

Basel Mission Archives

"Strömberg's Report for the Third Quarter of 1861"

Title: "Strömberg's Report for the Third Quarter of 1861"

Ref. number: D-01.12.VII..20

Date: Proper date: 01.11.1861

Description: Christians are already setting out to build houses in the Christian village in Kibi - at the time of writing 3 had been started, and a 'respectable' carpenter and mason had also decided to ask to build a house there. He describes a preaching journey carried out one Sunday to Tete and Pano, the former he describes as Kibi's corn store. En route he passed the Kibi graveyards, and the stream called Ahohomfona (=the washing of swords). At Tete he started off by saying that he was a messenger sent them by their king but he had to repeat this three times in the face of repeated interruptions 'Eh! Eh! Eh!' by the old men. He then went on to give an outline of the .history of fall and resurrection - he remarks that the people were very attentive. The people also pushed around him wanting medicine - Strömberg gave none on that day, asking people either to go to Kibi to see him or to send someone, if this was necessary (ie. he had examined all the people who wanted medicine). South of Kibi Strömberg reports that 'Apedua' is composed of 3 villages, Krobo. Ngkoonoso, and Wrikai (Wrikesi?). Krobo is 3 hours away, he visited it one day to find most of the inhabitants absent either gold-digging or hunting - their hunting area is the biggest in Akim, extending 4-5 days journey to Fante, as far as Strömberg knows there are no villages beyond Apedua in that direction. They also hunt along the Densu as far as Sansani. Krobo is a town by African standards with a wide main street, and shade trees. The chief was friendly. West of Kibi $\frac{3}{4}$ hours away is Dadentam where they have been twice. Strömberg summarises in extenso a sermon there, including discussion of whether or not pagans belong to the devil. Kromer with his workmen saved bloodshed there in October - they were requested by the Okyenhene to send some of their people to Dadentam as arbitrators, because the Dadentam people had slaughtered two sheep in Kibi and taken them away. They had .come to an agreement with Apapam against the Kibi people. They had to engage in heated personal exchanges before the danger of bloodshed could be avoided. He writes a history of the conversion of a youth from Kukurantumi named Ewyi or Ejwi. He announced himself as a catechumen over a year ago -- his companion was not in earnest but he evidently was, and soon brought to the mission house every evening 12-15 youths who appeared in many cases to be really interested. When the Kukurantumi people want to war against the Akwapim village Ewyi went with-Strömberg to Akropong. At the time of Strömberg's going to Kibi he was still not sure about him, especially he wondered whether he was interested in life, or simply knowledge. Chr. Asante in Kukurantumi has been caring for him and has recently reported that he has had two dreams. In the first he saw a man who said 'Follow me' and then showed him a deep valley with a grave and an angel throwing men into it who did not believe in Christ. In the second he saw a man attacking the Kukurantumi Mission House with a sword but after running a little way he gained courage to say to the man

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that he belonged to Jesus and was not afraid of him. Politically, there is a conflict between the Okyenhene and the colonial government, the latter having threatened to withdraw their protection from Akim. This was on account of the continued tension between Ata and Agyeman. Ata however claims that Agyeman is still on his lands and should withdraw to Oda.

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