

(All right. Then go on. I didn't understand well what you said.) Is it what I was saying?

(Yes) I say, today, the world is hard. (True)

(Do you say the work has spoiled?) Every work has spoiled. (Yes) Yes. Business has spoiled. Today, when you go to the market, those who are there, are just there for nothing. (Yes) The goods are not being bought. When they go to bring them, they incur a debt. Formerly too, it was not like that.

Even when you live at a village, and you see that you are in difficulty, you say, I am going to Kumbasi. Perhaps, this child of mine, I am going to lodge with her/him, and I go to stay with her/him. Maybe if I follow her, I may get a little that I will eat. (Yes) When you come, in three days, even if you were not wearing cloth, you get some to put on and you get three pence too to put in your purse. Today in this town, as you are sitting here now, since you got up this morning, if you have not spent anything at all, you have spent about eight thousand Cedis.

(Yes, it is not a good story.) (Yes) And in the past too, when we lived in this town, even if you wanted a land to build a house, for the house, when you went to tell the chief that, "Nana, please, give me a small place to build one cage to sleep in it. Maybe he will demand from you a bottle of drinks. This bottle of .)

drinks, how much is it? This bottle of drinks at all, it will not be ten shillings. (Yes) When you go and buy one, you go and give it to him and he gives you some place. Then, you look for Atakpame people. When an Atakpame builds a house, as I am sitting there, twenty five pounds will be the cost. (Twenty five pounds) Yes. (And he took it) In the past, all the houses which are there were built by Atakpame people. When an Atakpame builds a house, whether you take him to a village or in a town, when he builds the house for you, he takes twenty five pounds. As soon as he finishes, you pay him. Today, <sup>when</sup> you buy pepper with twenty five pounds at all, it is not enough. (Yes) (Yes) (And you say, in the past, there was no jealousy like today?) No. (And jealousy, is it a good thing or not?) As for the past, (Yes) during our mothers' time, (Yes) we loved ourselves (Yes) Do you see? As my ~~child~~ child is there, her mother is my friend. Maybe she and I are sisters, (yes) like the palace stool that is there, (yes) so it has joined all of us like that. You have seen that; children of kings and grandchildren of kings. Do you see? (Yes) When she/he goes to meet her/his neighbour's child, she knows that her own child has given birth to her/him. (Yes) If there is any problem, she can stand there

like her mother who gave birth to her. (Is that so?) She will do it. Do you see? If there is a problem, she can face it. She says, she is my child. Do you see? (Yes) And she will do it. (Yes) As for today too, it is not there like that. When someone does something to you and you go to say it at all, she says, "go, go and deal with her. Take her to court." Won't you take her to the police? (Yes) And she goes with her/him to the police. Do you see? (Yes) In the past too, it was not there. Today, the Ashantis use it in a proverb that a river that has no peace-maker flows away. And a river that has a peace-maker stands there like a lake; (Yes) Do you see? And today too, there is no love. Hatred only is there. (Yes) As you wear this cloth, at times, I feel sorry I didn't have it and you have got it. Today, you yourself look at it; if you and someone go into business and you work. And ~~maybe~~ you know the nature of the work and you do the work, he/she knows that you are better than him/her; tomorrow, the salary, how you do the work, when he/she is given six pence, you will be given one shilling. And she/he too, doesn't like it. It pains her/him. So he/she should remove you from there and he/she goes to stay there and gets the money. Today,

jealousy for money has ruined everything. Selfishness has become too much. Selfishness has become too much. Everyone wants to be great. Everyone. But when God created man, if you look at our five fingers, this thumb is different from the one used to point at things. This is different; this hand is different before it comes to the small finger. You have seen that all people are not the same. Do you see? Today too, even a child, and if an adult you are there, he/she wants to be above you. (Yes) As an adult, when you say anything, those of us who have lost our teeth with wrinkled faces when you say anything at all he/she says, "go away from me; a witch." (Yes, with laughter) When we say anything, then you reply. There was respect in the country. Respect was in it. Fear too was in it. Today too, there is no fear. Today, our elders are the children. And the children too have become elders. Nowadays what a child will say, you, an adult, you cannot say. When you say it, because of your behaviour, you feel shy to say that kind of thing; a big thing like that. (Yes) So it has destroyed the country. There is no truth in it. And anything too, if you don't do it with truth and the fear of God, it becomes impossible. And as for you, you are

completely a child. Since you lived in this town here, this year in which we are, what has happened, have you ever seen some before? (I have never seen some before)

Yes. (I have never seen some before) A!  
(Three fingers of plantain, thousand Cedis I have never heard some even before)

O! And your brother who is here, my senior child, (Yes) as for him, when he completed school, he set out to Accra. Ei! Kwame. He went to stay there for a long, long time. And little by little, he has got work to do as he is there. And this little one who says, "mother I am coming to take you to Accra."

I say, as for me, I will not travel. As for Kumasi children, we don't travel (Yes) AS for us, we live here with our Subin

He says, "mother I will go with you." I set out and went with him. When I went, my curiosity, I said that I was going to look around town. I went to the market. When I went, plantains were there; you go to ask for the price; they said, one finger, and they give you a price. And I said, plantain too, they sell it a finger? (Laughter) Ah, as for us, in our town, it is a bunch (they sell) and not a finger. (Yes) Today, it has reached the streets in this town. AS I am

an old woman that I cannot eat, this amount of thousand is not enough to feed me. (Yes) This amount of thousand too, formerly it could build a two storey building with some amount remaining. (We didn't even know thousand Cedis) No. And even today, as you are there, as you are there, if you have ten pounds, then you are a rich person (Yes) Yes. Is this what I am speaking into it? (Yes) (It will catch it) Is that so? (O! It's fine) If you have ten pounds, then you have money. (Yes) (Yes) Today too, a small child, if you look at this money and he tells the amount, how they only count money; fast, fast, fast, fast, fast. Fi! (laughter) So today's money is why there is no respect in this country. (Is that so?) Yes. Today there is no respect in this country. Pride is what is in our country today. (And in the past didn't children or young women have money like today?) O, in the past, anyone who had an amount of hundred pounds was a millionaire. (O, it is true. But it would not be easy for you before you get hundred pounds.) But it would not be easy and you would sweat and when you get it, then you are blessed. (Yes) And there is grace in it too.)

Today, this money, look; as you got up this morning, maybe, you have an amount of about two thousand Cedis. You go to the market. By the time that you go to do your shopping to come home, how much of the two thousand Cedis will be left? Maybe one pound at all will not be left, (It is not enough) (Yes) for you to bring it. Do you see? And as for the past, we were shy of money. We used to respect money. (Is that so?) Formerly, we were shy of money. We had respect for money. Do you see?

Formerly, when you knocked and I had money that I was counting, I would not talk and quickly, I would tie it up and put it somewhere, (Yes) before I say, "who is it?"

She/he says, "I am." And you say, "Come. As for today too, on the street, he/she puts his/her hand in his/her pocket and takes the money out counting it. We don't respect money. We are not shy of things. And the world too, if you are not shy of things and respect things, you won't get a thing. That is why we are suffering today. You may find that a child, maybe, he/she gets money, within three days, it is gone. (Yes). Because of the money he/she does not respect you. (Yes) Therefore, there is no spirit in it. All of it too is God's arrangement. God says, some times will come and it is what is

sweet that has come. A time will come and what is very difficult is what will come. It is that today we are living here with.

(Yes) Disobedience is what is caring us.

(Yes) So it is our own good, our good that we live on the land doing <sup>work</sup> and our selfishness which our mother's child at all who you and her come from one womb, one father, when she gets three pence and you get some, then she feels jealous. And now too, you and your sister are there, a little problem, ei! Nana Konadu, look, today, a problem, I have seen, it is like this, it is like this, it is like this. That your sister, she will let you think. She may say, do it like this. Do you see? Maybe, both of us, I would have joined you to do the same work. And it would be fine. (Yes) Today too, it is not there like that. (Yes) It is no longer there like that. (Yes). Today, when you see someone sitting there, she takes her sister; some even may be there, like me, an old woman, as I am there and my children being there, behold, then she goes somewhere. They say, the old woman is a witch and she is working against you. (laughter) And it is due to the life you are leading. (Yes) It is from what you say and the way you walk about, and



watches you and gives you punishment you deserve. Today too, things like that, there is none. You are there with a child, your child, for our grandchildren, we need not talk about them. For them, it is very, very bad (Is that so?) And your child even doesn't respect you, how much more will your grandchild respect you? Your child, she doesn't respect you as your ~~mother~~ mother and your grandchild, will she respect you that you are her grandmother? Therefore, the respect which is not in the country (yes) is the cause of many sufferings which we are facing. (And what is doing that?) (What seems not to be there?) The result of too much civilisation. (Yes) Too much civilisation. I, I who am there as an old woman, I say, I am civilised more than you. (Yes) And you too who as a child too, you say, O, an old woman too, they say our time was the time of stupidity. And their time is civilisation time where they are wise and know how to speak. That is what we are seeing today. (Yes) So we have to pray for her mother and father as the Lord by his own grace, for he himself said it. He said, a time will come and difficulties will come. (Yes) He said a time will come and what you

will see will not be good. Also, there will be a time that this year is a year in which we are, ~~is well~~, that God allows it to meet us, maybe I am an old woman and I may go. And you who are children, maybe the year that will come, God may change it. (Yes) And something new may come. That is it. So the world, how it turns away, bothers the mind. <sup>As</sup> Formerly like that, you were selling goods, that your goods had arrived and you were not here, you were not here, maybe you had travelled or that day you were not well, you could not go to the market. And your person had brought the goods that you sell to you, and she had brought them from the village. "Where is mother?" Maybe we say, "today she did not come to the market or maybe she has travelled." That is it. "And what did you bring to her?" She says, "O, I brought this to her." She <sup>(I say)</sup> says, "Go and bring it" and she goes to bring it. And I bargain ~~the~~ the price with her. And when I finished talking about the price with her, then the money she will take, maybe I look for a loan and I give it <sup>to</sup> her saying, take it away. The day that you will come, you have seen that she is not there so make it better. That when she comes we may get three pence. She would sell all nicely.)

Do you see? When she gets her money, she pays for the loan. And the profit made, she tie it and put it somewhere. The day that you will come, she says, your person, named so and so, she came with such and such goods. And when I came, you were also not here. I could also not let her take them to somewhere to sell. So I took the goods to sell. I raised a loan for her. So I put them there for some time and by the grace of God, they have been bought. I have got the money and I have paid the owner. And what was left over, I sold and here is what I got. Do you see? (Yes) For us, during our time, that was what we did. That is why, today, when you are an elderly person living, they say that you are a witch. Because of truth, because of truth they have made us witches living there. (Yes) And I give it to you (i.e. the money from the sales) When you give some to me, I say, I won't take it. Why? I say, it is nothing. Maybe, if it was meat that you brought and I sold it, then I take some to make my soup. If it was plantain that you brought and I sold it, then I take some to go and cook to eat. That is my profit in it. And if I have sold it for you and I have got three pence from it for you

should I come and share it with you? It will not be possible. That was how the elders were like. As for my mother, when I came to meet them when they were trading at the market, that was ~~how~~ they were doing it. When you are not there and your goods have come, we shall talk about the price. The elders will meet and talk about the price, and the one who will sell, then sells. As soon as she finishes selling, then you put the owner's money at where it should be. And whether she got three pence or six pence, then you tie it up. When she comes, you say, what I got to put it there for you is this. That is ~~how~~ we do it. And there is no jealousy in it. Do you see? As for today too, as I am there, when your goods come, and you don't turn up for a day, as soon as you come, when that person has brought them to you that you know that the goods she brought to you are good that when you sell you will get three pence to spend, when she is going, I go to see her off and I say, "O, she cheats you so the day that you will come, do bring it to me." Do you see? Then, if that is the case, as I am going, I, myself, will not come; I will send it to you and give you the price. And if I come, she will know that you have taken the goods; do you see?

When she goes, then she sends it through someone and I sell. I take what I will get. For today, your own friend, through whom you got to know her, that maybe, come and see that whether this thing is good, for her to go and see to know that it is good that when you sell you will get three pence on it, immediately, she takes it away from you. It is jealousy that has ruined the country. It is selfishness that has ruined the country. You see? When your neighbour gets it, then it hurts you (i.e. you become jealous) but when our mothers stayed here, they were not doing it like that. When they stayed here, they loved one another. They were not doing it like that. When her sister had it, then she had got it. Because of this at all, maybe hers would be there. Hers may not be appetizing. When she saw that yours have been brought to you and they are nice, she can come to pick what she likes which are appetizing and takes it away to cook and eat it. Today too, when you buy some at all, knowing that you are a person she knows very well, she won't let you buy. (Ei!) That is how today's work has become. (Yes) Selfishness is too much. Jealousy is too much. (Yes) Yes. Today, everyone wants to get money.

Everyone wants to build a house. Everyone wants to make a big property. And as for the past, it was not like that. (Is that so?) Ee! It was not like that. (They didn't want money like today.) Yes. They were not jealous like that. (Yes.) The little that God will give you, you have to be pleased with it and you thank him. (Yes) As for today too, left to you alone, when you are there with her, you should die for her to take your things. That is it. (And if God does it well, will it be like that again?)

O, as for God, nothing is impossible for him to do. (Yes) As for God, nothing is impossible for him to do. Recently, the trouble we had as it was not raining, food has become scarce Cocoyam leaves at all, even cocoyam leaves, when we go to buy, they say hundred Cedis (Yes) (five hundred Cedis and four hundred Cedis) Yes. As for me, as for me I have said it at a very low price (Yes) (Yes) But recently, when it rained, you have seen that it is good. (Yes) For calsava, when you<sup>go</sup> to buy and cook, you throw it away. Even plantain, sometimes, you don't get some. When you go to find some, they are like this (i.e. they are small in size) It is not good. So today, it doesn't allow many people to eat fufu. Today, they say that something is called "bankei";

(Yes) and rice. Today when you have appetite for "Ampesi", you will not eat ampesi today. When I go to the market and come, under the tree where are vultures, I passed by the section where eggs are sold, I said I was coming to take a car at the filling (i.e petrol) station, a young woman had plantain over there; a bunch of "Apem" plantain, two thousand Cedis. And why? What trouble came? This plantain, at the market Eno Yee Ago and others sell plantain, her mother, — this plantain, when you go, it is like this, for penny. (Yes) When a Kumasi child goes there, they don't let you buy. When you reach there, she takes some and says to you, take it and go and cook it to eat. (Yes) So it has been like that and it has become a habit, so the children who are at the market, when you go and they are showing off; I say to them, as for you, when our mothers stayed here, people were not buying things. They say, then your mothers were lucky. And I say, they were truly lucky too. For her, it was nice to her even. Maybe you are at your section at the market, and she would send a child that, take it to her; and she brings it to you. When my mothers stayed here, they were not buying things. The women with whom

we trade, when they come to the market, you see that she is carrying her basket to the market; maybe she says, "mother, good morning; she responds "Yes, yes"; and how are you? She says; formerly, the fish over there, they were like this. Some good "Apasbire" (ie. a type of fish) At that time, they used to buy six for one shilling. As for "Ntahu" (ie. a type of fish) maybe ten for penny. Herring, when it is abundant, they don't use it for anything. That is what elders call it little ones. They call it "Amoakote" (yes) That is how the elders ~~would~~ call it. (How do they call it?) Amoakote. (laughter) (laughter). That was how the elders called it. (yes) When it comes like that, when the villagers come, O, when they go to the herring, then they buy in bulk, ten for penny and they buy a lot. When you buy at all, they give you a dash. These elders, the richest, maybe his wives would be about four, his children and grandchildren, servants, children who serve him, his chop-money was two shillings. This two shillings was the chop-money for an important person. Yet, the woman would go to the market with it. She would buy many things. Maybe it would remain penny and she would put it somewhere. By the end of that month, when you go to count,



it will be about ten shillings or one pound and immediately you go and buy cloth with it. That was how we used to do. Today too, look, too much civilisation makes us go beyond our limit. Too much civilisation makes us go beyond our limit. I am superior to you and I have cloth. If a person too, you have property and you walk out and you yourself say, I have property. (laughter) Oh. So, God's will should prevail. He himself says, what I have said will never pass away. If he, God says what he has said in the bible will never pass away. Yet it will never pass away too. True. This story will come and go. And this has come and has gone. And this has come and has gone. As for this, if you have seen nothing at all, look at ~~Kwame~~ Nkrumah's time what happened in Ashanti during Kwame Nkrumah's time. Yet, they went on and on and on, it went away. After some time, Busia came. That too, you saw how it was like. He said that Northerners should go into their country. They drove them away; they should go away and they destroyed the country and went away. This one, this one came; Afrifa came into power; he too did what he liked. Do you see? When this person comes, when any king comes, he comes to do his wish.

And Liman too came. He too came to do what he himself wanted. And Rawlings went to remove him and he too has come to take the chair which he is on it. Today, look, look at where it has gone so far. Look at where it has now reached. Today, we live in this town here, out here; when you go to the toilet, you come to pay money. (Yes; it is a problem.) (True.) Yes. When sanitary workers get up, they clean the toilet; they are given soap every week; they are given a bar of soap and Sanital. (i.e. a trade name of an antiseptic & disinfectant popularly known in Tui as take-me-do) (Yes) K.M.C. have their special disinfectant called soot. (It is called what?) Soot (soot) And if you use it to clean the toilet, and water is poured on it, there is no scent on it when you go there. There are no flies on it. And — you, an adult when you go on it, even people are worried and this thing — Look, by five o'clock, they have finished cleaning the toilet. And they have washed it nicely. (Yes true, true, I remember) Yes, I remember) Yes, yes. (Early in the morning. I remember very well. Yes, Bompat toilet. Laughter) All right. (Yes) (Bompat "bomber latrine", I remember) Yes. By five o'clock, they had finished washing there nicely. Formerly,

prisoners were removing the excreta. Prisoners were removing the excreta. (Yes) Yes. Look, today, Kumasi town, when you get to any place, you block your nose with your hand. Why? What happened? (Yes) Yet, there are people in the work doing it and receive pay monthly. A! it is difficult. I say, look at the police, ~~at~~ the roads around all sections of Kumasi, there are policemen on them. When a driver arrives, at some place, they demand five hundred Cedis. This place, town hall, four hundred Cedis. (laughter) Four hundred Cedis. As soon as you arrive, they take it. (Is that so?) And the drivers, at times, they fold their papers and put it inside and put it in his hand. (i.e. the policeman's hand) As soon as he looked in the papers and took the money, he gives it back to him (i.e. the driver) and immediately, he drives away (laughter) This matter, have you heard some before? The driver's car that he came to stop, instead of examining it and if there is a fault on it, ~~he should~~ take action to arrest him. Otherwise, if he inspects it and there is nothing wrong and he looks at his licence, then he should go. As for today too, when you reach there and you don't pay money, (then, you cannot go.) It is not only there; you leave Asokwa, Ahenkan, just this place, as soon as you passed Asokwa, immediately, they take money from ~~you~~

you before you move to this place. That too, they take money from you. (laughter) And when you go to Keftia, there also, they take money from you. And one too, that is among, they wear blue uniform (Blue, the blue group) They too, they take money from you. (laughter) And this case, have you heard of some before? Do they govern a nation with it to succeed?

Desire for money. The money too, when you die, you don't take it to anywhere. You will leave it behind. The Lord himself says that he has created all the things. And when he finished creating all the things, he made Adam. And while Adam was there, then he said, "Ah, Lord, why have you created all the things in pairs; one female, one male, and as for me, I ~~am~~ alone, you have made me a man without anyone with me?" He said, "Adam, is that so?" He said, "Yes." He said, "You have asked for your mischievous thing, but you will have it." He said, "Lie down there." And he lied down there. And he removed one of his ribs and he made a woman with it for him. So if every man's ribs on this side are five, the other side are four. Every man, if his ribs are ten, nine remain. Do you see? And he gave her to him. And he put them in the garden. And while they were there, and the fruit

of the tree which was there, he said to Adam, "The fruit, you should be careful not to pick some to eat. He said, "Yes". Adam went to the bush to walk about to find something to come and eat it with his wife. The gracious snake came. When he came, the woman was there. He deceived her. She said, "As for this fruit, my husband says I should not eat some. He said, "O, you lie. And this snake went to pick it. He ate some and he gave some to this woman to eat. She said, "This fruit is sweet; pick more for me." And he picked more for her. And she left some for her husband. And as for this snake, he went away. When her husband came, she said, "yee!" He said, "Hoo!" She said, "Some fruits; how ~~so~~ sweet is the fruit." He said, "Who said that you should go and pick some to eat?" She said, "And I, a woman, can I climb a tree to go and pick it? It was the snake that came to pick it for me. He said it several times, I said that I would not eat it." He said, "As for you, eat it and he came to put it in my mouth. Then, it was very very sweet like sugar. And I too, I ate it. And I have put some there for you." He said, "Is that so?" She said, "Yes" And God came. He said, "Adam!" He said, "Yes." He said, "Who

said that you should pick some of the fruits to eat?" He said, "The woman whom <sup>you</sup> added her to me." He said, "Didn't I tell you that you have asked for your mischievous thing? But you will receive it." As for us women, we are not good people. I am the first. We destroy the nation and we keep the nation going. (Yes) And what happened? This woman said, "It was the snake that came. He came to say it several times and I said no; and he went to pick it and he touched my mouth with some and it was sweet and I too ate it." He said, "Is that so?" And God said, "Snake!" He said, "Yes!" "Why did you go to pick this fruit for this woman to eat it?" "What does he have to say?" The snake, he ~~was~~ able to walk like animals walk; he had legs, he had hands. He said, "Snake!" He said, "Yes". He said, "You will walk on your stomach and eat insects. His legs have pushed into his stomach. His hands have pushed into his stomach, and he walks crawling. And that is why the snake walks and he crawls. And the snake formerly had hands and legs (yes) like animals roaming in the bush. That was it. And the deception of the snake that brought responsibility on us is the cause of our suffering today.)"

If it was not the snake, we would not have suffered. So everything is by God's plan. Everything is by God's plan. What God has planned, he says that what is bound on earth here, has been bound in heaven. Do you see? And the plan that God too has planned, will never pass away. Anytime, when the time is due, it has to happen. You have seen that he says the rain has its time, the sun has its time, do you see? And the cold too has its time. When it reaches time like this, the cold comes. When it reaches time like this, heat comes. When it reaches time like this, the rainy season comes. Do you see? That is God's plan. That is it. And we are in it but all of it is ~~in~~ the hands of God. We are on praying. We will pray to beg for God's help. (But all of it is with God. And what can the government do to help people in the world like that?) What, government? (Yes, that the government can do something that will help, it will help to make living go forward a bit.) O, your government doesn't help. There is no government that will help. (Is that so?) A! having known how to spend money? He has known that, when he goes to occupy the seat, (yes) then his home and his wife and his children's needs ~~are~~ things that receive their attention. (Yes) That is it. Do you see? (Yes) So, it is God's plan that may help. (Yes) As for me, now I am an old woman, maybe they say)

this big stool, like the Ashanti queenmother's stool, go and occupy it. (Yes) If I go to occupy it, then I have gained. If I want something, I want it for myself and for my children. Those who are left behind, whether they will do well or not, it is not my problem. (Yes) That is what we are in today. (Yes) And if the government thinks about people, and thinks about the world, (Yes) that the world was created by God. (Yes) And because God loves us, is why he created all these things before he made people to put them in it. (Yes) That I have created, ~~there~~ is water, here is food, here is money, here is this; you too, you may use them for yourselves. When you die, whether it is money or what, you will leave it behind. (Yes) And you go your way. The one who will come too, he too comes to spend some. (Yes) That is why the Lord planned; he said, you should give birth, you should multiply like the sand at the beach. (Yes) Do you see? And he made it as an example for us. At first for example, people would have lived to the end of the world. (Yes) And when God looks at us our lives have not changed. Then he gave it as an example for us that; you too, you will die. As for him, when he died, in three days, he will rise up. (Yes) That is how he came into Mother Mary's womb for her to beget him. (Yes) Do you see? A messenger came to inform her. The messenger Gabriel. He



said, congratulations, Mary. He said, you are full of grace. (Yes) You have been blessed among women. They have blessed your womb with the child Jesus. (Yes) Holy Mary, God's person, pray for us, sinners, now and this hour in which we are. Do you see? (Yes) The Holy Spirit may come to fill us full. The high high one may come to cover you to let you give birth to a son and be named Emmanuel. (Yes) Do you see? (Yes) And this mother, that was all, that was all when the messenger came to tell her. Right there, that very day she became pregnant. And with it, she gave birth. Your child too, at certain time, what will be done to him, will worry people. Truly, the prophecy that God made, all happened that the Lord was killed. Do you see? And when he was hanging on the cross, he raised his eyes upward and said, Father, forgive us our sins for we didn't know what we did. (Yes) Do you see? A person they have gone to take him and hanged him on the cross, he said, give me water to drink. And they have gone to bring drinks which has become sour for about six months, smelling very badly. Do you know that when palm wine is kept for about three days, it gives bad smell? (Yes) And they put in a sponge and connect it to his mouth. He shook his head like this. He said, Father, forgive us our

sins. They don't know what they are doing. And with that, he died. When he was about to die, he said, "Mary, John, look at your mother. (Yes) Mother Mary, look at your child. So when the Lord was going, he left us ~~for~~ Mother Mary and John to care for us. Do you see? (Yes) (And if ~~is~~ somebody is a good person, how will he/she do his/her work that you may know that he/she is a good person?) Ee, what, (If somebody sells things at the market or she does some of the work, what will show you that she is a good person?) It is her character. (Yes) Her character with which she is at the market or with which she is in the business that she works with it. (Yes) It is the character that shows she is a good person or she is a bad person. (Yes) Do you see? And as we are saying that there are difficulties which have become serious in this country, there are individuals who are God's children in it. Maybe you will become tired of working, when you hold any tree, it brings you down. When you go to tackle this work, then, you lay here; when you go to tackle this, then, you lay here, and you run into debt; yet you don't know what to do. (Yes) That too, when you pray all along, the Lord will show you the way that go to this my child and mention it to her. When I come, I say, Twumwaa, look at the problem facing me,

your mother. Any work that I will do, it becomes a debt. I don't know how to go about it.

(Yes) While she remains silent, maybe the word from her mouth that she will tell you, (Yes) and you go by that way, then the word from her mouth, may put you somewhere. And then, when you work, it will become fine. (Yes) That is how it is. There will be someone too that you will see, (Yes) when she gets you, she insults you with it; you, can you be a human being? Useless person like you. (Yes) When you do any work, it becomes a debt.

If you use it (ie the money) to marry men; or you use it for personal things or you use it for what; or you use it to pay taxi fare.

(laughing) And she insults you with that. The youth of today; you will find that they insult you with it. When she is playing with her friends at all, when they are conversing at all, they say it and laugh. (Yes) And they laugh at you. Do you see?

(Yes) Also, someone too may be there; she says. come and let us go to such and such god, maybe to a mosque, maybe to this river; maybe to this spiritual church. But maybe, you too, your church that you attend, (Yes) because of that you say, no, because of the church I attend, I won't go anywhere. Where I stay, it is there that I should stay.

(Yes) So whether in death or in life, it is the

will of God; do you see? The one who believes in God, the one who fears God and as for the one who doesn't fear God too, then the world has enslaved her; in fact at all, she says, "I will go and bathe and the particular person who is working against me, I will kill her and she goes to work against her and kills her. That is it. (yes)

And if someone is there would her father mother or ~~And~~ would someone use her mother or her father or her sister/brother to acquire juju to make money. That is it. The one who fears God too, (yes) when she faces a difficult case, she will stay (i.e. she will contain it) (Yes) When she

gets up, she prays. When she gets up, she prays. And the time ~~that~~ too will give you is not yet due, you say that God doesn't like you. He likes you (yes) And he tests your faith. (yes) He is only testing your faith. (yes) He tests your faith to see if you truly follow him; do you see? That is it. SOME INTERRUPTIONS: - Has mother come?

Yes, I came long time ago. (She says she will come here right now, so if you will go somewhere.) And me, where am I going? (You won't go anywhere) She is my grandchild. (Yes. All right, then you have got a visitor so..) Who? This person? (She says that her mother will come here soon.) It is her mother who says she will come here. I met her and I asked her that I

have not seen her for a long time. She is my grandchild; as for this one, she is the youngest  
(Yes) END OF INTERRUPTIONS.

That is it. And as for the world, temptations  
(Yes) if you say that you will look at it, and the Lord says,  $\epsilon\epsilon$ , a proverb given by the Ashantis, the street of this town which lays there the Subin (ie a name of a river) (Yes) the proverb they gave, they say, this town, Osei and Poku's town, (another person?) Osei, (Yes) and Poku's (Yes) town. If you open your eyes wide to look in it, they remain like that (ie if you open your eyes wide to look into the town, the eyes remain unclosed) When you say you want to listen to the story about it, then you have to get up. (Yes) Do you see? This town which is there. The Subin which is there. That is why its mouth never becomes blunt. Do you see? (Yes) You say you will lift this town to carry it on your head. I am proud. As for you, you are a child. Maybe you have seen some several times. If anybody comes into this town and becomes proud, what will happen? (Very soon, he/she becomes bankrupt if he/she doesn't die, you won't hear of him/her again) That is how the Subin which is there is like. (Yes) He/she says, if you open wide your eyes and you are about to look at it, then you go

blind. If you say you want some trouble to listen to it, then you become deaf in the two ears. If you say you are lifting it, you can't; it won't reach this place of you; your knee. (Yes) And you put it there. That is how this town is like. (Yes) And the elders gave a proverb with it that Osei and Poku's town: If you want to listen to the story in it, you will become deaf. (ie your ears will block) And if you want to look at things in it, you will become blind. And also you say I am a citizen from Kumasi, and what am I? As the village people came, as for this, you yourself, you see some. You who are staying here, you, always you see the Kumasi people (Laughter) When he/she comes, in three days, he/she begins to show off. Suddenly, (Then he/she falls) Then he/she falls. That is how it is in this town. (Yes)

(When you do something, do it little by little) †  
 (Little by little it is, that you can.) And the bible too says; it says, if you are humble; it says, it has removed the almighty from his throne, and has raised the humble people. And the rich people have gone empty handed. Do you see? And if you live in this town and you say that as for me, I am proud, I am a show-off, I am this, it doesn't last three days then you are down. If you don't die, then what

may happen to you will not be good. (They don't hear good things about you) If you fear God, and you humble yourself too, in a short time, everybody has seen that this worn-out cloth is what I put on. You will find that I have got V.A.C cloth to put on and I go about with it. And they raise you up. That is how the world is.

(Yes) Today, today like this; formerly like this, when you are there with your child and she is barren, then you go to the gods and the herbalists in order to have a child for your child as your grandchild. (Yes) Today too, why? The other day, that something, your something, some of this that talks, (The T.V.?) E, the other one. (F.M.) That which when it gets up, it says many things. (F.M) Is that its name?

(Yes) As for now, they say that midwives complain that they don't get work. (Yes) And do you get work? You teach bad things and how do you get work? When that person gets pregnant, then will she come to you for delivery that you may get money. You too, you say that there is something named as family planning. And when you went to make the family planning, do you get a child then?

(No) When you talk, they say white people don't want children. I love you like Kyewaa, have you been to Europe or America; have you

been to Europe or America? (No. I have not been there.) Ei! You will really know if you have been to Europe or America. Do you hear? You would know if you go to Europe or America. For those who say they don't like to have children, they will put their hands on their heads and weep or cry. When children go to school and have finished for the day, they go in line up to Acafo chief's end over there. (they are many) And when they went and saw it, and when they finish like that, maybe they meet and maybe they go to a certain country and they ~~conduct~~<sup>service</sup> a church, and they come back. I, I have been to Rome and I have been to Jerusalem. We went to Jerusalem first. (Yes) So the Jordan water with which Jesus was baptised, I have bathed with some as I am sitting there. So if someone does something to me, I say all right. If you make jujus against me, you do it for nothing. (laughter) As for me, I will tell you I have bathed in river Jordan so if you make jujus against me it will not have any effect on me. (laughter) Ei, my God -

49 B

49 B

49 B

49 B.

It is in the bible. You too, when you came, you say the world is hard so we should not have children. A woman who can have children,



you say I should not have children. When you become pregnant, you go to drink medicine and destroy it. Maybe this child, maybe you were given two, maybe you were given one. Maybe you were given three. Everyone has certain number of children that God planned for her. And as you abort and abort, then it becomes enough. You say they should do family planning; they too, have done it. Then you say we don't have work. What work should we go and give it to you? (Yes) So except God himself; as for this country, whether it will be well or whatever it will be, it is prayer that we will beg for, and God himself will turn down his eyes to care for us. For the disobedience is too much. Today, look at a child. When you are at home with a child, when you call her at all; as for us, how our faces have become, when you call her at all, you make her angry. Do you see? Well, she does what she likes. Formerly for example, during our time, you go to your husband's house to sleep, and the day she sleeps with you, you become shy when you come back home. (Yes) You say, perhaps someone has seen it and you grumble. Today too, as you sit there like this as we are sitting here now, you will see that he has come to put himself at this place and he is with

(Laughter) A! And today, when you look at the young children, you will find that they are pregnant. They don't know anything about it and they are pregnant and recently, they said someone went to deliver and went to throw away the child into a toilet. (AO) And I say, if I had seen him/her, I would have gone to take him/her. (AO) The child, do you know what he/she will do? If he/she will be the head of your country which is now in place, do you know? If he/she will be a rich person he/she will do God's work, do you know? An example is this my child who is there. For him/her, the work that ~~for~~ God has given to him/her is that. That is it. Everyone who is there, as I am there, there is a talent that God has given to me. And you too, have a talent which he has given to you. And this one too has a talent that God has given to him/her. (Yes) So if I come to take yours to add to mine, will that not be fine? And if you too take mine and add it to yours, will that not be fine? They say they don't want a child; you too, when you see someone's child walking around, then you call him/her and you send him/her. (laughter) A! (laughter) It's fine. We have said a lot. I say it's fine. Is there anything again? (laughter) (We thank you.) (Yes, we thank you a lot) It's fine. (When we go home, we will write it) It is very good.

Since the chief came, have you been able to go there?  
(Aa, the chief's child) I haven't gone to greet her  
yet) (We haven't seen her.) (We haven't seen her  
The day we went, she said another day) . . . . .  
It was yesterday that her child, her sister's  
child, Amma Serwa, (yes) she came to church  
in the morning. (Yes. It is about three weeks  
or it is about - )