

Yes, ei' Boron people, (laughter)

As for my life history, as it is now, before God, it is hard. From the beginning of my life, I did not do any work apart from yam because it was that my mother sold and I too came to sell some.

I am called Amma Pokua. I come from Ejisu, Onwe I live at Forikuram. I have sold yams through out the birth of my eight children and when the children were young, life was very good. I had reasonable amount of money. Then, when the children grew up, I lost all the money. The first man I married had five children with me; he did not care for them; I, myself, looked after them. Later, I married another man, I had two children with him. As for him, he cared for the children. As for him, his children are two and he cared for them but we stopped the marriage and after that I married another man again. He too, as soon as we married and had a child for about seven months, the man died. Nobody cared for the child too; but the man was very rich; he had a house in Kumasi, he had a car, he had property yet nobody cared for the child so the child came to join me and it made my life difficult. I lost all the money with which I was working. Therefore, for about ten years now, I am at home, but as I have heard the word of the Lord, for more than fourteen years now, I have not had a ~~romantic~~ ^{lover}; I have no husband, but I am living for the Lord. Excuse me.

Therefore when life became difficult for me, I fried 'bopurootu', I could not get money to go on the road (ie. to travel to other places to buy things to come and sell). Therefore I go to buy flour on credit and come to fry and get small amount of money and buy something and eat it with the children. That is the situation in which we are even to today. The problem is there, I don't have money to do business, I am not an old woman that I cannot work but I don't have money to work. Because I didn't get a good man for us to care for the children, the children's life too, didn't go well; it may be that help may come from God later. So now, I am suffering very much. Nowadays, I finish frying the bopurootu in the morning and then go to the market until we get a little food to eat, so as for going on the road, as for today, there is no money with which I will go again. And at the market, they give them to us on credit for us to sell. When you finish selling, you then respect yourself and you pay for it. That is how we are at the market. I wish that I could go on the road, because I am strong but because of money, I am at home. Therefore, I think a lot and I don't know, but rather, when I think, I leave it to the Lord. Only God has help with which to help me. But at first when I used to go on the road, I even went with white lady Akua Konadu. But when I went with her, the money I had was even thousand (Thousand Cedis?) Yes, five sacks, thousand Cedis.

I could use it to buy a lorry full of yams. Now, today, if you don't have one million and over, you cannot load a lorry full of yams. It means that, if you really want it, you must have two million before you can load a lorry full of yams. Therefore, right now, life is difficult. Today too, the yams are expensive ^{even} in the bush. (Is that so?) Yes, and transportation money. When you go, the collector who will go with you to the farm, will charge you certain amount. The tractor that you will hire, will charge you certain amount besides what the lorry will charge and ticket charge too. It means that, if you don't have much money, you will not be able to do that work. Therefore as for now, I am at home. The children too are disobedient. None of them could finish school. Only one, the two which I say their father cares for them, went to school (and today, she is in a college (secondary school)). All the rest have given birth to children improperly and have left them with me. Now, I imagine that I am fifty years. My children and grandchildren may be twenty five now, and all of them depend on me. I don't have any work but it is not a job that makes me eat but rather it is the grace of the Lord that makes me eat. Now, we are there, praying that the Lord may grant me grace to have something or that the children may even have husbands. In the first place, when one of the children became pregnant, she was in school. The young man did not marry her. The one she took later, has got four children with her. He has not given

a name to every one of the four children they have. (Really?) Yes. When I say anything to my child too, she doesn't listen to me. Now she has got another baby; it is my responsibility, for the children have no job, trouble, trouble, trouble. Recently, that one said that she will also fry bafurootu and she is on doing it little by little. And look at these people, about ten or eight of them sleep with us in one room because of difficulty. And I got a small room somewhere to rent it for some of them who are in it. The most senior one too, after all these, has been given a room by my mother since she has a house in this town. My mother's children too, we are four. She cannot give rooms to my children only, and the rooms too, if she shares them for all our children, it will not be possible. Therefore the best thing would have been that, when the children grew up, everyone should have married. The children too, they don't reach the marriage age and they get pregnant; so what shall we do now? We have nowhere to go, and when I look at it, I conclude that it is not difficult for the Lord. As for a person, it is hard for him and I plead with God to let even one of the children travel abroad and become prosperous. Today, in this town here, if you ~~will~~ see someone who has become prosperous, it means that his/her child has travelled abroad; if his/her child has not travelled abroad, for living conditions over here, if you have plenty of money to work with, it will be fine over here, but if the money is not there, then, you get tired for nothing. (Really?) Yes. That is

what I know. If you have money here in Ghana to work with, then it may be possible, but if you don't have money, then, you will worry yourself like that. every time you will have problems. ^{about it.}

Should I continue again?

(And since you began selling yams, how is it right now?)
Now, it is not good. (What has changed — — ?)
It has changed, for when I was going on the road, I went with 80,000, forty thousand. I loaded with it (a lorry full of yams). It is not 80 (80,000) but I cannot say it in English (You say it, I will understand) Yes, ten pounds, ten pounds four (forty pounds) Forty pounds. Forty pounds it was that I went with. I loaded pona and dabereks two thousand and came back with them. But for today, if you don't have two millions or one million, you cannot go. For today, if the yam season begins and you have about six hundred thousand Cedis, you will be able to go; when it is starting. And these days really, very soon, if you don't have two million, you cannot go. Two million at all cannot. Therefore, in former days, the one who had money at all would go with good money (ie. the pound) hundred thousand. You cannot take that much to go; it is too much. Therefore, what has happened is that as for today, the world has gone forward; today, it is not down again (That is, previously, you went with little money, today plenty of money —) That, you go with (what has brought that about.) Today, when you go into it, it shows that civilisation has come; it is civilisation that has come and that has

brought all that about. Formerly, if you went to a farmer, especially the Konkombas, they did not employ labourers. They helped each other, one went to help the other and vice versa. Today, it is not like that. Today, he employs a Dagarti, or a labourer to work for him. And they too, some can charge them as much as hundred thousand Cedis before they weed the farm. Do you see? Therefore, before he will finish, they will finish weeding, making mounds, picking weeds from the farm, his debts will be about one million. Therefore, before he incurs that debt, what should he also do? He also should get one million more to make two millions. So when you go to his farm, because he had paid for the labour and what not, he should redeem that debt first before he gets his profit. ^{*wage} And meat which ~~would~~ cost him ten pounds at first, today he will pay hundred Cedis for it. What will it be? Formerly too, the Konkombas were those who were not civilised; they knew nothing. They were not sleeping on mats. Today, when you go to their rooms in the bush, there are mattresses, (laughter), iron beds too, some are there. It is not a ~~joke~~ ^{small thing} when you enter their rooms. Those living in big towns may not have what they have. So today, there is civilisation and that is why things are like that. (And you say you were young when you began selling yams) I was young. (So that time and these days were the people very many that —) At that time, (were the yam sellers many?)

That's what has made things go up so much.

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we were not many. It was the work my mother did before I was born. At that time, the people were not many and we knew our number. So when we go and there is one person who is there, I immediately go to her house to greet her and she too comes to welcome me. So if I bargain for this yam and I offer ten pounds, what will she also not do? If the farmer fails to accept my offer, and he comes to call you, as soon as you go, because I have offered ten pounds, you too will offer six pounds, so he comes back to call me. But today, it is not like that. Today, when you go into one town, more than twenty people will be there. So when ^{you} went away through here, she also enters through the back entrance there and offers more than you offered. It means that, what you went to buy, they will offer it to about three people and the one who offers a higher price gets it. Formerly too, when you go, because the farmer wants everyone to know that he is a farmer, he will want ^{you} to have the lorry full of yams loaded in his farm. Today too, it is not like that. Today, if he can harvest a lorry full, he will give you one third of it to buy. Formerly: when all would be two thousand, he would choose three big ones. And when you bargain for the big one, and if you paid thousand for the big one, then you ^{will} pay thousand Cedis for the rest. As you paid two thousand for the big one, you would pay thousand Cedis for the next group that comes after it and five hundred Cedis for the next;

maybe you can buy it for 150 because of today's money. Today too, it is not like that. Because you will make it like that, he will not agree. He will select three, ^{that} then one big one, and the next after it, and the next after ^{that}. Because of that — (Does he select it to keep for himself? I don't understand.)

Yes, if this is three hundred, he will take one of the big ones, then one of the next group and one of the small ones. Therefore when you buy the big ones, — (aa, he divides them into groups)

Yes. (In order of sizes) Yes, and he gives them to you to buy. Whilst in the past, if ^{he has wanted} you bought

^{a car load} three thousand in the farm, he would give all of them to you. (free?) No, he will divide them into groups but he will sell them to you. When you finish you will divide them into groups to know how much you paid for this. If you bought the big one for one pound, the next one would be ten shillings and then five shillings. Do you see? Today too, he will not give it to you like that. (Is that so?) Yes, he will not do that. So he will take three and then give it to you. When someone comes, he will again take one big one, one small one and a medium one and then give them to you.

Today, they don't do that again. So all of these together, has made the price of yam expensive today. (Formerly, was the work difficult as it is today?) In terms of money, is it more difficult now than the past? (~~She says, the money is hard~~ (New money is hard to come by. Now too, are you able to work hard as it was in the past?))

Yes, we do. (Which is more difficult than the other,

the past work and the present work?)

As for me, on my part, I would say that what she is saying is what is being done today. (So they are all the same) Yes, from my point of view, because formerly, to work to get ten pounds was not easy. But today, when any small child works today, she can earn about two thousand but what she is going to buy with the money is expensive. At first too, when you get small amount, what you are going to buy will be cheap but to get the small amount was not easy. Do you understand that? (I understand) So it means that today, the world is hard for those of us who have seen the past. And those who have not seen the past, the world is not hard for them.

(When you were young and you went on the road, what did you do with the money that you got?)

As a nursing mother, I used it to look after the children. I didn't have anyone to look after the children so I was caring for them little by little, hoping that they would finish school. These children, too, because of disobedience, nobody finished school. (You were working when you were not married?) I was not old; soon after puberty, I married (So you married before you began the work?) Yes, (Before you married, you were not working?) No, no Didn't you go to the market with your mother?) I was following my mother little by little. For, during our time, we were not sent to school. As for me, my father brought me up. For an Ashanti, you grow in your father's house,

but you don't stay there forever. So when your father brings you up, and you become an adult, you come to your house (i.e. to your mother's home). My father too, was a cocoa farmer at Kenyasi so I went to farm with him. When I went, he had made all his farms. I was the youngest child. So I followed my father little by little. As an old man, I was lighting his pipe for him until I reached puberty age and I came to my mother and got married and did my mother's work.

Do you hear? (Yes) (laugh!). I have heard it before. I remember that you often went to the market with your mother? (How were your sisters; were they like you and was everyone working?) For my sisters, I was working with one, selling yams. She also had problems with money (Is that so?) Yes, when the work became difficult, none of us had money. People suffered a lot in '83 from the big ^{famine} farming that came. She too had no money to do business. And for her, by the grace of the Lord, her child had travelled, so sometimes, she got something to buy something to eat. So, for her, now she is at home. (Is she staying at home?) Yes, she is not working. For me too, the children didn't do well. So for me, I am suffering (Right now, are some of your children not working?) Two of them said they were going to make bofurootu recently; one began and another one has joined her. But my oldest child, a man, today he has got a car. He goes to Accra with it and returns. So his

problems are not on me again. And the second child is in the market. She too, sells yams. She has moved from me. At this time, she is at Adwaase. It is there that she got a room. The rest are staying with me. And one too, her father came to take her away. (And those staying with you, they can also come and sell yams. You say that you buy the yams on credit so they can come and buy some on credit and then fry and —). They say that they don't like it. (Do they say they don't like it?) That they will fry the bofurootu and also to go and sell it when I fry it. When they were not frying some, they went to sell when I fried it. Now I have many children. They are not my own children, but children of other people. When I fry the bofurootu, they go to sell it (And you give them commission?) Yes. When I give 3,100.00 worth of bofurootu, I get back 2200.00 (The bofurootu you fry, is like bread. If she takes 1000.00 worth of bread, her commission is 200.00) No. (Her commission is how much?) For us, ^{when} she takes 1300.00 worth of bofurootu, she brings me 1000.00. (Her commission is 300.00 Ei! You will give her money for ticket and paper) Yes, yes (then, it is cheap) They also sell it for 50.00 (And how do you fry it?) If I give her 1300.00, she brings me 1000.00 (And she takes 300.00?) But she ^{will} sell each for 50.00. Many of the extra 50's are for her. At times too, she reduces it. When she has bought it at 40.00 from me, she may sell it at 25, she sells two for 50,

but she has bought it from me at 40.00 and at some place too, she sells one for 50.00 (And in the hard times, what was it that made her want to make the bufloat?) (You said, you didn't have money.) I didn't have money to do business. (How did you have money for the bopurootu?)

I bought the flour on credit and because I was honest, they gave me. When I get the flour, I buy palm kernel oil and sugar also on credit. It means that I buy everything for it on credit. But as soon as I finish frying it and the children bring the money, I put all together and then go and give it to the owners. I give everyone's portion to them. Therefore, even if I am at home, they bring some to me. And the bopurootu too, if the seller collects 4200.00 she will also bring me 3000.00 (So she gets 1200.00?) Yes, but because she sells some for 50.00 and some for ^{two} 30.00. And when she has finished selling, the left over is sold at reduced price. When I started, I was buying the flour at six thousand Cedis, today it is twenty five thousand Cedis

(Imported flour?) No. (Made in Ghana flour?) Yes. (Bopurootu and yams, which is more profitable?) For yams, if I had money, that would be my job. As for the bopurootu, I am doing it out of frustration. However, it is somewhat good for me. Look at these many people, if I get something for chop money, then it is all right for me. As for savings, I have none. (What work will be big?) Like going on the road for yams (Going on the road for yams) (When you were a child before you began going on the road

reverse *

* reverse

Now, I don't have anyone to give me big money to let me
take and do a big work, so that with so many
children here, not doing anything, I would have money
to set them up in work.

* Both of them are cheap. ^{even two} ~~Those~~ for 50, she can get
for some.

for yams, what work would you have liked to do?')
 As a child in those days, if you are not sent to school, the only thing to do is to follow your father. Do you see? My father was a cocoa farmer so I followed him to the village. When Christmas comes, we come to our town. After Christmas, we go back. So I was doing nothing. I only go to the farm to bring plantain home to cook some to eat and sit there. When my father calls me to send me, then I go. (At that time, when you were a child, what work did you, yourself think that you would perhaps like to do?) At that time when I was a child, I was interested in sewing but my father didn't put me into ^{learning} it.

(Did you tell him and he didn't let you go into it?) I didn't, but my interest was in it (So you didn't say it?) No (Then, if you had said it, he would have let you go into it) I was interested in it but I didn't say it. But after that, when I married, I studied a bit. I studied sewing a little but it was not today. When I saw that my mother's work was the yam, I did not show interest in the sewing, again. I had to continue my mother's work (And your children too, nobody learnt any work? My children, no (like sewing or) Now, it is the other one who has learnt hair dressing. She has also learnt how to do mesh (hair plaiting) So her father has bought all the things for her. Just recently, her father ~~has~~ made a kiosk for her. The one who had two children with me and looks after them: And the child after her, she was like this when she father took her from me. The father has finished looking

primary
 after her at school and he has put her in a college.
 (secondary school) The child doesn't come to my house
 at all. So people in my house really don't know
 her. Now she is at college.

(When you were a child, what work could you do
 if you had money? That was what I was saying
 that I was interested in sewing. (If you get
 money ———) Yes, I could have done sewing
 but ———. (And at that time what work
 was up? people who were doing it got a lot
 of profit) Here in Ghana? (Yes, in your town)
 (She means that at that time, at your time, what
 work was actually more profitable than yams
 that you sell?) I was in the village with my
 father, so I didn't know, I had no idea about
 someone's work (You were in the village, and
 you didn't know much about trading in Kumasi)
 I did know here. My mother lived here but I was
 following my father. I was happy at my father's
 place. And you know that when you are in the
 bush, you cannot do any business; perhaps in
 a week, you come to do marketing. That is all.
 And the marketing, as a child, if I come at
 all, my load maybe one shilling, and this one
 shilling, I spend it at the market and go back
 home. (And didn't you think of growing cocoa like
 your father?) My father had finished making
 his farm. When I went, he had ~~had~~ done
 all his work and the work was doing well. I
 was his last born. Yes, so I didn't go
 to see the work being done. What I saw was
 that when he was going to the bush, I
 followed him. When plantain was needed, I

I went to bring some from the farm. In the morning, I went to fetch water.

(Didn't your father give your ~~some~~ mother some of the cocoa farm?) He did. It seems to me that she didn't make the farm with my father. You know that the ancient people did not love the children like their family. He had three children with my mother. He gave us a small bit in our town. But it is dead long ago and the land has become useless. It may be useful for garden eggs and tomatoes. It is not possible today with so many children to go and stay there to farms. To some of his children, he gave all his things. The reason is that my father's uncle had a slave woman whom my father married. My father was the only child so he was forced to marry her. (He should marry the slave?) So my father married her — Yes, so he married her and had about six children with her.

So, they have nowhere to go and the father said that for that reason, they should stay in the house and take all his things. So those of us born from outside who are not slaves were given a small farm. When I came to meet my father, he had a farm at Drampempe and Kenyasi and in our town too. All were cocoa farms. So, it is in our town that he gave us a small farm. But when I came of age, the farm had died. In the ancient time too, when they are given you something, what they say is that, it is only when I die that it becomes yours.

Therefore, when the father died, the farm had already died. The greater part of his property went to the other people. The house in which he lived, a two storey building which he built himself all went to those people. So when we left there and came to our mother's house, we cannot go back to join ^{them} again. If it was today, we would have claimed some. As we are all his children, we would have claimed some but it is too late. Is there anything again? (laughter) (When you started to go on the road, what work went on well in Kumasi; what work did many people do that was profitable?) When we began to go on the road, it was money that was scarce. So, if somebody had a good husband, he did not let her work. He may say, stay at home, I will buy for you to eat it. * In Ghana here, everyone thinks that when you are a (cloth seller, then you are a respectable person) you are rich; also when you sell yam, you are also important; it is good if you sell plantain; selling meat used to be good. That was how we were all living. Now that cocaine and the others are the business for today, ours then is no business at all. It is no work. Today, if that person gets a little to go, she/he comes back with money to build a house (You say that your mother had a house, did she share divide it for you?) Her house is this, where we live. (You live?) Yes. (Yes, her mother's house) (So are you all family members, or you have given some for renting?) She gave it to her children.

* Or and
lying? Maybe
shall I take it
that

(So are you all brothers/sisters living in this house?)

Yes. So before she died, she made a will.

(She made a will?) When she died, the will was ~~didn't work~~ not good; so it didn't work, so we shared the house. When we shared it, ~~with our sisters, it was not well shared~~ we were going to give some to her sisters. We said it was not proper. Today, everyone has a child. So whatever God will give to her, the mother, ~~it~~ belongs to her children. So we shared it with our sisters. When we shared it with our sisters, it was not properly done; also if you look carefully into the will, you will conclude that it was not made by the mother. It was the sisters. The senior sister's children are educated so if you examine it carefully, you will find the will quite strange.

Therefore the family met and shared the property again, but when it was shared, greater part went to them. (Your own sister?) My mother's child. (She wanted all to go to her side?) Yes; she got all to her side. The rooms in the house are nineteen. She alone has nine. We too, we are four; the one after the senior child has four. The third child has four and I have two. (Oo!) When the family met, they said that that was not good; so they said that I should be given two and then my little child whose father is dead and who has been given to the chief in our village for marriage, should be given one room if she accept the marriage. and that will be her property. My sister agreed but she will give it to her when

she is old and ready to marry. (Two!) O! Cheating!) Then my brother who comes before me took the cocoa farm. The family disagreed. He took also the market stall. And they did not allow that. Whatever the mother has and since we are all there, we should share. Therefore the house which the mother built in our town, when she was alive, everyone had one room, so he cannot take them away from us but since she is dead, the rest belongs to him. The family said that we should allow him to take and we have given them to him. (And where is the money your mother used to go on the road?) The money? (yes) The mother was very old so sometime ago, my senior sister made her use the money to buy a ticket for ^{her} child to go to Europe or America. ~~Fi!~~ She is strong! (She is wicked) Yes! So, ^{when} her child went to Europe or America, ~~with it~~ ~~he~~ it is said that he was arrested on the way and was imprisoned for six months before he returned. So when that happened, the mother had no money. (It is very hard) Yes. (So now, as Ghana has become so difficult, is it so for anyone who trade?) (Yes, now, only money ----- And when you started to go on the road, what problems did you have in your work?) O, when I started to go, the work was good for me. At that time, you would get thousand; thousand? Ten pounds at all was good. You would not incur a debt. Your chop money was very small, so for me,

when I started, it was good for me (And what helped you in your work that didn't make it difficult?) What helped me? Like
 (hard work) tiredness? You cannot avoid tiredness for going on the road. When you come back after tiredness and you make a little profit, you forget the tiredness. (I mean, when you first went on the road, were you making little profit?) O, I used to get a little. (At that time, you were not saving some?) No. (Had you not made your mind to build a house or do something?) I made my mind but; I made my mind that I would build a house. I went for a plot at Tafo. (Is that so?) But later when my mother went to buy this and I went to see the house, it was not good for me. I was living at Fante New Town. I did not like to go there but my mother insisted that I should go and I went there. So I planned that I would pull it down and rebuild. At that time, there was one man ^(brother) among us so we were five. I planned to make it a five storey house. When I build the ground floor, then we will live there; for the rest, my strength cannot afford. After some time, if ^{God} helps you as a sister to get something, *then your child will add one storey to it and we continue to add to it until we have five storeys so that everyone will have one storey. So that was my mind. When I went to hand over the land owner's thing to him for my money, he did not sell it to me. When I came and

*God puts it in your hand

thought about the plan, I was beset with problems and I have been in that situation up to today. So I had plans to build a house, but the strength for it was not there. Do you see that side over there, it is a plot, not a house. If we had money to build it properly, it will be a good place. (So can she remember the people who started selling yams at the same time that she did?)

O, many. (Which of them are prosperous now? what did they do that made them more prosperous?) There is none. (Is that so?) Yes. Today, except the one whose brother/sister has travelled and has sent her money. Except the one whose child has travelled and has come to make some property may live well. Or maybe, the one whose uncle has died and has left her cocoa farm or her brother/sister or her mother has left her cocoa farm. Such people may be prosperous. But, ^{for} those of us who have stayed like that without help, some are at home. Somebody can load four lorries and bring them to 'Bode'. She was the same like us. Today that person has moved to her village. (At that time too, the profit was good and things were low, you could have made some property.) That is it, everything was down. It means that at that time, people did not really have much money. (And you did not have ^{an} idea that ~~and~~ and this had not occurred that she would make some property.) That is it. Don't you see that I have forgotten the period a bit.

or
could have

It was from that time that the idea came that everyone should think of building a house* (When you get money at all —; you don't know what to do with it. (Because your mother has a house, you don't think that you too should build one.) That is it. But for me, I realised that early, that I should have built one but I thought about the old woman's house that I would pull it down and rebuild. If your mother owns something, then it is yours. But for today, even if I have money, I will not build. I will build my own. Because, if I had built my own or it cost 2000 at Asawase at that time. If I was prosperous at that time to buy one, it would have been profitable but it did not happen that way. I thought that all my sisters/brother were all one and it was for our mother so we would build it. But for today, with your own mother's child, she/he thinks about her/his own, therefore, you must also think about yours.

When Akua Kwaaadu came today, I said she should go with some of the children for me. Hei, Akua, sometime ago, I said that you may go with one of the children for me and she will work to pay you. You said, you were a student. As for today, you have finished school. Help me and go with one for me. When she goes, you will find work for her and she will pay you (laughter). Is it not so? I would be dead next time — your (laughter) (You won't be dead. And is there no work here that she can do?) There is work; there is no money. When you are going to find

work for a child or you want a child to work,
 there should be money; I don't have it too.
 (And from the past to the present, what changes
 apart from money are there?) For changes, there
 are many. Now, what you bought for ten
 pounds last year, you will buy it for two thousand.
 I was saying now that when I started this
 flour business, bopurootu, I was buying the
 flour for seven, six thousand Cedis. Now
 it has gone up to twenty thousand, 500
 (5!! For how much were you buying it)
 I was buying it for 6000. (And now, for how
 much do you buy it?) 25, (25,000) It is
 not money, five, five hundred thousand.
 (Aaa! 20,500) And apart from prices,
 what else has changed? About life? It is
 all matters about money and life. Now, I
 am weeping that I am in difficulty. Somebody
 too, is happy. He/she has money to do business;
 he/she is very happy. So money is the cause
 of changes in life. When I came to meet my
 grandparent, my father his cocoa farm was very
^{big} small. All have become cassava farms in these
 three towns today. (And why has it become
 that?) That is the world. Nobody can tell
 except God. And when it comes to a point
 the cocoa ^{tree} die. (Do they die?) They die.
 (Is that so?) And when they die, can't
 you replant? And when they die, as
 people have become too many in the world, if
 you say that you will replant, you will not
 have food to eat. In our town for example,
 a distance of four or five miles to a farm

was all cocoa. When my mother died recently and I passed along the road, it was all cassava. (Which one?) For, if you say that you will plant ^{the} cocoa, we will not have food to eat so in the villages in Kwabere district here, we must plant cassava to have food to eat. And now, even in the forest, there is no new forest anywhere for someone to clear for farm except where dead cocoa farms are in that forest that they clear to make cocoa farms again. And in the Kwabere area here, if you make cocoa farm, you won't have cassava to eat. ~~it~~. (And that means that you are thinking only about yourselves for today; you don't think about the future.) No; you have made cocoa farms, you have got money, what food are you going to eat. Do you understand that? Therefore you must make cassava farm, ^{from} which you will eat. (So does the cassava make the town more prosperous than the cocoa?) No, it is not better than the cocoa but if you make the cocoa and get the money, how are you going to eat? So maybe in Ahafo; ~~and~~ in the Kwabere here, as I was saying I came to find cocoa, but today, if you plant cocoa, you will not have food to eat. At first it was number one in man's life (that is the cocoa). Formerly, when you found someone who had ten children, everyone had great respect for him. ^{do you see that?} People were not many in the world. Today too, many people have come into the world. With many people in the world,

the world is getting wider. In the past, you might go to somebody's farm to find plantains there; you could pick some and on your return, you would go and tell him/her. I picked some of your plantain and he/she would say it's fine. Today if you go to touch someone's cocoyam leaf and if God doesn't help you, you will go to prison because it is not enough for her and her children. Today, there are too many people in the world. Today, in our town for example, where I found backyard cocoa farms, houses have been built today. I am looking for some, you are also looking for some, the land too is only one; then we shall go forward into the cassava farms, clear them and put up houses. (Now, if you have money to buy food to it and you grow cocoa, will that be profitable for you? (If you have money to feed yourself?) In the past, — (If you want to plant cocoa, it will be profitable for you?) Yes, it will be but except the one in the forest area where the cocoa trees are dead, as for that you can replant. For that, we are on planting but for our town (which is not in a forest area), you have seen Kwaseo before, did you ever go to a farm? (I have been to a farm before) You saw that there were cocoa farms? (Yes) Go there now and see. (Now, there are no cocoa farms).
 Right now in Ghana here, there is money if you have some capital to do business. Money

If people plant it all in cocoa, what will they do to eat?

is here, but if you don't have money to work with, then you will be in difficulty. If God doesn't help, you will die (Nobody too, will help you) Nobody will help you. If I had someone to give me money to go on the road when I went bankrupt, I would still be all right, but because it happened contrary to that, my physical appearance has changed. For, when you go to bed and you think, you cannot sleep. (Please, do you have anything to add?) For now, I have finished talking. I have finished. You also came to meet Ghani. (Yes) When you came sometime ago, you saw how it was; (yes) today too, you have seen how it is, (yes) so we leave all to God. Now can you set it for me to listen to it? Now I have finished.