

They did it for ~~as~~ long ago (yes). It is not today, but at that time too, they could not come often. That is how they come. As for that, when he/she comes, nobody will do anything to him/her so they were coming. And I believe that not long ago that these problems came, that today these white people have stopped. And they cannot come often and often like that. Otherwise, as for white people, we were moving with them. We were staying at Adum. (Yes) We were staying at Adum and we used to play with only white people, (Yes) and their children who were born by them. What, what; this place was where we used to play with them. Today too, when it became difficult that all these white people went into their country, it has reached a stage that this country is suffering. If it was like the past when any white person was here, when you are there, you are his/her friend. In anything, he/she becomes a friend to you. And it means that you see his/hers; you, excuse me to say, who have a nose, you see his/hers; and you also, he/she sees yours. That was how we were doing it. And later when you said that civilisation has come, but formerly our eyes were not closed, yet you say there is something called civilisation. (laughter) It has come, as it is, and we don't see anywhere, now you are making us blind. That is how it is, and it is not that, — as for the white people, they came here long ago; white people lived in this

country long ago. At that time, there was nothing before our master was about to go even. All the time, he was about to come, white people were there. (Yes) So if he/she says he/she wants to listen to Twi, as for Twi, it is not difficult to speak it. (Is that so?) Yours is difficult to speak it. (It is not good Twi as it was in the former life) That is what I am telling him/her that - (and, today) That life which we are saying, (Yes) And I am telling him/her that, if he/she wants to listen to Twi, that Twi people's Twi is different from his/her Twi. And we too, when we lived there long ago, (yes) nothing worried us, because, when white people came into the country, there was nothing that worried us, (yes) do you see? If you wanted anything, it has to come from over there. When it comes also, when you go and as a common person, excuse me to say, the Portuguese had taken control and they were selling it. And when you go there, maybe what ~~you~~ will tell him/her, he/she will not understand. If he/she doesn't understand, someone standing there may understand and tell you that, do it like this; at times too, he/she may understand; your child like this, may stay with him/her, and that too, he/she is listening. We stayed in the country with that for a long time. Then you said that real civilisation has come that you have taken it from us. So as for us, Ashantis, it is the Twi that we speak, but yours which came, in which

civilisation came into it, it is from the Portuguese (yes). They were the first to come into this country to take this country and stayed with us up to today, excuse me to say that nobody ran away. They have stayed with us up to today. Then, when this person is keeping his/her store, you will hear rumour that these Portuguese have gone away, and we have stayed in this country up to today with it, and it is not like yours which you were saying for some understand and some also don't understand, but we were living here nicely. (Yes) We were living here nicely. And today too, yours which has come, yours which you are saying, what another person may say, it may even be that you won't understand what he/she is saying. As for you, you are making an effort to speak Asante so that is how it is, and it is not that we have nothing to do with you. We are not fighting you; we are not doing anything with you. When we meet you, we play nicely with you. That is how it is. (Yes) And it is not that as you have come here, and you come to say that this is what I am looking for, and you don't understand, when I tell this one, he/she will tell you. As soon as he/she tells you, as for you, you have ears; then you write it. (Yes) That is what, as for you, you do. (Yes) Then, maybe, she came to marry at Offinso. Her husband's mother.)

died, she brought burial things from Europe or America. She brought drinks. As in Ashanti, all that they do, they said that his wives should bring burial things known as "Adaso". She also provided some. So, here in Ashanti, formerly, we were peaceful, but now, it is difficult, yes. (And what has changed from your childhood up to today?) What brought about the change is that, (Yes) I, this child understand English, I too, I don't understand English. (Yes). So, I, what I say, and if he/she tells you, then you, his/hers are you going to listen. (Yes)

You won't listen to mine. It means that mine has passed away today. (Yes) That is it, so it is like that today. It is not because of anything, otherwise you are a human being and I am a human being. (Yes) But, when I am coming to you, then, I am afraid and you are also afraid. That is it. (Yes) It is not due to any evil intention in it. It is difficult. (Yes) That is the main cause. And why?

Today, our Nana who lives here, he/she is just staying here and they do what they like; you will hear him/her saying, elders, chiefs, what and what, I am going to come; I am going to Europe or America to come; and he/she goes. (Yes) He/she is gone. He/she will be there and any time he/she would like to come, then he/she comes. This, as he/she went, he/she has come. That is it, and it is not that there is everything at this place. But as for yours, today, all girls and children, immediately they start, as

you are saying, then he/she understands your language; he/she knows what you are saying. (Yes) And we too, whose ears have become this thing (i.e. hard to hear). At first, we too, we don't understand and I ask you again, and what do you say? (Yes) That is how it is, and it is not that we have something (i.e. problem) between you and us. (Yes) (Nara, we would like you to tell us a little about your own life history for us to listen. Your life history in the ancient time.) Ah, as for my life history; When I grew up a little and began my life, I followed my mother when she was going and I followed my father when he was going some where. And they have used this to care for me to become an adult. When I reached the stage to marry, mother was there, father was there; I didn't think of anything. For what I was thinking off was how I would give birth and I had these children of mine. Mother is gone, father is gone; then, when I am thinking about myself, I have to pass on that. And it is not that — Today, there is nothing that affects us that is not difficult. And this big man went to bring this problem too; they too, they — Some like this — some too take that. And we are struggling with him all the time. Those of us who don't like it did and did it that he got chance to go. Yet as he went, those who have come to lead, then, they do this and they do that; they do this, and they do that; )

but we are there with them. (yes) Yes. And when he came to stop it, right now, he is pushing us here and there and you too, you are sitting there. That is how it is. And if it were an African country, then, your place where you live, Nana, who this country, the whole Ashanti Region belongs to him, is it not, there that he lived? (yes, yes) (Asantehene?) (yes) It was there that he came to live, so when the time came for him to go, that he came, that he got chance to go. Yet when anyone replaces him, he returns to that place. (yes) That now, recently his nephew, hasn't he come to stay there? That he has come to stay there for so long. It was recently that they say that he was coming — he has come. So we did not have any problem with you. If some are in, some, you, you are different. You, as you are there, this one is different, this person is different, this one is different. — For, you, when you speak, and a person from here lives there, some understand, some don't understand. (yes) And it seems to be like, over there — Northerners came to remain here. When they too come to stay here, when they speak their language, I like that, I don't understand; maybe that some too understand. That is how it has gone to be and it is not that there is something in it. (yes) There is no litigation in it; there is nothing in it. That is how we are staying here.)

And some of your people, when you come and you speak Twi, we don't understand it. When some also speak it, that one too, you understand it. That is also, <sup>how</sup> you have become. (Yes) Do you see?

(Please Nana, you say that when you came of age, you married and you had children. What actual work were you doing?) Work?

(Did you sell things a bit at the market?) Ah, Formerly, when I grew up and got married, I used to sell plantain at the market. (Yes)

The plantain, I realised that it was not good for me, but as I had something to eat with my children, I held on to selling. I carried this to a village, I was going here, I was passing here,

(What were <sup>you</sup> selling like that?) Like what?

(When you stopped selling plantain, you said that you were selling things. What things like that?)

Ah, maybe, during this person's time even, we were selling eggs, Kwame Nkrumah's time.

(Yes) I could walk, to go far away. We used to go and buy to bring them to sell. That was how we were living there (Yes)

(Nana, do mention the names of the towns you went to, to them; for they want to listen to all of them.) The towns which we used to go?

(Yes, places that you used to go with the eggs)

Ah, as for the eggs, we would be sending them to — Kwame Nkrumah's time, when we went to buy these eggs, we brought them to his office, here at Ashanti New Town, (Yes?) and this person comes to take some, this person comes for some. He, himself, was selling them. He was giving them

free to his people. (Is that so?) And at that time, he didn't let us incur any debt and ~~that~~ covered the cost and the whole Ashanti did like him. (Yes) Then, in the end, the one who came said that he would remove him and he removed him. (Yes) And this person too, has come; but his is different (Do mention the name to her/him) (No, it is no problem) The name of the person who came, went; as for me, - Kings/chiefs who have reigned, as for me, am I to mention names to her? That from there, as for today, this father who has come to stay there, he also, he says, this Ashanti nation is his, (Yes) and we are watching him with our eyes to see what he will do. (So before you sold the eggs, were you not working?) As for the past, I was not selling eggs; I was not working (Yes) Lately when I saw that this man came to take over this fight, I took this thing, cutlass, that I was going to farm, (Yes) And I farmed a little, I planted cocoa a little and I got sick, and I came to stay at home. And it was not due to anything. (And the eggs, to anyone you were selling to, were you selling to them on credit?) Are you saying that I was selling to them on credit? (Were you selling on credit or they paid you immediately?) When you bring it, then you bring it to the office over there. When they buy, then they pay you. (Yes) When you count and give it to them, then they pay you. (Yes) And if you will go again; ~~that~~ you are going. If you are not going again, then it depends on you,



yourself, the work ~~which~~ you will go and do. Then  
 as soon as you buy, this thing, the people, this  
 one is sitting here; this one is sitting here;  
 the one who will count is different. The one  
 who will — — — That is how it is. And these  
 days too, what has come — — — — (All right,  
 that is good) (And you say, you sold plantain  
 a little - ) Yes, as for plantain that - (How was  
 the work over there?) ~~Was plantain~~ cheap  
 or it was expensive when you were selling  
 plantain? (As it <sup>the</sup> first <sup>time</sup> when we were selling  
 plantain?) (Yes) No, formerly when they were  
 selling plantain at the market, it is not like  
 when you buy one hundred pounds today,  
~~that~~ it cannot make you full. At that  
 time it was not scarce. When you go to  
 buy, (It was about how much?) No, they  
 could not, no! It may even be, when  
 you buy, about ten, but these ten too,  
 even, the highest price for buying it, the  
 price being expensive at all, you would  
 buy it for two shillings; and it is  
 what? And today too, a common person,  
 you can't buy. (And you say, you stopped  
 selling eggs?) Yes (Why did you stop?) When  
 I stopped, (Yes) Kwame Nkrumah, (Yes) we  
 were going to buy them to his office. (Yes)  
 You, as for him, himself, any quantity that  
 you will bring, the people in the office will  
 take them. (Yes) Then, in the end, it became  
 litigations between them. (Yes) And when you  
 bring the eggs, as for him, as you have got it, )

he won't buy. (Is that so?) Yes, he won't buy. Even if he will buy, you will incur a debt. (Yes) The only thing is that you stop selling and you stay somewhere. (Yes). If he gets it somewhere, and he goes to buy some, then it is not your problem (Yes) Yes, that is it. And this person too, when he goes to buy and bring them, during Kwame Nkrumah's time, we used to get profit. This one too, when you buy to bring them and you lose, do you still do it? You won't do it any more, and you stay away. (And when you were selling eggs, what helped you in the business?) The eggs? (Yes) When you buy, you will sell. (Yes) You have gone to buy them, you have gone to buy them from a certain town, (Yes) you have travelled to a village to buy them, (Yes) and you too, when you come, and he says he is buying, he will put on a price for you and he buys, and he puts them at his office and with many people, they sell (Yes) Then for how much he will sell them; for how much he will sell them; as for me, I will not look into it and I go away. (Yes) I have taken mine (Yes) That was how he did it, this trading, he didn't have chance that he stopped, that today, people have taken it (Yes) And, a common person, when you are there, then, you think about yourself. (Yes) That is it. Formerly, when you did trade, you arranged the things which were to be grouped - - - )

Having grouped them two shillings, who was to buy? (Yes) Six pence, six pence; one shilling, one shilling. How are <sup>you</sup> grouping them? Today too, you group plantain, four fingers for a thousand. Formerly too, they were not buying plantain like that. (Yes) And if it is pepper that you are going to buy, today pepper, they order three and you go and buy. When you do anything with it, it is not possible. When you buy some to add you too, your money is snoring out, yet you, it doesn't make you full and we group them there. Formerly things were cheap. When the Portuguese were here (Yes) when you go to buy dress like this, what he will cut for you, today, if you use it as cloth, it will be enough. (Yes) Today too, when we go, as for today, when he cuts it like this; even they have gone away. ~~All~~ of them, the Portuguese, they have gone. (Yes) When he cuts a little like this, they put it in your hands, do you see? So today as for the governing of the country, it is not ~~what~~ what they governed in the past (Yes) Yes, that is what it is. (And at that time, what bothered you in your business?) In the business? (Yes) Ah, (What problems were there?) The problem was that, these things which you are buying, whether it will be profitable or not, it is not a big amount of money, and you say I am going to farm a little. As soon as you go, the labourer says, I will charge six pence. This

six pence, maybe as you are doing it, then you even run out of money, (yes) and you are in difficulty. That brings the problem (yes) And those who are coming to work as labourers won't give you peace. He is charging what will satisfy him, (yes) but even if he charges that, it will not satisfy him and that made life here become difficult. (yes) Yes. (And you have to go and sell the plantain) Yes. (~~Why~~ did you decide to go and sell the plantain?) Hunger; maybe you have about three or four children (yes) - And you too, maybe the plantain you went to plant has not grown; maybe even when you were there, you could not grow some, maybe you are a lazy person and as you are a lazy person, your child is hungry, you have to eat from the market. (yes) And you who can grow some, as soon as you go, I cut my plantain and come to put it there. If you are passing by with meat, I call you, I buy about six pence, I have my pepper, I have my garden eggs and I cook with it and eat it; will I come to buy it? (yes) Today too, as for today, all of us have put on shoes, and walk kim! kim! kim! (laughter) (laughter) Who should go to the farm? (Tone) Yes. And maybe, your children, when they are hungry, won't you go to the market to buy it? (yes) That is why, today, we walk around in the market. (And please, do you know the number of children you had when you started selling plantain? Did you have four or not?) Ah, as for me,

as soon as I picked up myself, ~~and~~ I grew up, I have been working all the time until I gave birth to children. (Yes; - When you were selling the plantain, had you begun to have children? Or you didn't have children when you were selling the plantain?) I had given birth. (You had given birth to about how many children?)

I had given birth to about four children. (Yes) (Yes) And we were in this very market, selling (And, <sup>was</sup> a mother of yours selling plantain?)

When it came, my real mother was ~~not~~ selling plantain. (Yes) And it means that as for my mother,

she was farming in her village, (Yes) and I too, I was ~~here~~ also, I was doing my work

(Yes) Yes, When she gets something, I go to get some to eat. When I also get something, I go to give her some to eat. (Yes) That makes

it come like that. (And who taught you how to sell things?) Selling of things? (Yes) Ah,

as for that, God taught me. (Is that so?)

For, when I grew up, and advanced a bit, I didn't go to school. (Yes) Do you see? They said

I should go to school; I didn't go and I used my wisdom little by little to trade. (Yes)

And whatever happens, I realise that, my child, ~~when he/she~~ is hungry, I will have wisdom to let him/her eat. (Yes) Yes, That is how it comes.

And I, the school, I didn't go. (So your children all of them - how many did you give birth to them?) My children? (Yes) My children will be about six (Ah) Yes. (And when you started to sell plantain, were you)

selling it here at the market?) Kumasi market. (At Kumasi market?) Yes. (Had Kejetia market been constructed?) Kejetia? (At Kejetia market or at the big market?) At the big market. (Yes) As for Kejetia market, when they had a durbar at first, (yes) even when they put up buildings there, I was small. As for that, what I heard, even me, I was not grown, (yes) but I was clever (yes) and this thing, I used a four gallon container to go for water ~~on the bridge~~. (The Adum ~~bridge~~?) (yes) I could go for water with it. (yes) So I was clever. (~~Could you climb?~~) I could climb to go and bring water. (yes) (Fi!) When the fort got burned, I was marking sacks. I was a young girl like this, but I was going to mark sacks. (And the sacks, how were you marking them? I don't understand. Explain it a bit.) A! Is it not using the thing to make lines in it. The sacks, (yes) the cocoa sacks. What is at the back. (yes) Yes. (And you make marks at the back) Yes. (Were you paid?) They paid us. Having gone, as I am saying, the biggest amount you would get, I, maybe, even six pence, but ~~they~~ were ~~getting~~ some nine pence; some one shilling. We were staying behind the fort to do it. (Is that so?) So as for Ashanti, as for today, all of us say, excuse me to say, we are civilised. Today everybody understands English. (Laughter) That person, when you are speaking your English, then, I also, I am

~~I am~~ speaking my Twi. (Yes). And you too, they are insulting you, yes, this word which they are saying it is not the right way; I too, as for me, I don't know. (Yes) And I too, I am going to take, I won't use English to say it, and you ask me that how many have I seen or I will do it like this, I won't know how to do it. I didn't go to school and how will I know how to do it? (And when you were selling plantain, you had not gone to school, and didn't it bother you?) Yes. (But what bothered you at that time in the business?) As for that time, (yes) that you know that when you get up and you go to trade like that, to let somebody to buy yours for you, also you didn't do it for them to give you some to buy, you walk round in the market with your things grouped, like pepper, if it was that you got, like garden egg, if it was that you got, if it was firewood that you got, (yes) if it was anything that you got, anything that you got, if you go and put it at the market, (yes) if I ask you that, this is how much? You say, maybe six pence. This is how much? maybe, one shilling and if they pick them for you, then you are going to eat with it, and you too, maybe, you are lazy and if you don't go too, you won't get food to eat. You will eat it but it won't taste good to you. (Yes) Yes. Formerly too, when you eat food, it tastes

good to you. (Yes, true - And at that time, what has helped you in the business and allows the business to go on a bit?) The thing is that, I have gone to buy this, (yes) I am walking around with it, (yes) As I went, maybe, I bought it here, at one shilling (yes) and when I go with it, I say two shillings. (yes) And if you trade like that, trading a little and if you do it like that, like cloth is it that you will trade in it, then you do it. You do it and you retail it by cutting it in pieces and maybe you get a little profit on it, (yes) then you save it. Tomorrow, you go to take another one, and you save it and you are putting them together, and you use it to look after your children, (yes) and you also, you are spending some. (yes) Everybody has the work which he/she likes and he/she goes to do it. That is how we are able to look after the children. (yes) (So as for the plantain, you did like it very much?)  
No, plantain? As for plantain, I did like it (yes) And I eat, and my children too, maybe what I will buy, it won't make them full, and if I am selling some myself, what will be left over, it will be mine. (yes) And I eat it. Yes (So you were selling only plantain until you stopped) No, I sold some of everything; what my hands will hold it (i.e. what I get.) that when I sell, I will get money. (Is that so?) What did you sell?) No, pepper, when I go to pick them, I sell, (yes) and somebody too comes



to work as a labourer also, and if I can, I will go and work as a labourer, and that means that, my children will not be hungry like that. It was not that we were doing the same thing. Nobody was trading in one item. (Is that so?) Yes. Maybe, I will buy this thing, if I am selling meat, I will bank from here to Bremen that they may buy for me. The next day, when I go and they buy it, immediately, I will return to there, because I get something to eat. So if you get something to eat, nothing pushes you. (Yes) And the cloth too, it is cheap. Even if I buy half piece, I can use it with my children. (Yes) (Yes) So as for the past, nothing was in need, and it was not in need as today. (Yes) As for today, we are dying. (So in the past, were things expensive as today?) Today? Former things? What was expensive? (Laughter) There was nothing that was expensive. A piece of cloth, there may be some, having bought it even at a high price, recently, even when Kwame Nkrumah came, his time, cloth which you say, it is beautiful; then, you are buying it for two pounds, and you share it with your children to wear; do you see? Formerly, nothing was this thing (ie expensive) (Yes) Because of that, as for formerly we were not in need of anything. (So at that time, the money, the profit you were getting at the market, was it plenty? Was it enough to look after all the children?) Yes, you could get money to save. (Yes) Also these things you were selling them little by little. Also, even eggs, we were six;

six this thing laughter (laughter, that is it) Also, you will sell it little by little; you will get some to look after your children. (Yes) You, yourself too, you will get some to eat. Today too, if you go to take one whole egg; as for today even, how much do they say? One hundred Cedis, - ten pounds. Yes; there you are. (Yes) Having bought at a high price, even, having become expensive, you were buying it at six pence; (Yes, and when did life begin to be difficult?) As for when, it is today, during this your time; going into it; even this person, even, when he was there, things were not expensive. (Yes). It was good. (Who?) Kwame Nkrumah. (Yes) Things were not expensive. (Yes) Then, you woman, <sup>when</sup> you do any work which you will do, you get your portion. And as for this, ~~when~~ it came, you, you have gone to hold it, then, someone else goes to hold it. She is taking it away from you. You, your money, her money is more than yours, so she takes it. You too, you cannot get into trouble with her, you cannot do anything with her, (Yes) and we are sprawling in it. This man who is sitting on it, (i.e. ruling) (Yes) it is the same. (Yes; and during Busia's time, had it started to get difficult?) Which one? (She says, during Busia's time, was living also, difficult?) Busia? (Yes) Aee! As for Busia, he, father, as for him, father, he came to pick coals of fire; he didn't come to look into the soup. He is gone. And otherwise, as for his price, as for him, - the one who came to sit on it, had the price become

expensive; in his hands is the price. And as for them, their things were fine. (Yes) And as for now, as for the one who is on (ie ruling) then, as for his time, it is difficult. (Yes. And what has made things become hard like that?) As the English which he speaks, I don't understand. (Yes, laughter) A, as this person is there doing that, he, that is his work that he is doing. (Yes) If anybody has his/her cocoa, he/she harvests it; he/she knows his/her work which he/she is doing. (Yes) And whether it is good or not good, as for you, yours is to stay where you are. (Yes) E: His English, I don't understand. If he, himself, goes on and on to do it, what will happen, then, we take it. This thing, all people are taking it, it is not me only. (Yes) Yes, and <sup>for</sup> you to say, why have you done this? So if by your grace you will say behind it and you yourselves will see that the country will be changed by you, then, it is by you own grace. And if we, ourselves, change this place, nobody has a month to go and tell him that, this thing, you charge six pence for it but make it three pence. The only thing is that, when you go and you can, you buy; and if you can't, then you come to sleep. And you, yourselves keep holding it, holding it, holding it and you meet with him, and he says, I will also do it like this; then you also say, we too, if you do it like this, we will also not agree, then, it means that you have helped us. For today.)

Any Achanti who is staying here cannot say it  
 (And why can't he/she?) Is he/she going to  
 tell the man that he should do this? He says  
 that as for now he is the government. And  
 you are telling him that, government, do this?  
 He too, maybe, when he puts you into prison  
 is what is good; you say, then ~~set~~ set him  
 free. Will it be possible? (No) As for today,  
 the period in which we live, we are looking to  
 God. Whatever comes, then, you accept. If  
 God himself will reduce it, then, he reduces -  
 it. If God's son doesn't reduce it, then, all of us  
 are in it. Today like this, when you get up that  
 I am going to do this; today, when you are going,  
 at first, the thing was being bought at six pence.  
 By tomorrow, when you will go, that I am going to  
 do it, by the time you go, they have raised it  
 to one shilling, and if you don't have it, are  
 you not coming to sleep? You won't get it, then  
 you come to sleep. Formerly too, if it was  
 six pence that they were charging, it was -  
 the six pence that they would sell it. Today too,  
 it won't come like that. (Yes) So by your  
 own grace, and how you will do it for us,  
 that is what we are waiting to listen. (Yes)  
 As for us old women, we will be dead. And  
 you will be bothering yourselves with it and  
 what you will do with it, (laughter) then you  
 do it. (Nana, please, when you came of age,  
 did you marry in your town or you married  
 in someone's town?) What? (Did you marry  
 here in Kumasi or you married in your town?)

As! I married right here. And as for this building, only recently had my grandparent built some. I used to live in my town. (Where is your town?) My town is Kadee, right here. (Yes) But all this time, my town is that place, but I was not living there; I was living here in this town. (Yes) That is how it is. At first, I was living at Adum, and my grandparent with whom I was living died. And I again moved to my town. My town too, here and there may be about eight miles. They do trading, they do everything and by the help of these my children, we did it little by little; we put up this there. So, as for me, I have not stayed anywhere like this, like that. Then when we lift up things, we could hawk around everywhere; a town which is far away; Techiman, where, which part and all; you go, but if God has not given yours to you, you will be in it for some time and when you get six pence, you will buy and eat. (And many towns where you go to buy things, in which is there a lot of money?) As for money, you won't be able to know the money in someone's town. (Is that so?) All is that, when you have carried your things, and here in Kuroda, if they buy it at six pence, (Yes) and maybe, when you move to somewhere, that person can't come with a car, nor he/she can't walk to come, and what they buy at this place for six pence, she will sell it for one,

shilling, (yes) and when you get up, you will go there with some to sell. (yes) That is how it is.

(And where is a lot of profit; when you go to Techiman or you go somewhere near here?)

As for Techiman, when you go, if you get a profit like ten pounds, (yes) you too, by the time you come back, if even some is left in your hands, it may be five pounds.

(yes) You pay for transport, you pay for what and what not. A car, it is fine that it passes here, (yes) and when you come and you become wise and when you come and you give food to your children to eat, and the day for you to go and trade is approaching, then you go again. (yes) Like that little by little, and when you get a little, and put them together and you buy one cloth (yes) and you cut a piece for your child.

(Kwaamaa, what is it?) Is it not cloth?

(Cloth is it, that is called Kwaamaa?) Ah, and you, if your buttocks are naked, can you go somewhere? When you buy one cloth, that you with it,  $\Sigma\Sigma$ , some,  $\Sigma\Sigma$ , now, what is happening, you will keep it in a box as that you will wear when you are going somewhere, and your cloth too, which you use to go for water, is also there.

(Ah, the cloth you always wear is what they call Kwaamaa?) That is it. (The cloth that you wear everyday is what they call it Kwaamaa) Yes, (yes) Everyday, you are wearing it, everyday, (everyday cloth)

You are still wearing it, yes. That is the Kwabrala. You wear your everyday cloth. (And the people with whom you started to sell plantain at one time, is there someone whose work has progressed very well?) If there is anyone, then God has helped her (Yes) Because these children who are here, when you came are they not sprawling here? (Yes) and I, like that, I sell plantain even if a lorry full, whatever happens, I won't gain any profit (Yes) We will eat it, and the little that I have got, that I didn't lose, then, I have got money which tomorrow, I will go with it, then I will take it like that, (Yes) and I will cook with it for my children to eat. (Yes) (And is there someone who had more money than someone else? Who got more money than someone?) As for money, many have money (Yes) and many too, don't have some. (Yes) I, for an example, when I sell a thing, it is not that I won't have one pound to save, (Yes) and that of my children is more than that; some don't come, do you see? I have spent <sup>all</sup> my profit. (Yes) And tomorrow too, when I go to take it, I will again spend it. How do I get profit? (True) That is how the problem is. So by your own help, when you, yourselves, push it and when what will come, becomes well for us, that we are in it, we the old women are staying in it as well. (Yes)

Yes, for you, it is that, today, when you speak, things go well. You go to sit there, you go to stay at the market, that I am going to sell things, this person says, six pence, I am taking from you; this one says, bring this and this also, &c, by the time you leave there to come, the little that you have got, you have used to pay debts and all is gone. (Yes) And when you come and you sit there, is it not like that you will sit there? The little that you got too, you have come to buy food to eat it with your children, and for the cloth, if you are not careful, tomorrow, you won't have some to wear; (yes) and to have some for your child. (Yes) That is how the problem has been. With your help, if all of you come to help and what you will do that the world will <sup>be</sup> calm a bit, then those of us who are alive, and maybe, you turn yourselves to make it become well. And those of us who are going too, then we go. Today, <sup>when</sup> some are going to bury the dead, the coffin that they will buy, when you mention it, then the Ashanti nation has collapsed. And I too, as I am there also, maybe me, they are going to bury me, when I get a poor coffin, they take me away. If I am not the one too, he/she is of the same age as me. That is how the problem comes. As we have got up, someone will spend six pence, he/she will be full, (yes)



some also will spend one shilling, they won't be full. (Yes) Why they won't be full is that, right now, the children who are here, (Yes) all of them, when you are preparing food and you share it bit by bit and you get a little to put it into your stomach, and the children, you want them to be full and as for you, <sup>if</sup> the little lies in your stomach at all, then, you take it like that. (Yes) That is it; won't you look after your children, and will you sit there that I, I am eating to let my children cry? (Yes) That you won't make him/her cry; you will give it to him/her to eat, and you too, will sit there. (Yes) And if God helps and you also, you get a little, then you too, you touch your mouth with it, (i.e. you eat it) for you, you can't cry. Children are the people who cry. (Yes) That is it. Otherwise, today, as they are there, if he/she is your child, when you send him/her, he/she goes if he/she likes. If he/she doesn't want to go, there is no complain in it. (Yes) You cannot go and beat her/him. You spoil her/him even when you beat her/him. Then, she/he is no longer going at all. Formerly too, it was not like that. When your mother has sent you, you will run to go and come; yet, then, all of it, we do it little by little and save it; so by your help, what you, yourselves, will examine the problems and do what will make it well, (Yes) and you yourselves will

see to change it. (Yes) Yes, the white people who are over there, that some, E, what? They say, some are Portuguese, some are what and what people and you are over there, (yes) but the actual white person who made this country, he is also among you. (Name, he is which one?) Ei! then, it is the white people's country. They say, some are called the Portuguese, some are called what and what people; I too, I don't know. And I too, I am staying here also; Ashanti, yet - Northerners are here. An Ashanti is here, half is here. That is how the times have come. So you, yourselves, as you have your country, today, Nana as you are there that you see it, then, remember - She says, you see God and by your own help you hold on to it and what will come during your time that will be good, then, we thank God. (Yes) Yes; during your time, what will be good, then, we thank God. When this man was coming to rule, we said that we had finished everything, but after a little while, it had changed to be very difficult. So when we are there, all is that we are looking to you. (Yes) You, these children, are we looking behind you; what you will say for us to get somewhere to stay, and even if we die, we may get a place to stay and bathe. (laughter) Otherwise, we are running away. Yes, you are to struggle hard to look after us. You, as you came, where you were staying is different. Today when you came into this country,

it is different. The problem of where you stay, that is not here? (Yes) And that of this country is also not there. So if you, yourselves compare the two, and you take a decision, then, you will do for us what will make all of us comfortable and we stay there. If you don't do that, we are in difficulty. As this person is sitting there, he will speak his English, and if he says, remove this and throw it away, as he is saying it, you are afraid so you will grab it and throw it away. Maybe, he too, when he gets it, he would like it, but he was coming to say it for you to take it with fear & to go and throw it away, but he was lying. When he came to find it there, he would have liked it and since he didn't get it, he spoke his English bitterly. He says, 'lift it' and hurriedly, then you lift it and you go to throw it away; so as for this country, it is hard. And if you, yourselves, can change it for us, - As you are sitting there like this, maybe, you too, you, you, right now, you are white, but maybe, a black person at all might have gone to give birth to you over there. But you do not know her country. (Yes) Do you see? A black person went to give birth to you over there but you don't know your country. That had made the problem become difficult. Not long ago that he came, when he was coming, he came with black people. His children were with him when he went. And your children are with you, and one goes to remain there and she gives birth.)

like this, then she, she, is she white? (Yes)  
 That you too, you won't call her a white  
 person, yet, but, maybe, she is among you.  
 So you, yourselves, should make effort for  
 us, for we, the old women, we are going. And  
 you should make effort, and your children,  
 you should hold them to make things well.

(Yes) In the same way ~~are~~ you <sup>are</sup> studying books,  
 when you finish studying it, you should look  
 into the story in it and say it. In  
 Europe or America, you say that some  
 are black people? Do I lie? (Yes) In Europe  
 or America, are some not blacks? (Yes) (They  
 have black Americans (Yes) Some are black  
 people who are like me like that (Yes) Yes,  
 and black people came there and some too,  
 you say what people, and the black people that  
 came there, do you know <sup>how</sup> they came? You say,  
 some are called black people, as for you too,  
 you are white people and how did they also  
 come here? Yes? Then you are in a position  
 to explain it for us to know. You, these white  
 people are in a position to explain it for us  
 to know. (Yes) The white people in Europe or  
 America, some understand Twi very well; some  
 also do not understand it. (Yes) They say, the  
 black people who came to stay here. As for  
 black people, what did they do? But right  
 now, they are there. (Yes) As you are there,  
 right now, <sup>as</sup> you are there in Europe or America,  
 some understand Twi; others too don't understand  
 (Yes) Some understand Hausa; some don't understand;

some understand English; some don't understand  
 (Yes) So, you will investigate for us as to  
 how it will be possible to do it, and then  
 you do it. (White person, how are you?) (I  
 am fine, you too?) (By the grace of God.  
 And are you here? (Yes, I am here.) (Are you  
 here? Where do you live?) I live in Kumasi  
 here at Nhyiaeso.) (Nhyiaeso?) (Yes) Do you  
 live at Nhyiaeso? (Yes, it is near Nhyiaeso)  
 Yes. (All right, then, what you said, I have  
 understood it.) Yes (And I am going to think  
 about it) Yes. (But, ~~do~~ you have something that  
 you will add to it?) O, as for me, how do I  
 have something that I will say? As for me,  
 mine that I have learned, I came to meet my  
 mothers (Yes) they say, they say, they say, that  
 it passed here, that it did this, it passed  
 this place, I was a child; I didn't see it. But  
 to where the Twi ended it, as for that I can  
 say some. (Yes) I too, as my mother gave birth  
 to me, that she, her mother, how was she like?  
 that she was like how? I don't know. And  
 I too, she came to give birth to me. And as  
 for me, what I have seen is that, they say,  
 we are Ashantis and we speak Twi. And this  
 Twi too, what is it that, they say, they say, &  
 the Ashantis speak Twi. I too, I didn't come to  
 meet that, I, I am speaking some of this  
 English that I may speak it with those that  
 are left. And when you, yourselves, look into  
 it, and you, yourselves, who are well learned,  
 when you look into it and yourselves, when

you change the book and it is possible, you have to change it. Also, when you change it and it will not be possible and we have to take it like that to go, then, so are we taking it to go.

(Yes) And when you speak English, I don't know the meaning. He, himself, even when he came to stay there, speaking English, today for example, maybe, as for him, <sup>when</sup> he speaks English, you understand how it did that it passed here. As he went away, the one who is inheriting him, when he goes, can he speak English which is like that? Will he know how to speak that man's English? But, when he came I saw him so by your own help, what you will change that you will make, then, we take it. (Yes) Yes, what changes you will make and where it will end. When you make changes that we will do it like this, we will do it like that and this country will become better, we will follow you. As for us, I am going. (Yes) When I go, I will inform my people that, they have come to change it. Yes, so, we are looking to you, that you, these young ladies who are over there and those who are here will know how you will make this country. (Yes) We are looking to you for that, and as for us, when we die, when we go, we may know what to say. (Yes) And as for us, even today I cannot walk, that is why when you are speaking, I am saying this, and how you will do it, (Yes) and when you show him how it will be done that it becomes well. Can you teach him? How he should change this country?

(As for him, he alone cannot do it) Yes. (As for him alone, he cannot make it better) And what she is doing too, she also is doing, she is doing it alone. (She will take it over there) She will go with it. As for over there, they will understand, but I, I won't understand it over here unless another person is coming to join her, unless help she is coming to join her; then you will understand. (Yes) So, as you have come to say it, and as she is going and she says it over there and they will agree, then people will have peace. Or we ourselves are carrying our logs and we are going to look for somewhere that is peaceful and put our logs there.

END OF 40A.