

# Basel Mission Archives

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"Rösler's Report for 1887 covering the Anyinam and Tumfa districts"

**Title:** "Rösler's Report for 1887 covering the Anyinam and Tumfa districts"

**Ref. number:** D-01.47.IV..101

**Date:** Proper date: 14.02.1881

**Description:** Anyinam - he repeats the point that most of the community are slaves out of Kwahu. The Wife of the presbyter who was sold off to Kwahu with her children has not been returned. Nevertheless at Christmas 2 married couples and two children were baptised. Kwabeng, With Asakwa and Bomma - Seth worked well to protect his community in the days of the revolt, and when he was forced to leave many left with him to Akwapim. Those who remained behind lapsed, and when they said they would wait for re-acceptance until after the enstoolment of a new chief they were excluded. The Fankyeneko area is a dismal picture - in Fankyeneko attendance at services is desultory, while in Dwenase-there has been a complete lapsing, and in Osino the Christians, who in any case were never more than a married pair, have quite gone back to heathen ways, working on Sundays, and show-no wish to be re-accepted. Reviewing the district around Tumfa, organised as if Tumfa was to be a deacon's centre, Rösler reports that though in 1885 there were high hopes in this area with 44 baptisms, mostly of young people, it had started to be difficult before the persecutions, with boys not persisting in the school in Kibi, and exclusions of members necessary. Since the persecutions only three people have asked for re-acceptance and resettled on mission land. Akropong-Takyiman — the Christians could only return to Akropong in December, since this is a village belonging to the Okyenhene, and the Queen Mother had made an earlier attempt to settle back impossible. A difficult case had occurred there, concerning a Christian who was put in bonds at the time of Ata's investigation of the theft from his house. A nephew of his, a heathen, had said that if he had been his uncle he would have sworn the King's oath. This was reported to the Okyenhene who then fined the man almost £50. He escaped, but then his-brother was made to pay the fine, which he did by borrowing-money. After the settlement between Akim and the Christians, the family which lent the money wanted it back. The case came before the DC at Begoro who judged that the money had been loaned and must be paid back, and the beneficiary was dead, so that the whole sum fell on the family of the Christian. (The beneficiary was apparently chief Amu of Asiakma, who had died during the year). The two brothers had agreed to divide the debt, but the Christian was in serious straits, since so much of his property had been stolen. Bansa - the community declined only by the single man who moved to Tumfa. The first attempt by the catechist Ofei, to return there came to nothing, however, because the heathen population were very hostile, partly put up to it by the Queen Mother who wants no Christians near the royal cemetery. Even the Christians said that they did not want a teacher, out of fear of trouble. Abomосу - the only Christian who did lapse during the troubles keeps himself quietly on his farm. There are rumours that part of the Christians wish to be re—accepted, however. NB Mohr writes at the end of his report

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that there are no more settlements of any size awaiting a resident mission agent.

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