

24.

GFA: The song is saying [reads text]. In other words, they are talking about the great warriors who have always traveled around this land, these places. War leaders like *Dzokoto*, whose name is mentioned in the song. Our Anlo land has been secured by these strong warriors. The drum pattern is saying [reads drum language]. The drum is talking about a woman who is wicked, very wicked, an unreasonable type of woman in the community of people in that particular area. The drum is talking to her, "It is because of your attitude that you cannot belong to this area. You need to go because this is a place where warriors have settled themselves. You, wicked woman with your attitude, we doubt your character. You have your way; maybe you will even try to poison our war leaders. You think only for yourself, you don't talk to others, and no one knows what is in your mind. We don't want a person of that nature among us in this vicinity." The drummer is saying, "Because of your attitude, the best thing for a person like you to do is to move out of this land. This land belongs to strong, strong people. "

DL: What about the song?

GFA: [recites text] There are great people who came to this land, warriors like *Dzokoto*. This land belongs to them. But you, wicked woman with your negative attitude, you want to spoil the land for us. You have got to go. That is the best way.

DL: Are you the one who chose to put that song with that rhythm?

GFA: I did it [laughs]. It is my thought, yes.

DL: I want to get clear. Could you sing the drum talk for us?

GFA: OK, you sing the rhythm and I will say the language. "*Hlebe tetedzidzi tegintegin*" is "*Nyɔnu 'gɔmevitɔ avagbeafea.*" That is the language. There is not much improvisation in this one. It constantly is language. I don't see improvising going with it.