

## Chapter II-19: *The Dagbamba Belief in God*

As we have been talking about how Dagbamba live, we are going to follow it into details. And I think that it will be good if we start today and talk about what we Dagbamba believe. And there are many talks inside it, because in Dagbon here, we have many types of people. Those who follow the Muslim religion are there, and I will talk about the Muslims. And those who are typical Dagbamba are following the gods of the land, and they trust medicine. And again, there are gods in every family. And the soothsayers are there, too, and people believe in them. To talk all this will take some days, and if God agrees, then I will start it on the part of the Muslims and join it on the part of the typical Dagbamba and the soothsayers, and then I will join it again to talk about the tindanas before coming to talk about medicine. But before I come to talk about all of that, I will start it and talk about how we Dagbamba believe in God.

In Dagbon here, everybody, whoever at all, whatever he is going to do, he has to call the name of God. And truly, the reason why all Dagbamba call the name of God is that we heard that it is God Who created us. It is God Who has created everything and made it to stand, and everything is standing on the power of God. We heard it and we also believe that it is true. We believe that in everything we are doing, God is there. Even any Dagbamba who is worshipping the gods or who says that he is having medicine, if he is going to make a sacrifice for it, he will call the name of God. He knows that it is God Who created the gods, and it is God Who created the medicine. If the gods are there, it is God Who created them, because a god cannot create itself. That is why we call God as *Naawuni*, that He is the Chief of the gods. And so the typical Dagbamba, when they are sacrificing to their gods, they cry to God that God should help them and their gods to do work. And you see soothsayers: whatever a soothsayer is going to do, he will say may God help him. If a tindana is going to do something, he will call God's name. And so I can say that all the Dagbamba, whether they are Muslims or they are not Muslims, they all believe in God.

To me, I can tell you that not only in Dagbon here, even the person who says there is no God knows that God is there. It is only that he doesn't want to open his mouth and say, "There is God." But he believes there is God. As he doesn't want to say it, it is only that he doesn't want to say it. You will ask him some questions that he cannot answer, but he doesn't want to say that there is God. As for "I don't want," there is no medicine for "I don't want." That is how it is. But to us Dagbamba, even if it is "I don't want," God is there every day. Why is it

that somebody will want to do something and he will not want to add the name of God? Every work is standing on the power of God. We have nothing like Him, and we cannot compare Him with anything. As we are sitting, we have never sat down and said, “Oh, as for this man’s work, it is just like the work of God.” Have you ever heard that somebody has done something that cannot be compared to anything in this world? What of the work of God? And so something you cannot compare with anything, is that not it? And so the person who says there is no God, he is rather not there. We see that he is the one who is not there; it is not God Who is not there. The one who says there is no God cannot do anything wonderful like what God has done. Only God can do it. And we Dagbamba have many, many reasons for believing that there is God.

One thing that lets us believe in God is a human being. We have never seen a person creating another person. If someone says there is no God, you can just ask him if he can create a human being. He cannot do it. Maybe he will do some things to get the form of a human being, but it will never be a human being. You white people try to copy God by using plastic to create human beings. If you look at them, they look like human beings. But you cannot give them life. They can’t move by themselves, and the eyes cannot see. If you put your plastic human being somewhere and call it, it won’t answer. If you say, “Come and eat,” it can’t come; you will have to go and pick it up and bring it. And we have never seen anyone who has the plastic human being you make say that he is going to give water to the white human being to drink. Even in all this, we can see that you also believe in God because you are trying to do what He does.

And again, you see how human beings are created: we say that it is a man and a woman who come together to form a human being. You the man, if you sleep with a woman, you will drop some water into the woman. The water is just like porridge or like water with starch. The time you put this water into the woman, there are no bones in the water, and there is no hair. But when the water becomes a human being, you will see that the human being has got bones and hair. You never dropped bones and hair into the woman. If you make the woman pregnant, do you also have to go around and get things to put into her to form bones and hair? We don’t know the one who is able to do all these things in the stomach of a woman. If not God, who will do this kind of work? When a child is brought forth, you see how it will be disturbing the mother and father all the time, crying and doing things. But this child will stay in the stomach of the woman for nine months and not be disturbing like that. And so we believe that it is God Who created a human being and put it in the stomach of a woman. If not that, a human being cannot create another human being. There is nobody who can do that.

We have seen that a human being can do something and compare it to what God has already done. But it cannot be the same. We have seen that you people, you white people, you are the wisest people on earth. America has got a lot of very, very bad people, and it has got a lot of wonderful people, too. Every place in the world has got bad people and wonderful people. If a chicken lays an egg today, you will take it and turn it and do certain things to it, and the egg will hatch. But can you people make your own egg without the chicken laying the egg? Can any white man create an egg without the help of the hen? And there is no black man either who can create an egg. And so as for God, He guides learned people to do some things, and they will also make something. But it is God Who has given them knowledge. And how God's way is, he does not take everything to show learned people.

And so as you are the wisest people, it is God Who does half of your work, and you also continue. As we are here in Dagbon, we heard some time ago that you Americans were going to the moon to see what it looks like. And we know that Americans are so curious that they would like to catch the moon and bring it back home. We believe that Americans wouldn't mind to catch the moon and bring it down so that we all could see it. But I am telling you that there are many people in Dagbon here who think that your going to the moon is a lie, that you wanted to go but you couldn't go; otherwise you would have brought the moon back. The only thing we believe in Dagbon here is that your people like to get to places where a human being cannot go. But when your people went to the moon, they only brought back some stones, to be a witness. And so they reached that extent, but that was their end, and there was nothing to do but to return. I believe that it is God Who helped you to go, and if not that, you wouldn't have had the chance to get there. And so to me, this work too, it is God Who did half of it, because every work is standing on the power of God. And so when you do your everything and you come to reach the extent of your knowledge, and you cannot pass it, then that is the end of your everything. And it is God Who has put that limit on us.

And so when we compare the work of God to the work of a human being, we see that they are not equal. That is why we believe that there is God. And that is why we are crying all the time to God with our problems. You see day and night: we have never heard somebody say that he can turn daytime into nighttime. There is nobody who can turn daytime into darkness, unless God. And we've never heard somebody say he can turn nighttime into daytime. In the daytime, there is light from the sun, and in the night, you white people have brought what is called electricity to make light. But it is never the same as the light of the sun.

And again, if you look at the rivers, you know that it is God Who created them; no human being created the rivers. And we see that you whites have created machines that we can use to dig rivers, and you can dig a river from one place to another. But God's river is around the whole world. Do you think that if we black people came together with you white people, do you think that we could dig a river around the world? Do you think we could do it? Even if everybody in Ghana came together with all the whites, they couldn't dig a river around Ghana alone. God doesn't mind. He creates rivers which are more than that. And again, anywhere you go you will see stones, and there are people who can also make stones, but they will never be the same as the stone which God has made. Sometimes we can just make the ground to be higher than it was by collecting sand from somewhere and coming to dump it in one place more and more times so that the ground will raise up. But it won't be up to the size of the one God has made. I think that whoever you are, if you see mountains like the one at Tongo, you will know that it is God Who created them. Do you think that there is anybody who has the time to get sand and dump it up to the size of that mountain? That is even a small one. Can somebody do it? And however human beings come together, if they want to dig a very deep hole so that it will be the deepest hole on earth, they can't dig a hole like the one you see when you are climbing the mountains at Napanduri. You just can't attempt to dig a hole deeper than that. It is God Who created it over there. If not God, there is no one.

And so we the Dagbamba, we have so many things which let us believe that there is God. And rain is one of them. Sometimes you may come across a river and there is no water in it. Within two days' time when you come back to that same river, you will see that it is full of water. It is God Who brings the water. That is why we Dagbamba say that when the river is dry, it is not a shame to the river; it is God Who is in shame. It is God Who brings the rain. If not that, do you know where the rain is coming from? Everybody takes it that the rain is in the sky. And actually the rain is there. It's not far from the ground. And again, we see these planes flying and we hear that sometimes the rain will be falling and a plane will be able to go over the rain. And so it's just in the middle. But how can the rain be hanging in the sky while it is not touching the ground and not touching anything beyond the sky, and nothing else is holding it? This is the kind of question you can ask somebody who says there is no God. You see the rain, and you can be watching it very well so that you know that it is in the air. But was it a human being who put it there? Who made it? And where is the air coming from? Maybe somebody will say that it is coming from the sky. And somebody will say that it is coming from the ground. With all our sense, we don't know. Only God.

You white people, sometimes you have the idea that when it is not the rainy season, you can force crops to grow and give food, and you will join pipes by the riverside to get water for your farm. Those crops will grow, but they will never taste as good as the crops which the rain will let bring forth. And even, if you connect your pipes to the rivers to bring water, you cannot make a farm as big as this Tamale. And again, the river where the white men join pipes, if it doesn't rain, the river will not get water. If the rain doesn't fill the river, you cannot connect your pipes to take water out. The river does not make its water: it is God Who will let the water fall into the river. If God wants, just now today, he can let rain fall from here all the way to your place. And on the part of the typical Dagbamba, they believe their medicine, and they believe that there is nothing they can't do with their medicine. But even they know that it is God Who makes the medicine. Sometimes there won't be rain in Dagbon, and everybody will be doing his medicine to let the rain fall. Sometimes the rain will fall and at other times the rain will not come. At that time, we know that it is God Who said the rain should not fall. And sometimes they will not call the rain and it will fall. Who can make the rain? There is no one, unless God. And so we Dagbamba know that the time our medicines don't act, that is the time that God is showing his power.

If it is not God Who is creating things, as this sun is coming out, do we have any ways to catch the sun and pull it down so that it wouldn't come up and give light again? And you see the moon; it is only one moon. But everywhere, wherever you are, you will see the moon. There is nobody on this earth who is able to create something resembling the moon. As we say that you white people are the wisest people on earth, we've been seeing the sun and the moon in the sky. And as you people make so many wonderful things, we have never seen the sun or the moon passing by, and people said, "This is the white man's sun" or "This is the white man's moon." We see that we build our rooms and stay inside, and the rooms don't fall. And sometimes the rooms fall. But God's rooms never fall. What are the rooms of God? This sun, this moon, this earth, and the mountains and the sky: these are God's rooms. We have never heard from anywhere that some part of the sky fell down in some country. And we have never heard that mountains just spread themselves flat on the ground. And we have never heard that the earth has become hollow. It is because it is God Who created it, and there is no mistake in it. The whole people on earth, however wise we are, we can't create the earth and say that "This is our earth." This is God's earth. And so we believe that it is God Who does everything.

The person who says there is no God is the person who doesn't know, and the one who doesn't know is the one who doesn't want. How God's power is,

there is nobody who can just get up and do God's work. And so it is good that there is God and He hides all these things for us human beings. If it were we who were doing all this, it wouldn't be good. Sometimes there won't be any rain in the rainy season, and we human beings will be afraid that we will die of hunger. By the power of God, we will be surprised to be seeing food all around in our towns and villages, and we won't know where the food is coming from. And again, sometimes you will be holding something in your pocket and saying, "I'm walking to give this to so-and-so." By the time you get near that person, you will change to another way and give it to a different person. It is God Who directed you to change and give it to the other one; otherwise you would have given it to the one you wanted. And sometimes you will see brothers with the same father and same mother, and they are quarreling and come to kill each other. If somebody were to tell you that some people with the same father and same mother can quarrel and kill each other, will you believe it? It is God Who caused this quarreling. And again, sometimes sickness will catch you and you will be thinking that there is no doubt you will die, but you won't die. And so we believe that if God doesn't say that you should die, however the sickness is, you won't die. You can see mad people walking on the streets, and formerly they were normal human beings. They will be eating bad food and bad things, but they will not die; if a normal person eats such things, he will die. But the mad person won't die unless the time for him to die comes.

And again, sometimes you will be staying with somebody and you may not like him. No matter what you do to kill him, if God doesn't kill him, you cannot kill him. Someone can try to poison somebody many times but will never succeed, unless God says that that person should die. Maybe somebody is jealous of you and hates you, and he will be doing bad to you, but you will be sitting down freely. You won't know anything about what he is trying to do. It will even come to a time that he will die before you. That is a bad death, because he did bad and entered into the fault of God, and he died on top of it. And so God said you should live. That is the way it is. Our typical Dagbamba have some medicine which they can put into food and give you to eat, and your stomach will expand to become very big as if you are pregnant; within a short time, you will die. And God will find that fellow's fault, because God said that we shouldn't kill our fellow human beings. But sometimes they will give this medicine to someone and the stomach will become big, but that fellow will last for many years, until the time God says he should die comes, and he will die. Even you white people, you have some kinds of poison medicine which somebody will take and die, but sometimes someone will take it and will not die. If you see somebody like that, it

is God Who said he shouldn't die. It is God Who said that the medicine should not work. But the person God says should die, if you want, you can take all the medicines on this earth to give to the fellow: he will die. And so when we go to sleep, we say "May God let us live up to daybreak." And if we travel, we pray to God and cry to God that He will let us arrive safely. We know that in everything we are doing, there is God inside.

And so God hides many secrets from us human beings. Even with us, we are not God, but you can see that someone will give birth to children, and some of the children won't know any secret about their father before he dies. And God hides secrets from us because he doesn't trust us. God wants us to doubt ourselves. If God didn't hide secrets from us, we wouldn't believe that there is God. He will show us a small thing, and He will keep the rest, and we will be doubting about that thing. That is where we will know that God is there. If not that, if God opened all his secrets, we would be doing bad to one another. If God were not to be there, we human beings wouldn't have been in this world. If there is no God, if I don't like you, I can do anything to you that I want; and there is another fellow too who doesn't like me, and he can do anything to me that he wants. Can we live in the world like this? Because there is God, if you hate somebody, you will just be looking at him while he is walking around. And so what God wants is what He does, and that is better than if we human beings were doing all His works. Sometimes someone will be looking at his wives while they are cooking food, with a very beautiful soup with a lot of meat and many vegetables inside. He will be sitting down looking at the soup, thinking that within some minutes he will eat and be satisfied. But before they will finish it, he will die. Or maybe it will happen that a strong sickness will come to attack him at once, and he will never want even to smell the scent of the food again. If he were to know that this death or sickness was coming to him, he would just stop it and say, "Wait for me to finish this food before you catch me." But God hides away all these things so that they come to you at once. In this world, there is nothing like, "You can do or prevent what God has said." Everything is standing on the power of God. If you want to do bad work, you will be asking God. If you want to do good work, you will be asking God. If you get a bad thing, you will say that God has given you the bad thing. If you get a good thing, you will say God has given you the good thing. You should know that it is God Who covers everything. And that is better. If it were that human beings were able to do all this, it wouldn't be good at all. And so "There is God" is better than "There is no God."

We have seen that you white people are able to make machines, and the machines will be standing and shaking and doing things. But we have never seen

white people trying to make breath so that they can give it to somebody who is dead and he will be breathing. If we could get the sense, or if you people could get the sense, you would use the dead body, boil it or do something to it to create a different human being again. But we can't do that. You may love your mother or father more than anything, and it will come to a time when God will catch them away and leave you. If it were to be we human beings who do that, don't you think we would have stopped? If not God, nobody can create a life. In Dagbon here, however typical a Dagbana is, and however much medicine he has, he can't say that he will let a dead person get up again. There is no one who can do that except God.

I can tell you that there are some Dagbamba who have medicine, and if somebody dies, they can take their cowtails or horsetails and whip the dead body and he will get up. This happens only when the fellow's breath is held up, but if he really dies in all, there is nothing to let him get up. We have seen that. We have seen somebody die and be lying in the room, and somebody will stand outside and call the dead body's name, and the dead body will answer. He is lying down and he cannot open his eyes. He has died, but the medicine is talking. Since God created the medicine, it is God Who said that the medicine should answer. Some medicines are stronger than others, but God is more than all the medicines. Some typical Dagbamba have a medicine called *sua*, and if a person has it and dies, they will go to a different town and call a person who also has that medicine. If he comes, he will stand outside the room and ask, "Is there a person in the room?" If the dead body answers, "Yes, there is a person in the room," it means that the one they have called cannot enter the room because the dead body's medicine is stronger than his. They will go on calling people like that until they get someone who will come and ask the question and there will be no answer, and by that time that person will enter the room. And it shows that God has said that the fellow should die, and the fellow is now dead and lying down, but the medicine he had is working and answering, not the human being himself; and because the medicine is working, it's not good to enter and try to wake him up, and that is why they search for somebody whose medicine is stronger than his. And so even the typical Dagbamba having medicine, they show that God is there. Dagbamba have a proverb that says, "Death hasn't come yet, and medicine is bluffing." If death comes, as for medicine, it can't bluff again. It is God Who is for your life. And Dagbamba say that "Our life is a promise between us and God." As God has given you life, and now He is coming to claim it back, medicine will be there but it cannot stop you from giving back your life. And so when the day comes, and the medicine starts to talk like that, we say that it is a deceiving vision.

It is like your shadow when you are walking in the sun. You will see your shadow following you, and if you do any movement, your shadow moves: but is it you? That is how the medicine is. The medicine will be there, and they will take you and go and put you under the ground.

All this is why we Dagbamba know that nobody can say he is like God. God has nobody to be compared with. Never. When we look at God's works, we cannot know why he will let somebody die and he will save somebody else. God has no fault, and He has no blame. What God has written in the Holy Qu'ran, He says that we must believe it, and that is all. And in Dagbon here, everybody, and even the typical Dagbamba, they know that you just can't change what God has put down. Here is an example. You look at the sowing of crops. You take a dry seed and sow it in the ground, and when it's going to give birth, it comes out with leaves. Our sense cannot tell us the reason why this crop comes out with leaves. We believe it is God's work. When you watch, sometimes you will go to your farm with seeds, and they are all the same seeds, and you will sow them on your farm. When they grow up, you will see that some are taller than the others. The rain has fallen on the farm, giving enough water to each of them. The sun is the same sun. Maybe you have put fertilizer on the whole farm. And when the crops grow, some are tall and some are short. You cannot say that the short ones are not strong, because they are all the same. You wouldn't mind if they all grew up equally, but God has not said they should be equal. And so that is how God has made them.

And so when you see somebody and his life is good, you must know that it is God Who has given him that life. And when you see somebody suffering, you must know that it is God Who said he should suffer. Sometimes God can create somebody, and he will be poor from childhood up to his old age and up to the time he dies. Everyday that fellow will be suffering and suffering to get money, but he will not get. Such a fellow can even be showing others how to go on their way and get money, and they will get but he will not get. It is God Who said he will not get money. That is why. But God doesn't mind to give somebody money who is not fit for the money. God can give him plenty of money. You can see a person about four feet tall, and he will be very, very rich. And somebody who is tall and strong will be poor. It is God Who said the four-foot person should get money and the strong person should suffer. And I am sure that you have seen some very big fools having plenty of money. A big fool like what? We believe that a person who is able to count his money is the right person to have money, but sometimes someone here will get money and not even be able to count it. He doesn't know the amount of his money, and God will continue giving him, and every day it will

be increasing. There are people here like that, and we know them, and I think that you may also have some in your country. God has given it to them. And you the strong person or the person with sense, you cannot collect it. That is how it is. And if you see a poor person, and you take it that God shouldn't let somebody suffer with poverty like that, then you can try to make that person well. If somebody is poor, maybe the whole country will come together, contribute one cedi each, and give it to the fellow. You know he will get a heavy amount. If he has life within him, within a short time you will see that the money is finished, and by then you will start to blame him. That is how it is.

And so, according to what we have heard in our Islamic religion, God says that somebody should be more than somebody, and something is more than another thing. God cannot let everything be equal. If everybody were equal, we wouldn't have respect among ourselves, and we wouldn't have belief that God is there. He has to lower here and raise there so that we will believe. That is why in the Holy Qu'ran God says that human beings should be more than one another. Sometimes we just call it luck, but it is God Who said it should be that way. If somebody is blaming God that He shouldn't let people suffer, then he should look at this example. Make a new country and pack the whole country full of rich people. You should say that this country is just for rich people, and you are going to compare their life there to the original country that is for rich people and poor people. You will watch their lives and see what is going to happen. Within a short time, you will see that in the country with only rich people, some of them will become poor. And so we believe that God has put it like that so that we will believe in Him and so that there will be respect among ourselves. That is why He doesn't make everything equal.

Sometimes you will give birth to a child, and God will let your child grow up to be more than you. If it were to be that it is your strength that the child is taking to become more than you, wouldn't you bring the child down so that you would go up? But you respect God; you won't do that. And if God says that your child should not know anything, you as a human being will be trying to show the child. You will show him up to the time you are fed up, and the child will not know it. You will see somebody going to learn work, and he will go and stay with special people who can do the work. He will stay there many years and not know it, and others will come behind him and will find the work easy. They will learn it and go away and leave him there. At that point we say that it is God Who said he shouldn't know anything.

In this world, there is nothing that is equal. In some places, the sun is disturbing people all the time and making them hot. They wouldn't mind to get

something to cover the sky so that the sun wouldn't shine so much. If we could do that, we would have done it. And you whites have brought something you call an umbrella to protect you from the sun: you just open it and put it over your head. But it only protects your head, and your feet are still suffering from the sun. And the sun will be beating everybody else. If the cold weather comes, if you make a fire in your room, it will warm your room. But the warmth of the fire will only stay in your room; it won't warm everybody in the house. If all of you in the house put fire in your rooms, there will be somebody outside, and the coldness will catch him. If it is rain, God will let rain fall in Tamale here while Kumasi will not have rain; or we in Tamale here will be crying for rain while Kumasi people are seeing rain every day; or if God wants, He can let rain fall from here all the way to Kumasi.

And so we Dagbamba, we just look at all these things, and we can see that the work of God is just too great. We can't take our sense and compare it with anything, and we can't take our work and compare it to God's work. Those of us who are following the Islamic religion, every day when we pray, we say "God is great." And all of us, every Dagbamba, we all know that God is there. We just look at the trees, and as the trees are shaking, we know that it is God Who is shaking them. We look at an animal walking, and the animal is not a human being and cannot talk, but the animal knows the one who owns it. It is God Who let the animal know the one who owns it, and as it knows the one who owns it, it is the work of God.

And truly, as we believe in God and we fear God, it helps us. I can say that we Dagbamba fear God more than all of Ghana. And we know what is good more than all of Ghana. And we give people respect more than all of Ghana. And we know the respect of strangers more than all of Ghana. And we fear more than all of Ghana. We fear because we have belief in God: that is what I am saying. "If you do this, it is not good on the part of God": that is fear. And we fear because we know what is friendship. It is not your-friend-is-coming-and-you-run-away talk that I am talking. On the part of God, that is what I am talking. You will know that, "If I do this for my friend, it is good on the part of God." And on the part of those who pray prayers and even those who don't pray prayers and they are Dagbamba, that is what I am talking. And so as we are fearing God, it shows us what is good on the part of our living. I have heard maalams say that God put us on the world so that we would come and look after ourselves, to search for what we can get and then come back home. If it is bad or good you search for, you will send it to Him, and when you die, you will come to meet what you sent. You yourself, if you send something home, your people will put it down and hold it for

you, and when you get home, they will give you what you sent. And so the person who has done bad, it will be waiting for him. And the one who has done good, it is also there for him. That is the work of God. He likes us, and that is why He has put us here. I have been hearing maalamas saying that. That is how it is.

I want to give you an example. As we are sitting, there are some places you can go in Ghana, and you are not their person, that is, you are not from their tribe. And in their houses they have two doors for when they are going out. If you are a stranger and you go to such a town, they will cook food and eat and go out, and you won't know that they have cooked food and eaten. If you haven't sat with a person, is he feeling shy? In some places they have three doors, and someone will build his house, and everywhere there are doors. That is how it is. There are some tribes in Ghana, and you will go and meet them, and it is that you will have to put your hand into your pocket. Why I am telling you this is because in Dagbon here, if you go to someone and they have cooked food in his house, he will invite you to eat. As he tells you to eat the food, whether you can eat it or you cannot eat it, he will invite you. If you are going to sleep, he will give you water and you will bathe, and he will give you a lying place and you will lie down and sleep. The next day, if he cooks, he will invite you again. He will be doing that every day, and then you will come and talk the talk that has brought you to him. And if you don't come to talk of it, he won't ask you. He will only be cooking food for you to eat, and giving you water to bathe, and giving you a sleeping place. A Dagbana has that, unless you don't enter his house. And whatever food he is eating, he will invite you. He won't reserve better food for himself. If he is eating a sweet thing, you will also eat it. If he is eating bitter things, you will also eat it. If he is eating grass, you will also eat the grass. We Dagbamba, we have that. Those who are praying prayers in a Muslim way and those who are not praying prayers, they all do that. And so we know people's respect more than the people everywhere.

In Ghana, it can happen that you will go to some town, and you won't get food to eat. And there will not be: "Come and get a room to sleep." It can happen like that in some towns in Ghana. But it is not in our Dagbon like that. As for this Dagbon, they know you, they don't know you: if you just carry your things and come, if you are not a mad person, they will get you. Even if they will get you and your work will come and spoil them, they will get you in Dagbon. They will feed you. And they will give you a room and you will lie down, and they won't ask you, "Pay this." And when they give you food, they won't ask you, "Pay this." They won't tell you to pay. A Dagbana has that, whether he is someone who prays prayers in a Muslim way or he is someone who begs the gods. And that is why I am saying that we Dagbamba have belief in God more than the whole of Ghana,

and we give respect more than the whole people of Ghana. And this is what I know about it. And I think I will stop here, and tomorrow we will begin and talk about the Muslim religion and how we are holding it in Dagbon here.