

I say you've said a lot about civilization. Continue. Then I am asking you that civilization too then is what? Civilization too is eye-opening. (Ahaa) Then sometimes the Ashantis give proverbs that, if your eyes open too much, you greet the goat good morning. (Ehee) Therefore the eye-openness too, if you go and greet the goat good morning, then it is not good. Therefore timidity sometimes is good, better than the eye-openness so much. Presently, everybody is looking for properties. But how we came to meet it and the Lord used to create the world too, then the fingers framing of five are not equal. Therefore, then they all, we all we cannot be equal, but today everybody wants to get properties. Like getting a house. Then we shall call who a poor man? As much as it is, it is fitting that a poor person comes in. Because God, if it is not God even who made it, that is how we also we came to meet it in the world. (Nhee) Presently Ghana too also, we've become proud rather. We've become proud therefore presently, we are hard-pressed in everything. The food we eat even we are hard pressed. (Hmm) As I came to meet it, hunger, then it was coming six months. (Nhee) But presently, hunger four months, then it starts to come. (Nhee) Therefore the hunger too comes for things, food prices

become expensive. Commodities prices are expensive. It makes people become hard-pressed too. (Nheo) But we shall do what? As we are in Ghana. Therefore we do not have anything. It is the prayer that we shall offer that, God alone will be able to transform the world better for us.

A man cannot make the world better. (Nheo. And presently you will be able to change something? What change will make the nation, ah, will make comfort or enjoyment come into the nation?) What can make the nation become good also, me also, & alone my solution is placed on God. (thor) God can make this nation become good.

(Nheo) It is not human beings. (So?)

(And presently a young woman is there now and she wants to start doing some work like you too, like the time when you were a young woman, can she start like that also?) She cannot. She can.

Because if you are young you can work. If you do not work you will not eat. (Hee)

We, when we were young, you and your husband, your husband marries you, if he comes to take you from your house to marry you. (Ehee) Then he goes to perform the marriage rites, he will take you to his house. (Nho) He even he can say that he will not let you do any work.

He will look after you. You too you will sit down. (Nheo) Today also, if you your husband comes to marry you to his own

house too, he cannot say that sit down, because the salary too will not be sufficient to eat, (Ahaa) therefore you the woman you rather you will try hard to do work a lot, then you too you take it to assist the man too and the children that you will get them too. (Nho. Therefore marriage also, it is not like at first too. What actually is in women or men's mind? Women and men, their marriage, we shall take it like Ghana, the first time too that is past and today, changes of what sort have come in?) That also is luck. Today someone even head is good. He has got it good. (Ahaa) Like the first too. Today too someone's head is not good. He will not get some at all. (If you are lucky you will get it good) If your head is good then you get something good. (But as you are saying it too, today and the first, changes, have come a bit.) How and how too? (How at first too your marriage was like. Changes are in it. It is like what? So you explain it a little.) Presently the changes that are in marriage and the past also; in the past then someone could marry about four. (Nho) Someone can marry about five. Today too because of the wedding too that has come too, today the marriages are not as many so much like the first too. Today who understands God he marries one. And the one in world too, marrying at all, two,

three. But at first then some were able to marry five. My father for instance I came to meet his wives four. (Nho) Meaning that, why even too that made him married like that was that, especially then he was in the bush. Somehow the women too some also assist the men too in the work. We shall take it something like today for instance, grass-Northern Region for instance if you go too, the Kakama's too, each young-man-, his wives may be about four. The work too also too, then he marries the women too plenty, then they assist him in the work. (And presently also, the women too they work? You see that everyone is working) Presently also, everyone is doing business. First too, if a woman would work also, one, one, one. Then also except in the bush. Who together with the husband went to the farm too (Ahaa) Then she assists him too in the work. Even that, the man too after completion too he wouldn't give you. If your head is not good also he wouldn't give you (So?) Neither would he give your child at all. Today too also, if you follow the man for instance to the forest too, he will give you some. (Shee) You and him, staying in Kumari even, and if the man too has money also, or if he has no money even, what he has too, government laws directs that, it is necessary that he gives you some. Therefore today, your husband dies

presently also, they will give you the properties too some. First too also, your husband dies, you and him had gone to dwell in the forest, had made a farm and the work too had become successful, he had come to put up houses, he had done everything and he died also, at death then relatives would come to lock the door up, (ahaa) then they would take the key away. Forty days then they would come to make accounts then they would take the keys too, then drive you away. The house even they would not give your children nor give you some, then you would go. Today too also, it is not like that. Today you get tired; also, your children will get some. (So that is good) Hmm that rather is good. (Aha. So, presently something is there again that you would be able to add to it, to make us able to understand?) Ah then you also take your mind to come E. (Nooo we want to hear it from your mouth) Presently also, everything goes on, that today, you and the man if you go to do the work on completion, also, yours is in it. Your children's are in it. So that is rather good. It is better than first that they came to drive away the women too. Relatives come to drive away the women too. If the man even did not die even and the man too divorced you also, he wouldn't give you. Except the one

whose head is good and fears God who will give you. Or I lie? (Hoo that is so) Today also, you like it o, you do not like it o, you will give her. Take some and bring again e, she is thinking about it. Take some and bring. (But, presently what is troubling women much in town here? Is it marriage or something new?) Today the women even they do not get husband. They do not get husband. (So, and the men too all of them they've gone to where?) Hehe, he (Presently women our problem actually is what?) As a woman your problem is that may be you will get a husband to marry. Then may be he will assist you. But today, the children too a lot of them are lying there, they are not getting husband. Then they all have gone to stay on their mother, they and their children, and the children too have given birth, given birth, happhasadly, happhasadly, happhasadly. That too is trouble to us women. Our parents too (Nho) The children do not get husband. If the men too are gone to where o, they are gone to where o? (They all together have gone to dwell overseas) HEE. The women too half have gone to overseas. (Then presently also, what work goes on successfully in this town here? It makes me feel that everybody wants to go overseas,

so some rich men are here? Who is going to get money in Ghana? As that day too I said, I said here too, if you work in Ghana here and you have money then also you will get money. (Nheo) And if you do not have money also, then every time you will be hard pressed always. It means that the richman too, if you have money also, when the items come into the store, you are able to go and buy and come and sell. (Nheo) But if you do not have money also, you will do what? The rich too will go and buy to come and sell to get profit. And you also would be sitting there. Presently if I have money and I go to the grassland - Northern Region - somehow I can be able to go and buy game to come and sell to get profit. But I do not have money. Therefore if the rich too go and buy and bring it also, then I go to buy a little also, you haven't got and got and got, two-thousand, three thousand, or being so much seven four. Still seven, if you have children too, it will not be sufficient for marketing. (Nheo) Therefore then every time the difficulties too then are on you. (Nheo) Presently Ghana here, the thing that causes us debt, our eating & eating causes us debt very much, very much, very much. (But what has made food go up like that?)

The land too (Aha) The land too. The land too all together they have built it into homes. (Aha) They have built it into homes. Presently our town, actually, where our farm was actually, even I in particular, I had gone there long ago, today they have built, it remains a little bit then they have taken the plots up to there. And what shall we use it for? That place, if you uprooted the area's cocoyam, it looked like this. That place plantain, if red had not stepped inside also they would not cut. Today all together they have taken them as plots and built them into homes. And the land too also, as God created it some is not added to it. Like that it is there. And they all have built it into homes. How then are we getting food to eat? (And Ghana, towns plenty are in Ghana. And some are there that here in particular comfort is here or?) (It means that Ghana, towns are plenty here. And some are there that those places in particular we shall say that those places are peaceful/comfortable more than your town or somewhere?) I, my town or Ghana all together? (Ghana here also, you've seen that we have towns plenty. Villages, villages, villages plenty. You've seen that we have Kumasi, we have Accra, we have Sunyani, we have towns plenty. Some)



are big and small. Some are there that those places are comfortable a little that comfort is there than somewhere) First, in particular then somehow where comfort was there was the forest area. (so?) Forest area. Where they went to farm cocoa too. That in particular, if you went to farm also, you would collect "nkontomire" - young cocoyam leaves, you would collect this, you would collect everything free. The item that you would buy only was herring's head. When you went then, you would buy your "mmamane" - sundried smelly fish - so first time when I and my father were going to the forest for instance, he bought "mmamane" then he would buy "adwene" - mudfish, mutton a little then we bind it. Then you take your food a little and you cook and you eat. Therefore, presently in particular, it makes me feel that, some area is not comfortable than some area. They are all the same. Today the villager cuts his plantain and he brings it to Kumasi to sell. It means that this place in particular being Kumasi too also. Presently my town, for instance I cannot stay there. (so?) You will come to buy plantain here. You will come to buy cassava here. Then, so I am going to do what? I am staying here only, funeral comes then I go. (Presently, the living too, changes of what type have)

come?) Changes have come within plenty. It means that presently, it is farm crops. You've seen that pepper for instance, if pepper comes also, it is cheap. Pepper disappears then the price becomes expensive. Like plantain for instance, rains falling for instance, plantain too is going to come. Harmattan - dry weather - comes then plantain too disappears. Then yam too, they uproot yams fresh also, fresh so much, as it goes to the months of seven and eight within then it becomes cheap. As it goes to the months of five, six, then the price becomes expensive because it is going for fresh ones to come. Therefore everything in abundance also then has the price too falling low, and if it reaches where it disappears too also, then the price too goes up. That in particular is from long long ago all together. (Therefore presently the yam too the price has become expensive?) Very much, the price has become expensive. The price has become expensive because it is going for fresh ones to come. (So this time for instance it is going to come in abundance) The yam too also, if the yam, the main type goes also, then water-yam too also comes. (Presently you don't see water-yam) It is water-yam that is there so much. (Water-yam is there than the actual or main yam) So this time for instance, yams, the fresh ones have not come too.)

It has not riped even. (Therefore what time will the yams, fresh ones will come?) (months of seven) (uhoo) Nine, Ten then it is in abundance. That is how God made it. God made it like that o. (So this time for instance, when it comes also, I have <sup>heard</sup> that the queenmothers too o, if it is in some towns - people o, you don't see that they say they eat yams? Why is it that plantain in particular, if it goes and comes also then everyone eats it? Pepper goes and comes back then everyone eats it. Yams only in particular, when it goes and comes back also, then they arrange a special day to perform some customs before they eat?) What it means is that plantain arrived in Ashanti nation. We in particular, we do not flatter things so much. And this also arrived in the grassland - Northern region - They in particular, they flatter things, therefore if it comes, and they do not use some to perform - celebrate - some festival upon their fetishes also, you cannot go and bring some to come. You even the farmer too who planted it, it has come that when you get some you will eat, but you cannot take some to eat. It means that they themselves too, they have used it to sanctify their fetish. Just like the Ashantis who pour libation or something too, then they also take some to give to their fetish - gods - then they also)

eat some. Then when it happens like that also, everyone can go to take some to come. (Nho) (The drinks too they pour some - libation - in ~~the market~~) They pour some - libation - in the North. Salaga. It is the North wherever the yams are everywhere. (So?) They pour drinks - libation - so much and play. They select a day and fix it there. As for us in particular we don't do anything at all. They in particular, they play very much. Northerners. Therefore when they do it like that and they finish also, then we too, when some come here also, then we also, being a market so big too, also too, then we all call ourselves, we and our queenmother, then we sit down, then we beg God that this year ahead, the work that we shall be doing too, it should be good for us. (Hoo) That is how we, we do it. So if we do not pray too also, here in particular, you cannot take some to bring here. (And they say that if you do not do that also, someone cannot take some to bring) Then you have broken the rules too also. They will not do you anything. But you even you cannot take some to bring. As everything has rules. So if they do not eat it and you take it to come also, then you've broken the rules too also. It is essential that the punishment a little that is there also, they use it to

punish you. They will not punish you big though. Therefore the yams too, when it comes also then we want who will go and take some to come. Then you add drinks to it then you bring it and they use it to offer prayers. If it happens like that also Takeyiman queenmother even she has to send to give the yam queenmother information, that yams have come. (Takeyiman queenmother) Hoo. (Yams queenmother or?) Hoo. Because she, if she hasn't eaten it there also, we we cannot eat it here. (You've seen that, the yams too, presently, Accra road is there, Takeyiman road is there. You've seen that Kejetia for instance, everybody is able to sell items)

END OF 61.A-A. TRANSLATION.

61: A-B

1.

(Obi tumi firi moakyi na 2no ara ton.) Nho.  
Tate ho dee na ente saa. Tate na nnipa nno.   
Wonni kwan. Wono kwan na wo ara wonton. Efise  
woton no fie a yenta. Enne nso ente saa. Enne  
no nnipa no adaso. Enti obiaa tumi kofa bi,  
beyi no wo ne bororo so ton. (Se me see,  
na mak baabi, na makofa bi) Dabi, obiara  
ne wo nni asem. Mebetore, eserem no, na  
edwa nni ho. Dee na edwa wo, - - -  
- - - - -

END OF 61: A-B.

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the above.