

As for you, listen to it quietly. (Yes) As for now living has become difficult. (Yes, tell me) Life has become very very difficult and it is by the grace of God that we are still there like that. Do you see? Right now, (Yes) I have three boys; (Yes) five girls. (Yes) You yourself, look at this work which we are doing. The work does not go well. (Yes) So at every time, it makes my problems become too much. And, as for now, the business has spoiled completely. It doesn't rain. The ground has become very, very hard. So, some of the goods don't come. (Yes) Have you seen that when you went there, nothing was there? (Yes, cassava doesn't come) Some don't come. Now too, these children too, nobody is there who has any good work to do. This one has completed sixth form. When he finished, he again went to what thing, what thing in addition. He went to Poly in addition to learn (typing) Typing. When he completed, ~~then, the typing,~~ they said, it is no longer good. Now, he has again gone to computer school (Yes) (Yes, true) And the one who comes after this one too, is in sixth form. And the one who has given birth, is the youngest among them. (Yes) She is also in form three; and she has gone to be pregnant and has given birth. (Secondary school form three.) Yes. Secondary school form three. (Then, she has taken the lead.) Yes. Now she has let the seniors go behind, and she has taken the lead.

(Hm; it is nothing) A lot of problems. That is why I have remained behind, staying at home here. Nobody has yet got a job that will make my life a bit comfortable. (Yes) These boys went on the road. Recently one went on the road to take goods. Even that, someone said that he should go with him. The little money that I went to find a loan for him, today whenever is it that when you go to ask for money, sister Mary, she will get money to give it to you that take it to go and work with it? Two hundred thousand. He added it to that person's goods and bundled it as one without making any duty. He came as far as Kubease that (laughter) And they seized these goods. Now all these are problems. So, I say, I won't go and stay in the market at all again that it may become a problem again. That is why I have remained behind, staying in the house here. (Yes) Yes ~~do~~ for now, it is God that we are begging that God will help, and some of these children; (Yes) now when you give birth and your child becomes wealthy and after a little while, he/she gives you what you will eat, then there is no problem. None of these children have got any work to do which will bring comfort into my life. This one, his/her mother is in France. When his/her mother gave birth, about six months did her husband come to take her away ^{to} France. And this one too has

has remained there. So when I come to the market all the time, this one, used to be with me at the market. (Yes) Laughter.

So as for making life, if I say that I will say it, I shall say a lot because everyone also has some. When you say a little, then you stop. It is God that knows it. (Yes) Yes; it is difficult. But what shall we do to it? Hmm. (And the former times, was it not like today?)

Formerly, it was good. (Yes) As for formerly, it was good. If even the former period was difficult, as for the people, people who were selling goods, were not too many. (Yes) NOW, anybody who does any work,

says the work is not good, so as for this, when I go to do it, no matter how it is, I will get a little that they will buy it immediately, and I may get what I will eat. So when everybody gets up, she/he comes to buy some. So the

business has extended far away. Because of that, when you go, you don't get some. (Yes) If

another person comes, ^{and} she meets the torry on the way, then she buys it and brings it. So, if

you have a friend, even when she brings it, she doesn't bring it to you. And someone buys it on

the way; and she too, brings it. And when she brings it, if you don't see the person, your

customer who brought the goods, what can you do to get the goods from her hands? (i.e. from her)

Because of that, (long laughter). Yes. As for now, only God are we waiting for. (Have you

finished eating your food?) (When you were a young woman, were you staying home as your children are? Did you get some work to do?) My children? (And as for you, when you were a child as your children are at now, were you at home?) I was selling the cassava all the time. (Is that so?) I was selling it. It was my mother who was selling cassava. (Yes) So when I was a child, my mother was selling cassava and I was there too all the time. (Yes. She was selling cassava here in the market.) Yes. So now, my mother has become old. She is at home. (Yes) My mother is at home. (Yes) My mother is at home. So when mother left that place, I am also there all the time. (Yes) (And when you were following your mother to the market, were they selling cassava like that, exactly like now? What has changed from it?) As for now, many things have changed from it. (Tell me all.) Now, formerly, when my mother was selling cassava, (Yes) if you have a customer, even if you are at home, when she comes, she will come and call you, (Yes) that I have brought things. And then, you go and look at them. (Yes) As for today too, even if you have a customer, when she comes, because of many people who have come ~~to it~~, there may be some you will ^{meet} at Bekwai Roundabout. There may be some you will meet at Suame. (Yes) Somebody will go to Mmaakuro. Somebody will go to Sofo-Line to meet them. Even someone will go to the town at that place to buy and bring them. (Yes)

I too, I cannot go there. For that reason, it has made the work change a lot. And those with whom we were working at the very beginning, many have stopped. (Is that so?) Yes. Those who are in the farm to bring them, (Yes) many have stopped work for new people. (Is that so?) And today, they do the work. (Why do they stop?) When somebody does the work like that and she becomes old like that, and her strength cannot do the work, then she stops. Yes. (And what did your mother do to get many customers like that?) Yes; and I was saying that the customers at my mother's time (Yes) were like somebody who works; you have seen now, when my mother did the work, she has stopped. (Yes, but your mother, how did it happen that customers would come to her, customers came to her and did not go to someone else? How did she meet the customers?) There may be someone, I, I am; sister Mary is my customer, do you see, there at the village. When she brings them and I have a sack with my mark on it and I give it to her, (Yes) and if somebody is there, she says, sister Mary, I want a sack (Yes) to fill some of the things to go. So when she gives it to her, when sister Mary gives it to her and she comes, (Yes) then it belongs to (me) and I have my mark on it. I too, she is my customer. (Yes) And if she doesn't take mine, then when she comes, then she is not your customer again. (Yes) (Laughter) (So do you still)

now, do you often do that?) Now, I don't do it. (Is that so?) Now I don't do it again. So when I go to the market, why I am not interested to go to the market at all, when I go, I don't have customers again. So when I go, except I buy some and make it 'konkonte'. (Yes) That too, it is expensive. When I make the konkonte, it is not enough, (i.e. the money obtained from the 'konkonte' is less than the buying price of the cassava used to make the konkonte.) (Laughter) What the cassava dough people will buy it (Yes) When I make it, it doesn't reach the money with which I bought it. That is why it does not let me go. (Yes) (And you say there are many changes. What else is there?) Which one? (Changes) Changes? (You say many changes have come into the business.) Yes. (And she says, tell her some; and what you said, what others are there again? That, the former ones are not like today. Things have changed.) Yes. Many things have changed in the baskets a lot. (Some are what, some are what, some are what?) Yes, some are what I am telling, that formerly like that, if you have a customer, when she comes, she knows you alone. Even there may be some, that people in one town, she can work with you alone. If anyone goes there at all, she will not give her some again. Today, when any new person goes, (Yes) when she goes, then she goes to buy some. She doesn't get new again.

(Yes) So formerly, as it was that when I only went and I got some, ~~if today~~ it is not there again, then it has changed. (Yes)

(And if your mother is at the market, do both of you put your money together or everyone has hers separately?) Sister, as for cassava business, it is not a job that you will be able to get money and put together, to make savings. (Is that so?) Laughter. For the things, even today that it has become expensive at all. (Yes) every one sack, my commission is two hundred. (Yes) So it is not everyday that when you go, you will get some. It can happen that maybe one month even you would be going to the market and you haven't got things to buy. (Is that so?) Maybe, two weeks and you haven't got things to buy, and you haven't got things to buy. So one day, if God gives you grace, (Yes) and you get, say ten and that you get ten two hundreds, each one, too a ticket takes from us hundred. (Yes) So when you beg him and the ten, the thousand, and maybe he charges you five hundred. (Yes) This five hundred which he has charged you, what is left, maybe, tomorrow you may not get some. The next day, you may not get some. The only single money that you got, it is the same money you spend. (Yes) So it is not a thing that some will be left for you to save. (Yes) Children are with you. (Yes) What do you do to save)

some? (And when you were a young woman, was it like that, or when you roam about you will get something to buy?) When I was a young woman, the world was good. (Yes) Cloth for example at all, even when it was expensive, you would buy it for about ten Cedis. You would buy the cloth for maybe ten Cedis. So if you knew someone who was selling things, at that time, they were selling to us on credit. (Yes) Do you see? It is not like today that unless you have money at once. (Yes) Today, when that person comes, she says sister, I will give it to you on credit. Tomorrow, when I come and you get some, and you pay it to me, I will accept it. (Yes) So when she comes, and I go and by the grace of God, and if I get four hundred, I will be able to use hundred Cedis of it to reduce some of the debt. (Yes) I can give two hundred to her to reduce some of the debt. Little by little, I may finish paying it. (Yes) And I may get another. (Yes) We buy on credit. So if you say that you will be able to save the money that I am going to buy a thing, you won't get some. (Yes) Unless we buy on credit. There may be someone, formerly we were using one shilling, and we were using two shillings. When that person comes, one shilling a day, two shillings a day, six pence a day. So when you buy them like that and by the grace of God, when she comes and there ^{is} some tied at the end of your)

cloth, then you untie some, and you use some to pay some. If one shilling, then you pay. Today too, there is none like that.

(Yes) Do you see? (Yes, I have seen it)

(Laughter) (You said that you were following your mother to the market.) Yes. (So you didn't go to school.) No. (Laughter)

(You did like the work.) I went, I went to school for some time; I went to Roman Girls and in what standard was I?

Standard one. (Yes) And I stopped and I followed my mother. (Yes) Do you know

that formerly too we were not paying attention to it well like today that everyone is serious to go. So, your mother, if you say that you won't go at all, she doesn't mind. (Yes) (Laughter)

(So as for you, you didn't like to go)

Yes (Why? You were not interested?) That is what I was saying that formerly, (Yes)

we were not very serious as we have seen some advantages in school. (Yes) As for today, everybody is serious. Excuse me,

Excuse me, today, even people from the Northern Ghana, they are serious that they want their children to go to school. (Yes)

But at first, it was "makaranta" that they let them go. They didn't like school. (Yes) But

today too, they like school more than the "makaranta". (I don't know what makaranta means) (Laughter) (And why don't ^{you} like school?)

Somebody likes school, but someone also doesn't,

like it. (And as for you, you don't like it. And what made you so?) At that time, it was Gold Coast time. There was no wisdom like today Ghanaian. (Yes) Do I lie? (Laughter) (Were you afraid of school?) (Laughter) That too. (Laughter) (And did all your sisters/brothers stop school?) Ah, my sisters/brothers? For us, we are not many. (Yes) My mother's children, we are six. (Yes) I am the only one who didn't go to school. (Is that so?) Yes (Everybody went to school) - All of them went to school. I am the only one. (You are the only one who stopped?) Yes. (Laughter) At that time, when my mother went to the market, the goods were there. So when you buy, I get one shilling, I get two shillings, then I have a lot of money. When will I go to school to come? My mother's goods, by the time I will come, they will be gone. I won't get one shilling for myself so I won't go to school. (Yes) - So you were about seven years that you were getting one shilling, one shilling like that? (Laughter) (And were some of your sisters with you in the cassava business or you were alone?) I alone. Nobody was doing the cassava business. (I say, when you go to the market and you and your mother sell the things, does the money you get belong to you or to you and your mother?) What I get? (Yes) Is it today's money, now or at first? (At first) Formerly, how much money will I get?)

Even if I get, it will be two shillings so I can spend all of it. (Yes) So even if I will buy a thing, my mother will buy it for me. I was small so my mother would buy it thing for me. (Yes) I, I don't know how to buy a thing. (So if you sell something, then the money is yours.?) Yes (All right) Laughter. (And you married..... When you grew up and you married, were you selling with your mother?) (She means that, when you got married and you and your mother separated and stopped working or you all joined together and worked?) For the work, when my mother gets some, then I buy some and display them to sell. (So when you got married, were you still working with your mother?) Yes. (Ei! At that time, all of you were working together as one.) (Good afternoon to you all.) Good afternoon. Greet my friend. (How is it?) (Fine) (You too?) (By the grace of God) Nana Konadu, (Yes) She is one of my children. (OO) Mr Adu Boahen. (Mother) This mother is my friend. She is called Nana Konadu. (Aa. Which is your town?) America (America) Long daughter. (I am also from Pankrono.) (Pankrono) (Yes and Amakom. Do you know there?) (Yes) (Do you know Amakom?) (Yes) (There at Stadium) (Yes) (The old town, and Pankrono) (Yes) (Do you understand our language, do you see?) (Yes) (Will you go to your town with it?) (Yes)

(Is that so, you see?) (Yes) laughter (I read all of it in history.) (Yes, - do you like history, you see?)

(Yes) (So, does she tell you some, you see?)

(All right) (Welcome. As for us, over here, we live in poverty. As for Europe or America, you don't live like that. All of us live in one room.

(Yes. There is someone. There is someone like that) (Is that so?) (Yes.) (Yes. As we are there, all of us are in one room. But we are happy. What shall we do?) (What shall we do? Yes.)

(long laughter) (And you have to add camera to it.) Yes, camera. Some time ago, she came to take a picture of me; do you see? (Is that so; then I didn't see it) (long laughter)

(All right. I thank you very much.) (O, it doesn't matter) (Mother, the organ) (Ah) (The organ, it is black and white.) (Do you want it?) (Yes) (Is that so?) (The organ, when you play; organ, piano.) (I don't know how to play it.) (Piano, piano.) (Yes, I don't know how to play it) (I mean the key words, the key board; it is black and white) (Is that so?)

(Yes. So when you play the black, it will make noise; when you play the white, it will make noise. But when you play the black and white, then it becomes pleasant.) (Yes) (And now, you are white, I too, I am black so

that is what I want to show) (All right)

(laughter) (And where do you live?) I live at Nhyiaeso.) (Nhyiaeso. And do you understand Nhyiaeso?) (Yes) (Has it been explained to you?)

(Yes) (N'Asci, (ie Nana Osei), come and take my bag

for me.)

(And you were saying that now, the work, there are some people who go to meet the people on the road. And why can't you go and meet some on the road?) Sister Mary, now we work with money. When you go to meet her, as soon as you buy it, then you pay the villager and she goes back. I don't have money there. The goods, at the very beginning, the price, maybe, even the mini bag, the highest buying price, maybe will be three hundred thousand Cedis. When the value of money became expensive, when they said goods were expensive, the small bag, the buying price even was three thousand Cedis. The fertilizer bag which the head has been made big, when it was bought at an expensive price at all, it was four thousand and four hundred Cedis. Today, it is bought for sixteen thousand. Fifteen thousand, the small bag. Even the price has gone down; it is nine thousand, eight thousand five hundred. So I can't get money to go and buy some, and the person too, when you go to meet her, and you go to meet her on the way and you buy, you have to buy all that she may have chance to go back. You don't have to buy some and leave some. She won't let you take some. I too, I won't get money like that. (And when you stay here and they bring it to you, do you buy it on credit?) Yes, when it was not like that at first, the person could bring it.

She is your customer. When she brings it, then you sell it. You take her bag and she goes away. She says, take your time to collect the money. So we and the chopbar operators do it like that or the Ewes who roast gari, ^{when} we finish giving it to those who roast gari or the chopbar operators, when they finish making the fufu, today when they don't come to pay you, this evening, tomorrow morning, they will come and pay you. And you give her another. So today the villager has come; as today is Monday and maybe as tomorrow is Wednesday, tomorrow is Tuesday (yes) if she is a person who likes ^{to} work very fast, maybe tomorrow, she will go to the bush; Wednesday, she will come. So by Wednesday, when she will come, then, the money for today, you have collected all of it. And you make account for her, and what she brought on Wednesday, you take it and she goes away. As for today too, when they come, as soon as she gets down, she says, if it has been bought, then pay me. But - I don't have ~~some~~ there like that. So when the person comes, and you treat her like that and you don't get some to pay her like that, she won't bring you some again. So when she arrives on the road and the one who has money to pay her, when she asks, you say I will buy it. She says, do you have money with which you will pay me? She says, yes. So as soon as she pays her, she goes away. (INTERRUPTION NOT TRANSLATED) (So now, there is nobody who will bring it to give to you on credit again?))

Yes. There is nobody who will bring it to you on credit. (Yes. So if you were to get money, you would be able to go and meet them on the road and you also buy some.) Then, it is the work that I do. Even if it is not good, well when it comes, I too, I will get a little commission. For there is no money. And if you go to meet a villager and you don't pay her, how do you go and meet her? (And now that that place is spoiled, can't you do any other work in addition?) Sister Mary, that I can do any work. And this work, it is the elders that said that having to go and bring medicine means a leaf. And the work, when I go to do it and the person doesn't give it to me on credit, what can I do to do the work? Or if it is a business which I will do to get salary that tomorrow or the next day, they will pay me for it that I may use the money to buy what I will be able to do. If my strength has not exhausted that I cannot work. (Yes) And all of it is money matters. Then, when I got up this morning that I am at home all the time with my legs stretched out. Even my coal pot since day-break I have not put in coals of fire. And if I have gone to work and I am holding a little amount of money in my hand, then I will go and buy things at the market and the one who has given birth, I may cook for her. So I wait until that; I cannot cook in the

morning, and cook in the evening. Except in the evening and I do it once. So I prepared some porridge for her and we walk about like that. (Laughter) (And ~~since~~ you began to sell cassava, what has helped you really in the work?) When I began to sell the cassava, what has helped me in the business? (Yes) At first for example, when the lorry brings the goods, (Yes) I used to get free cassava. (Yes) Even at times, the driver's lorry could take a lot of the things. So maybe even pepper is in it. (Yes) The person that brought the cassava, maybe she will bring plantain. She will bring pepper, tomatoes will come. (Yes) So when she comes, you say, she is my customer. So she will give you a little of this. She will give you a little of this. She will give you a little of this. And when you get some of the cassava, then you add to it. (Yes) So at that time too, there was meat at the market. So if you had four hundred, ₦, four Cedis, you would be able to buy meat. (Yes) So when you sit down and check and you get two hundred or four hundred and you come home with it, (Yes), then it shows that it is good. It was good. (And at that time, whose time was it? Was it at Acheampong's time?) Acheampong? (Yes, or Busia's time?) Acheampong's time is there. Busia's time is there. Muffo's time is there. In all of them, we were in it. (Yes) We were in it all through. At Liman's time,

in all, we were in it little by little. And God gives us grace. And as for this time, (Yes) it is very hard. (And when you were a child, who was in the government?) What do you say? (When you were a child, whose time was it?) Whose time? (Yes) (When you were a child, who was in power in Ghana here?) Kwame Nkrumah. (Yes) (When you were selling cassava all the time?) Yes, when I was, as when I was a child, at that time, King George was reigning. (Is that so?) Yes. (You are a citizen of Gold Coast. King George was reigning. (That is it) Before Kwame Nkrumah got independence, I had my first born. (Is that so?) (Then you are old. Very much) So when Queen Elizabeth and Kwame Nkrumah came, we went on march past at stadium, (Yes) I was among all of that. (Is that so?) Yes. (Were you among?) Yes. (Fi! You have suffered.) (laughter) (Where were you living? Were you staying with your mother?) I was living in this house. I was living right in this very house. (Did you stay with your mother?) I and my mother. (Yes) I was born right here. (Is that so?) Yes. (Yes) I was born at this very place. Just now, my mother was even here. Recently about three years ago, did she go to live in our town, Pankororo. (Yes) (So you are really a citizen of Kumasi.) Yes. (laughter) (When Kwame Nkrumah came, were you happy?) When Nkrumah came, I was about twelve years. (Is that so?) (And at that time,

what was going or was not going on well?)
At that time? (At first, what problems were there?) As for that time, (yes) the problems, I was not yet an adult. My children were not many so I had not seen problems. (Yes) For when your husband gives you even four shillings as chop money (yes) when I go to the market, I get cassava free. I get everything free. Do you see? So I can take two shillings to buy meat. (Yes.) So the remaining two shillings, I can put them together and save. When I see a cloth which is nice to me, I can use it to buy some. ~~Today too, it is not there like that.~~ When ^{there is} something and I like it, I can use it to buy. Today too, it is not there like that. The money, when they even give it to you, it is not enough. (Yes) So, I didn't know problems. (Yes. Nkrumah's time, what bothered you that work was not doing well?) During Nkrumah's time? (Yes) During Nkrumah's time, nothing bothered us. (Yes, you will get some everyday.) Everyday, you will get some. (Yes) So when I go, I used to get four shillings; even if I get two shillings, it was good for me. (Yes) (And it was during whose time that living began to be difficult?) As for the living, as it began to be difficult, I take it that it is about eight years or ten years ago, that it had become very very difficult for us. (Yes) (Is it when Rawlings first came?) O, Rawlings had not even come. When they changed the currency. (Yes)

The fifty Cedis. (Yes) When they said that they were withdrawing the fifty Cedis. (Yes) That made them to collect our money that they were taking it to the bank. They gave us some receipt that we may go with it for the money. The receipt, mine for instance, got lost. So if I had about six fifty Cedis at all, it was money. As for that time, if you had fifty, fifty, six, it was a lot of money. (True. You could buy cloth.) Yes. (Did they take a lot of yours?) Yes. (Yes. Then, the one who has no receipt, you won't find your money.) Yes, you won't find your money. For, you don't have a receipt. You have no witness. (Yes. And before they did that, were there no problems?) (When you married and had your children, you had not joined your husband at that time?) No. At that time, (even one). I did not even see one; my mother was there. (Your mother was there. Yes) My mother would come to cook and all of us would eat some. So what my husband would give to me, (yes) I cook his own, a little bit. (Yes) So I didn't find that trading was painful or how it was. (Yes) So as for now, when my mother went away, leaving me and my children ~~and~~ ~~and~~ trading alone do I see that there are problems in it a lot. (So your mother has looked after you well?) Very much. (And had your husband too looked after you well?) And my husband is a government employee. (Yes) And as for the government worker)

How much is his money? When the month ends, and a lot of expenses; we have children. (Yes) Some of these children will be sick; we will go to the hospital. We will buy medicine. We will pay for the room. We will pay for the light. We will pay for the water. (Yes) Before the little which we will eat. (Yes) And it means that it doesn't give me anything which is too much. (So the children, is their father there?) Yes. Now, their father has retired so he has gone to his town a bit. (Yes. And are you here with him?) Yes. Did he look after all of them? Yes. (Then, that is fine.) And Sister Mary, for today, the man will look after a child all the while; you, the woman, will rather see that you get tired more than the man. If a man will look after a woman, the woman gets tired. He does not have any other work too in addition to the work that he does. He too, he works at the Railways. (Yes) The work of Railway people too, what good work is in it? (So as for now, don't you know the day that you will go to the market?) Laughter. That, (Yes) I would like that it rains; when it rains and the things become common, they are there and they don't buy them, your sister will give you some to buy. when you finish, then you pay her. (Yes) Right now that there is none, as soon as you pick it, she says, pay me. (Yes) So, for 'the pay me', if you don't have money to give to her, then she)

takes it from you and gives it to your neighbour. That too, sometimes, it is painful that a thing is not there for you to go and struggle for some in a lorry for you to pick it and come and put it there and because of money, they take it and give it to your neighbour; it is indeed very very painful. Because of that, I say I will wait. God willing, and if it would rain, in the sixth month (i.e. June) then the ground would become soft, do you see? (Yes) Everyone can harvest some. So if they are there and they don't buy, sister, may I take some that I may pay you tomorrow? She says, yes take some that tomorrow, you may pay me. That is why I am staying here. (Yes) (And the people with whom you started to sell goods whose work has gone up a bit more than someone?) Now, I cannot tell. For the trading, we can get up very early in the morning about three o'clock, (Yes) because of the chop bar people. There may be someone, about six or five-thirty, the food will be ready to be taken off the fire. (Yes) So from three o'clock going, (Yes) they buy things at that place. (Yes) So, even me, about eight o'clock, I go to the market, maybe at eight o'clock, nine o'clock; then I look after these children, and those who will go to school, I see them off to let them go. It is then,

that I get chance, and I also go to the market. So by the time I go, then the one who will work, if even somebody got some, she has finished selling them. So I cannot tell that, this one got some or that one got some. (Yes. And if you can get up early in the morning like that, you will get more money than being at home.) I too, I cannot go early in the morning like that. (So those too with whom you started, are some still in it or ~~some~~ have stopped?)

As for now, majority have stopped. As for now, people who first started in the business during my mother's time, it has remained one madam; two. (Yes) It has remained two people. Two even; three. One fat madam, the black one. The woman whom we often come to her stall, Madam Adjeiwaa and Madam Adwoa Nsia. And mother Akwapem; and me, and the queen. (Yes) The very old ones who have been able to remain there; that is all.

From long ago about more than forty years that cassava was sold, people who are left at the section there really; the old, old people, that is all. And the queen and her two children too were among. All those who are left are new people. Only new people have come to join us. (Yes, the debtors) (Yes. New persons) (Yes) (Yes) So you have seen that the queen like that, today she is not interested that she will come to the

market. When she comes, she doesn't get some to buy. Laughter. (And everyone, new people, are they all members of the society?) Yes, they are all members of the society. (And you say, they have not come for a long time. They have not come ~~for~~ been a long time. About how many years did they come in big numbers like that?) Ah, it has been a long time for some. (Is that so?) Some have got about ten years. (Yes) Some have got about eight years. Some have got some ahead. (And the ten years will be like when Rawlings came at first. He came at first and has gone. When he came at first were there many people at that place?) Many people were not there. For the time which; you have seen that many people were doing many jobs like G.N.T.C and V.T.C., and Karam; many people were selling cloths. (Yes) So our work was a dirty work so many people didn't like doing the cassava business. (Yes) So now, when the stores collapsed, (Yes) it has let many people come to join our business; for there is somebody who used to sell cloths; so when she comes to stay here, she doesn't get a customer, and she goes to a village to buy and brings it. (Yes) And that has made the people become many like that. So when she goes to the village there, to buy, then, she stops and stays here. (Yes) And it means that she gets to know the person who is at the)

village. So when she comes, she knows that she has a customer in Kumasi. She brings it to her. (Yes) That is it. (And one of your children doesn't follow you as you followed your mother?) No. (Yes. Why?) At first, as I say, formerly, we were not interested about school. (Yes) Whether the child would go to school or won't go to school, his/her mother could not say. His/her father won't say it. (Yes) If you like, then you go. As for today too, it is compulsory that everyone allows his/her child to go to school. (Yes) Yes, so even their father will not agree to let the children follow me to the market. They, even the children, they won't go. (Yes) All of them go to school so nobody goes to the market. Now I alone, is it that I ~~am~~, I go to the market. (Yes) So now, I too, even when I go to the market, it is not good for me. (Is that so?) So, as it isn't good for me, I am taking my child to follow me to go and do what? laughter. (That is it. Would you like to stop?) Yes. (Then now, when all your children give birth to children, you won't go to the market again.) Laughter. (If all your children give birth, everyone will bring her child. So you won't go to the market again.) If they will help me. (Yes. If they will bring them, they will give you food to eat. And you look after her child for her, and she too goes to the market.) Eeh, then I will sit down. laughter.)

(And now you say, everybody wants to get it alone. She was talking about the customers. She was saying that nowadays, you don't get more customers -----) (Yes. Formerly, you were saying that the customers were too many. And now, when someone gets it, it belongs to her alone. She doesn't give some to somebody.) Yes. (And why did you say that?) And I am explaining that, the customers, today, as soon as they come, as for formerly, they left them there and went back. (They give them on credit.) They gave them to us on credit. Today too, when she comes, if you don't give money, she will not give it to you. The one who has money only takes it. (Yes.) I too, I don't have money to pay for it like that for her to get chance to go. We too, we have signed contract with the chop-bar people. They have to finish cooking it before they come to pay us. And we also pay the farmer with it. (Yes.) Today too, they don't agree to that. When she comes and the chop-bar person buys it, you have to pay her for her to go; and you take time to collect the money from the chop-bar person. (Yes. But, the contractors, do they pay you now?) Yes, if they buy it, the next day, they will come and pay us. (Yes. It is not immediately.) Yes, it is not immediately. (Yes.) Even at times, it may be about three days before she comes to pay you. (Yes.) So, villager too, she will not agree.)

to that. (Yes) (Yes, I have understood it) (For when it reaches somewhere, when it reaches some time, the cassava, when you cook it, it will not be good.) Yes, the times in which we are, it is not good. (Yes) (So when you take it to the chopbar owner, and it is not good like that, will she pay you?) She will not pay. (And it becomes a debt to you.) Yes and it becomes a debt to you. (But the customer will collect her money) She will take it. (So you can incur a debt in your business?) I can incur a big debt. I can. When it reaches this time, then the person, when she cooks it, she says, she will not let her meat, her pepper and everything be a debt to her. For the cassava which she will cook, all her workers, it is cassava that she will use to pay them. The soup she made; pepper and garden eggs and all the onions, she will deduct it from the money earned from the cassava. So if the cassava is good, she sells the meat with it. And the meat and the cassava come together and you get some to pay these debts. The cassava is spoiled. The soup is there. Nobody will not take a bowl to come and buy meat to eat, unless food is added to it. The food too has spoiled. (Yes) So, she won't pay for the cassava. They won't pay. (Then, I believe that, it is because of that, that when they bring the cassava, they don't give it on credit! Because when you buy and you pay her and

the chopbar owner says that it is not good, as for her, she doesn't care.) Yes, she doesn't care. Yes. (That is why, maybe, they don't give it to you on credit again.) For heshhe, the farmer, heshhe will take it from you. Yes. Heshhe will not give it to you on credit. When heshhe comes, heshhe doesn't know that today when I cooked it, it had spoiled. When heshhe comes, heshhe says, I am collecting my money. (Yes) So, when you pay him/her and the chopbar owner goes to cook and it is not good, the chopbar owner, for you, she won't pay some for you.

(Yes) So if you, she leaves it there and goes away and it is not good, and if it is ten thousand, what she will deduct from it, if heshhe is a good person, heshhe will take from you eight thousand. So the eight thousand is a debt for you who worked with him/her. So if by the grace of God a time comes and the cooking of the things is good, then you work with him/her. Then you can save what you will get to repay the debt that you incurred. That is the nature of our work. (And if that is how it is, why is it that you too don't give it to the chopbar people and take your money before they cook it?) The reason is from long, long ago, no chopbar person has money to buy things to pay for them. Pepper,)

garden eggs, tomatoes, onions, the little, little that they even buy, everyone has a person at the market that when evening arrives, then she sends her child that go to sister to take pepper worth this much and bring it. Go to Auntie Mary to collect garden eggs so much and bring it. Go to Madam Kesewae to collect cassava, maybe one bag or two bags and bring them. She will collect them like that. So the next day in the evening she will give all the money and give it to the child she sent, and she goes to pay the debts, and collect another one and goes back with it. That is how we have worked with them from long, long ago, so when you say that she should pay, she doesn't have money with which she will pay you. Even if she had money, we have trained them with it and it has become their habit. So, she won't pay. (Yes)

(Formerly, were only women who were doing the cassava work or were men among?)
Formerly only women were doing the cassava work.

(Formerly only women were doing cassava business or some men were among?) Formerly only women were doing cassava business. (Yes) Those who were bringing it, only women were bringing it. And only women were selling it. But now, only men; even men bring more than the women. Today, women don't come in big numbers like the men. (And what has caused that?) Nobody can explain. (Yes) So the man has brought it to sell, so... Even when I had not stopped. Recently when you were coming there, do you see that when you will come, there was a little at that place. I used to get some to peel. From about two months going there was none. So when I go, and if I get some, then I come back home. Then, having been long at all, maybe by one o'clock, I will be back at home. (Yes) It was like that when this child gave birth, I don't go again. (And your mother is at home looking after you like that before you had your children?) What do you say? (Before you had the children, your mother looked after you or not?) Yes. (She stopped going to the market and stayed at home like that) Yes. When I had the children, my mother, her mother was there. (Yes; her mother too was there; yes) My grandmother was there. So all of us were there. So when I give birth to the child at all and if I will go to the market, then I leave him/her at home for my mother, and I go to the market. (Is that so?) Laughter. (That is why your child has left hers to)

you and has gone.) (And you say formerly we did not have wisdom like today?) Yes. As for today, the wisdom has become too much. (And what can you tell me that wisdom has come more than at first?) Ei! Nana Konadu, formerly for example, Gold Coast time, our grandparents call it stupidity period. (Yes) Today too, when we left Gold Coast to Ghana, there are different kinds of civilisation; look at these young girls' life at these times in which we are; formerly there was none like that. (Yes) Do you see? Laughter. (And you say, there is life which formerly there was none. But as for me, I didn't see the former one, so tell me. What has come that formerly it was not there?) Formerly, when your mother sits down, then you sit by her. (Yes) And she tells story, future things. And she tells past ones that have passed away or gone by; and she tells you some. And you sit down to listen. Today, when you sit down with your child, she won't sit by you. (Yes) And you don't have conversation with her. And what you came to meet with your grandmother, what you came to meet with your mother, you haven't known and she tells you some and you too tell her some. But she doesn't have time at all. (Is that so?) She doesn't have time to sit by you that you may tell her some. As for her, only what she does, that interests her. (Yes) But in the past, too much)

walking about like that and things which they are doing, we didn't know how to do it. (Yes) Laughter. (And you say) Laughter. (So was that wisdom?) $\Sigma\Sigma$, That was their wisdom. (Is that so?) Yes. Ghanaian young girls, that is their wisdom. (Yes. So is that good or the former one is good?) The former one was good. (Yes) (Better than today's?) Yes. Or you don't see it like that? (Yes) (That you say wisdom. There you say wisdom is not good.) Laughter. (As for the past, there was none, and as for today, there is some. Formerly, it was good. Then it is wisdom which is not good.) Aaa. (Laughter) (At that time, the wisdom was not wisdom.) That is what I am saying. (You don't know what is beautiful.) No, no, no. What was beautiful was not there so it was not wisdom. Today that beautiful things are the fashion, everyone knows the way he/she uses that - - - (Yes) (So you cannot give a child a medicine of the uncivilised period in Ghana today.) I have heard. (You, when you were pregnant, did you have enema?) (Laughter) (When you were pregnant, did you take a syringe and inserted it into your anus to have enema?) Yes. (She too, when she was pregnant, she went to the hospital) Yes. (So you don't have to give her herbal medicine. When you were pregnant, you were not going to the hospital.) Laughter. (You were not going to the hospital very much.) We were going. (It was not like today.)

As for that time, it was Auntie Teama who was popular. (And you had enema still; you had enema and you boiled some to drink, etc. Today too, it is not like that. So the medicine that you gave to your child, you cannot give it to this one.) Yes. Do you see? The medicine, there may be some that is good.)

As for this, it is good (But, the quantity, you cannot know whether it is an overdose or not. Don't drink again, you hear?)

(Laughter) (As for today, I have not seen someone who has got yellow fever. So is it still there all this time?) Yes. For there are some people who are bad people. They intentionally pick drugs that cause it (i.e. the yellow fever) So when you give birth and as soon as she looks at the child, she infects him/her (i.e. the child) with it. (I have never seen some myself before. So.) (Laughter)

There was a man living at our place, Agya Aare. Yes, Agya Aare (It is there that we live. He used to make some of the drugs.) Do you live there? (It is there that I gave birth to my children. When he was passing by, they say, go into the room, for it will infect you. And I say, as for me, I have Jesus so it cannot have effect on me. They say, go inside a room, go inside a room. He looks at me, he greets me and I respond.) He and his wife are all not good. (But my child was never infected with it. Laughter)

When he/she is infected with it and you go with

him/her to anywhere, and you don't take
him/her to this man, the child will not get
well. (Everyday I see him; I see him always.
He looks at my face. He greets me too. But
I don't believe it. I have believed in God
so I don't believe it. (All right. Then, do
you have something you would like to add
to it?) O, that is all right. Now what is
important to me is what I have said.
(Yes. All right, then I thank you.)