

Basel Mission Archives

"Haasis' Report"

Title: "Haasis' Report"

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Description: The withdrawals of the English force has created great commotion partly because the Asantehene is now making profit from the retreat (a case of liquor he sent the Kwahu king with an embassy was in fact returned), and also because of the depredations of the Hausas who stole sheep and hens right and left or paid half prices for them. In Asante Akim there is a sentiment towards returning to Kumasi allegiance - the chiefs of Dwiransa and Obimma leading in this, though the latter is a great drunkard. There have often been prophecies that the Asantes would regain their provinces by the will of the provinces themselves, and this now seems to many people to be happening. And in Kumasi the custom for the dead kings in the early part of May involved Haasis estimates 100 sacrifices - the rumour is 200, but the custom went on for 14 days and on each day there were different ceremonies, each involving human sacrifice. The rumour goes inter al that the King of Mampong had to send 6 people to Kumasi, the King of Agona sent a general who was failing to be submissive enough, Yaw Juaben compounded with a gift of gold dust. The sentiment is now quite against missionaries - the Asantehene says he will never accept a teacher in his town, and (in this climate of opinion) this will close a number of other doors which had seemed half open at times. The result of all this is a change in the mission's situation in Asante Akim, where they are still seen partly as agents of the English government. In Obimma, for example, during Haasis' recent preaching tour, there had to be public dialectic (the chief's brother being involved) over the depredations of the the Englishmen's' slaves. Meanwhile in Ahyiaem Yaw Spong is in an ambiguous position, and as a result that the catechist in Odumase gets an audience for street preaching, he has very little social contact finds it hard even to get a child to fetch water for him. There had also been difficulty in Agogo. The root of the problem was a woman who had been badly beaten by her husband, and fled with her relatives to Catechist Boateng in Bompata. Meyer was accused of abetting her, though in fact he had not done so. He had, however, in Haasis' opinion put himself in the wrong by lording it over the people and indeed the chief, and by refusing to read them letters when this was necessary, on account of their mishandling of him. He resolved a great controversy by threatening to take Meyer away with him, but equally urged him to get his hones built on mission land (so far there was only an Akim man and his son there), because the whole town had grouped itself into two quarters, one pro-Kumasi and living near the king, the other pro-Christian and living near Meyer. In a very short reference to Bompata Haasis reports 10 baptisms and the blessing of 5 marriages in his last visit. The children in the school are able to answer questions on the story of the widows son of Nain.

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