

Basel Mission Archives

"Buck's Report for the Year 1880"

Title: "Buck's Report for the Year 1880"

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Description: A new chapel is being built in Kibi, and there are 21 houses in the Christian village (excluding missionaries' and teachers' houses). 14 houses in the Salem at Kukurantumi. Asiakwa is listed as having been founded in 1877, therebeing mission land, a temporary chapel and a catechist's house there only. Abomosu founded 1878 with mission land, a deacon's house, a temporary chapel and a Christian village. Asunafo similar (founded 1879), Tumga - founded 1880, mission owns plot of land, a teacher's house being rented. Kwabeng as Abomosu. Apapam similar (no dates for founding), Apewa founded 1880 but Catechist still in rented-house thugh plot of land owned. Asiamang founded 1880, catechist in rented house. Tete (outstation) - several Christian houses. Akropong, another outstation, with several Christian houses. Changes in personnel: D. Huppenbauer was posted to Kibi after Lodholz' death, and Buss worked for two months on the Kibi buildings. Cat. W. Tete was transferred from Kibi to Asiamang, Chr. Meyer was exchanged with Th. Anang out of consideration for his health and family circumstances. Fr. Okanta was transferred from Begoro to Kibi and stationed at Tumfa as evangelist. Joseph Labi, newly graduated from the Akropong seminary was stationed in Apedwa. The most notable aspect of the year was the large increase in the number of Christians, 204 of whom 158 were adult. A high proportion of these were already married. The large increase in numbers of Christian marriages has taken place in the last year. He is pleased to report too that fathers are taking more interest in the 'upbrining of their children, and there was no case in the year of the previous frequent occurrence of quarrels between parents and uncles. Heathenism seems to be on the defensive. Ata of course is in jail in Lagos as a common criminal, and a recent petition on his behalf has been thrown out by the Governor, who has made it clear that he will punish opposition to the mission. Another hindrance to Mission advance was removed when Sakyia, the deceased King Atta's widow (Eisenschmid footnotes 'sister') died, That the King had been a main hindrance showed itself in the way that on his removal a large number of Kibi people announced themselves for baptism. Kibi - 75 baptisms in the year, though this included people from Tete, Akropong and Apedwa. The true Kibi total was 58, the community now numbering 24 inclusive of the school. They took the full and punctual attendance at services on both Sundays and weekdays as happy evidence of what they were achieving - the missionary zeal of the whole community under the leadership of Imm. Boakye has also impressive. They would all go, for example, to preach in one of the neighbouring villages like Apapam, Tete and Adadentem. The success of the last year is re-inforcing itself, with people frequently bringing their relatives into the church. A number of the converts have started to make farms, too . The coming year with its need for work on the church will be a test of how far people are prepared to work for their new religion.

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Kukurantumi - 98 in the community and a relatively small increase in the course of the year. Buck puts this down to the fact that a chapel is being built, which deters people from joining a community. The building has involved an extra tax being put on all the grown males of £1. Unfortunately there has been strife between 'freeborn members' of the Kukurantumi community and the Kibi community, the former accusing the latter of rising against their erstwhile master and causing his downfall. Asiakwa - 130% increase, with a school in progress. It was a mistake however to be so slow in moving the Christians out into their own village. Abomosu and its outstations - Abomosu and Salem look a model Christian villages with its well laid-out streets and large healthy houses, but they have had a great deal of difficulty there over the course of the year. The problem has been that though there has been a deacon's house to build, unlike Anyinam and several other places the local people have had to find half the money, and have rebelled against this. The Presbyter, Thomas Bugyei, 'promised to become a second Osabutey, but lacked the money'. Asunafo - give the missionaries very little trouble Kwabeng - of the handful baptised 4 were from Banso. Several Kwabeng Christians fell away after quarrelling with the catechist. No woman will become a Christian in Kwabeng, the catechist's wife gives them no good example spending most of the year in Akwapim. The strongest Christians are now building a catechist's house and resettling themselves on mission land. Apapam - 14 baptisms, 51 Christians altogether. A plot of land has been bought at last after the Governor's intervention, Apapam being quite in the power of the Akim royal family. Apedwa - no chief had been so opposed to the mission as the chief here saying he would permit no catechist to reside, and forbidding his people to meet with a catechist, even at street-preaching. A special message from the Governor forced him to sell the mission land, however. One of the Apedwa Christians living in Kibi saw to it that a house was built. Asiamang has proved a disappointment - though the whole town asked for a catechist, once one was appointed there was no enthusiasm for building him a house. Perhaps he should be posted elsewhere - e.g. Kade or Osanase (his brief had been to work in the towns of the South West and West, as far as Asuum).

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