

# Basel Mission Archives

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"Mohr to Basel - Report concerning an Exploratory Journey to Begoro"

**Title:** "Mohr to Basel - Report concerning an Exploratory Journey to Begoro"

**Ref. number:** D-01.27.XI..254

**Date:** Proper date: 22.03.1875

**Description:** The bulk of this letter is printed in a Basel Mission pamphlet under the title "Begoro und Okwau. Bericht über zwei Untersuchungsreisen als Vorbereitung für die Asante-Mission" (1875). Travelling Akropong-Kibi-Begoro Mohr mentions the following: At Kukurantumi the Christians village consisted of 7 huts 5 minutes away from the main village. He locates the greatest concentration of gold diggings as being on the route from Pano and Tete eastwards - there are stretches there where are holes dug every two or three steps. Graves are outside the villages marked by pots, sometimes there is food to be seen on them, and sometimes on a stick framework a piece of cloth or a feather hangs over them. There is always a 2' high palisade before you enter a village to keep the spirits out. The big villages he finds characteristic and this contrasts with Akwapim where people spend nights out in the plantation villages. Here and there on the houses you see well-built doors with locks. From Tete the route went Sagyimase-Nsutam-Fankyeneko-Dome-Akurum-Atopasin-Begoro. Mohr notes that at one place Mader preached in twi, and was followed by one of the carriers who explained in simple language what Mader had meant: throw away your fetishes and pray to Jesus. In another place a crowd was gathered for street preaching by shouting "Mommerra-o". A catechist made a start with John 3.16, Mohr himself (in English) preached about the disease of sin being inspired to do so by the many sick who were brought to them in the village. When Mader was preaching once an old man got up and explained he was going to get his pipe, but Mader ordered him to sit down and hear the word of God. In one village some fetish procession or other approached them but several members of the party called out "Look out the great fetish-priest-breaker (Obroakomfo) is here" and the people ran away leaving behind two small bells which the three members of the seminary who were accompanying seized with great glee. Their reception in these villages was on the whole welcoming, except that in Nsutam they found it difficult to buy a hen for super. On at least two occasions the hen was bought and in the possession of the missionaries it was taken back because it had to be offered to the fetish. One factor which Mohr identifies as contributing to the quality of their reception was the curiosity which people showed about new things- Mader's glasses caused a sensation in Nsutam. A further point about routes: from Begoro, as far as Mohr could find out, it was 4 days journey to Kwahu and there are no villages for most of the way. From Kibi it would have been three days journey via Asiakwa, Samang, Osino, Gyadam, Moseaso and Anyinam. In Begoro they had very good reception which may be partly accounted for by the fact that they sent a catechist one week ahead of them. But he had the impression especially among the younger generation (of whom he noticed a great preponderance at a political gathering which he saw). He saw more than once men say to each other with childlike joy

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“Onyankopon asam aba”. Of Begoro in general he says little except that the street is 25' wide, and set with 42 shade trees. They were interested at the near panic which occurred the first evening after their arrival when drums were heard in the north. It turned out to be the one of the sub-chiefs of Kwahu coming unannounced to ask for the Begorohene's intervention in a dispute.

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