Previously when we were small, or we were children too, then the things that we needed in the world too then were not many. Listen to. The things that we needed in the world too then were not many. (Nheo) Then something small also then it pleased your eye. Your lifetime too, it didn't need things which were above the ordinary whatsoever. But that also made our Mothers and our Fathers too, they also were not hard pressed, themselves. I may be a woman of elderly nature, may be, you would look and your cloth, for instance, your cloth, one, two, three. If it reaches four then it is good for you. It is good. (Hoe) You do not worry your husband that why is it that I do not have cloth? You do not worry your husband that why is it that I do not have cloth? You do not trouble him. Your child, has clothing one, two, has clothing, one, two. You do not trouble your husband that my child hasn't got clothing. Go and buy some for him. Do this, do this too. The year ending too, we say that the year ending too, Christmas time; in the past Christmas time was when we bought something for our wife. Christmas time was also when we bought something for our wife; buy something for your children. It seems that if you buy it like that also, except the year ends. Me, I have bought clothing two
for my children, I have bought clothing
two or three for my wife too, she won't
trouble me again except the year ends.
What shall come too is money that's
use to eat. What we must use to buy
salt, what we must use to buy meat,
what we must use to buy food, so we
shall be staying in it like that till
the year ends. The elders in the house
too if you get cloths about two, three,
few, it is good. Nothing is added to
that again. You see? She gets up, then
if she does the marketing also, then she
goes to the store. (Nhoo) As I am saying
even the store too is not big enough.
She gives birth to her children and if
they do not go to school also, they all
will go to the farm. Something like food
for instance, we cut from the farm, then
we bring it home, to come and eat. (Nhoo)
So the human beings problems too were
small. It was not big. (Nhoo) You were a
man and you had things about two or
instance then you would take it like that.
But if you say that, I am getting tired,
I am getting tired also, then it means
that he is comparing himself with someone
that brother too has something more than
him. He thinks of things in abundance. He
and his wife. Then his children's problem
too, at times also they relatives, ones
comes to fall in. You see? Presently that
we are talking presently that we are talking
also, my sister's child, my sister, she has brought her child to come and stay with me here. He even he goes to Secondary School, he goes to Anglican. My son, if he had been the child too also, if I calculated it, somehow I wouldn't be able to take him to a secondary school because my strength is small. I have put him at a secondary continuation school but he doesn't know book. (oh) But his father and mother also they do not have money, which they will look after him. Therefore I take him to a day school. Therefore if he pays school fees about twenty thousand cedis also, then he leaves what is remaining on you here. He gets up also he will eat, he will bath, he will do everything. That is the thing that is hard. She has given him to you. She has paid this little here. She says I look after my child in school. You see? She hasn't done anything. But because it is a family matter also too, it is obligatory to take him. Her burdens too have come to be added to yours again. By the end of the year also, the child would have attained three years. She has again brought one along. Listen o. (ei) She has again brought one along that I should go and find a place for him to stay. But I am saying the one too also who is staying here too, if he
hasn't completed schooling also, I will not take another one in addition. (Nko)
Therefore we have calculated. I and the man too have sat down to calculate. As I calculate everything too, I am changing his mind to show that, he should take the child too to stay in the village. And when the year ends also, she should allow her to come and stay with me here and learn machine sewing. He doesn't take his head to admit it. The child too also she doesn't understand it. She will say that my uncle too, he doesn't like my case. It's cases are plenty. But his own in particular too, in particular too, I am trying hard that, the one that remains too in particular, I shall not take in addition to it. You take her also, then tomorrow then she takes some to add to it. Then the short of it is that, today and the past too, the difference is big. It is big. (Nko) The eye-opening too has made the living too heavy. You will take your child to school. He will not go to weed the farm again. You will take your niece to school. She will not go to weed the farm again. She herself as she is sitting there too, her things have become orderly. Her things have become beautiful. Beautiful indeed but you are carrying a load. Something is on your head. Therefore the world has
become hard, the world being hard all together, if we compare it to the past in particular also, then it means that the eye-opening too is making us tired. (Nkos) And also if you say that you don’t, the eye-opening (civilization) also, that too is not good. You need civilization. (What will you do?) To do? O.K. I in particular what I see is that, what will you do? It is that, somehow the world too, what comes first is that, it is not good that we let our eyes envy something so much. Presently we are too materialistic. Because as we say, the things that we need all together is from over there. Over there too also that it comes from too, the things are not easy. (Nkos) Therefore it is good that human beings, it is not good that your eyes envy something so much. But rather it is good that your eyes envy what is useful, what is useful, what is useful only. If I am to say about me myself, I am to say it about me myself, if I have shoes there also, I believe that it is good. I do not need again. I need clothing, & if we say that political suit also, above it even I need three. Then maybe, if it happens that I must go somewhere for instance, then I need to wear a suit for instance if I need a suit even one only. My political suits are two even. May be trousers about two and shirts a bit that it
28A. Translation

is not necessary that I shall seek (own) things abundantly, abundantly, abundantly, whatsoever. Because if you buy it also, you wash it instantly, you wash it twice, it twice, four times, then if you wear it also, it is not nice again. Therefore we have to think about it that the things that people need in life they decrease it. We also our children and wives and those like that, wardrobe inside also, clothes that they have sewn, if they have sewn, they have sewn about thirty. (Nheo) That even it shows that I am saying it little. Clothing that we have not sewn yet, some are there, about sixty. Then when she is talking also, she can say that you and I are we equal? My cloth we even that are in my wardrobe that I haven't sewn yet, are sixty. You and I are the same? And if this woman does that, and her child does that, and if all people go to take that mind too also, it is hardship that will come. Hardship then will be coming on man, because our living too also, and our tiredness, if we want to do everything for man to be comfortable too also, these things too, it is necessary that we use it to learn that the things that we acquire and put there plenty too, it is not helpful to anybody. Money even
may be you have money enough, you drive a car even above it; even two. Some own cars about ten. What do you use them for? You've built a house. You have parked and parked the cars too altogether standing there. "Garage" and other things. Your child this gets up then she gets some and keeps walking. Then she comes to put it there. These things also altogether, when you put them all together then what I would say is, it's national waste is big. Therefore these things if we decrease them also, and then our eyes come home to look at the things that we have to do also, our flesh shall comfort us. It needs that everyone looks after his child and takes him/her to school. That too, it is well that people's eyes come to it, that I have given birth to the child too. The way which also he will take to train the child too, then he has got a wise person. Then that shows that he too he has wisdom. If you are able to do that thing too also, then it shows that you also, you have helped the nation too. You have helped the nation too very much. Somebody is there that who will train his children. But the training he is training them all shows that they also they will spoil things. Because of the way that we pass to train them too also too. But the training too, school going too is important. And
the wordly training too also it is useful very much. Before the nation too also within also, it is necessary that the leaders too, they also must sit down, and they must see things also, what is useful and is not useful. The thing that is useful and what is not useful. Like you will see that maybe if I have got somewhere to stay. I am staying up there, I have got somewhere to stay, I am staying up there. And my mouth utterances too, it is heavy. It can do everything. I am able to say to myself that presently that I have got to tap here that my mouth utterances can do everything also too, may be the month each we shall entertain our eyes. The month each, we and our wives. We shall entertain our eyes. The month each, we and our concubines we shall entertain our eyes. The month each we and the people who are near us shall entertain our eyes. You know that you entertain your eyes. The money too also is not from your pocket. It is not from your pocket. You've sat down one day. Maybe money about five thousand or ten thousand is gone. You've called and called women that they should come for les to entertain our eyes. Of course, they will come. And they say it on the T.V. that I have extended my hand to call Queenmothers who are in the Asante nation altogether that they must come for us to entertain our eyes.
As they came, they have eaten, they have chewed chicken, they have done everything. They finished and I went to look also, that may be money about four, five, six million is gone. That will not bring anything. What it brings only is that, I have got a name, that if I came to sit on it too, I have been able together with Queen mothers joined. I have been able together with ex-service men joined. I have entertained their eyes. When you have entertained their eyes and finished and they all say you've done well, you've done well, you've done well also, one year, you've calculated the money which that entertaining eyes, entertaining eyes too have wasted. You've seen it? It will let your name in particular spread, but it will let the things that will help the nation for your nation too become prosperous too also draw back. Each day too, if you extend your hand to call a white person from his/her nation to come also, and he comes to meet you that you and Queen mothers all together have met and you are entertaining your eyes and everybody has drawn his/her handkerchief. He has seen that you are popular. He's gone to say it in his country that you are popular. Presently, presently, presently. But the nation's development too, those who are
Strangers too will not see it at all. Ghanaians, how we are like, as you came if you looked also, if somebody dies, somebody dies, (hoo) they all will come to give your condolences. If you think about it that I want to weep (mourn), and you beat the gong gong all that Saturday, I want to weep, everybody from his or her house and his town will come with you weep. When they come it is drinks that they chew. They chew and weep (hoo) Women all shall chew and weep. And each stranger will come and meet you that it is true, your soul is sad. Your mother has died, and you have held her funeral nicely. (hoo) They ended immediately then everybody leaves. Saturday, Sunday, Monday, they relatives sit down and they calculate the debts. You understand you see? (Yes) They calculate the debts. They will calculate the debts too and finish too, then how you see that people came to help you to weep, but they have helped you to incur debt. (He, he, he) That is how if you want to marry, you marry, and you take the gong gong and beat that I am marrying o, I am marrying o, I am going to entertain my eyes o, I am marrying o also people all together will come to help you to make you marry. You've married in happiness. For everyone to see that you've married.
Sunday, Monday then you would get up that we are going to celebrate the week somewhere and come. To celebrate the week in Accra or somewhere that we shall be going anywhere. Then you return and come to sit at home. Then when you come to sit at home also, then you are going to pull up a pen. Then you see that, what debt too you incurred. (Whew) People have come to help you and made you entertain your eyes too. Tomorrow you will be coming home too, may be the woman too and the man too would be engaged in a fight. Then the marriage too even ends in divorce. Ends in divorce in two weeks, a month exactly. (Eh) Why is it that you do not take your time to marry? You don't marry quietly and have your compost? You see? This woman, my sister there, I married her quietly. I had completed the university in 1967. I came here, I saw her too also and I took drinks to go and see relatives that I would marry her. There is too even then she had taken seed. (He, he, he) She had taken seed. I took the drinks too along too, they said when a woman takes seed also they do not perform the customary rights all completely. Ashanti custom demands that if you go to take somebody and with her become pregnant and you go to the relatives area also, they do not allow you to
perform all the customary right all
completely at all. Then when she brings
forth finally also you go to perform it all.
I took drinks along, went to do every-
thing, went to see the relations too all.
She brought forth finally, later about
a year, then I went to finish the
marriage too all. Then I was a teacher.
Long ago teacher. Little by little by little
by little, like that. We sit down we
brought forth children five. One is gone
to overseas. He even, it wasn't by our
strength. Presently my children three
have completed University. One girl is
in it. She even then was not trying.
She was going to school and was not
trying (not making effort) I made them
repeat her in form two. But when
she was about to complete then she
was making effort. I took her to
St. Louis Training College, and she
was among those who made efforts
very much too. Then when she completed
too she had wanted to go to sixth
form. And I said the family all
together you alone are a woman.
So somehow also then people would
say. You alone too are a woman. So
we shall not allow you to be able to
learn things and go far. As we are
saying too here too if you are a
woman also it is necessary that some thing
also go down a little. If you are a woman
and you have siblings of brothers;
and you learn book to say and you
do not help you do not bring forth,
as it is, it disturbe the mind. If you
know book even also that issue too is
important. As it is, men four in the future
they will see that they do not have a
sibling sister that if she does not
bring forth also, their mind is that, the
world even, if they had not come also
then however it might be good. I have
gone to take somebody's child daughter,
I have married her, then I myself also
my sibling sister some is not there.
Then they take it for drunkenness
then being a woman too, then you learn how
you would train children. And if you
want to go to the University also, your
children too shall come to go for you.

(He, he, he) Therefore the girl who
completed March, March also only that I
gave her into marriage. They made her
final rites recently too only, September
11th. She also she had a husband nicely.
She got someone also who will be able
to look after her. I want to explain that,
we, we started from the beginning too,
then we didn't have money. It all is
that, you have patience then you see
what you have to do. (When) Therefore
if Ghana wants to get comfort too
also, some things are there also that we
do also that we have to stop them all
Let's do what is important and what will be able to help the nation too. The things, roughly too also, we've said and said too, if we are able to eliminate them from our way in particular also, the nation will become good. (Nkhr)

Little by little, it will become good, but I am not able to see how it will be possible that the government will be able to make the nationals all their minds to get there. But if it is to happen also, then the government leaders too also have thought about it that they love the country too. Therefore we too we have put ourselves there that people should look at us and use it to learn something. That's right, and if you, you are staying up there and you are misusing money bum, bum, bum, bum, if the nation has money in particular also, then everyone who will come to you also, it is necessary that he/she too come to chop some. (Nkhr) You see? Sometimes we blame workers. It is not good that we blame them. I do not see why also some people for instance waste and waste money plenty about a party, but I do not get some to chop, whiles I work. Then give me pay that I need to chop for me to feel comfortable also, you say make yourself to be patient, you do not need money. But also I see that the money too we are
wasting it. Don't you see that the people too will talk? (He, he, he.) They will not agree. They also if they do not agree also too then everything is spoilt. Then everything is spoilt. May be teachers understand, doctors understand, the police understand, then soldiers also understand, then everyone reduces his/her lifestyle little by little also then it will help. But you say someone is to reduce his/her lifestyle too, then you for instance you lift up yourself too, and I also I remain in poverty for instance also, it will not be good. That's right. You've understood it. (That's right, I have understood it very much.) (We thank you very much. And you also, presently also, you who are staying in the market and selling food and things also, changes of what kind has come?) Market for instance too, what has made the discomfort come to the market too also that sometimes we say they don't buy things, some are that at first too then the people too plenty stayed at the villages. Then they for instance they were making farms, therefore the people just a few then they were selling the things too. Therefore then it caused the people, if something was small and the people who are to buy too are many also, the thing too the price becomes expensive (N100) at first too then the people too, the things too were plenty, it was more than the
people also who bought it. Therefore then it made the things too go down. Therefore at first too then the things too then a way was it is it (cheaper) The villagers too would come and buy. Presently too what comes first really is that, the lands too, at first then we used to make farms at say Kumasi suburbs all together, today the lands too all are finished. They use them to construct houses only. Therefore excuse me land even is not there for them to make on farms. Therefore it has come that I am staying there and I do not get land to weed and I am staying in a village also too, then it shall move to come. Therefore then she leaves the village then she comes. She goes, she spends about a month then goes also, e i Akua, you went to Kumasi and you have become beautiful like this. You've become fat. Kumasi is good. My mother goes to take the things too to come also then if also, I carry, then if also I get home to eat. One also will come. Because if you get to the village also, the land too is finished. You wouldn't get land to weed. E timber also, they've felled the trees too all making the land too the sun scorching it, therefore if you plant anything even it isn't good. Therefore the people also together have come to converge in the towns, big too inside.
And everyone too, as you sit there also, it is essential that you do work. Therefore for the present too, people who go to take things too, they are many, more than the things too. That is what makes the things too the price becomes expensive, because if you are selling something every and you have the things too plenty and the thing too is scarce also, what you bought it too, they have not come back to increase it yet, yet also you increase it. Because it has become scarce, you only have got some. People go wandering also, she doesn't get some. Therefore then she increases it. Therefore that is how it is. If the people are many and the things are few also, then they go to scramble for the things too, therefore then the things too the prices become expensive. Presently land is finished, therefore you've gone to buy plantain may be five hundred cedis. May be you and your children you are about five or six. Therefore it is essential that you buy thousand. You see? (Who)

Then you again buy cassava. The land is finished. Cassava too the price has become expensive. They upright upright upright also too, the cassava is spoilt. The land is spoilt, therefore if you plant the cassava too also, it is unable to yield big like at first too how it yielded too. The land too even also you do not get some. Where also you will plant the
cassava too. (Who) They have taken. They have built on it a house. Therefore it has made the food production too also become small. And the people too also have become many. Therefore too, you will buy the food too expensively. Therefore you buying food expensively too, it is necessary that you also, your item that you sell too, the price becomes hard. Because if you do not make the price become hard also, you cannot look after the children too also who are at home too. Recently for instance also, there somehow cow meat for instance, one pound was thousand two, presently it has gone to thousand four. (Ei they have again increased it ?) They have increased it to thousand four. You see if you do not like the cold one too and you like the fresh one too, then a thousand four. Thousand four. The scale too, they have adjusted the scale too for it to go up, because as he, he goes to buy it too, cow, small as this, may be fifty thousand. Therefore if he doesn't adjust the scale too to make it go up also, he also if he sells also, he would incur debt. He will not get some to look after his children. (It's, b, b, b.) You see that is what has made hardship come into the world plenty. The things too, prices too have gone high, because the people who make the farm too are few. It remains a little bit. The people
too all together also have come to dwell in town. Everybody who is in town also shall eat. She will clothe, therefore too it has made the things prices become hard. You say that he should go and weed too, where is he going to weed? Land of what kind upon is he going to weed? (so?) Myself my village, they have used some to make cocoa. What is remained too, someone has weeded there already. I go to weed there also; where then am I going weed? Now also too, if you sit in town particularly for a long time like that also, you cannot go to weed at the village again e. o. You do not know weeding. Presently also that I sit there also, my mother's farm, if they say that I should show the way also, I shall not see it. Since my childhood, that I went to Taboradi to go to school, and came to pass to Bekisai Training, that I continued to come here too, I haven't gone there before. Therefore I shall not see the way. The farm too even I cannot go. I cannot do farm work. You stay at the village also forest, forest, thick forest. (Nhoo) The night when, you sleep also, animals cry and make you hear, they cry and make you hear. You get sick also, then you die. You get sick also, then you die. A person like me, I say that God loves me also.
I have passed through malaria (malaria). I have passed this through, they all I have heard to the end, and I am there also. Some have died and gone. People that it has killed them too, some have died and gone. Today if you go to hospital (hospital) also people plenty that they bring forth to them. The land too, we have multiplied multiplied multiplied. That is what Kofi says that secondary forest. Today in particular, it is not thick forest. Secondary (shee) Here also even too if Kumasi, you are from Santasi, going to Bekwai also, you've gone there before? You have gone to Bekwai before? (Yes) It has become bush. It has become grass. (grass) You plant anything it will not be good. And the labourer also who will be doing the work also price has become hard (expensive) He goes to weed a little bit also a thousand cedis then there and there then he closes. Thousand cedis then he takes (charges) from you. You again prepare food for him. Therefore you cannot make a farm. Last I went to weed somewhere money about fifty thousand pounds fifty. Therefore the farm making in particular everyone thinks of what he will eat. The little that he will eat only. The little that he will eat only. Therefore the farm making too,
the issues about it in particular, myself I do not see what also the
government can do to make people feel
happy about farming. Hunger that
strikes people to make people do
farming. He himself staying at the village
there and hunger attacks him then he
says I shall cultivate cassava. The
previous year like this, hunger attacked
me. Ehee. The land is destroyed. People
who cultivate also have become many.
The people who will be eating too have
become many, people who will be doing
the work too are few. And people too
have become many, people who will be
eating the food too have become
many. Those who will be making the farm
too are few. Ehee, and the land too is
not good therefore everybody then there
is a scramble for food too. Then it
makes the food too price becomes
expensive therefore then hardships come.
That is how it is like. (So when
you married too then the marketing too
was like what? Explain it a bit to
make us see) At first that we married
too then there we were eating pounds
and shillings (pounds and shillings) it
means that, the things too then were
cheap. Also then it and she, two alone.
(Ahha) No one added to it. Therefore
if you took one you even also, a
shilling and three pence. That even we
couldn't eat. Today, they were eating to,
if I say that I am cooking it, here also, I shall cook about three (three) or (four) four. Because (because) the
people too have become many. The
children too have grown. And our chiefs here too one thing that makes parents,
everyday we get tired is that, you
will be able, especially if you give
birth to a man also, you will be able,
and the man, to live together like that
and give him food to eat, may be even
also, then he is almost getting to thirty
years (thirty years) if he hasn't gone
away to go away to go and marry to stay
somewhere in particular, then you have
to look after him. (Aha) whilst somewhere
also, if he reaches eighteen (eighteen)
immediately also then it is necessary that
he detaches himself. Then he has left
your abode. You've seen it? (Aha)
He having left your abode also, the
government too also who is there too,
he will give him a house. He will give
him employment (Aha) for him to do.
So you've seen it? Here too some
is not there like that (See) Presently
too people a lot have completed
universities who are staying at home
also who do not get work to do.
Therefore you will look after the child too
like that until he will say that, may be,
today in particular I have found
work to do. And I have detached
myself, I have gone to hire a room,
I am gone, before you stop. Because
you have brought him into the world.
Therefore it is you who have to see that
he has eaten, he has put on clothing,
has put on shoes. Therefore these things all
together lies on you that you must look
at. State (State) too, to feel comfortable.
Then someone will say that if you knew
that you will experience hardship in
particular also, why then don’t you
bring forth one or two? If you get
boys two even, do not bring for it
again. It is good, somewhere people
too will take it like that. (Ahaa) We
cannot do it like that meaning
that, if, if I grow and becomes an
old woman also, this man for instance,
if he becomes an old man also, his
children then shall look after him.
We our children then must be looking
after us, (Ahaa) Somewhere is there,
when you grow also the state will
look after you. Therefore the child too
attains eighteen (eighteen) even and he
leaves the house also, if he likes also
then he comes to visit you. He gets
something also, he comes to give you
some. It is not compulsory (force) it
is not by force (force) do you’ve
seen it? (Ahaa) Because the state
(state) too will look after you. He will
give you a place to stay. He will give
you food to eat. If you are sick, he will
take you to the hospital (hospital). Here
it is not like that. If you do not bring
forth also, and you are unable to train
your children too to become people of upright
ness; people of great repute also, in the
future if you become an old woman also,
poverty and hunger, it will kill you. You
will be tired because nobody is there
who will look after you. Except your
children. That is why we, we bring forth
plenty too. They also, we giving birth to
men alone too, they refuse, except that
you give birth to a girl. It means that,
if you become and old woman also, and
you are staying at home also, it will
reach a time that you cannot go to the
kitchen to cook food. It will reach a
time when you cannot take your cloth
like this to wash. Then your child,
the woman too also that you’ve given
birth to also. She is able to bring her
she herself, her child to you, to stay
with you. Then she does those things
too all for you. Or you go to stay
with your child; daughter too, with her.
Then your child; daughter too then would
be looking after you. You’ve seen if?
Instead (instead of) state (state)
also looking after you too. Then your
child; the daughter too looks after you.
Because your child, his son, his wife too, you cannot naked yourself like that to show her. You feel shy. She is your daughter-in-law. But your child; your daughter-in-particular, she can even naked you all together even to bath you. But your child; the son's wife (daughter-in-law) too she cannot do it. You even you feel shy. That is why our area too we like to bring forth. And if you bring forth too and you haven't brought forth a girl (woman female) also, you do not stop the childbirth at all. As it is, J have seen my friend. For instance, she has brought forth six (six) boys only. She says if she hasn't brought forth a girl also, she will not stop. (ha, ha, ha) Presently even she has again become pregnant. We all we are praying that she will bring forth a girl. It means that, this place in particular, the women, in particular, they are in need very very very much. Presently my mother, she is 93. She has attained ninety-two (years; ninety-two). She is staying with my sister, the elder at Kono. (Ahaa) so you've seen it? He went to
my brother's side at Takoradi. It got to a stage when she could not wash her things too, then it became necessary that my sister should come to take her too, then she and her stay. It means that if you have a child; a woman there in particular also it is not right that your child; the man's wife should do that thing too. If my sister too were not to be there also, then if it is here then my mother would stay. Somehow you having come, somehow you would have seen her.

END OF 28 A TRANSLATION
(see next pages for more).
About the market, what have brought
the difficulties in the market, and
how they say, they don't buy goods,
Prices of items has gone up is
that, at first, most of the people
were living in the villages, and
they were farming, so only few
people were selling the good, so it
make people - if the goods are few
and the people, who are going to
buy the good are many, the price
of the goods goes high. At first
the people, the goods were more
than the people who were going
to buy them, so this makes the
good goes down. So, at first, the
goods, it was moderate. And the
villagers also, they come and bought
it and took it away. Now, the
first thing is that, the lands which
we used at first for farming at
Eh maybe around Kumasi, and many
things, now, all the lands is
finished, everybody, we are using it
for buildings only. So, because of
this, "excuse me to say" the Kwabre
and others, who are here, they don't
even have 1 lands to grow foods.
Because of this, If I am staying
there, and I don't have land to
cultivate, and I am living in the
village, and maybe my sister is living
in Kumasi, then I should quit and
and come. So, she would leave the village and come. If she leaves, and spent about a month and return, see! Akua, since you left to Kumasi, see how you have become nice? (Hehe-hehe) You have become fat, Kumasi is good. She would respond yes, if my mother go to U.A.C. for the goods I carried it and add little little to it. So, I have got cloth to wear, have good food to eat. What would the other one also do? She also is coming. (Hehe-hehe) Because, if you are living in the village, all the lands are finished, you would not have a land to cultivate. Eh, this timber, they have cut down all the trees which will protect the land to be fertile, so. It is only the Sun, which is burning the land, so if you do something on it, it would not become good. So, they must all come and 'live in Kumasi. So, all these people have come and stayed in the big cities. And everybody also, you have to work, now, because of this, people who are going to collect the goods are more than the goods. So, the price of the goods must go up, because, even, if you are selling the goods, and they it is plenty, and the goods are scarce, how you bought it, though they have
not increased it oo, but, you have increased it. It means, you have increased the goods, because it has become scarce. You alone have it. If the person go around, she would not get some (Mho) So, she have to increased it, and it would go up. So, that is how the thing is. If the people are many, and the goods is few, they struggle for the goods so the price of the goods is are going up. Eh, you have gone and bought how, the lands are finished, so, you have gone and bought plantain, maybe three for five hundred cedis, you see? Maybe, you and your children, you are about five or six, so, you have to buy thousand (Mho) You see? And again you have to buy cassava, the lands are have finished, the price of cassava also have gone up (Mnh) if you pull few, the cassava how spoiled (It has spoiled, even the soil has spoiled) The soil has spoiled, this is what I am saying, the soil has spoiled. Because of this, if you grow the cassava, it cannot produce bigger like at first. Even the soil also, even you would not get some, a place where you would grow the cassava, (yes) they have taken it, they have built a house on it. Because of this how the food comes, even, that it has
become too small, and the people also are many, so, you would buy the food at expensive price, because you are buying it at expensive price, you also, you have to sell your goods at expensive price. If you don't sell it at expensive price, it can't look after the children at home. (Yes) Ehee, you see? you cannot look after the children. A couple of days ago, Eh this meat, (Yes) it was thousand two per lb, now, it has gone up to thousand four. (Eeh, they have increased it again) They have increased it! Thousand four (Eeei) (Yes) Have you seen? If you don't like the cold one, the store one, and you want the fresh one, then, (ah) thousand four, the scale, they have adjusted the scale upwards, because, he, (Eeh-he-he) (Eeh) how he have bought it, (yes) he have bought a little cows maybe, like this, about £5000 (Yes) So, if he does not adjust the scale upwards, and he also sell it, he would loose (Yes) He would not get some to look after his children. Because the scale has gone up, if he put a small like this on it, then it goes up, 1lb (Eeh-he-he-he) You see? (Yes) This has brought hardship to the world, the prices of the goods have gone up, because, the people who are farming
are few it has remain few. (Yes)
All the people have come and stayed
in the city. Everybody who
have come to stayed in the city
also, would eat, would put on cloth,
because of this prices of goods has
gone up. If you tell him/her to
go and weed, sometimes, they say,
you must go and weed, where should
he/she go and weed? On what land
should he/she go and weed? Where is
he/she going to weed? There are no
lands (yes) There is no land!
(Can't you go to the Village again?)

What Village? In the village, if you
go just now as I am staying here,
(yes) If you asked me to go to
the village and weed, me, my sisters,
one or two are there, the land, it
has remain a few, they have used
the remain for cocoa, so, it is
left with a little land which they
would cultivate for food, if you go
she would say, here is mine,
here is where I weed, this one
also would say, this is mine, here
is where I weed, where would you
go and weed? Again, if you live
in the city for a long period like
that, you cannot go to the Village
and weed again oo (Don't you know
how to weed?) you. Now, you don't
know how to weed, I am staying
here, even, my mothers farm, If you asked me to show you the way, I couldnt know (Ehe-he-he)
Again, since from my infancy and went to Takoradi, attended School and completed (yes) and came to Bekwai training (ah) completed and came here I have never been there again. So, I will not found the way.
Even, if the way is there at all I cannot weed, I cannot do farming (Let me continue, Eh, Sister)
Wheat is The true in it is that wheat is there is this, the land, the land is finished, land, you see that the land is there, but when we were children, when my mother, was a child, maybe, some sixty nine years now, have you seen what I am telling you? (Mho) I am sixty nine this year, you see? And if you were staying in the village, forest, forest, it was a thick forest (yes) it comes right to the village (Mho) Right to the village, if you sleep at night, animals cry, animals, they cry for you to hear (Mho) We gave them peace and all the rest (Mho) They cried for you to hear. It was not common, land was common, people also were not many too much and the soil was good. And when the world became good, first, let
me take it as, if you are ill and would die, then you die. If you are sick and would die, then you die. If you would become regain strength and live, you live. (Mhoo) A person like me, as I am staying here, I have said that, God loves me, a disease that would kill me, I have walked it through, I have overcome two diseases, I have overcome this one, I have overcome this one, in all these I have overcome, and now, I am living here, you see? Some have died and gone. Those people we saw, some of them have died and gone. Now, if you go anywhere, that hospital which came, where -- It brought trouble to the people, we know that, even, maybe we die, we produce again, if we died died at all, some of them left. At first, if you bring forth at all many of them died (mm) All the lands also, they have weed and weed and weed, so all the earth in it, - that was why the white man say & that Secondary forest. But now, bring it to this, fifth forest not Secondary. Eh-eh-eheee (Right)

The husbands talk

End OF 28 A