

Basel Mission Archives

"Year's Report for the District 1869 (in Lodholz' Writing)"

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Description: Station statistics for Kibi include the point that away from the town the mission land bordered farms belonging to Apiedu. Nath. Date from Mamfe is the catechist (following Chr. Asante's 'fall'), and the number of members of the community has dropped in the course of the year from 42 to 37, with 21 Communicants. There were 2 catechumens. The headmaster of the Boarding School is now Brother Haas, and the school now consists of 25 boarders, 10 girls, and 3 day-boys. In Kukurantumi there was at the end of 1869 no Mission Agent other than Ph. Kwabi, and in the school were no scholars other than Kwabi's 'own people'. In Kibi the boundaries of the mission land were not changed. The coffee would have done well if the price was not so low, and some Christians have farms on the North and North-East side, started that very year. Building operations (repair of the chapel/school) seem to have been carried out simply by the missionaries and their servants. The station was rather weakly held in the middle months of the year since Eisenschmid had been posted to Aburi on account of his health, Kromer went with his wife to the coast on account of the danger from the Asantes, and Haas only arrived in November in Kibi. The villages around Kibi were visited fairly frequently nevertheless (Apedua, Apapam, Date-Entam, Tette), so were Kukurantumi and Asiakwa, and Lodholz made one long trek through Bangso, Kwabang Anyinam, Otschenase, Sarmang, Asiakwa. Kwabi gets an excellent report for staying at Kukurantumi (except for a period when he was in Kibi because the Kukurantumi people had mobilised in case of an Asante invasion) and maintaining his work in face of constant disappointments. He has faced the temptation to leave, but is always pleased to hear words of encouragement. Gibson was transferred to Tutu in the course of the year. Further education for the catechist and teacher in Kibi amounted to 2 hours per week arithmetic, and one hour a week discussing Bormann's Schulkunde - passages which had previously been translated into English by a missionary and then copied by the catechist and teacher. One hour a week was also given over to teaching world history. The movement of members in the Kibi community: Chr. Asante's family numbered 6, 2 baptised schoolboys were excluded for sexual offences and heathen manners, another one was transferred to the Akropong Boarding School, and two Christians moved away from Kibi. In the other direction Nath. Date entered the community (as yet unmarried) and there were five baptisms: Thomas Doku, a convert straight from heathen society without being first a member of the school, or on the station payroll. Stefano Opuni, an Asante youth Nathaniel, a 16-18 year old schoolboy Theophilo, a 10 year old schoolboy Immanuel, a 9 year old schoolboy. One baptismal candidate, Sakyi was deterred from baptism by opposition of his relatives and the Okyenhene. Commenting on the 'religious' life of the community Lodholz writes that though sustained absence from services was noted and followed up, this was not a frequent

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failing. They had been pleased by the reactions of the community when, in November, the Okyenhene and elders had suggested that it should be agreed that no slaves and pawns should be allowed to be baptised. The community suggested unanimously that the station should be uprooted and taken to some location where it was more welcome. They had, however, in addition to the disciplinary troubles with two schoolboys, difficulties with two of the girls on the station. Neither could be proved guilty of more than lying - one had accused Kwabi of seducing her. In Kukurantumi the community now stands at 11, with 5 communicants. The major event in the year was the re-exclusion of Ewyi, who it was discovered had pawned his brother to Kwabi to pay the debt he had incurred in the adultery which led to his first exclusion (Kwabi claimed that he knew nothing of a rule against accepting pawns, sent Ewyi's brother away immediately, and apparently suffered no further discipline). Ewyi's idea being that when his brother was baptised, the Mission would be sure to buy him free of the debt. When they discovered that this plan was not likely to work out they both saved into attitudes of enmity to the community. Reporting on the Boarding School, Lodholz feels that the value of education is being recognised to a certain extent. They now have 4 boys from Kwabeng, who have come quite of their own free will to the school - and in a case where a boy was expelled for drunkenness when taking part in a heathen festival, not only he but his uncle came and pled most stringently for his re-acceptance. Their contact with the people of Kibi is not only carried on through the street preaching - they also care for the sick and treat people with wounds. In Tette and Adadentua they were able to preach the whole year - in most other places they had to stop preaching in some months when the Akim army was in the field. Kwabi had visited Tafo 16 times, Osiem 15 times, Enyinasin 3 times, Maase 9 times.

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