

(The other day, we had conversation with you about your living and life history and your work and we want a little more in addition. Maybe since we finished that, there may be other things you can add to it for us) Then, they are stories of events that happened in by-gone times or about living (About living) About living (About living or if events of by-gone times will be in it at all, it does not matter; all are fine; your own living, your life story or work will be mixed in it, it's fine; whatever will be mixed in it; we like them all.) A little about work will come in before I continue. (All right) (Yes) All right, as for work, what will come in is that, for a long time that we were selling things, I was the head. When the things come and I say that someone should sell some, then will you get some to sell (Yes) If I don't give it to you, you have no right to by-pass me to take some of the things that I sell (Yes) And the one who sells garden eggs, she too is the queen of garden eggs. That too, if you are a member and ~~she~~ charges you dues and you pay it, then when the garden eggs come, you can go to her to take some to come and sell. Anything that is at the market which is sold, that was how we were doing it. Today too, it is said that this king who came to power, everyone does her trading. That is why the whole trading has ruined. It has led to the loss of the Ashanti culture. And as we are there, an Ashanti child, unless you

come of age, excuse me to say, you pass menses for us to perform puberty rites for you, you have no right to go and sleep with a man. (Yes) When you are found to be pregnant, they will shave your head and slaughter a sheep over your head and deport you. Your husband who had sex with you, who made you pregnant, both of you all will be deported and you won't come to the town again (Yes) And if you had lived quietly too, a man may ~~come~~ come to call you and marry you. Then when he marries you, then he comes to perform customary rites and when they say she has passed menses, very early in the morning, you are seated outside and they play the drums to perform your puberty rites. You are dressed with cloth and you sit outside. You wear the cloth exposing your breast for us to know that you are not pregnant. (Yes) We have seen that you are not pregnant and they will drum for you like that. When they finish drumming and when you have come out of it; six days and you come out of it and they take you round from house to house to thank those who brought you something (Yes) and your husband. There may be someone who has a husband and her husband too had sent her some things and they give thanks. When the thanksgiving is over, then she can go and sleep with the man. That at all, there may be someone who will run away when the time comes for her to go and sleep there (ie with the man)

(Is that so?) For she is afraid of her mother. (She feels shy) She feels shy to go and sleep there, so she runs away and it will take some time before she goes to sleep with him. When it comes to the time that they say they are coming to take her away, her husband says, "I will take her to my house." (Yes) At that time too, you, the woman, your father and mother had to go and buy a sheep. Everything that is necessary for cooking. (Yes)

They buy a sheep, they buy beef, they will buy mud fish, they will buy chickens, farm products like plantain, cocoyam, yam, all of them, she will buy; the man's bucket known as "Bobrapa" (lead good life) and a container for sponge, and sponge and towel and sandals; all of them, she will buy; and soap with which he will bathe. And she too, she is going into marriage. That evening they will find people to follow her. Today, there is none at any place. That person, before you are aware, she has conceived and they take her to her husband that it is today that she is going into marriage. The husband too, although his mother and father have performed the marriage rites, but the day he is taking you away, that too, he will give your mother seven shillings (Yes).

Something called "apayides". (i.e. money paid for taking a wife away from her mother) He has come to remove her from her mother; for you sleep with your mother and he has come to remove you from there to take you away so "apayides" is seven.)

shillings (What? Afayidez?) "Afayidez", do you see? ("Afayidez") He has come to take her from her mother. Yes, that is it. Because of that her mother will take from you her "Afayidez", seven shillings and you pay it; and her brothers also will take from you "Akontagye sekan" (i.e. brother-in-law's cutlass or knife which is a fee paid to her brothers for taking their sister away from them.) As for that there may be someone who will take seven shillings. Someone too may take more than that. As for that, there is no law that there is a fixed fee. Whatever that person will get is what he comes to pay and he goes away with her. And the next day, there may be somebody who will line up the things she (the wife) has brought and send them to the man (the husband). Someone will kill the sheep and we say she is cooking a big meal. For that, balls of "fufu" are prepared and put into plates and big bowls. In some of the bowls, she may put thirty balls of "fufu". (Yes) And the soup too, they have made it in a big thing. A big aluminium bowl full and all of them are carried to the husband's house. And the husband too goes to pick them and presents them to people. The town to which she is going, she too picks some of the food and presents it to people she knows. And what will be lined up to be taking to the husband, will include eggs and yam. He will give some away as gift. In that way, they may say, it is such person's wife that has come to join him.)

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in marriage and everyone knows that she has a husband (yes) She has come to join him.

It is unlike today when you live with your child, your child, a little child, you are there with her; what is necessary is that, the school she is attending, she has finished or she has almost finished; suddenly, you realise that she is pregnant. She doesn't respect you. As for today, nobody respects you.

As you are sitting there with her, a man comes to stand here and calls her. She

cannot realise that my mother is sitting there so I am afraid. Immediately she gets up and

with him (they go). When you say it at all, she will not listen ~~and~~ she gets up and

follows him and goes with him. And at time too, when they had finished the puberty

rites and you were being sent to him to go and sleep and the next day you will get up

and come, because of that, you ran away to sleep in an empty room. And that

shows that we were respectful. Today too ?) rules like that are not there. And

because of that, it has let all things —

People of today are disobedient. Nobody also fears anything. People are afraid of nothing.

But in the past, they were afraid of something. So the trading that we were doing was good

and the onions were not useless business, for I could not have stayed by the onions to become an old woman; but it was good.

It was good. But you, excuse me to say, (L)



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if you were selling cloth at all, I did know that you would have profit but I also would have some. Today too, it is not there like that. Today, everyone places an order. If you were to go on the road at all, you say, I will go on the road to take onions. If you have not come to see me for me to accept you to let you pay the fee for not coming early at all, you could not go on the road to take goods unless you come to see me and I accept you and charge you the fee for not joining us early. Having charged you the fee for not joining us early, before you will go on the road, I have to tell you that, ~~buy~~ three; there may be someone whose may be four bags. We used to share them in turns. Today too, someone can go and load one lorry full. She has her money. You cannot go and share and take some and say take this. Maybe you are an old person like me; you have no money. A young person and she has money. So she has gone to take her thing with her money and she is selling; therefore you cannot go and say that; as for these days, you cannot say anything about it. And our trading in which we are, everyday, these clerks come, and they come to ask us, what do you need in this market that we should come and do for you? We can say this stall, this place where we are, there is no toilet in the market here. There is no urinary in this market here.)

Also, these children we are talking about, if there is a day nursery here, that would be good. All these too, when they come to ask, they say we will make some for you. We have said it several times up to this time. Nobody has been able to provide some for us. Today, if you are at the market, and, excuse me to say, you want to go to the toilet and you are not careful, far away, unless you get up to 'bode'. There that you are going also, unless you go and pay, something, ~~that~~ say is twenty, before you go to the toilet, if want to go. Even if you will urinate, you have to go there unless you have a chamber pot and even when you urinate into it and pour it away at all, the Sanitary officer will not agree when he sees you. Do you see? So this market, as for you, you have been there; look at the market in which we are; you look at the mud. Mud; everyday too, formerly when we were here, we were paying penny each day. If you don't come, you don't pay the penny. (Ticket?) Yes, ticket, yes, penny. When you don't come, you don't pay; except when you come that you pay. But for now, we pay two pence; the Sanitary officer called Frantoo; he made us pay two pence. We composed a song with him like this: -  
 We say, we say, aa. He has made us pay two pence for nothing. When we play the Adowa drum, we use Frantoo's name to play it.

The two pence he came to collect from us - It went on and on until Kwame Nkrumah came. Then they said we should pay six pence and if we pay six pence, they will repair the market nicely for us. Really, as for the six pence, when you go to the market, you get it and you pay. Then what happened was that he called us again to this place that your six pence is good, but some of the people, they can leave their tables there for two weeks, three weeks without coming to the market, so they will collect the money ~~monthly~~. So for a month, it is fifteen shillings. And a month, fifteen shillings and you go and pay, a month, fifteen shillings and you go and pay. And it was like that with us at the market there. (At that time, were they keeping the market nicely?) They didn't keep it nicely. When it rained, water passed into our stalls. We did that for nothing; they didn't keep the market neat for us. And as for that, at that time, what made people get a little amount of money when you traded was that there were rules. During Kwame Nkrumah's time, I was the head of the sellers of onions. I had a law that if you bring them and you fail to come and see me, if you are not careful at all, nobody will buy them. Do you see? There may be someone who can come and call me; she has gone to call someone to come and buy. When she comes to call you, then you also come to call me that, Queen, they say some onions have been brought.)



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to this place, come and let us go and bargain for it. When we go and I bargain for it, and the price I will give, she says she will not accept it. When she says I will not accept it, then I come back with all my children. And perhaps, she goes to call someone that, come and buy it and that person too comes to call me again. When I go, she says, as for this madam, she has been here. We say, then she is the very person that will buy it. She is the one who buys and shares it ~~with~~ us. Do you see? And at that time, there were rules, but for today, there are none. For that reason when they charged us that, they said that they were coming to repair this market for us, they said they were coming to make it a two storey building. They said and said, they did not do anything about the market and when they collected from us even six pence, we were lucky for when we traded, we got money. Today, each table, you pay two thousand and three hundred Cedis, (2300.00) (is that what you pay in a month?) Every month two thousand Cedis, that means six hundred Cedis (aa) every one, two thousand Cedis; so mine which are two in front, (Aaa) I pay five thousand and two hundred Cedis every month. Today too, you pay it for nothing. When you sell things, they are not bought, for everyone has the right to go and bring some. So the whole town is full of onions. Everybody carries some. If the way to this place were not far away,)

you will find someone carrying some, shouting,  
 "Here are onions O", here are onions O."  
 You, who sit at one place (who comes to buy yours?)  
 We too, we have done this work and have  
 become old. (mm) Now, formerly I myself  
 could go on the road to bring some of the onions.  
 (yes) Today too, I cannot go on the road.  
 When someone has brought them and you will  
 buy, you have to tie them in groups and carry  
 them round shouting out to sell them. I too,  
 I cannot tie them to carry around to shout out.  
 So as for you, when you sit by it, they don't buy,  
 but this very God who doesn't let people go  
 without food, whatever be the case he lets you  
 get a little and we use it to buy food to eat.  
 Whatever be the case, he lets us get a little to  
 buy food to eat. (yes) - So now, the country in  
 which we are, living in it is painful. (yes) It  
 has become painful, very painful; if you don't  
 have work to do, then this very God has to  
 look after you, (yes, eei) but they say now  
 there is civilisation here, there is civilisation;  
 (and what is civilisation?) Civilisation, it is  
 said that if you are too civilised, you say  
 good morning to a sheep. (yes) Well, our  
 elders gave the proverb like that (yes) We have  
 become civilised too much that we have become  
 fools (yes) (explain it for me) Ei! (When you  
 become too much civilised, you say good morning  
 to a sheep or a goat) (yes, all right) (yes)  
 (And what is there now that makes elders say that?)  
 Like what? (Why do elders say that now, our

civilisation which we claim to have, has become stupidity? Yes. (Why do elders say that?) Yes, what makes us say that is that when it was said that we were not even civilised, we respected people, do you see? (Yes) When you live with your child and you say, "sit here." She says, "all right." You say, "don't go here." She knows that the Creator created things; if someone has told you before that the creator who created things is nobody else. He is the one you came to meet (Yes) Nobody knows the Creator who created things, his town and the person, creator, is the one he/she came to meet. (Yes) If I beget my child, the creator, what I will say is what you have to accept. (Yes) Today too, it is not there. Because it is not there today, when you tell your child anything, he/she doesn't listen to it. When you say you are going to say it, he/she says, "O leave me!" You say, "you are my child and you are saying this to me?" Then, you will see what I will do to you; what you will hear about him/her is that he/she is in Nigeria. He/she has run away (Yes) Then you yourself are searching for him/her. (Yes) (Yes) In the past too, that was not there. Even if you have become an adult, I am your mother.

My mother's son, he ~~is~~ called Kofi Dua. He has a wife; his wife is Adwoa Dufie. He has children with her. He offended mother. Mother beat him with a stick. Someone who has a wife, she beat him with a stick. Someone who has a wife, she beat him with a stick (Ei! old woman's stick)

But he did not hit back. He could not hit back. He ran away. If it were today, he would have hit back and drag you on the floor and you could not go in front of him to hit him with a stick. But if you hit him/her with it at all and he/she doesn't beat you, what you will hear when you are looking for him/her is that he/she has gone to Nigeria; then you are searching for him/her saying 'yee! when is my child coming back?' And at that time, there was no way anywhere. When you do something bad and your mother removes your goods and throws them away, the back of the door is where you will stay except you go to apologise for somebody to plead for you for your mother to stay with you. That is why we say that too much of civilisation has led to stupidity (yes). Because of the civilisation, now, we say, I am going to Nigeria, I am going to France. Have you seen that we say that there is a disease known as Aids (yes) And she has gone to bring it. Then you are stupid (yes) Now my aunt, her father, her grandparent, her young three daughters, they are mad (AD<sup>1</sup>) Two daughters, one was named after queen mother of Kumawu. Young women who are very beautiful, ~~the~~ the three of them are mad. It was one of their sisters that went to France. When she went, she brought goods. It is said that she went to steal someone's goods and that person cursed her that the house in which

she would send the goods, all the people in it should become mad (He-) (Aoo)

All the three have become mad and she who went to bring the goods and was first to become mad is dead. She became mad and walked about naked like that till she died. (Aoo) Now, two of her sisters are left; they are mad, do you see? Good morning to a sheep that we are talking about; if she was humble and had stayed at one place, all these would not have happened. But she will not have humility to stay at one place; what her neighbour has got. She doesn't know how she got it.

She says, I would like to have some just today. As I am there, I have stayed here long long ago during the time of whiteman. May be I have got this thing. The one who was born yesterday wants to have more than mine. You have to use foul means before you get it. You will use foul means but it will not end well for you. So how civilised we are that we are saying good morning to a sheep is that. If you respect people, then we regard you as civilised person. You speak nicely (He/she is civilised) Yes. As for today, you are strong, and somebody touches you at the market, whether an adult or a child and you insult him/her then, as for him/her, he/she is civilised; do you see? So that is the story. (And now, if)



someone is wise and she is a young woman, can she work like you? Can she begin like you or has living (life) become rough?)

Yes, she can work but the work she can do, even today at all, as we are saying, even money at all, as for today, it is plenty at the time of children of today.

Money is plenty but the work too, requires a lot of money before you work. When I was coming into this town, my money was one shilling and six pence. The transport fare from my town was one shilling and I had six pence left. We could prepare husband's meal with six pence, do you see? Today too, except much money and today, have you seen that modern people at all can trade to get money (him) As for today,

money is common. If someone gets her money and she goes on the road two times only, he gets much money. We too, at that time you go to sell things bit by bit and save three pence and pennies. Now my house, now the the little house that I built that you came there, the half house.

The person who gave ~~me~~ the land to me at all, I was living in my husband's house and my husband fought with me, and I went to live in a certain house. When I went to live there, the man who marked out the land for people lived in that house and the speech I am making, my children with whom I went and my goods, I had put them in some people's house. When

the man saw me, he said, "madam, let me mark out some of this land for you, and as you are, your few goods which you have brought to this place, it is not necessary that you rent somebody's house. Ei! As for this man, he is blaspheming; who am I to buy a land? Can a woman build a house? I cannot build. I said and said and said. Because of this man, when I go to the market I will come home when the day is over. As soon as he sees my face when I come, he says "Come that I may go and mark out some for you. At that time, how much was it? As I am saying, it was forty pounds, forty pounds. (Forty pounds?) Yes (This forty pounds, today, it ~~is~~ something) Yes (Forty pounds) It is not some of these thousands Adis. (Yes, forty pounds) One pound (yes) Yes, you see, and all the land, they are marking it out for me (yes) One day, he held my hand like this: saying, come and let us go. Ei! this man, leave me for I cannot; I don't have money. He said, let us go, I will let them mark out some for you and go with you to the palace (yes) And I with him, truly, he went to show me, and marked it out for me. And I went with him to the chief's house and I paid forty pounds and we prepared papers on it; that too, four pounds (yes) one pound, one pound, four; forty four pounds; when they went to show me, there stands a big tree and I said, ei! will we build the

house to touch the tree or what shall we do with it? He said, O, come and let us go. A Northerner lives here. He is a charcoal burner; so I am going to find someone to fell it for you and you will give it to the Northerner to burn it. I said all right. We went to find somebody to come and fell it. The person who was felling the tree charged ~~ten~~ shillings for one. Today, if you would pay even two millions, he will not fell the tree; a big tree like this. There were two standing there. Ten shillings; yee! Akua Nsiah, I have incurred a debt, as much as ten shillings? Ten shillings, ten shillings for felling the two down. (Yes) And the charcoal burner, I went to look for him. When I went, I knelt down. I said, my lord, I beg you, not knowing that we sell to them. (Yes) I beg you, there is charcoal. As soon as I said, he took his hoe, hung it round his neck and came with me. I said, burn this tree for me. He burnt all. He went to sell the charcoal and brought me a small size sack full of charcoal. Even that, I went back to thank him. At that time, they were selling the trees to him before, or if you like, you let him burn and you share with him. (You share with him and you get some from it) Yes, I did not know; as for this, I mean that I have given it to him free. But he weeded and cleaned everything. It pleased me. At that time, it cost five pounds to build one bedroom.

So I let them build six bedrooms. The amount spent was three pounds (yes) You see, and that at all, I have incurred debt. Today too, children who are putting up houses, they are putting in big iron rods to build two storey houses, yet they get money too. (True) So today, it is good for the children. Because of that, they do not respect anything (yes) Yes, because of that, as me for example, you have come to meet me long, long ago. I am the same. He/she too, suddenly, he/she has put up some of this. And will he/she respect you? He/she will not respect you because of that. (And when you built a house, was it Nkrumah's time?) As for the house, I put it there with mud and roofed it and bush <sup>was</sup> growing around it. Kwame Nkrumah had not come at all. (Is that so?) Bush surrounded it. (Ei!) I said, I had no money (yes) before Kwame Nkrumah's case came. At that time, Kwame Nkrumah's case was beginning; it had not yet come when I built it and roofed it and it stood in the bush. I didn't have money to go and do anything about it. (And when you told the first story you mentioned somebody's time and it seems to me you said Apodihele's time.) Abode? (Apodihele's time.) (Apodihele?) (Yes) and we said - - - - -

(And now, what worries you women mostly?)

Women? (Yes) As for now, what is worrying women, marriage is among. (Is that so?)

Now, the young girls who have come of age, what bothers them is marriage (yes) The men of today are scarce. (Is that so?)

The women have over-taking the men.

The women are more than the men, you see. So today's marriage, —

Formerly if you were a woman, you could not be a spinster for more than a week for somebody to marry you.

When we cast our eyes, we have so-and-so's child in view; today too, the

women are there; they are just there in large numbers. Husband at all, they don't

get some unless that person, — if he has money at all, he will not take it to come and marry you; he takes you free. When you

get pregnant with him, when he impregnates you, (yes) when the child is born, he says,

I am not responsible, (yes) that bothers women, you see? That is a responsibility which

in Ghana today, has come to fall on the women. It has even now become a problem on parents now. Now, parents are worried.

I, for example, my daughter who is there now, about four people, now, two of them have got husbands. The remaining two, one has

three children without a husband. One little one who has not yet got a child, has now got one child; the other day, you even



came to meet us. She has no husband. But perhaps, that person having had a child with her like that, maybe that will be the end. In the past too, when you give birth, after a week, they will remove you from confinement (yes) As for ~~for taking~~ a mother who has given birth from confinement, you understand? (yes) Yes, they will buy things like that and come and take you out from confinement with the things. (yes) (yes). Today too, that is not there.

Having had sex with you and a child is born, then you turn round to look after your child. The man will not come to see anything. There may be someone who will even say, I am not the one responsible for the birth of the child. You too, you cannot go to litigate; this litigation, you have to use money; maybe you don't have money and the man goes free and the child becomes a problem for the woman.

When it becomes a problem like that for her, nobody comes to beg to marry her; and even without a baby at your back, you don't get some (husband) and now that you have a baby at your back. Today, three thousand Cedis is not enough for chop money. He is coming to take (i.e. to marry) a nursing mother and her child; the child will get sick, and what can he do that he can care for her? So he says, father, (i.e. nothing I can do) and he stays at his place (i.e. he doesn't go in to marry) so, that too is a thing that bothers the women. (yes) That is the story about marriage. (And if that is the case,)

what will give ~~us~~ a little comfort? What change will help you that there will be comfort?) (She is saying that right now, this thing, what really can stop it?) It can remove it or bring a little change?) The only thing is that, if people will ~~take~~ advice, then it would stop. Do you see? But people, the women, it is not the fault of men; (yes) the women don't listen to advice. This man, he stays at his home; if you don't go there and he calls you, you say, I will not go; is there any trouble? (No) You see; so unless the women say we can stay on our own, we can stay on our own. As for man, whatever happens, he will come to beg to marry you. What is nice is for the woman to stay there and a man makes a request to marry you and you are honoured. (yes) The women, they cannot stay. There may even be someone who cannot complete the school she is attending and she becomes pregnant. Do you see? She is pregnant but the man who impregnated her has never come to your house. It is your daughter who is going there. Now, one of my grandchildren who has given birth now about two months ago, has done so with a Northerner. (No) (mm) Have you heard it? That very day, I put her things together and made her carry it together with the baby she has born to go to the Northerner (She should go there.) The very day she delivered. So she wept and wept and wept; I said, take her away.)

The Ashanti children at all, today, they don't do, I should go back to take a Northerner's child. And this, a Northerner; this thing, you ~~did~~ not see it. The elders too have a proverb that says, "A thing which you have seen on your mother and father's fire is what you abhor (yes) (yes) When you came to the house, did you see somebody who has married, excuse me to say, any foreigner, and you, a little child, a Northerner have you ~~had~~ see with to bear a child. Now too, since he had a baby with her, he has not brought half penny. And if she has remained quiet to finish school, your mother and father will make you learn hair dressing. One of her sisters, my grand children, two are in Europe or America. They have sent her something they say is called ~~drives~~ in which we put in our head, (yes, yes) they have brought her some. They have bought all parts about it for her which she is doing it. Now all are under a bed (No) After taking the Northerner, she has now conceived and she is staying there. All the things are under my bed right now. (No) The work, she is not doing it. (Yes) And how will people get comfort. So, as for comfort, in the past, when we were there, we were happy. Even when we did not even <sup>have</sup> half penny and we ~~had~~ ~~nothing~~, we had nothing in the room in which you live, when the day breaks, you have to use red clay to polish the floor when we were living in the village (tom, I have seen some

before.) You have seen some before? (They used red clay). Red clay, do you see? and you renovate the inside and you make it smooth and you sleep in it, yet we were comfortable and happy too. Today envy and troubles; people of today who have no respect, they don't fear anything and so today there is no happiness. And a child would fear a Northerner, but people of today, they don't fear a thing (yes) So as for comfort, shall we have it? As for the children, they have got comfort already; they are after money, but they have got some. In the past, they were afraid of death; they were not afraid of trouble. Today too, they are not afraid of anything. Someone can even give himself/herself up maybe for three or four years that, if I get such an amount of money and I die, I like it. Many deaths which happen to people are mainly due to juju for money. He/she can go with it for money and very soon, you will find a child a very rich person. Very soon, he/she dies and they say an old woman living in the house, they say, she has killed him/her. It is his/her own juju for money which he/she went for it. This juju, when you are making it, maybe it last for exactly two years and you get a lot of money, but the ~~two years~~ which are coming, that too will not meet you to spend some of this money. He/she says "O, if I do get the money at all and they say that, "O, such and such a person,



and I even die today, I would like it, and he/she receives the jujū. And in the past, we kept ourselves away from death; if we were not wearing cloth at all, you still feared death, and you stayed where you were. You stayed where you were so for comfort, people of today have got it. As for them, they feel comfortable. As for the modern people, they have comfort. We, the adults don't have comfort so we —. The day is getting over. (Yes) What time is it? (Is it getting dark for you?) Yes, night is falling. (Yes) What time is it? (O, it is four o'clock so you can stop.) Yee! (So you would like to go?) I would like to go. (All right) I have even done my shopping and they have taken it home. I say that ~~my~~ child should cook it. I myself will come and cook my thing. (Yes) (As for elders, you don't like that someone cooks for you?) Yes, modern people, their cooking, this thing, they say pepper is not good, it is not good. They say that pepper doesn't do any work in the stomach so there are some who even put in two in the food and eat it. (You too, you don't like it like that?) No, no, no, as for pepper, elders gave a proverb that, "Because of salt is the reason why pepper is killing us." (Do you understand?) (I did not hear) "Because of salt is the reason why pepper is killing us" (Because of salt, that is )



why pepper is killing us) (AO, is that so?) Yes, you let the pepper be hot and you put in salt, you eat and you blow your mouth (Yes) Fine, and the pepper is hot and the salt too is enough in it. (So you have to add, eh, salt in the soup, you have to take more pepper so, if you eat it, you can - ha - ha - ha -) This too, modern people's fufu, if I, for example, eat it, soon after eating it, you start spitting; even if there is meat in it, you don't get the taste. If there is no pepper in soup, if there is no salt in it, if there is meat in it, it becomes like this, tasteless; that too, I don't like it; so as for me, when they prepare my food, when we went to Dadase, when we went to a funeral, the day when we were eating, my sister, who comes before me, her child, I said to her, as for me, the pepper, she should grind mine like this, and put it on the fufu and I will put it in the soup (And you will dissolve it in the soup.) And even if they are preparing palm soup, they put small amount of pepper on the nuts, that pepper is not a drug and why do we say that it is a drug? That we may do it to make it taste good. And that you may know that it is soup. (All right, I thank you very much, as for today, you are tired very much.) (Yes, I thank you a lot that you have got time for us to come and sit at the market; so I thank you very much.)

## 60A

CORRECTIONS

- Page 12, line 4 : Se ebewo koraa a meba yi, obeba. Should be:  
 Se ebeye koraa a, me ba yi, obeba.
- Page 15, line 9 : m'ami : Should be: m'anim.
- Page 23, line 16 : Yekoo dades ase : Should be:  
 Yekoo Dadease - name of a town or village

## 50A

- Page 15, line 17: wagya : Should be: wanya.
- Page 16, line 3: mama aduro: Should be: mama no aduro.
- Page 24, line 11: Ne ntso no : Should be: Ne ho ntso no
- Page 26, line 15: yen nsa adi abom : Should be: Yen nso adi abom
- Page 27, line 4: kapreba koraa mmo me.: Should be: kapreba koraa mmo me ho.

## 50B

- Page 1, line 21: Yaa Sias : Should be: Yaw Sias.