



MAKING OUR WAY - A McMahon/Cheyne Podcast

A Day in the Life (Season 1; Episode 20) - 3/27/24

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[singing]

JIM: So let's go from wildlife to the cultural impact of Tanzania, and what you met. Let's just start with Maasai. Who could pick out a Maasai person out of a crowd of people because of what?

ROB: What they were wearing. mostly.

SANDY: Yes, what they were wearing, yeah.

ROB: And the jewelry that they had on. Their ears are always pierced. Necklaces. And they wear a - it's a robe and it's usually red.

JAN: It's usually red.

ROB: But they also have anklets. They wear an ankle thing [music begins] that the other tribes don't, because it means something else for the other tribes.

SANDY: Oh yeah, the jewelry on the ankles, yeah.

JAN: One of the things...

RUSS: So the Maasai looked like the traditional natives that you would picture.

JAN: Yes.

ROB: Yeah.

RUSS: And then everybody else who was in different tribes, they were dressed more Western.

JIM (voice-over): We continue Making Our Way in Tanzania with the Maasai. Who are they? What is their manner of living? Their culture? What struggles do they face as society around them changes? One can learn only so much from the safety of a safari vehicle, so let's pull over, get out, roll up our sleeves, and dig in. And that digging in part, well, that one's in Russell's hands, as you'll hear.

JAN: What was - when you think surprises that we learned from Tanzania...

ROB: I was going to say.

JAN: I think the biggest surprise for me was that there were so many different tribes of people. I did not realize that.

ROB: Yeah.

JAN: Over 120. They each speak their own language, and so when the country united, one of the attempts to unite the country was to make Swahili the official language. So really, while we think about the Maasai, and they're predominant in our vision, they're probably not that predominant in population. But you see them a lot when you're out in rural areas.

JIM: When you say 120 tribes, you mean all of Sub-Saharan Africa or just Tanzania?

JAN: Tanzania.

JIM: Really?

JAN: Yeah.

JIM: Okay, and so in numbers, Maasai are in the hundreds? Thousands? Millions?

JAN: They're small percentage-wise.

ROB: They're small percentage-wise.

SANDY: Yeah, they are.

JIM: Are they? Okay.

DEE: The Maasai, is that the one where they wear bands around their neck to lengthen?

JAN: No.

DEE: No, okay, sorry.

JAN: They wear... Go ahead, Russ.

RUSS: They wear earrings to make their earlobes droopy.

DEE: Okay, yeah.

SANDY: They put big holes in their earlobe.

JIM: So is that one thing an identifier for someone in the Maasai tribe? Like no other tribes would have that?

SANDY: For the older ones it is. The younger ones don't do it as much. As they're getting educated and stuff, that's one of the things that's going by the wayside.

JIM: Okay, is there some sort of status by the size of the earlobe droop?

SANDY: I think there is.

JIM: Is it just an age thing or is it...

RUSS: Yes, it's an age...

JIM: Okay, so it's kind of respect for your elders and you know they're an older person because...

SANDY: Yeah.

JIM: ...they've been working on their earlobes for a long time.

SANDY: Yeah.

JIM: Okay, and the red gowns, the anklets, those are all things unique to Maasai?

ROB: Mm-Hmm.

JAN: You could see a Maasai out in the fields from a long way away. They're out herding, and you're going to spot the people right away because they're in red, or bright colors, but usually red.

JIM: So, in the morning they take their herds to water, and then in the afternoon they bring them back again. What do they use these herds for? Are these a food source? Are they animal products that they take like milk and that?

ROB: It's food and it's their money. It's really their wealth. Eki said you can ask a chief or a Maasai warrior anything. "How many wives do you have? How many children, grandchildren?" But you never ask them how many cattle they have because that's a sign of...

JAN: Too personal.

ROB: ...status and wealth. It's too personal.

JIM: Okay, all right. Well, that's good to know.

JAN: I would say when we did - one of the things O.A.T. [Overseas Adventure Travel] does on all of their tours is they do a thing called "A Day in the Life." And so we went to a Maasai *boma*, which is a family circle of houses.

JIM: You say *boma*, like B-O-M-A?

JAN: Like the *boma* restaurant in Animal Kingdom. B-O-M-A.

JIM: B-O-M-A, okay.

JAN: And so it's one gentleman, his wives, his children, sometimes his married sons, they all are in a circle of huts. What are you laughing at right now?

JIM: I'm not laughing at anything. I'm just thinking, I'm remembering the lions and I'm thinking if he's got all these wives, every time one of them stands up, is he on call?

[laughter]

JAN: Oh my gosh. So I don't even know what to say right now. What was interesting and again, I'm going back to...

RUSS: They take turns. [laughter]

JAN: The houses are around the outside, the cattle come into the middle. That's how you know the cattle are more valuable than the wives. [laughter] So...

ROB: Yeah, they bring all their livestock into the *boma* every night.

JAN: So one of the great controversies, I guess, is this relationship between wildlife and cattle.

JIM: The domestic.

JAN: Yeah, yeah. And how you... It's the same controversy we have here when you're introducing wolves to a national park and you have ranchers. It's the same thing. The Maasai - they've worked out arrangements with the Maasai so that they compensate them for loss of wildlife - of livestock...

JIM: Mm-Hmm.

JAN: ...when it's killed by a lion. So they can be compensated for that to keep them from hunting the lions. So that was one of the things we learned about.

RUSS: But they also have a problem with cows eating too much of the grass. And so every once in a while they do ask for volunteers to be relocated. So you won't find any...

JIM: Ah, volunteer families?

RUSS: Yeah.

JIM: Okay.

RUSS: So you won't find any Maasai in the national parks.

ROB: Right.

RUSS: They used to be in the national parks, but they have all been moved out into these conservation areas. But every once in a while, the conservation areas get too taxed by all of the cows and the goats that the Maasai are running, and so then they'll approach some Maasai and say, "How would you like to give up your nomadic life and move into town and we'll give you a house and a car?"

ROB: Yeah.

RUSS: No, they won't give you a car. [laughter] They'll give you a place to live and then therefore they can sort of adjust the population.

ROB: Yeah.

JIM: Well, that's an enormous change of culture.

JAN & ROB: Yeah.

JIM: My goodness. And when they're "requested" to relocate, I mean, America has a long history of "requesting" people to relocate.

RUSS: We were told it was voluntary.

JIM: Is this a forced thing? Voluntary?

SANDY: No. They said it wasn't forced.

JAN: Yeah.

JIM: Okay.

JAN: It was incentivized, but not forced.

ROB: Right.

SANDY: Yes.

JIM: And these are cattle, like we would recognize cattle?

JAN: Cattle and goats.

ROB: Yeah.

SANDY: Yeah.

RUSS: A lot of the cows have big humps on their backs.

ROB: Yeah.

JIM: Okay.

ROB: Like Brahmans or something.

JIM: Okay.

ROB: And they use the milk and they use the meat to feed themselves and then they also trade for goods and things that they don't make themselves. And we went to a market...

SANDY: Yeah.

ROB: ...and they had all kinds of things there, fruits and vegetables and...

RUSS: All kinds of clothes that you would see at the thrift store that nobody bought.

[laughter]

JAN: Really, seriously.

JIM: So they acquire their herd through birth? Just from within the herd?

ROB: Yeah. Or they purchase it through trading or...

JAN: It can be the price - a dowry. So when somebody gets married, you get a cow for that.

ROB: Yeah.

JIM: Okay. Or if some are relocated into the city, would their cattle, then - could be distributed to where, however...

ROB: I guess.

JIM: ...bid on auction, something like that. Okay.

JAN: You know, Tanzania in general is going through a major cultural shift. They're going - they're encouraging specifically the Maasai - because of how close to subsistence level - they're encouraging the Maasai to develop other skills and to move away from some of their cultural...

ROB: Practices.

JAN: ...qualities. Like they still - we talked about this before - they still do circumcision at a rather older age for boys, not at birth.

SANDY: Yeah.

JAN: They do female genital mutilation. And now that is no longer seen in a positive light. But women are - I would say women in some cases are driving this both by the - from the standpoint of young girls now are being educated. They're learning they don't need to do this in order to, you know, have fulfilled lives. So they're moving away from that. And the Maasai are very patriarchal, but there's also a movement away from - not necessarily in the Maasai, but in other people in Tanzania - there's a move away from multiple wives to one wife. So all these things are going on. It's a time of change. And Eki talked a lot about that from his own family history, too.

SANDY: Mm-Hmm.

JAN: His dad has two wives. He doesn't. That's not the way education will lead people to go. So we're kind of seeing a country in transition.

ROB: Yeah.

JIM: These are economic pressures, right?

JAN: Yeah.

JIM: The thing to have multiple wives is an economic aspect of culture.

SANDY: They need lots of kids.

JIM: They need the kids to work and the labor and that.

SANDY: Yup.

RUSS: But another very interesting thing that happened to us was Eki gave us a shopping list and everybody had to go into the market...

SANDY: And gave us money.

RUSS: to buy stuff. And he gave each of our 16 members 1000 shillings each, which was 45 cents. [laughter] And we had to go into this market and buy this stuff. And then all the stuff that we bought, we took to...

SANDY: Our host family.

RUSS: ...a host family that we visited. And then after they gave us a tour of their 2 acres, they took all the food that we bought and made us a meal.

DEE: Wow.

RUSS: And so that was a little awkward for me because I had determined that I wasn't going to eat any of this food because I didn't want to get diarrhea. But I felt like I had to. And so I stepped out on faith and I ate it...

ROB: It was okay.

RUSS: ...and I didn't get sick.

SANDY: Yeah.

ROB: Yeah.

JAN: It was a cool experience. We had to - we were supposed to remember the Swahili word for these things. Russell chose the easiest one. So he chose "chai" because that was something we already know.

RUSS: "Chai." It's an African word for tea.

JAN: Yeah, there you go. [laughter] And, I don't know, I had fresh ginger, which is like four words. So, but it was a cool experience. We had to go shop for these things.

SANDY & ROB: Yeah.

JAN: Again, that became part of what Eki did to help us understand market and life.

JIM: So again, for the wary traveler, any illnesses in this trip?

ROB: I had a bout at the beginning, a couple of days where my stomach wasn't right. But I started taking the antibiotic that we had taken along and I was fine after that.

JIM: You had taken malaria drugs ahead, after. Have you finished the regimen of that?

ROB: Yeah.

JIM: So that's all done. No typhus problems. You all had vaccines for that.

ROB: Right.

JIM: And then you had this antibiotic with you for when you were there.

ROB: Mm-Hmm.

JIM: And so that seemed to all work out okay.

ROB: Yup, but, can I say a little more about that "Day in the Life"? The Maasai are - they seem more primitive than many of the other people that we met from other tribes. And maybe more resistant to change. It's been harder coming to

them. But it's happening. But it was interesting. Just, you know, their huts are made out of mud and cow dung. And Russell, tell them what you did there.

RUSS: Well, they wanted to know if anybody wanted to slap some mud on the side of their hut. So I raised my hand. And so they mixed dirt, clay, water, and cow manure. Squished it all together with your hand and you rub it on and it dries.

ROB: It didn't smell though, did it? Did it smell?

RUSS: It smells a little like, uh, cow manure.

[laughter]

ROB: I didn't notice that.

RUSS: But other than that, no, it doesn't smell.

SANDY: I guess you had to get your nose in it.

ROB: I didn't notice the smell like that, but I wasn't in it, either.

JAN: This is my shout out first of all for going with Sandy and Russ, because they're - well, especially Russell. But both of them, they're up for doing anything. I mean, Sandy danced with the people of the Maasai, which is not anything I thought I'd ever see. Russell was always willing to engage in whatever people wanted him to do. And I think that enriched our experience, too, because we were willing to do those things.

ROB: The chief invited us into his - he lives by himself. He doesn't live with the wives. He's got his own place, and he wanted me to sit down on his bed. And it's not a mattress. It's a couple of pieces of tanned leather. It's really stiff, you know.

And they brought it out and showed it to everybody and they were actually still scraping off some of the hair from the hide. But that's what he slept on, real primitive like that. The way that they cover their homes with the mud and manure is interesting.

JAN: You also need to know that the chief had a map of the United States over his bed...

SANDY: Mm-Hmm.

ROB: Yeah.

DEE: Oh, wow.

JAN: ...which I thought was fascinating.

ROB: Yeah. I pointed out Florida, where we lived, and said, "Yeah, that's where we're from."

JIM: Is that because of all the people that come by from the United States?

JAN: Yeah, I'm assuming it's a visitor thing.

SANDY: I think so.

JIM: Okay.

JAN: In fact, when we were different places, like - I'll say our school visit - you can kind of try to ask kids if they know about the United States. "Do you know where I live?" We did that. So, there is some awareness, but I'm not sure that the Maasai have any frame of reference for that. You know, minus the map on the wall, what would be their frame of reference for what's happening over here?

ROB: Do you remember the difference between the first Maasai *boma* that we visited and the one we did in the "Day in the Life?"

SANDY: The first one was - it was not nice.

ROB: No.

RUSS: It smelled really bad.

SANDY: The whole time you're walking around the *boma*, you're walking on manure...

ROB: Yeah.

SANDY: ...because that's where all the cows and the goats go and it doesn't get picked up. And the flies...

ROB: They were ev-... yeah.

SANDY: ...were incredible.

RUSS: They're going for your eyes.

SANDY: And the little kids just would sit and talk to you or - they liked anything electronic you had.

ROB: Yeah.

SANDY: So, they loved Rob's video camera. They loved our watches. The kids would just keep playing with my watch and they wanted me to take it off, but I thought I may never see this watch again if I take it off. So, I did not do that. But they're covered in flies the whole time...

ROB: Oh, I know.

SANDY: ...they're talking to us. They're smiling big. They're happy and cheerful. But it was just, it was - yeah - it was just like, I was there for a little bit and my feeling was, "Let's get out of here."

ROB: That was hard. That was a lot harder than the second one...

JAN: It was a hard visit.

ROB: ...yes.

SANDY: Very hard, you know, yeah.

JIM: Are the Maasai nomadic?

JAN: Yup.

JIM: So how long would they be at that area?

ROB: Until the resources are depleted to the point where they have to take the cattle too far.

JIM: Is it a seasonal thing? Is it a matter of years?

ROB: It can be because we passed a lot of empty...

RUSS: Yeah, it's seasonal.

ROB: ...corrals. Yeah. And he said, "that's a *boma*," and they could probably use that in another time of the year. But yeah, it's seasonal.

JIM: So one group would have a *boma* at an area, then they go off to another one, they come back to that one, that sort of thing?

ROB: Yeah.

JAN: They could build a new one.

JIM: So here's the winter camp, here's the summer camp.

ROB: Yeah.

JIM: Okay, and it has mostly to do with the grass that's growing, right? And what resources are there for their herds.

RUSS: Yup.

JAN: The Maasai would be an indicator of one of the problems we tried to help with, which is water.

ROB: Yeah.

JAN: So the Maasai - especially - well, first of all, the women of the Maasai, according to everybody we talked to, they do all the work. Pretty much all the work. They...

RUSS: Did you hear that, Dee? [laughter]

JAN: The women, yeah. She did. Oh my god. You can't plan that. It wasn't like...

DEE: Do you see my shirt?

JAN: What does it say?

DEE: "I dissent."

SANDY: "I dissent." [laughter]

JAN: "I dissent." Oh, and you've got the collar.

DEE: I do. R.B.G.

JAN: That's one of the things I think - one of the reasons why the Maasai aren't that thrilled about - aren't always that thrilled about their young girls going to school, because that's going to threaten, on some level eventually, that power structure. But really what I wanted to say was about water. The women go to bring water back, and they bring water from the very same source that all their livestock feed from. And, you look at this water and you're thinking, "I can't believe they're going to drink that water," which is what led us to be part of the project for the ceramic water filters.

JIM: What's that?

JAN: Let Russell describe it, because he can describe it good. The ceramic water filters.

RUSS: There was - it's basically a clay flower pot shaped like a parabola, or a cone with no top, and by rubbing the outside of this clay pot, you force the water to only flow one way. And so, when you put this clay pot inside a five-gallon pail full of water, then all of the water flows through the clay pot one way, and it captures all the impurities, both dirt and mud, but also it captures quite a bit of the bacteria and viruses. And so then, just through gravity, the water gets forced through, and then at the bottom of this five-gallon pail, then of course it's a spigot, and then you can get the clean water out of the bottom.

JIM: So, the clay pot is a filter for the water.

ROB: The clay itself is clay, sand, and colloidal silver. It's the silver that destroys the bacteria.

RUSS: And some wood flour.

ROB: Yeah.

RUSS: Wood flour.

SANDY: Saw...

ROB: Sawdust, yeah.

SANDY: Sawdust.

RUSS: Yeah.

ROB: That's right, sawdust.

JIM: Okay.

ROB: So, when you fire it, the sawdust burns up and leaves pores in the container so the water can filter through.

JIM: And it's the silver in there that is anti-bacterial?

ROB: The silver is anti-bacterial.

JIM: And does it say "Brita" on this side?

ROB: No, it doesn't. Russell and I made one.

JAN: That was the cool thing. Again, they asked for volunteers for people who wanted to try to make one of these. So, Rob and Russell said they would do it. So, they shaped the cone...

ROB: Wait a minute. First, we had to put on our gowns, so...

JIM: I mean, for a ceremonial thing? Or just for dressing up?

ROB: They just dressed us up.

SANDY: It was an apron.

JIM: Okay.

RUSS: It was for the pictures.

JIM: Okay, that's all right, so, and how big is one?

JAN: Five-gallon. Well, it fits inside of five-gallon.

ROB: It's about that high and about that round like that.

JIM: Okay. For the people who are listening to the podcast...

[laughter]

JIM: ...Rob's holding his hands a certain distance apart. So now you know how big. Would it hold a football?

ROB: Yes.

JIM: Okay, would it hold a basketball?

SANDY: Yes.

RUSS: Barely.

ROB: Barely.

JIM: It's just about that size.

ROB: But yeah, a big, and big, like a rugby ball...

JIM: Okay, all right.

ROB: ...would probably fit in there real nice.

JIM: And these things are, uh - when were they introduced?

ROB: I - do you remember?

JAN: So, there's a nonprofit that does this. They're called "Wine to Water," cleverly. And - so for \$50 basically, they can make a water pail like that.

JIM: \$50 makes one.

JAN: Yep.

ROB: Makes one.

JIM: Okay.

JAN: And, so, one of the things we had the opportunity to do as a group was contribute toward pails for people, which we did. And then we got to go out into the field. We found some, seriously, random Maasai people who were going to get water. And we stopped and gave them these seven pails. And Eki, our guide, explained to them how to clean them. That's an important part because

they can last - if the water is not too bad - they can last about five years, right Russ?

JIM: Oh really?

SANDY: Yeah.

RUSS: Yeah.

JAN: So they can last five years.

JIM: How would they clean them? Because...

JAN: They have a brush and they brush them.

JIM: Oh, okay...

ROB: Comes with a brush...

JIM: Just kinda scrub them.

ROB: Comes - yeah - with instructions that are...

SANDY: Yeah.

JIM: Excellent.

JAN: It's very simple.

SANDY: Picture instructions.

ROB: Picture instru...

SANDY: And if it's not in your language, you can under-... And then they, like, our guide, Eki, told them where we dropped those - told the Wine to Water people where we dropped our filters at, and then they follow up. And they'll go out there and make sure that they know how to use them exactly. We - Eki explained how to use them, but they'll follow up and make sure they know what they're doing or...

ROB: Yeah.

SANDY: ...cleaning them properly and all that kind of stuff.

RUSS: Obviously, if the water is filthy, then you have to clean your pot more.

JAN & ROB: Yeah.

JIM: Okay. When the water comes out at the bottom, has it been filtered enough that it's not brown anymore?

RUSS: Oh yeah.

JAN: Yeah.

RUSS: When the lady did the demonstration for us, she put in some pretty murky water and then turned the faucet and all this pure, clean water came out, and she drank it right in front of us.

JIM: Well, I was going to ask because you've made one. Did you use it? Did you drink from it?

ROB: No.

RUSS: Well, the one we made had to sit for like, I don't know, 30 days before it got fired.

JIM: To cure it? Okay.

RUSS: So, yeah. So we just made it and then put it on the rack with the rest.

JIM: Okay. Would you drink water from one of those filters?

RUSS: Me? No.

JAN: No.

JIM: Okay.

JAN: We wouldn't have the resistance to the other things that...

JIM: Right.

JAN: Water is one of the biggest problems for Tanzanians. What did I say? It was like...

ROB: 80%

JAN: More than 80% of the people...

ROB: 88%.

JAN: ...can't get clean water.

JIM: Okay.

JAN: And one of the only travel kind of issue that we had to deal with was minor really, but we could never use water from the tap while we were there except to shower. So everything we drank, consumed, whatever, was from a bottle.

JIM: And do the Maasai people have an incentive to use these filters?

JAN: Clean water.

JIM: Well, "We've done this all our lives. Why are you saying we have to drink this?"

JAN: They also have a lot of illness because of...

JIM: They're aware of that.

JAN: Oh yeah.

JIM: The water source. Okay.

JAN: Here's a moment. We were sitting at the fire pit in the Serengeti at sunset. In my memory, there are giraffes in the background and the whole - most of the tour group is sitting around, plus a couple of the staff, Tanzanian people are there because they always want to make sure we're okay. You're not allowed to carry a chair or do anything for yourself.

ROB: That's true.

JAN: You're not. They're going to jump up and grab it from you and do it.

SANDY: Yeah.

JAN: So we're sitting there looking at the sunset [music] and the giraffes and we're talking about how amazing it was, and the gentleman from Tanzania started singing, "Our God is an awesome God." And then people joined in.

ROB: Yeah.

JAN: And it was this like international moment of awe...

ROB: Yeah.

JAN: ...that I got. I mean, it was incredible. So...

SANDY: Yeah.

JAN: ...it was a moment. It was a moment you can't predict or plan for. It just happened. And I'll remember that.

JIM (voice-over): Next week we'll conclude our visit to Tanzania with a look at more cultural practices and the controversies they precipitate, we'll learn about the social stigma of albinism, and we'll meet a friend we had not known before. Until then, let's give Russell and the people of Tanzania the final word.

RUSS: You know, what else I will remember too is several of the places that we left, all of the staff would come out and sing to us as we were leaving.

ROB: That's true.

RUSS: And they had a song - I don't know how it goes, but I think Rob recorded it - and they sang it everywhere, didn't they?

ROB: Hakuna Matata.

SANDY: Matata.

ROB: Yeah.

JAN: Hakuna Matata.

ROB: Yeah.

SANDY: Yeah.

RUSS: Yeah. [music starts] But the children sang it. The staff sang it. Our guides sang it.

ROB: Yeah.

RUSS: So.

[“Jambo Bwana” singing, with **Call** and **Response** (*translations in italics*)]

ALL:

Jambo, jambo Bwana, (*Hello, hello Sir*)

Habari gani, (*How are you?*)

Mzuri sana, (*Very fine*)

Wageni, mwakaribishwa, (*Foreigners, you’re welcome*)

Kambi Ya Tembo, hakuna matata. (*“Kambi Ya Tembo Sinya Camp” is where they are singing, no problems*)

C: We wish you the best things,

R: Hakuna matata;

C: Oh, we love you so much-ee,

R: Hakuna matata;

C: Oh, come again-ee;

R: Hakuna matata;

C: Oh, you will enjoy it,

R: Hakuna matata;

C: Oh, the mountain Kilimanjaro,

R: Hakuna matata;

C: Oh, the mountain meadow,

R: Hakuna matata;

C: Oh, the mountain Longido,

R: Hakuna matata;

C: Oh, the mountain Lapanga,

R: Hakuna matata.

ALL:

Jambo, jambo Bwana, (*Hello, hello Sir*)

Habari gani, *(How are you?)*

Mzuri sana, *(Very fine)*

Wageni, mwakaribishwa, *(Foreigners, you're welcome)*

Kambi Ya Tembo, hakuna matata. *("Kambi Ya Tembo," no problems)*

C: Go to Arusha,

R: Hakuna matata;

C: You will enjoy it,

R: Hakuna matata;

C: Oh, in Arusha they say, "No parking,"

R: Hakuna matata;

C: Oh, in Saragina they say, "No parking,"

R: Hakuna matata;

C: Oh, in [inaudible], they say, "No parking,"

R: Hakuna matata;

C: Oh, go to Ngorongoro,

R: Hakuna matata;

C: Oh, you will see rhinos,

R: Hakuna matata;

C: Oh, go to Serengeti,

R: Hakuna matata;

C: Oh, you will see lions,

R: Hakuna matata;

C: Oh, Marika the big-ee nation,

R: Hakuna matata;

C: Oh, we love you so much-ee,

R: Hakuna matata.

ROB: Thank you.

EKI: So, on behalf of the company, and the Tembo crew, we wish you all the best, and hopefully you'll come back. If you don't come back, just send your friends.

ROB: Thank you.