto Saints,” *BYU Studies Quarterly* 55, 1 (2016), 11.

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14 D. Dmitri Hurlbut

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16 D. Dmitri Hurlbut

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