

Previously when we were small, or we were children too, then the things that we needed in the world too then were not many. Listen o. The things that we needed in the world too then were not many. (Nho) Then something small also then it pleased your eyes. Your lifetime too, it didn't need things which were above the ordinary whatsoever. But that also made our Mothers and our Fathers too, they also were not hard pressed, themselves. E may be a woman of elderly nature, may be, you would look and your cloth for instance, your cloth, one, two, three. If it reaches four then it is good for you. It is good. (Hoo) You do not worry your husband that why is it that I do not have cloth? You do not worry your husband that why is it that I do not have cloth? You do not trouble him. Your child, has clothing one, two, has clothing, one, two. You do not trouble your husband that my child hasn't got clothing. Go and buy some for him. Do this, do this too. The year ending too, we say that the year ending too, Christmas time; in the past Christmas time was when we bought something for our wife. Christmas time was when we bought something for our wife; buy something for your children. It seems that if you buy it like that also, except the year ends. Me, I have bought clothing two

for my children, I have bought clothing two or three for my wife too, she won't trouble me again except the year ends. What shall come too is money that <sup>we</sup> must use to eat. What we must use to buy salt, what we must use to buy meat, what we must use to buy food. So we shall be staying in it like that till the year ends. The elder in the house too if you get cloths about two, three, four, it is good. Nothing is added to that again. You see? She gets up, then if she does the marketing also, then she goes to the store. (Nhoo) As I am saying even the store too is not big enough.

She gives birth to her children and if they do not go to school also, they all will go to the farm. Something like food for instance, we cut from the farm, then we bring it home, to come and eat. (Nhoo) So the human beings problems too were small. It was not big. (Nhoo) You were a man and you had things about two for instance then you would take it like that. But if you say that, I am getting tired, I am getting tired also, then it means that he is comparing himself with someone that brother too has something more than him. He thinks of things in abundance. He and his wife. Then his children's problems too, at times also then relatives' ones comes to fall in. You see? Presently that we are talking <sup>also</sup>, presently that we are talking

also, my sister's child, my sister, she has brought her child to come and stay with me here. He even he goes to Secondary School, he goes to Anglican. My son, if he had been the child too also, if I calculate it, somehow I wouldn't be able to take him to a secondary school because my strength is small. I have put him at a secondary continuation school but he doesn't know book. (oh) But his father and mother also they do not have money <sup>with</sup> which they will look after him. Therefore I take him to a day school. Therefore if he pays school fees about twenty thousand cedis also, then he leaves what is remaining on you here. He gets up also he will eat, he will bath, he will do everything. That is the thing that is hard. She has gives him to you. She has paid this little here. She says I look after my child in school. You see? She hasn't done anything. But because it is a family matter also too, it is obligatory to take him. Her burdens too have come to be added to yours again. By the end of the year also, the child would have attained three years. She has again brought one along. Listen o. (ei) She has again brought one along that I should go and find a place for him to stay. But I am saying the one too also who is staying here too, if he

Results completed schooling also, I will not take another one in addition. (Nho) Therefore we have calculated. I and the man too have sat down to calculate. As I calculate everything too, I am changing his mind to show that, he should take the child too to stay in the village. And when the year ends also, she should allow her to come and stay with me here and learn machine sewing. He doesn't take his head to admit it. The child too also she doesn't understand it. She will say that my uncle too, he doesn't like my case. It's cases are plenty. But his own in particular too, in particular too, I am trying hard that, the one that remains too in particular, I shall not take in addition to it. You take her also, then tomorrow then she takes some to add to it. Then the short of it is that, today and the past too, the difference is big. It is big. (Nho) The eye-opening too has made the living too, heavy. You will take your child to school. He will not go to weed the farm again. You will take your niece to school. She will not go to weed the farm again. She herself as she is sitting there too, her things have become orderly. Her things have become beautiful. Beautiful indeed but you are carrying a load. Something is on your head. Therefore the world has

Become hard, the world being hard all together, if we compare it to the past in particular also, then it means that the eye-opening too is making us tired. (Nhee) And also if you say that you don't <sup>need</sup> the eye-opening (civilization) also, that too is not good. You need civilization. (What will you do?) To do? O.K. & in particular what I see is that, what will you do? It is that, somehow the world too, what comes first is that, it is not good that we let our eyes envy something so much. Presently we are too materialistic. Because as we say, the things that we need all together is from over there. Over there too also that it comes from too, the things are not easy. (Nhee) Therefore it is good that human beings, it is not good that your eyes envy something so much. But rather it is good that your eyes envy what is useful, what is useful, what is useful only. If I am to say about me myself, I am to say it about me myself, if I have shoes three also, I believe that it is good. I do not need again. I need clothing, & if we say that political suit also, above it even I need three. Then maybe, if it happens that I must go somewhere for instance, then I need to wear a suit for instance, if I need a suit even one only. My political suits are two even. May be trousers about two and shirts a bit that it

is not necessary that I shall seek (own) things abundantly abundantly abundantly whatsoever. Because if you buy it also, you wash it instantly, you wash shirts twice, thrice, four times, then if you wear it also, it is not nice again. Therefore we have to think about it then the things that people need in life they decrease it. We also our children and wives and those like that, wardrobe inside also, clothes that they have sewn, & they have sewn, they have sewn about thirty. (Nhee) That even it shows that I am saying it little. Clothing that we have not sewn yet, some are there, about sixty. Then when she is talking also, she can say that you and I are we equal? My cloths even that are in my wardrobe that I haven't sewn yet, are sixty. You and I are the same? And if this woman does that, and her child does that, and if all people go to take that mind too also, it is hardship that will come. Hardship then will be coming on man, because our living too also, and our tiredness, if we want to do everything for man to be comfortable too also, those things too, it is necessary that we use it to learn that the things that we acquire and put there plenty too, it is not helpful to anybody. Money even

may be you have money even, you drive a car even, above it; even two. Some own cars about ten. What do you use them for? You've built a house. You have parked and parked the cars too altogether standing there. "Garage" and other things. Your child this gets up then she gets some and keeps walking. Then she comes to put it there. These things also altogether, when you put them all together then what I would say is, its national waste is big. Therefore these things if we decrease them also, and then our eyes come home to look at the things that we have to do also, our flesh shall comfort us. It needs that everyone looks after his child and takes him/her to school. That too, it is well that peoples' eyes come to it, that I have given birth to the child too. The way which also he will take to train the child too, then he has got a wise person. Then that shows that he too he has wisdom. If you are able to do that thing too also, then it shows that you also, you have helped the nation too. You have helped the nation too very much. Somebody is there that who will train his children. But the training he is training them all shows that they also they will spoil things. Because of the way that we pass to train them too also too. But the training too, school going too is important. And

the wordly training too also it is useful very much. Before the nation too also within also, it is necessary that the Leaders too, they also must sit down, and they must see things also, what is useful and is not useful. The thing that is useful and what is not useful. Like you will see that maybe I, I have got somewhere to stay. I am staying up there. I have got somewhere to stay, I am staying up there. And my mouth utterances too, it is heavy. It can do everything. I am able to say to myself that presently that I have got to top here that my mouth utterances can do everything also too, maybe the month each we shall entertain our eyes. The month each, we and our wives. We shall entertain our eyes. The month each, we and our concubines we shall entertain our eyes. The month each we and the people who are near us shall entertain our eyes. You know that you entertain your eyes. The money too also is not from your pocket. It is not from your pocket. You've sat down one day. Maybe money about five thousand or ten thousand is gone. You've called and called women that they should come for us to entertain our eyes. Of course they will come. And they say it on the T.V. that I have extended my hand to call Queenmothers who are in the Asante nation altogether that they must come for us to entertain our eyes.



As they came, they have eaten, they have chewed chickens. They have done everything. They finished and I went to look also, that, may be, money about four, five, six million is gone. That will not bring anything. What it brings only is that, I have got a name, that I, I came to sit on it too, I have been able together with Queenmothers joined. I have been able together with ex-Servicemen joined. I have entertained their eyes. When you have entertained their eyes and finished and they all say you've done well, you've done well, you've done well also, one year, you've calculated the money which that entertaining eyes, entertain-ing eyes too have wasted. You've seen it? It will let your name in particular spread, but it will let the things that will help the nation for your nation too become prosperous too also draw back. Each day too, if you extend your hand to call a white person from his/her nation to come also, and he comes to meet you that you and Queenmothers all together have met and you are entertaining your eyes and everybody has drawn his/her handkerchief. He has seen that you are popular. He's gone to say it in his country that you are popular. Presently, presently, presently. But the nation's development too, those who are

strangers too will not see it at all. Ghanaians, how we are like, as you come if you looked also, if somebody dies, somebody dies, (hoo) they all will come to give you condolences. If you think about it that I want to weep (moun), and you beat the gong gong all that I, Saturday, I want to weep, everybody from his or her house and his town will come with you weep. When they come it is drinks that they chew. They chew and weep (hoo) Women all shall chew and weep. And each stranger will come and meet you that, it is true, your soul is sad. Your mother has died, and you have held her funeral nicely. (nhoo) They ended, immediately then everybody leaves. Saturday, Sunday, Monday, then relatives sit down and they calculate the debts. You understand you see? (Yes) They calculate the debts. They will calculate the debts too and finish too, then now you see that people came to help you to weep, but they have helped you to incur debt. (He, he, he) That is how if you want to marry, you marry, and you take the gong gong and beat that I am marrying o, I am marrying o, I am going to entertain my eyes o, I am marrying o also, people all together will come to help you to make you marry. You've married in happiness. For everyone to see that you've married.

Sunday, Monday then you would get up that we are going to celebrate the week somewhere and come. To celebrate the week in Accra or somewhere that we shall be going anywhere. Then you return and come to sit at home. Then when you come to sit at home also, then you are going to pull up a pen. Then you see that, what debt too you incurred. (Nheo) People have come to help you and made you entertain your eyes o. Tomorrow you will be coming home too, may be the woman too and the man too would be engaged in a fight. Then the marriage too even ends in divorce. Ends in divorce in two weeks, a month exactly. (Eh) Why is it that you do not take your time to marry? You don't marry quietly and have your comfort? You see? This woman, our sister there, I married her quietly. I had completed the university in 1967. I came here, I saw her too also, and I took drinks to go and see relatives that I would marry her. There in too even then she had taken seed. (He, he, he) She had taken seed. I took the drinks too along too, they said when a woman takes seed also they do not perform the customary rights all completely. Ashanti custom demands that if you go to take somebody and with her become pregnant and you go to the relatives area also, they do not allow you to

perform all the customary rights all completely at all. Then when she brings forth finally also you go to perform it all. I took drinks along, went to do everything, went to see the relatives too all. She brought forth finally, later about a year, then I went to finish the marriage too all. Then I was a teacher. Long ago teacher. Little by little by little by little, like that. We sat down we brought forth children; five. One is gone to overseas. He even, it wasn't by our strength. Presently my children, three have completed University. One girl is in it. She even then was not trying. She was going to school and was not trying (not making effort) I made them repeat her in form two. But when she was about to complete then she was making effort. I took her to St. Louis Training College, and she was among those who made efforts very much too. Then when she completed too she had wanted to go to sixth form. And I said the family all together, you alone are a woman. So somehow also then people would say. You alone too are a woman. So we shall not allow you to be able to learn things and go far. As we are saying too here too if you are a woman also it is necessary that some things also go down a little. If you are a woman

and you have siblings of brothers,  
and you learn back to afar and you  
do not help, you do not bring forth,  
as it is, it disturbs the mind. If you  
know back even also that issue too is  
important. As it is, men four, in the future  
they will see that they do not have a  
sibling sister that if she does not  
bring forth also, their mind is that, the  
world even, if they had not come also  
then however it might be good. I have  
gone to take somebody's child daughters,  
I have married her, then I myself also  
my sibling & sister some is not there.

So then they take it for drunkenness.  
Then being a woman too, then you learn how  
you would train children. And if you  
want to go to the University also, your  
children too shall come to go for you.

(He, he, he) Therefore the girl<sup>too</sup> she  
completed March, March also only that I  
gave her into marriage. They made her  
final rites recently too only. September  
11th. She also she had a husband nicely.  
She got someone also who will be able  
to look after her. I want to explain that,  
we, we started from the beginning too,  
then we didn't have money. It all is  
that, you have patience, then you see  
what you have to do. (Nho) Therefore  
if Ghana wants to get comfort too  
also, some things are there also that we  
do also that we have to stop them all.

Let's do what is important and what will be able to help the nation too. The things roughly too also, we've said and said too, if we are able to eliminate them from our way in particular also, the nation will become good. (Nhoo) Little by little. It will become good. But I am not able to see how it will be possible that the government will be able to make the nationals all their minds to get there. But if it is to happen also, then the government leaders too also have thought about it that they love the country too. Therefore we too we have put ourselves there that people should look at us, and use it to learn something. That's right. And if you, you are staying up there and you are misusing money bum, bum, bum, bum, if the nation has money in particular also, then everyone who will come to you also, it is necessary that he/she too come to chop some. (Nhoo) You see? Sometimes we blame workers. It is not good that we blame them. I do not see why also some people for instance waste and waste money plenty about a party, but I do not get some to chop, while I work. Then give me pay that I need to chop for me to feel comfortable also, you say make yourself to be patient, you do not need money. But also I see that the money too we are

wasting it. Don't you see that the people too will talk? (Ho, ho, ho,) They will not agree. They also if they do not agree also too then everything is spoilt. Then everything is spoilt. May be teachers understand, doctors understand, the police understand, then soldiers also understand, then everyone reduces his/her lifestyle little by little also then it will help. But you say someone is to reduce his/her lifestyle too, then you for instance you lift up yourself too, and I also I remain in poverty for instance also, it will not be good. That's right. You've understood it. (That's right, I have understood it very much) (We thank you very much. And you also, presently also, you who are staying in the market and selling food and things also, changes of what kind has come?) Market for instance too, what has made the discomfort come to the market too also that sometimes we say they don't buy things, some are that at first too then the people too plenty stayed at the villages. Then they for instance they were making farms, therefore the people just a few then were selling the things too. Therefore then it caused the people, if something was small and the people who are to buy too are many also, the thing too the price becomes expensive (Nho) At first too then the people too, the things too were plenty, it was more than the

people also who bought it. Therefore then it made the things too go down. Therefore at first too then the things too then a way was in it (cheaper) The villagers too would come and buy. Presently too what comes first really is that, the lands too, at first then we used to make farms at say Kumasi suburbs all together, today the lands too all are finished. They use them to construct houses only. Therefore excuse me land even is not there for them to make on farms. Therefore it has come that if am staying there and I do not get land to weed and I am staying in a village also too, then I shall move to come. Therefore then she leaves the village then she comes. She goes, she spends about a month then goes also, si Akua, you went to Kumasi and you have become beautiful like this. You've become fat. Kumasi is good. My mother goes to take the things too to come also, then I also, I carry, then I also I get some to eat. One also will come. Because if you get to the village also, the land too is finished. You wouldn't get land to weed. E, timber also, they've felled the trees too all making the land too the sun scorching it, therefore if you plant anything even it isn't good. Therefore the people also together have come to converge in the towns, big too inside.



And everyone too, as you sit there also, it is essential that you do work. Therefore for the present too, people who go to take things too, they are many, more than the things too. That is what makes the things too the price becomes expensive, because if you are selling something even and you have the things too plenty and the thing too is scarce also, what you bought it too, they have not come back to increase it, yet also you increase it. Because it has become scarce, you only have got some. People go wandering also she doesn't get some. Therefore then she increases it. Therefore that is how it is. If the people are many and the things are few also, then they go to scramble for the things too, therefore then the things too the prices become expensive. Presently land is finished, therefore you've gone to buy plantain may be five hundred cedis. May be you and your children you are about five or six. Therefore it is essential that you buy thousand. You see? (Who) Then you again buy cassava. The land is finished. Cassava too the price has become expensive. They uproot uproot uproot also too, the cassava<sup>too</sup> is spoilt. The land<sup>too</sup> is spoilt, therefore if you plant the cassava too also, it is unable to yield big like at first too how it yielded too. The land too even also you do not get some. Where also you will plant the

cassava too. (Nho) They have taken. They have built on it a house. Therefore it has made the food production too also become small. And the people too also have become many. Therefore too, you will buy the food too expensively. Therefore you buying food expensively too, it is necessary that you also, your item that you sell too, the price becomes hard. Because if you do not make the price become hard also, you cannot look after the children too also who are at home too. Recently for instance also, then somehow cow meat for instance; one pound was thousand two, presently it has gone to thousand four. (Ei they have again increased it?) They have increased it to thousand four. You see if you do not like the cold one too and you like the fresh one too, then a thousand four. Thousand four. The scale too, they have adjusted the scale too for it to go up, because as he, he goes to buy it too, cows; small as this, may be fifty thousand. Therefore if he doesn't adjust the scale too to make it go up also, he also if he sells also, he would incur debt. He will not get some to look after his children. (Ho, ho, ho.) You see that is what has made hardship come into the world plenty. The things too, prices too have gone high, because the people who make the farms too are few. It remains a little bit. The people

too all together also have come to dwell in town. Everybody who is in town also shall eat. She will clothe, therefore too, it has made the things prices become hard. You say that he should go and weed too, where is he going to weed? Land of what kind upon is he going to weed? (So?) Myself my village, they have used some to make cocoa. What is remained too, someone has weeded there already. I go to weed there also; where then am I going weed? Now also too, if you sit in town particularly for a long time like that also, you cannot go to weeds at the village again. You do not know weeding. Presently also that I sit there also, my mother's farm, if they say that I should show the way also, I shall not see it. Since my childhood, <sup>time</sup> that I went to Takoradi to go to school, and came to pass to Bekwai Training, that I continued to come here too, I haven't gone there before. Therefore I shall not see the way. The farm too even I cannot go. I cannot do farm work. You stay at the village also, forest, forest, thick forest. (Nhood) The night when you sleep also, animals cry and make you hear, they cry and make you hear. You get sick also, then you die. You get sick also, then you die. A person like me, I say that God loves me also;

I have passed through malaria (malaria)  
I have passed this through, they all I  
have heard to the end, and I am there  
also. Some have died and gone. People  
that it has killed them too, some have  
died and gone. Today if you go to  
hospital (hospital) also people plenty  
that they bring forth to them. The land  
too, we have multiplied, multiplied,  
multiplied. That is what Kobi says  
that secondary forest. Today in parti-  
cular, it is not thick forest. Secondary  
(shee) Here also even too if Kumasi,  
you are from Sanas; going to Bekwai  
also, you've gone there before? You  
have gone to Bekwai before? (Yes)  
It has become bush. It has become  
grass. (grass) You plant anything it will  
not be good. And the labourer also who  
will be doing the work also price has  
become hard. (expensive) He goes to weed  
a little bit also a thousand cedis then  
here and there then he closes. Thousand  
cedis then he takes (charges) from you.  
You again prepare food for him.  
Therefore you cannot make a farm.  
Last I went to weed somewhere,  
money about fifty thousand, pounds  
fifty. Therefore the farm making in  
particular everyone thinks of what  
he will eat. The little that he will  
eat only. The little that he will eat  
only. Therefore the farm making too,

the issues about it in particular, myself I do not see what also the government can do to make people feel happy about farming. Hunger that strikes people to make people do farming. He himself staying at the village there and hunger attacks him then, he says I shall cultivate cassava. The previous year like this, hunger attacked me. Ehee. The land is destroyed. People who cultivate also have become many. The people who will be eating too have become many. People who will be doing the work too are few. And people too have become many. People who will be eating the food too have become many. Those who will be making the <sup>farm</sup> too are few. Ehee, and the land too is not good therefore everyday then there is a scramble for food too. Then it makes the food too price becomes expensive therefore then hardships come. That is how it is like. (So when you married too then the marketing too was like what? Explain it a bit to make us see) At first that we married too then there we were eating pounds and shillings (pounds and shillings) It means that, the things too then were cheap. Also then I and she, two alone. (Ahaa) No one added to it. Therefore if you took one yam even also, a shilling and three pence. That even we

couldn't eat. Today that yam too that I and she, the two were eating too, if I say that I am cooking it here also, I shall cook about three (three) or (four) four. Because (because) the people too have become many. The children too have grown. And our Ghana here too one thing that makes parents, everyday we get tired is that; you will be able, especially if you give birth to a man also, you will be able, and the man, to live together like that and give him food to eat, may be even also, then he is almost getting to thirty years (thirty years) if he hasn't gone away to go ~~away to go~~ and marry to stay somewhere in particular, then you have to look after him. (Aha) whilst somewhere also, if he reaches eighteen (eighteen) immediately also then it is necessary that he detaches himself. Then he has left your abode. You've seen it? (Ahaa) He having left your abode also, the government too also who is there too, he will give him a house. He will give him employment (Ahaa) for him to do. So you've seen it? Here too some is not there like that (So?) Presently too people a lot have completed universities who are staying at home also who do not get work to do. Therefore you will look after the child too like that until he will say that, maybe,

today in particular I have found work to do. And I have detached myself, I have gone to hire a room, I am gone, before you stop. Because you have brought him into the world.

Therefore it is you who have to see that he has eaten, he has put on clothing, he has put on shoes. Therefore these things all together <sup>it</sup> lies on you that you must look at. State (state) too to feel comfortable. Then someone will say that if you know that you will experience hardship in particular also, why then don't you bring forth one or two? If you get boys two even, do not bring forth again. It is good, somewhere people too will take it like that. (Ahaa) We we cannot do it like that meaning that, I, if I grow and becomes an old woman also, this man for instance, if he becomes an old man also, his children then shall look after him.

We our children then must be looking after us. (Ahaa) Somewhere is there, when you grow also, the state will look after you. Therefore the child too attains eighteen (eighteen) even and he leaves the house also, if he likes also then he comes to visit you. He gets something also, he comes to give you some. It is not compulsory (force) it is not by force (force) So you've seen it? (Ahaa) Because the state

(state) too will look after you. He will give you a place to stay. He will give you food to eat. If you are sick he will take you to the hospital (hospital). Here it is not like that. If you do not bring forth also, and you are unable to train your children too to become people of uprightness; people of great repute also, in the future if you become an old woman also, poverty and hunger, it will kill you. You will be tired because nobody is there who will look after you. Except your children. That is why we, we bring forth plenty too. Then also, we giving birth to men alone too, they refuse, except that you give birth to a girl. It means that, if you become an old woman also, and you are staying at home also, it will reach a time that you cannot go to the kitchen to cook food. It will reach a time when you cannot take your cloth like this to wash. Then your child, the woman too also that you've given birth to also, she is able to bring her she herself, her child to you, to stay with you. Then she does those things too all for you. Or you go to stay with your child; daughter too, with her. Then your child; daughter too then would be looking after you. You've seen if? Instead (instead of) state (state) also looking after you too. Then your child; the daughter too looks after you.



Because your child; the son, his wife too you cannot naked yourself like that to show her. You feel shy. She is your daughter in law. But your child; your daughter in particular she can even naked you all together even to bath you. But your child; the son's wife (daughter in law) too she cannot do it. You even you feel shy. That is why our area too we like to bring forth. And if you bring forth too and you haven't brought forth a girl (woman; female) also, you do not stop the childbirth at all. As it is, I have seen my friend for instance, she has brought forth six (six) Boys only. She says if she hasn't brought forth a girl also, she will not stop. (ha, ha, ha) Presently even, she has again become pregnant. We all we are praying that she will bring forth a girl. It means that, this place in particular, the women in particular they are in need very very very - much. Presently my mother, she is grown. She has attained ninety-two (years; ninety-two) She is staying with my sister; the elder at Korongo. (Ahaa) So you've seen it? He went to

my brother's side at Takoradi. It got to a stage when she could not wash her things too, then it became necessary that my sister should come to take her too, then she and her stay. It means that if you have a child; a woman there in particular also it is not right that your child; the man's wife should do that thing too. If my sister too were not to be there also, then I, it is here then my mother would stay. Somehow you having come, somehow you would have seen her.

END OF 28A TRANSLATION.  
(see next pages for more).

About the market, what have brought the difficulties in the market, and how they say, they don't buy goods, Prices of items has gone up is that, at first, most of the people were living in the villages, and they were farming, so, only few people were selling <sup>the</sup> good, so it make people - if the goods are few and the people, who are going to buy the good are many, the price of the goods goes high. At first the people, the goods were more than the people who were going to buy them, so this makes the good goes down. So, at first, the goods, it was moderate. And the villagers also, they come and bought it and took it away. Now, the first thing is that, the lands which we used at first for farming at Eh maybe around Kumasi and many things, now, all the lands is finished, everybody, we are using it for buildings only. So, because of this, "excuse me to say" the <sup>people</sup> of Kwabre and others, who are here, they don't even have 1 lands to grow foods. Because of this, if I am staying there, and I don't have land to cultivate, and I am living in the village, and maybe my sister is living in Kumasi, then I should quit and

and come. So, she would leave the village and come. If she leaves, and spent about a month and return, eei' Akua, since you left to Kumasi, see how you have become nice? (Ehe-hehe) You have become fat, Kumasi is good. She would respond yes, if my mother go to U.A.C. for the goods I carried it and add little-little to it. So, I have got cloth to wear, I have good food to eat. What ~~would~~<sup>should</sup> the other one also do? She also is coming. (Ehe-he)

Because, if you are living in the village, all the lands are finished, you would not have a land to cultivate, Eh, this timber, they have cut down all the trees which will protect the land to be fertile, so, it is only the sun, which is burning the land, so if you do something on it, it would not become good. So, they must all come and live in Kumasi. So, all these people have come and stayed in the big cities. And everybody also, you have to work, now, because of this, people who are going to collect the goods are more than the goods, so, the price of the goods must go up, because, even, if you are selling the goods, and they it is plenty, and the goods are scarce, how you bought it, though they have

not increased it so, but, you have increased it. It means, you have increased the goods, because it has become scarce, <sup>it is</sup> you alone <sup>who</sup> have it. If the person go around, she would not get some (mho) so, she have to increased it, and it would go up. So, that is how the thing is, if the people are many, and the goods is few, they struggle for the goods so the price of the goods is are going up. Eh, you have gone and bought now, the lands are finished, so, you have gone and bought plantain, maybe three for five hundred cedis, you see? Maybe, you and your children, you are about five or six, so, you have to buy thousand (Mho) You see? And again you have to buy cassava, the lands ~~are~~ have finished, the price of cassava also have gone up (Mm) if <sup>they</sup> you pull few, the cassava has spoiled (It has spoiled, even the soil, <sup>it self</sup> has spoiled) The soil has spoiled, this is what I am saying, the soil has spoiled. Because of this, if you grow the cassava, it cannot ~~of~~ produce bigger ~~like~~ like at first. Even, the soil also, even, you would not get some, a place where you would grow the cassava, (yes) they have taken it, they have built a house on it. Because of this how the food comes, even, that it has

become too small, and the people also are many, so, you would buy the food at expensive price, because you are buying it at expensive price, you also, you have to sell your goods at expensive price. If you don't sell it at expensive price, if can't look after the children at home. (Yes)

Ehee, you see? you cannot look after the children. A couple of days ago, this meat, (Yes) it was thousand two per lb, now, it has gone up to thousand four (Eei, they have increased it again?)

They have increased it! Thousand four (Eei) (Yes) Have you seen? If you don't like the cold one, <sup>and you want</sup> the store one, and you want the fresh one, then, (ah.) thousand four, the scale,

they have ad-just the scale upwards, because, he, (Ehe-he) (Eeh) how he have bought it, (yes) he have bought a little cow maybe, like this, about \$5000 (Yes) So, if he does not ad-just the scale upwards, and he also sell it, he would loose (Yes)

He would not get some to look after his children. Because the scale has gone up, if he put a small like this on it, then it goes up, lb (Ehe-he-he) You see? (Yes) This has brought <sup>more</sup> hardship to the world, the prices of the goods has gone up, because, the people who are farming

are few, it has remain few. (Yes)  
All the people have come and stayed  
~~at~~ in the city - - . Everybody who  
have come to stayed in the city  
also, would eat, would put on cloth,  
because of this prices of goods has  
gone up. If you tell him/her to  
go and weed, sometimes, they say,  
you must go and weed, where should  
he/she go and weed? on what land  
should he/she go and weed? Where is  
he/she going to weed? There are no  
lands (yes) There is no land!  
(Cant you go to the village again?)  
What village? In the village, if you  
go just now as I am staying here,  
(yes) If you asked me to go to  
the village and weed, me, my sisters,  
one or two are there, the land, it  
has remain a few, they have used  
the remain for cocoa, so, it is  
left with a little land which they  
would cultivate for food, if you go  
she would say, here is mine,  
~~that~~ here is where I weed, this one  
also would say, this is mine, here  
is where I weed, where would you  
go and weed? Again, if you live  
in the city for a long period like  
that, you cannot go to the village  
and weed again oo (Don't you know  
how to weed?) ~~for~~ Now, you don't  
know how to weed, I am staying

here, even, my mother's farm, if you asked me to show you the way, I couldn't know (Ehe-he-he) Again, since from my infancy and went to Takoradi, attended school and completed (yes) and came to Bekwai training (ah) completed and came here I have never been there again.

So, I will not find the way.

Even, if the way is there at all I cannot weed, I cannot do farming (Let me continue, Eh, Sister,

~~What~~ is true in it is that what is there is this, the land, the land is finished, land, you see that the land is there, but when we were children, when my mother was a child, maybe, some sixty nine years now, have you seen what I am telling you? (Mho) I am sixty nine this year, you see? And if you were staying in the village, forest, forest, it was a thick forest (yes) It comes right to the village (mho) Right to the village, if you sleep at night, animals cry, animals, they cry for you to hear (Mho) We give them peace and all the rest (Mho) They cried for you to hear. It was ~~not~~ common, land was common, people also were not, ~~many~~ too much and the soil was good. And when the world became good, first, let



me take it as, if you are ill and would die, then you die. If you are sick and would die, then you die, if you would ~~become~~ regain strength and live, you live, (Mhuo)

A person like me, as I am staying here, I have said that, God loves me, a disease that would kill me, I have walked ~~it~~ through, I have overcome two diseases, I have overcome this one, I have overcome this one.

In all these I have overcome, and now, I am living here, you see? Some have died and gone. Those people we saw, some of them have died and gone. Now, if you go anywhere, ~~that~~ hospital which came, where -- It brought trouble to the people, we know that, even, maybe we die, we produce again, if we ~~died~~ died at all, some of them left, At first, if you bring forth at all many of them died (mm) All the lands also, they have weed and weed and weed, so all the earth in it, - that was why the white man say ~~s~~ that Secondary forest. But now, bring it to this, fifth forest not Secondary. Ehe-ehereei (Right)

The husbands talk

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