

# Basel Mission Archives

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"Lodholz to Basel"

**Title:** "Lodholz to Basel"

**Ref. number:** D-01.22b.VII..19

**Date:** Proper date: 05.01.1871

**Description:** An annex to his Annual Report (see No 18), replacing his reports for the third and fourth quarter of 1870. Partly a description of the death of Abraham Boama - very peaceful and faithful, on the mission station (Lodholz had to ask permission of his master to bring him there during his last days.). He quotes a late speech of his - 'You (Lodholz) must bury me, and pray over my grave. I don't want to be buried by the heathen, nor placed in their cemetery. You must make me a coffin, and when you put me in it you must not smear me with white earth like the heathen do for purification, nor must you wrap my body in a cloth but in a shroud.' He writes also about William Dapa, ex-servant and washerman of Eisenschmid's, whom he had visited through two severe illnesses. In his first Lodholz reckoned he could already see the mark of faith in him - especially in that he learned to suffer his illness patiently, and with his eyes on the Lord. Also he became franker and franker in his dealings with himself. After his illness he showed the change in him in practical ways - paid off his few debts, made his own tools and set out to earn his living fully as a carpenter. In his second illness he spoke even more frankly to Lodholz, giving him an insight into Akim psychology and concepts he had not had before confessing earlier sins and unfaithfulness, and talking to him about the true state of people in the community and in Kibi itself. He told Lodholz in detail how at the time of the last Odwira a man had been sacrificed by the Okyehene and his blood sprinkled on the drums and other musical instruments. His history shows just how, when the Holy Spirit really begins to work in the hearts of the African members of the community, it improves their relations with the missionaries. He also describes the conclusion of peace between the 'eastern Akims' and the 'western Akims' who for the first time he calls Kotokuers, and reports that they got their name from their carrying of the Asantehene's pocket - kotoku. The intermediary was Ferguson, who conveyed to the king the Governments's displeasure at the constant rumours of another war between Kibi and the ex-Gyadam people. (Lodholz remarks that these were founded at least on the fact that in the last year and in 1870 the Okyehene had expressed his hatred for his uncle's enemies, and had. talked about fighting them once more). The meeting to arrange the peace took place at Akanten. It was stormy - the Kokotus wanted to lay down conditions unacceptable to the Kibi ambassadors, for example that a certain head of an ex-Gyadam family, who had sworn fetish to serve the old king Ata and had been given the right to settle in east Akim, should be returned to Kotoku. This turned out to be a point which the ambassadors were insisting on, not Efua (Kotokuhene), and it was eventually dropped. In the ceremony of making the peace Ferguson's interpreter took the Kotoku fetish Kyere to the 5 Kibi ambassadors to drink, it being fanned by a boy with an elephant's tail. It was contained in a brandy bottle carried in a small brass pan, and carried in

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complete silence with great reverence shown on the faces of the onlookers. The feta was a dirty white liquid. Ferguson's interpreter (a heathen) had taken Dyon leaves, and formed them into a sort of cup in the first three fingers of his right hand. He then poured out some of the drink, set the toes of his left foot over the toes of the left foot of the individual who was to drink, and made a speech in which he stressed that if the drinker was intent on treachery, the fetish should kill him. After this he poured from the drink in his hand three times into the mouth of the man making the oath, poured the rest over his head. At this the Ambassador leaned to one side, shuddered and spat three times. The Kotokus had to drink Wankobabi, this fetish being in a beer bottle, and shaded by three boys with fresh-cut palm branches. It is water from a stream that flows into the Berem 1 1/2 hours North-East of Kibi. After this the remainder of the fetish was poured out by its owners on the road leading to the other's country. While this was going on the horn players sang the praises of the fetish. Following this ceremony invitations were exchanged by ambassadors who came to the two capitals to congratulate the kings at the time of their yearly festivals. The two Kotoku ambassadors knew Kromer, and he also recognised them. The Ferguson mission was also concerned with an attempt to get the Kibi people to hand over their Asante prisoners to the English Government at Cape Coast in order to facilitate a general exchange. The Akims would only give up one young man, however, on the grounds that they wanted to see their own prisoners first.

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